THE

BANNER OF ISRAEL.

A Weekly Journal.

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

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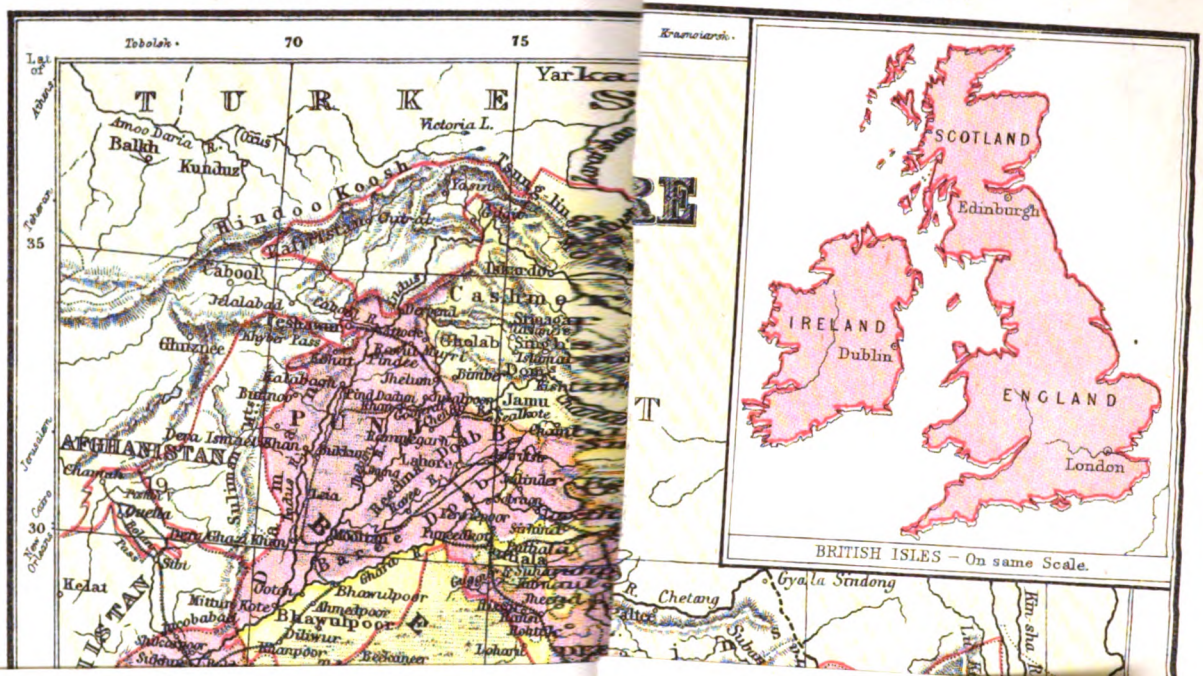
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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of Her Majesty's Most Exalted Order of the Star of India*).

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

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

THE BANNER OF ISRAEL.

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

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OUR NEW YEAR'S NUMBER.

OUR Seventeenth Volume of the BANNER OF ISRAEL is introduced to the world to-day. The same editorial leader (spared so long!), who as many as 17 years ago asked from the then diminutive body of Anglo-Israelites a favourable consideration for the journal handed them for their perusal, still guides the ship. Since that date many and great changes have taken place among those who were asked then to accept the facts of Our Identity. Our views have outgrown the stage when men loudly laughed at our teaching. We have left behind us, too, the disagreeable period when the hasty ones among our opponents were wont to grow violently angry with us as teachers of "blasphemous fables and dangerous deceits," resorting, even during pulpit ministrations, to personal abuse of such as the writer of these lines. To-day how great is the change! The ministers and clergy of the day, if they do not admit the subject into their pulpits, are still, in many instances, considering in their studies and in their hearts whether the Identity is not after all from God; also whether they are not called on at once as an article of belief to embrace opinions founded, as they seem to be, upon the Word of God. The consequence is that with such men as the Rev. Mark Guy Pearse, the Rev. Denis Hanan, D.D., and the Rev. R. A. Hunter on our side, it is seen at last that the Anglo-Israelites cannot be put down by either abuse or ridicule. Also, that in regard to arguments, our opponents are deficient in these, but that the disputes seem always, no matter whence they arise, to make for those who are at one with the BANNER OF ISRAEL.

The year opens with many signs that the British Empire is still enlarging. Its growth is, as usual, portentous. In South Africa it has never ceased to expand. The Transvaal will ere long be under the rule of a majority of British subjects, and then unheard-of prosperity will commence there. The Uganda question is all but settled. Till March next the country will remain, as at present, under the British East Africa Company. British power is firmly settled in Egypt, and all round the African coasts where France is not in power, British influence is growing. Even in Madagascar, where the French have been allowed a free hand, the cry is that the Hava Government are alienating huge slices of their land to the British, and that in two or three years the island will have entirely passed into the hands of the British or Americans, unless the French assert themselves speedily. In India and British Burmah British influence and British power are growing. Upper Burmah is settling down, and only on the frontiers of China do the predatory tribes remain to give trouble to the paramount power. The Viceroy's tour through South India proves how completely the British Raj is established in those regions, and how it blesses where it prevails. Contrasted with the increase of British population, which really is at the foundation of our national prosperity and greatness abroad, the papers of the day (the *Edinburgh Evening Dispatch*, of Nov. 19, to wit) tell us how France is suffering from the depopulation of her home habitations, thus:—

In the report drawn up by the Committee of the Chamber to which the Government Bill for "the Protection of the Public Health" was referred, some very striking, not to say alarming, statistics are adduced to demonstrate the urgent necessity of such a measure. The report states that while the number of births is decreasing the rate of mortality is actually increasing, and the number of marriages is also decreasing. Thus in 1890, the last year for which the returns are available, there were 42,520 fewer births than in 1889, and 99,885 fewer than in 1883, while the number of marriages declined during the same period from 289,555 to 269,332, the decrease in both cases being a constant one. Upon the other hand the number of deaths had been steadily increasing, from 828,828 in 1881 to 876,505 in 1890.

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Many other existing signs warn us that we are approaching a great crisis in the history of the nations. The return of the Master is drawing near. His people must be actively at work getting His kingdom ready and preparing the peoples of the earth to welcome Him. Our missionary operations accordingly were never so extensive or so important as they are to-day. Whether we look to India, Ceylon, or Africa we see earnest, energetic work in progress, and God's Word is sent out as the pioneer of the missionary "to all nations, families, and kindreds of the earth," as the special function of the British and Foreign Bible Society. Those nations, on the other hand, to whom the Gospel has been offered but who have rejected both it and the Word of God as well, are preparing for themselves their own destruction, even as by fire and earthquake, by means of those warlike measures which will ere long place in array against each other nearly 20 millions of men armed for battle. Nations are now standing in arms, two against three and three against two, the combatants being Germany aided by Austria and Italy, opposed by united France and Russia. The burning questions which thus divide Europe to-day are connected with the Eastern question, the possession of the holy places, and with Constantinople on the one hand, and desire to wipe out the military disgrace inflicted on France by Germany in 1870 on the other. Between these two gigantic powers there will be no quarter offered or expected. One or the other must perish out of Europe as the result of the coming war, and France aided by Russia will apparently surround the Teutonic nation with a ring of fire which must, one fears, bring it to the ground. How the Teutonic or Gothic theory will survive the approaching crash of arms we cannot imagine, but we suppose the Rev. Robert Douglas will be equal to the occasion, and find ample Scriptural confirmation of his views, when he finds his German Israelites engaged in the most awful war men have ever experienced since the world began, with a strong probability that in that conflict Germany as an empire will be brought low!

We commence the new year with a strong band of literary fellow helpers, to whom, in anticipation, we tender our hearty thanks for the aid they are rendering and will yet afford to our interesting journal in 1893. We have evidence that the subject of Our Identity is attracting wide attention and that the BANNER is regarded with favour in many directions. For this we are, under God, largely indebted to our staff of BANNER writers, who have so faithfully stood by us for many years. New friends are, as our readers see, constantly appearing in our pages, and that is a favourable sign.

We wish to all our BANNER friends a Happy New Year. We trust that each and all of them will help us to increase the circulation of this paper. We desire that the "good news" we promulgate may extend into ever-widening circles, and so enable more and yet more of the children of Israel to rejoice in the discovery of "Ephraim and the Tribes of Israel his fellows," praising God and the Lord the King of Israel for His faithfulness and truth towards His chosen ones, according to the prophecies!

THE MILLS OF GOD.—Why should it be accounted strange that for the full realization of these temporal blessings so many centuries must have elapsed? Is this not in perfect keeping with the sequence of fulfilment, which might naturally have been anticipated, to the promises made the fathers? Experience is ever busily demonstrating that aftersight is always better than merely human foresight.

WESTWARD HO!

BY THE REV. JAMES MCINTOSH

(Vicar of Sacriston, Durham).

IN the remarkable prophecies of Daniel we have clearly foreshadowed the chief and distinctive epochs of the world's history as it relates to the Israelitish nation. The four great empires of the world were directly brought into contact with Israel. The first took the Israelites captive under Nebuchadnezzar; the second restored them to comparative freedom under Cyrus; the third confirmed their privileges under Alexander the Great, and made their scriptures known by the Septuagint; the fourth reduced them to complete subjection, and paved the way for the preaching of the Gospel to all the world. To the last or fifth, as distinctly and wholly Israelitish, belongs the right and heritage to supplant and supersede these crumbling, and almost effete powers, and reign over all the earth.

On looking at the geographical positions of these kingdoms, their naval forces, and their several developments towards an island shape, we see a regular law at work, and from this law there is no variation. What we behold in the establishment of the Babylonian, Medo-Persian, Greco-Macedonian, and Roman Empires, we can trace in the establishment of the fifth, or British Israelitish world kingdom.

The dream of Nebuchadnezzar, as explained by the prophet Daniel, revealed to that mighty monarch what should arise after him. This prophecy has been literally fulfilled in the rise and fall of these great world-wide kingdoms, and we affirm that it will also be equally verified in the establishment of that greater, more righteous, more peaceful, and more enduring kingdom that has been set up, and which possesses the same marks of universality which the four preceding empires show.

Space will not allow a detailed account of these great monarchies, but we will as briefly as possible, propound the law, which governs their rise, development, and extension, and this law will clearly point out to us by analogy the coming universal empire.

The first universal empire as made known to Nebuchadnezzar was that of the Babylonian, which had overcome the Assyrian power, and extended its conquests in all directions till it subdued Syria, the kingdom of Judah, and Egypt. This kingdom was almost wholly INLAND. Nebuchadnezzar spent 13 years in overcoming Tyre, because of his want of ships. Thenceforth he is able to subdue Egypt. But on the death of this mighty monarch, dissensions began to break up this vast empire, and Media, along with other tributaries, revolted. Then the second kingdom came into existence under Cyrus as head of the Medes and Persians. This kingdom extended its conquests over Asia Minor, Cyprus, Syria, Palestine, and Egypt, and endeavoured to make itself arbiter of Greece. We see that its conquests were still more westward, acquiring a greater extent of sea coast, and the empire of the seas was its, until defeated at Salamis and Platœa by the Greeks. From this time it became a decaying power. Persia was much more surrounded by sea, approached nearer the shape of an island, and possessed a much greater extent of sea-coast than the Babylonian. The third empire, under Alexander the Great, called the Greco-Macedonian, now subdued and crushed the Medo-Persian. It became possessed of Asia Minor, Syria, Palestine, Cyprus, and Egypt. The seat of its kingdom being more westward, it was thus more westward in its extension, possessed a

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longer line of sea-board, held the supremacy of the seas, and approached still nearer in its seat of power, the form of an island, Greece being more surrounded with water than Persia.

On the sub-division of this mighty empire, and its continuance for a period, another kingdom was gradually making its influence felt throughout the world. The Roman power was rising by successive strides. It is not, however, till she gains maritime supremacy over the Carthaginians, and Greeks, that she is able to subdue the world. Then she becomes possessed of Asia Minor, Syria, Palestine, Cyprus, and Egypt. She extends her sway to the British Isle, the limits of geographical discovery. Her empire is still more Westward, possessing a longer line of sea-coast, her seat still more approaching an island shape, situated in Italy, a peninsula, and she rules both sea and land.

As Babylon extended her sway partially to Persia, and Persia extended her arms to Greece, so Greece planted her colonies in Italy and Sicily, and styled it Grecia Major, so also Rome extended her conquests to Britain, the limits of the West, and thus pointed out the island, to which each of the successive seats of power approximated in shape, and marked out this island home as the seat of the most magnificent and extensive empire that ever existed, and which should become the universal kingdom.

At various periods universal empire has been attempted. The Turks essayed to establish it, but were beaten back again and again. They never could attain maritime supremacy, and hence failed in the first requirement to obtain universal sway. Then the Spanish, Dutch, and French endeavoured to usurp this position, but none was ever able to claim unrivalled power by sea, and hence they failed. France almost snatched the sceptre from Britain's hand, but under the redoubtable Nelson, she was foiled in her ambitious design, and her empire was soon brought within the narrow limits of her own boundaries. These kingdoms did not possess the marks of the coming kingdom. Though France invaded Syria and Egypt, yet she was driven from her vantage ground by British valour. She was not the country marked out by the law at work. An island kingdom, a company of islands must be the seat of the last great empire. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof" (Psa. xcvii. 1).

Already we possess all the marks which distinguished the former universal kingdoms. They all subdued Egypt. Britain has done the same, and as God called Israel His son out of Egypt, and also the Lord Jesus His well-beloved Son, so will He again call Ephraim His first-born out of Egypt to take possession of the wasted heritages of Israel.

Then each of them possessed *Asia Minor* and the Bosphorus excepting the Babylonian, so by Anglo-Turkish Convention we have rights and privileges of interference which make us responsible for the safe keeping of Asia Minor against all aggression. Each of these empires obtained Cyprus except Babylon. So we have obtained possession without bloodshed, and without force of arms. How strange that these empires should follow each other so closely in their possessions. Britain has also obtained India, possessed by Persia and Greece.

We then already have all the marks of universal supremacy. First we hold the empire of the seas. Since the time of the Crusades, we have claimed this position. It has never been wrested from us, and yet we see that all the previous universal kingdoms have been compelled to obtain the dominion of the seas ere they could attain the sceptre of world-wide power. Secondly, our empire stretches much more Westward than that of Rome. We claim a large portion of the New World as our heritage, and our empire is about seven times larger than Rome's in her palmiest days. We now possess universality. The sun never sets on the Queen's dominions, a forecast of still more extended power. Thirdly, the seat of empire is altogether an island.

Then do we not bear the other mark pointed out in the prophecy? The stone cut out of the mountain without hands, growing and becoming itself a great mountain, and filling the earth. So Britain was taken out of the grasp of Pagan and Imperial Rome without hands. No hostile movement was made in Britain against the rule of Rome's Imperial power, yet of her own accord she left Britain to rule her own destinies, and gather strength and empire till she has become the mightiest empire of the world. Britain by her attachment to the Word of God also assisted to shatter Papal pretension and stay the progress of Roman heresy and error. What then is left to be done for Israel in these isles? Possessing the Gates of her enemies, excepting the sublime Porte, the *Grand Gate*, which she eagerly watches, intending to take possession of it when God commands, and from this strong city of Constantinople blowing the blast of jubilee that captive Judah may return to her own land, and then Jerusalem shall become the metropolis of the universe.

We thus see Britain in possession of an island home, undoubted maritime supremacy, the coasts of the earth, situated in the midst of the ocean, stretching her right hand on the New World, and her left on the Old. She speaks to all mankind the message of peace and glad tidings, and seeks by her beneficent sway to extend the kingdom of Christ. Thus does our own land lay claim to the last mark of universal dominion which has been promised to Israel, and which the *law* governing the four preceding world kingdoms points out as Britain, the land of the brave and free.

NOTE.—*Westward* is expressed in Hebrew by the term "*sea-ward.*"

NARROW LITERALISMS.

By J. G. TAYLOR.

No feature of the Identity seems to provoke such a liberal expenditure of combined anger and contempt, as the proposal to give a literal colouring to sundry prophecies which at present are exclusively spiritualized. The resistance to this design is so venomous that one might imagine we were defrauding Christians of their spiritual sustenance, or shutting out vast sections of humanity from all hope of heaven. With a curl of the lip, and a manual gesture of impatience, the "narrow literalisms" of the wretchedly-constructed Anglo-Israelite are cast from the pulpit into an invisible refuse basket below. Of course the valuable moments are never wasted in an attempt to demonstrate the cramping effects of these despicable literalisms. It is assumed that the majority of people are easily hoodwinked by a catching phrase and results appear to justify the assumption. But rules have their exceptions, and for the sake of the exceptions it is desirable that spiritualizers condescend now and then to explain how they arrive at their conclusions. We do not see why the literal rendering of a text should make it any narrower than it was. It ought to be broader. When a wing is added to a palace, the general impression is that the palace

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has been enlarged. But there is something worse than narrowness, and that is shallowness. A river may be comparatively narrow yet float the mighty ironclad, holding thunder and destruction behind its plates; or may bear on its waters the busy merchantman whose every nook is stored with the necessaries of life. On the other hand, a river may be miles in width, but if it is shallow it is merely fit for children to sail their toys upon. Similarly, a literal definition may be relatively restricted, but profound, vital, and prolific; while spiritual definitions may be exceeding broad but superficial, fictitious, and deceitful.

Instead of saying they "may be," it is nearer the truth to say that they are. For an illustration let us glance at Isaiah lx. 3, which declares "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The heading to the chapter informs us that this signifies "the glory of the Church in the abundant access of the Gentiles." It is a passage for which the spiritualists are extremely jealous, and are perfectly incensed when it is touched by the profane finger of literalism. But, reading on, we observe that the contents of the ocean are transferred to this alleged church; that it would be covered with a multitude of camels, with the dromedaries of Midian, the flocks of Kedar, and the rams of Nebaioth. We also find that its sons are "brought" from far, and what is equally inexplicable, they are conveyed in ships of Tarshish. Previous to the admission of Gentiles, the Church had apparently been forsaken by both God and man; God smiting it and man ceasing to go through it. But after the admission of the Gentiles, violence should no more be heard in the Church's land; it would inherit the place for ever, and receive gold for brass, brass for wood, and silver for iron. These are surely astonishing words if they refer to the Church. When was God wrath with His Church? When was it so utterly deserted that men ceased to go through it; or, rather, do men go through it at all, do they not enter it and remain therein? When Gentiles turn to the Saviour do they take a sea voyage? Are gold and silver the proper wealth of a Church? If verse 5 indicates the conversion of Gentiles it must also indicate the conversion of fishes, and verse 6 must foreshadow the conversion of camels. No living writer in his senses would select similies of this kind with which to describe the triumphs of the Gospel, and we submit that Isaiah was not only in his senses but under Divine direction. The whole chapter is incompatible with the spiritual conception. It is a picture of national restoration, power, and prosperity; consequently to hold up verse 3 as an inspired utterance concerning the Church is to wrest the Scriptures in a flagrant fashion, and whatever theories or lessons have been extracted from it by that treatment are no better than dreams.

It is not our intention to prove the lawfulness of literal interpretations. The time for that has gone. The point has been fought out, and, instead of attacking our position, the spiritualizers will in future have to defend their own unwarranted system. They may abuse us as they please, but seeing that Christ and the apostles quoted prophecy in a natural way the sanction of modern ecclesiastics is not essential. It is no doubt strange that they should be blind to His example and deaf to our reasoning, but thereby hangs a tale—a tale which is repeated in each successive century. Those who have devoted their professional career to the spinning of ethnological schemes based upon our Japhetic origin will not hurriedly endorse a canon which favours our Semitic origin. And those who have published a couple of volumes dealing with the Bible as if it were composed of myth, figure, and enigma, will be the last, not the first, to admit the cogency of our contention. To discuss with them is useless; to quarrel with them is foolish. We must do as Abraham did in the matter of Lot, and when their Sodom is being reduced to ashes they will, as is usual, escape with alacrity; forgetting in the confusion to bring their books with them, or protesting that the contents had been entirely misapprehended. But apart from "lawfulness," the imputation of narrowness to Identity views has a prodigious effect on people who wish above all things to be thought broad-minded, and in these days of jelly principles, that class includes the bulk of the species. They associate "narrowness" with ignorance and intolerance, and the very suspicion that the Identity is tainted with it is enough to repel them. Hence it becomes needful to remark that when a believer in Revelation examines a text the question for him to decide is not which is the broadest exposition but which is the truest. It is not his business whether the right interpretation is wide or the reverse of wide. We are prepared to state that if the alternative is put before us, and we have to choose between a narrow explanation and a false one, we prefer the narrow. Are our critics prepared to state that they prefer the false one? To be consistent they should re-model history as well as deny prophecy, because prophecy in the past has not developed on the benevolent lines they lay down. It was foretold of Israel that they would slaughter the idolatrous tribes of Canaan. This would have been more latitudinarian if it had meant that the Church should exterminate heathenism, but events showed that it meant what it said.

Jeremiah notified that the Rechabite family would have a perpetual existence. This would have been more comprehensive had it implied that the families of all abstainers from strong drink in all lands should be prevented from lapsing; but events have shown that the prediction affected Rechab and Rechab alone. Christ pronounced against Jerusalem that its enemies would dig a trench about it and level it with the ground. This would have been more in accord with the whims of sentimentalists if it had typified that the Gospel would dismantle the citadels of unbelief throughout the earth; but we are aware that it had no such import.

From these instances we glean that the political or physical boundaries of a prophecy are never overstepped by its fulfilment, be the boundaries ever so contracted. Prophecy has no special reverence for long measure or cubic capacity. It unrolls its folds with punctilious fidelity to the letter of the Word, and if the promises bestowed on Israel are too circumscribed for the spacious hearts of our opponents the fault does not rest with us.

The fundamental mistake of the spiritualists lies in supposing that where a particular fulfilment is more limited in its scope than some other fulfilment, God's exalted nature requires Him to adopt the second method and ignore the first. In this they are simply repeating the error of the atheist, who contrasts our tiny planet with the infinite universe around, and laughs at the idea of a Deity concentrating His thoughts on this dot of a globe or its inhabitants. But the Christian answers that God is not influenced by bigness. His wonderful attributes shine as brightly in the daisy and the butterfly as in the oak or the lion. The smallest object in creation is invested with His protecting care. We may learn this if we like to look. And the most trivial sentence He has recorded, whether it relates to the soil of Samaria or the Throne of Heaven, will not be neglected. We may learn this also if we like. Numbers of the Messianic prophecies were far less substantial than those on which the Identity is built, but they were scrupulously adhered to. The predic-

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tions respecting Ishmael, Edom, and Assyria sink into obscurity beside the world-embracing decrees attached to Israel, yet they have been vindicated with almost startling exactness. Therefore it betokens considerable presumption to teach that the merit of a prophecy in God's sight depends on its size—on the length or breadth of its sphere of action; and it would betoken considerable gullibility on our part were we to accept that flimsy dogma even at the dictation of the wisest master in theology that a college can produce.

It would indeed be extraordinary if God was unmindful of jots and tittles seeing that He insists on men remembering them and strictly regarding them. Adam and Eve were forbidden to meddle with the fruit of a specific tree, but they took an apple. What is an apple? Just a narrow literalism. But no mathematician, from that day to this, has computed what it cost the human race. Moses was commanded to speak to the rock at Meribah, whereas he struck it with a rod. What was the difference? Just a narrow literalism. But it debarred Moses from enjoying the land on which his eyes had been fixed for fifty years. The sprinkling of blood on lintels and doorposts was a trifle in itself, but it carried life and death with it. The feeblest intellect may discern that although there must be a literal fulfilment of Scripture before a spiritual or reflected interpretation is possible, deeper still there is a spiritual principle at the root of the literal incidents. It was not the bare eating of the apple or striking of the rock which brought down judgment, but the disloyal temperament that prompted those acts. And if God has failed to perform His minutest promise—the most microscopically minute promise—it would argue the existence of fickleness in His character. If the Lord has made a single engagement with Israel which must be set aside unredeemed, the loss sustained by Israel would be the very least of the evil. She might be deprived of a Gate or a Colony, but what would God's reputation be deprived of? Adam's trespass was verily calamitous, but which is the worst to contemplate: *dis*obedience in Adam or unreliability in God? If the Church succeeds in proving—what it is evidently anxious to prove—that a pledge given by God has an element of uncertainty in it, religion will dissolve with chemical rapidity. "But," retort our opponents, "we value the integrity of Jehovah as highly as any; and fully appreciate the dishonour which would accompany the slightest breach of faith." *Doubtless* they do. The fact that they have spiritualized half the Bible denotes that they do. Could they have discovered an historical realization of the Abrahamic and other Old Testament blessings they would not have discarded it. They would have sprung at it as they sprang at Volney's Ruins and Buckingham's Travels, which depict the condition of countries under the ban of prophecy. But being unable to perceive historical accomplishments they invented allegorical accomplishments; hollow and illogical as already shown. We do not dispute that this was often done from the best of motives. It was an attempt to cope with a difficult situation. But we are not disposed to admit that the determination to preserve these palpable fictions proceeds from the best of motives. The national response to Israel's national destiny is no longer absent or hard to recognize. It rises up on every hand, and is deliberately suppressed; it clamours to be heard in God's Name, and is refused a hearing. What may have been virtuous in the Middle Ages is vicious to-day. What was excusable then is criminal now. God stands in no want of chicanery; and we are convinced that it is as distasteful to Him when practised by His friends as when it is enlisted by His bitterest foes.

THE BAROMETER AS AN IDENTIFICATION.

By H. R. Shaw.

When it is sought to demonstrate the identity of something found with something previously lost the theorem will be greatly assisted if it be known that the debateable object is endued with any mark of the nature of a stamp or brand denoting ownership. Thus in the very early ages of mankind the first murderer Cain received a brand from the hand of the Almighty by which his identity might be demonstrated should anyone finding him seek to slay him in opposition to the divine will and intention.

It is also worthy of note that in the two parables of our Lord in which the subject relates to things lost and found, the objects in each case selected as illustrations are objects that did manifestly possess such a determining mark as is here suggested. Thus there can be little doubt that the sheep which ventured to stray away from his ninety-nine fellows and become lost in the wilderness was, when the good shepherd came across him, easily recognisable by the brand of his owner appearing in some prominent part of his body. And we may take it as perfectly certain that the lost piece of money was stamped with the image and superscription of the king from whose royal mint the coin had been issued.

These two parables thus afford an obvious lesson to seekers for Israel's Lost Ten Tribes, which is that the people submitted for such an identification should be not only similar to the Israel of old, but should be found to be so stamped with the brand as it were of Israel's God, the Lord Jehovah, as to determine absolutely their identity to the exclusion of all other people not so stamped. Such, indeed, is the testimony of more than one of the prophets. Micah declares (chap. iv. 5) that in the latter days, when halting Judah is to be gathered as a remnant, with cast-out Ephraim as a strong nation, that "we will walk in the name of the Lord our God for ever." And Zechariah (chap. x. 12) says, but more particularly of Ephraim-Israel, "I will strengthen them in the Lord, and they shall walk up and down in His name, saith the Lord."

The name of the Lord then appears to be the brand which is to be found stamped upon re-covenanted and rediscovered Israel in the latter days to which the prophets looked forward. And this is precisely what all the writers in these pages have, whether directly or remotely ever aimed at exhibiting to their readers. The present writer having more particularly given attention to the numerical characteristics of the sacred name whose Hebrew letters count alternately five and six, and which in a New Year's paper for 1888 was shown to be most expressively marked upon the English-speaking peoples by means of their British standard linear and other measures hereditarily drawn, it would seem, from the perfect standards of weight and measure laid up four thousand years ago in the great altar and pillar to the Lord, *in* but not *of* the land of Egypt.

But more especially, in the following New Year's paper for 1889, the inquiry extended itself into the world of terrestrial science, where, in a chapter upon the scale of Fahrenheit's thermometer, it was shown how distinctly the Lord God rules the earth and its temperatures in harmony with the fives and sixes in His Israelitish name, and rules it, as it would furthermore seem, very much in harmony with Ephraim-Israel's yard-stick of 36 earth-derived inches; such natural phenomena as the temperatures of water's greatest density, man's blood, ancient Bible lands

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and modern British islands, heat changing into light, melting point of platinum, all arrange themselves into proportions of five and six when measured between the two ends of the scale, at both of which water, the universal fluid, loses its identity in ice and steam respectively.

In continuation of this line of thought, it has recently occurred to us that the barometer, with its English scale, is another instance in high science of how the God of Israel has stamped His quinto-sextuple name upon the British people who use the inch, to the exclusion of all people who do not use that unit measure. The barometer or instrument for measuring the weight of the atmosphere, according to Professor Huxley, whose excellent little scientific manual, "Physiography" (13th edition), is the authority for much that herewith follows, is the result of an experiment first made in 1643 by an Italian philosopher named Torricelli. Taking a glass tube rather more than 30 inches in length filled with mercury, and closed at one end, and then, inverting the same in a basin of mercury, he found the column to fall slightly and stand at about 30 inches in the tube, the space above the mercury being, of course, a vacuum, and the column of mercury being in consequence supported, as is now well known, by the pressure outside the tube of the air whose weight is just sufficient to counterbalance that of the imprisoned mercury—*i.e.*, 15lbs. to the square inch in area.

If, instead of a dense liquid like mercury, the experimentalist took a lighter one, such as water, he would naturally expect that the column required to balance the weight of the external atmosphere would be proportionally longer. As a matter of fact, it is found that when water is used, the suspended column is something like 33 feet in length; in other words, as water is about 13½ times lighter than mercury, bulk for bulk, the column of water will be about 13½ times longer than the mercurial column. These are somewhat approximate figures, as we shall presently observe; but the principle of the barometer and the common suction pump is thus shown to be identical, because in working a common pump, air is sucked out of the tube communicating with the well below, and the pressure of the atmosphere then forces the water up the pipe in order to supply the place of the air which has been removed. But when the pipe reaches a length of more than about 30 feet, the column of water which it contains balances the atmospheric pressure and the pump ceases to draw. And it was in seeking to find out the cause of such a phenomenon that Torricelli was led to make the experiment which resulted in the construction of the first barometer.

Various forms have been given to the barometer, but with the exception of the aneroid, an entirely distinct instrument, they all depend on the same principle—viz., that of causing a column of liquid to be balanced against the weight of the atmosphere. Water and glycerine have been used, and an instrument containing the former liquid may be seen in the museum of practical geology in Jermyn-street, and one containing the latter at South Kensington; but in these cases their great length renders them unwieldy by comparison with an instrument containing mercury, the densest of liquids, and therefore the one and only medium suitable for the purpose in view.

And hence arises what we venture to term another instance of the divine Providence in stamping Israel of the Ten Tribes with the seal or brand of His ownership in order to render her identity conclusive wherever and whenever discovered. He might have given any other name to Moses, and he might, we suppose, have used some other Hebrew letters in the spelling thereof, and he might have made water and air different from what they are, and He might have made mercury of greater or less density than it is, or have omitted to make it altogether; and He might have made the earth larger or smaller than it is, or sent it spinning more or less rapidly around a larger or smaller orbit than it does at present, and indeed He might have chosen any other people than Israel to bear His name, and He might have sent them away anywhere else than into these British islands to recover their lost moral fibre by an exile of thousands of years.

But He did not execute any of these alternatives, and so it comes about that the people who alone use the inch for a unit of linear measure, are they who get the mark of the Lord's quinto-sextuple name upon themselves when constructing a barometer scale where the mercurial equivalent of mean terrestrial atmospheric pressure is marked at 30 inches, or six times five inches.

What this 30 inches of mercury means to mankind is best told in the words of Professor Piazzi Smyth in "Our Inheritance," where in treating of the zone of latitude of the Great Pyramid, 30 deg. North, as being that parallel which by the geometry of a sphere has an equal amount of terrestrial surface between itself and the Equator on one side and itself and the Pole on the other, and is therefore pointing to something like mean terrestrial surface temperature, he goes on to say: "Equally, too, does the Pyramid point to 30 of its inches of mercurial pressure of the atmosphere as being the very clear and distinctly separating line between good and bad of the weather all the world over; above 30 inches of the barometer meaning dry weather, sunshine, and bracing Polar air; below 30 inches, rain, clouds, moisture, and electric equatorial gales, while the French metricalists can only say that the same grand bounding-line or pathway between the serene and the stormy of terrestrial meteorology is marked amongst them by the indistinct number of 761·99 millimetres." There is evidently no brand of Israelism upon the French meteorology.

It will be proper to here mention that this mean pressure of 30 inches is usually understood to refer to the sea level, which, however, is not the common level of man's observation: and it was a knowledge of this fact, coupled with an observation of the apparent divergence between fact and theory that occurs when the makers of dial instruments do mark the circle in such a manner that not 30 but 29·5 inches appears in the place where the ordinary human eye looks for a noon or zero, which led the writer to make application to the Government Meteorological Office for some explanation of this proceeding, when, from the courteous reply thereby elicited from the secretary, Mr. R. H. Scott, it appears that the actual height of the barometer in London on the mean of 100 years, according to Mr. H. S. Eaton, is 29·952 inches; and the reason that the scale of a wheel barometer is placed with 29·5 at top is that the barometer sinks much lower below 30 inches than it rises above it. For instance, a reading of 31 inches has hardly ever been noticed in these islands, but a fall of more than two inches below 30 has been recorded (27·4 was a reading at Ochtertyre in Scotland) and the instrument makers must make provision for that.

When the barometer is over 30 inches it usually remains so for some days; the curve is flattened, but when the barometer is below 28 inches it does not remain so for many hours, if for one; that is to say, 29 5 inches may be regarded as the simple mean of readings, while 30 inches is

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undoubtedly the true mean when duly weighted with the time element.

It may, perhaps, be a trifling coincidence, but it should be mentioned that this number 29·5, so ostentatiously displayed at the top of English barometer dials, is for some reason carefully recorded at the building of the Great Pyramid, from whence so many other British and Israelite ideas seem to have been derived, inasmuch as the eccentricity of the system of passages therein, or the distance of their centres eastward from centre of the Pyramid's northern flank, as between its east and west ends is found to be 294 inches, or practically ten times the simple mean of British barometer readings.

It has been already observed that any other fluid than mercury will answer for a barometer, but in practice none other is at all suitable in consequence of its superior density. It is, however, interesting to note the comparative measurements of a column of mercury as the densest known fluid in nature and a column of water as the universal fluid of nature, since in the result it turns out that whereas the mercury column stamps the name of the God of Israel upon the British people through the medium of their inches, the water column, which is the same thing as the tube of a well-constructed common water-pump, does, through the medium of the same inches, connect the people with the entire cosmos of which Israel was destined to be the heir, as thus:—

Mercury is commonly reported to be about 13½ times heavier than water, but it appears from the work of Professor Huxley already mentioned that these proportions require some little adjustment, for it is therein stated that atmospheric air is about 800 times lighter than an equal bulk of water, and as much as 11,000 times lighter than an equal volume of quicksilver. According to these figures, then, the proportion between water and mercury is not 13½, but 13·75, and, using this value, we find that when the column of mercury stands at the dividing line of 30 inches, then the water column will stand at 412·5 inches, or a good pump should draw water to a height of 412·5 inches, or 34·375 feet, because 30 multiplied by 13·75 gives 412·5.

Now, this 412·5 inches is a remarkable dimension, being for one thing precisely the length of the beautifully-finished King's Chamber in the Great Pyramid, as measured by Piazzi Smyth in British inches, which length is thus shown to be in absolute agreement with the mean length of the water column quite irrespective of inches, metres, cubits, or any other standard measure.

And leaving the Great Pyramid out of the problem altogether these 412·5 inches are more remarkable still, for when corrected for some amount of depreciation equal to one part in one thousand, and thus reduced to what Professor Smyth calls pyramid inches, and the late Sir John Herschell called geometrical inches, the quantity becomes eminently suggestive of the celebrated circle-squaring cosmic number of 412·132, in which is enigmatically expressed the true length of the solar year in mean solar days. For let each day's journey of the earth through the course of its complete year be represented by the space of one inch; then the circle thus formed would have a circumference of 365·242 inches, and the area enclosed by such a circle would be equal to that enclosed by a square whose four sides sum up to 412·132 inches, or practically the number of inches to which water will rise in the vacuum tube when the mercury stands at 30 inches.

24, Ludgate-hill, E.C., Dec. 10, 1892.

1893.

By the Rev. A. A. Bridgman, B.A.

When Robert Fleming, in 1701, published, as the result of his studies of the prophecies of Daniel, that the years 1848 and 1866 would be critical years in the history of the Papacy, and that it would be destroyed then, one can easily imagine the smart things that would be said by the scoffing wits of the day, or the sneers with which its supporters would felicitate him on assigning so far distant a date as the time, at which his prediction was to take effect, and meet with its fulfilment, as by doing so, he very wisely sheltered himself from the ridicule which would assuredly assail his prediction in 1848, provided always that men at that time would know anything whatever of it or him, as it had but a very infinitesimal probability of outliving the tenth part of that period and being remembered. Nevertheless, the prediction, or rather the interpretation of prophecy, made by him in 1701, was fulfilled in 1848, when the Papacy received its first great blow, and the Pope thought it wise to escape from Rome disguised as a footman, and it received a still greater blow in 1866, when, through the action of the French Emperor, the unification of Italy took place, and the Pope lost all his territory except the small province around the city of Rome, and at length received its death-blow when, on the breaking out of the Franco-German war, Garibaldi took Rome, destroyed the Papal government, and so completed the kingdom of Italy by establishing the throne in Rome, where the Pope thenceforth was to live as a subject, if he continued to make the capital his residence.

So, again, when Faber, in his "Canon of Sacred Chronology," published early in this century, as the result of his study of the books of Daniel and Revelation, that the French Empire would be restored, because it was predicted to be the instrument for the destruction of the Papacy, his writing was regarded as the rhapsody of a moon-struck fool. The French Empire had been overthrown at Waterloo; the Emperor was just dead; Europe was wearied with the long wars that had but lately come to an end; the French Monarchy, as was supposed, was firmly established, and the Holy Alliance was strictly bound together to prevent any attempt at the restoring of the empire they had at length destroyed, but the very ruins of which they still regarded with unfeigned dread.

The French Monarchy fell with a crash; and that of the barricader rose on its ruins, and was so firmly established, as men thought, as to be able to resist any effort to injure it. Yet it fell in a day, to the utter bewilderment of all Europe, as those who are old enough well remember, while those who are not may learn from the "Greville Memoirs" the temporary stupefaction caused by the reception of the news. But it did not fall without warning, though none heeded the warning; for, only a few months before its fall Faber had again foretold the immediate restoration of the Empire, because the predicted time for the destruction of the Papacy was come, and that consequently the Empire must be restored, since it was to be the instrument by which the Papacy was to be destroyed. Faber lived to see the restoration of the Empire, though he did not live to see the destruction of the Papacy; nevertheless, in his little book called "The Restoration of the French Empire," he reasoned out again from the apocalypse the conclusion, that the Papacy would be destroyed, and that when the Empire had accomplished its alloted purpose, it, too, would be destroyed by the sword; all of which we have seen come to pass within recent years.

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Yet how many were there, or are there, who know anything of either Fleming's or Faber's predictions from the prophecies, or of their fulfilment within the lifetime of every middle-aged man living. Still, these predictions were made, and they were fulfilled, and so give us demonstration, by means of things within our own knowledge, that the Scriptures are the Word of God, and therefore true; because He alone could have told mankind, more than two thousand years ago, what would happen toward the close of the nineteenth century of the Christian era; and they further prove to us that the prophecies still remaining to be fulfilled will be fulfilled in their appointed time, and that as it has already been given to men to interpret some of those prophecies so accurately as to be able to fix to a year, when certain great events affecting mankind should take place, so is it possible that it may be likewise given to other men to interpret other prophecies; and therefore, when we find earnest men striving to interpret them, it is not unreasonable to watch for the fulfilment at the time they assign it will take place. They may be in error, and seeing how many erroneous interpretations have been given, how few correct ones, the probability concerning any one interpretation is that it is erroneous; but still, as it may possibly be correct, it is not unreasonable—nay, it is more, it is wise—to watch, though with suspended judgment, for the result. If the prediction fail, then we shall know that it had been based on erroneous interpretation; but if it be fulfilled, then we know that we have still further demonstration that the Scriptures are God's Word, and that we cannot be too earnest in searching them, so as to learn what the will of the Lord is.

Now, it is well known to most of the readers of the BANNER that there is strong expectation on the part of many students of prophecy, that we are close upon the fulfilment of those relating to the controversy of Zion—in other words, to the Eastern Question, as it is called—and that we may consequently look soon for a further curtailment of the power of the Sultan (an opinion which is very prevalent also among politicians of all classes), but it is not so generally known that for years past 1893 has been predicted to be marked out in prophecy as one of the critical years in the controversy. The politicians make no pretension to fixing any year as an epoch in the subject. They are content to wait, and to recognize it when it comes; but the interpreters of God's Word can see in the political events that usher in the fulfilment, only so many proofs of the truth of prophecy; and so of ever-increasing assurance that all will in time be accomplished, and that, consequently, Israel will be restored to the land of its inheritance. Of course, it is quite possible that 1893 may not be the critical year it is expected to be. In that case we shall have seen another erroneous interpretation; another will have to be added to hundreds already made; but if the interpreters be not in error; if the signs of the times should prove to be only the precursors of the coming storm; if the evident anxiety of the German Government to prepare for the conflict, which the constantly accumulating masses of Russian troops on its eastern frontier, and the enormous array of France on its western, be justified by coming events, which are all intended to facilitate operations in the directions of Constantinople and of Amenia; then we shall have proof given us in this case, as in those of Fleming and of Faber, it has been given to men to interpret correctly the prophecies, and to point out, years before the fulfilment of their predictions, the great events which mark out the development of the great purpose of the Almighty in the restoration of Israel as the protector and companion of the Jews to the land given to them by covenant in the person of their common ancestor, Abraham.

It will, therefore, be well with us to watch closely the coming year, 1893, not only as we might any and every year, but with special regard to the fact, that it has been singled out by the interpreters as one specially marked in God's Word in connection with the promises made to Israel. 1893 is not the only year so singled out. Together with 1897 it is declared to be specially marked out in the prophecies as critical in our history. Neither interpretation may be correct. Both years may have been erroneously deduced as critical ones; but if either of them—if 1893—should prove to be what it has been said it will be, then "when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad," for then it will be seen that the day of our restoration is fast drawing on.

"SEEK YE ME AND YE SHALL LIVE."

(AMOS v. 4.)

BY E. REEP.

IT is often very depressing to hear, on almost every side, the cry of the Preacher—"All is vanity." To many who succumb to the scowl of adversity, to resentment against pain, or, as it more frequently happens, to a spirit of acrimonious discontent, it does not seem to occur that the remedy for the evils of which they so bitterly complain is in their own safe keeping. Of this we have many proofs. We all know that the failure of God's chosen people to become happy and prosperous in the land given to their fathers was not due to any non-performance of God's promises to them, but to their own oblivion to the necessity of asking for the fulfilment of them. God does not compel His creatures to accept His blessings, though He is ready to bestow them when enquired of concerning them (Ezek. xxxvi. 37). If this were not so the word "come" would not hold the conspicuous place it does in our Bibles. It is, moreover, a word that implies that there is no coming of God to us until we first go to Him. Hence it is written: "And the Lord, whom *ye seek*, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in." The remedy then we hold in our hands for the cure of the many ills that afflict us is to comply with God's invitation to seek Him. "Seek ye Me and ye shall live." If as a nation we obeyed this command what a glorious consciousness of Divine blessing would be ours. As it is we fail to appreciate the happiness of our environment, and thus follow up a trail of suffering that need not be. God promised to the House of Joseph the fruits brought forth by the sun, the precious things of the earth and the fulness thereof, and God has kept His promise. What better evidence of this fact can we have than in the wondrous provision made for all our needs in the different zones of our vast British Empire? Our farmers bewail their deplorable harvests, employers of labour the conditions with which they have to contend, the employed the hardships that fall to their lot; but is all this seeming misery an unmitigated evil? Is it not rather the bestirring weapon that will sooner or later arouse our people to resort to God, even as one man, for counsel and succour? When this shall happen then may we not venture to hope for the nation's speedy recognition of its Identity with Israel, and as a result the mercies that encompass it on all sides? For let this recognition be made

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and then will come the knowledge that God has not said in vain, 'Seek ye Me and ye shall live." The problem that troubled Malthus will cease to be a problem; instead of an evil it will be seen to be a blessing. The cry for bread will be no longer raised, for it will be realised that to Israel has been given the high places of the earth, and that in these she will be mistress of the most important granaries of the world.

If there be already signs of Ephraim-Israel's golden age as foretold in Gen. xlviii., there are not wanting equally significant signs of Manasseh's coming glory in that great future. In a book of travel, which has the title of "Seas and Lands," Sir Edwin Arnold tells us that it is difficult to limit the excursions of the imagination in thinking what Anglo-America may and must become in the way of material development and mass population. To show that he is not writing nonsense he gives a table by which we may see what has been the growth of the latter from the Revolution until to-day (p. 138). From it we learn that the population of 1790 became in 1860 eight-fold, or 31,443,321, which is equivalent to doubling every 23⅓ years and that an American statistician calculates in 1900 for 77,100,000, and in 1950 for 103,314,000. "Those," says Sir Edwin Arnold, "who believe in the prospects here set forth will rule their undertakings and investments in the expectation that property in real estate must advance in the next half-century; that commerce and transportation and production must increase enormously. . . In 1990 the urban population will be 240,000,000, and of these New York will probably contain over 30,000,000. What work for architects, contractors, builders, carpenters, masons, bricklayers, plasterers, brickmakers, etc., etc. Fourteen million new homes to be constructed besides markets, stores, warehouses, post-offices, etc."

Wondrous as now appears this picture of the United States, it is just possible that in the far future its colours may appear cold and grey in comparison with the expansion of Ephraim-Israel's billions and trillions (Deut. xxxiii. 17) in the, as yet, sparsely occupied Dominion of Canada and the yet but half-known continents of Australia and Africa. The regret that such a possibility brings—and it does bring a regret—is that the contemplation of this joyous, prosperous future for both Ephraim and Manasseh is one, to-day, so limited that only a few believers in British-Israelism can ponder upon and thank God for the hopeful, happy prospect. Nevertheless it is open to the whole united race if only they would care to see. They do not, however, for a little while wish to penetrate beyond the very present, and so they practically do not seek God that they may live in *full blessedness*, for He has said, "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons (the chosen people), and concerning the work of My hands command ye Me" (Isa. xlv. 11).

With this plain and simple command in our Bibles why should Israel and Judah delay one hour to seek to do the bidding of God and His Son who died that Israel might live, might have life, that they might know that the ten thousands of Ephraim and the thousands of Manasseh are veritably the children of the Most High? Even in ignorance and darkness these sons of Israel have inspired admiration, though perhaps they have not always deserved it. Macaulay, in a spirit of patriotism, thus speaks of England: "It is her peculiar glory, not that she has ruled so widely, not that she has conquered so splendidly, but that she has ruled only to bless, and conquered only to spare. Her mightiest empire is that of her morals, her language, and her laws; her proudest victories are those she has achieved over ferocity and ignorance; her most durable trophies are those she has erected in the hearts of civilized and liberated nations."*

Hillside, Selhurst-road, South Norwood, S.E., Dec. 9th, 1892.

THE TERM "JEW" IS NEVER IN SCRIPTURE APPLIED TO THE HOUSE OF ISRAEL OF THE TEN TRIBES.

By Douglas A. Onslow, J.P.

"For the Lord God will slay thee, and call His servants by another name."—Isaiah lxv. 15.

At the half-yearly meeting of the Prophecy Investigation Society, held at Exeter Hall in November last, a very interesting paper was read by the Rev. E. P. Cachemaille, brother of our well-known friend the Rev. A. J. J. Cachemaille, upon the subject of Gog's future invasion of the Holy Land, in connection with the events referred to in Zech. xii.—xiv.

I need scarcely say that, though in many ways the handling of this subject was interesting, from the fact that the reverend gentleman dealt with it from a literal and not a spiritual point of view, still the treatment of it betrayed much confusion of thought, because throughout the paper the Jews alone were taken as representing the Twelve Tribes of Israel at the present time.

For the purpose of this article it is altogether unnecessary for me to enter fully into, or even more than refer to Mr. Cachemaille's paper; because, I could not within the limits allowed me, at all fairly deal with it, and my only object in referring to it at all is that, after the paper had been read and the discussion upon it nearly concluded, the Rev. S. C. Adam, of Wolverhampton, in a few brief, but well-chosen words, told the meeting that the prophecies could not possibly be rightly understood, or their teaching elucidated without the House of Israel was recognised as being distinct from the House of Judah. He reminded his listeners that for years past, he, and others who recognised this distinction, had done their utmost to enforce this view so clearly set forth in the Scriptures, upon the attention of the Society. He told them plainly that until this Scripture truth was admitted, and, in expounding the Word, acted upon, prophecy could never be intelligently studied, or properly taught.

Mr. Adam's forcible and pertinent remarks gave me an opportunity of still further driving this point home. I said that I could not understand how any intelligent person reading the Bible could possibly apply the prophecies relating to the House of Israel and the House of Judah to the same people; or how in view of their great divergence of character, they could reasonably be applied to the same people, the Jews of modern times. In the course of my remarks, I told the meeting that I emphatically stated that "The term 'Jew' is never applied in Scripture to the House of Israel of the Ten Tribes," and I challenged disproof of this assertion.

Further, I said that, the name of Jew was only used in connection with the people of the House of Judah, who returned from the 70 years' captivity in Babylon. That it was only from the date of the Babylonian captivity that this name had been applied even to the House of Judah, and had remained applicable solely to them ever since.

* Quoted in "Egypt To-day." By W. Fraser Rae.

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I did not throw out my challenge in vain, for it was at once taken up by one of the members, who solemnly reminded me that if I read the book of Esther, I should see that King Ahasuerus — who was at that time king of Persia—reigned "from India even unto Ethiopia, over an hundred and seven and twenty provinces." Moreover, that throughout the whole book the people of God were called Jews, and that this name had reference to all the Israelites whether of the House of Judah, or the House of Israel. This he argued must have been the case, because the decree of the king, written at the instigation of Haman, was to bring about the destruction of "all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai" (Esther iii. 6). Also that the decree of the king, written at his command by Mordecai, was sent "to the lieutenants, and the deputies and rulers of the provinces, which are from India unto Ethiopia, an hundred, twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language" (viii. 9).

The line of argument adopted was to the following effect :—That, as the Medo-Persian kingdom had taken the place of the Babylonian, the Jews, who were the captives of the Babylonian monarchs, were also the captives of the Medo-Persian kings. But the Babylonian kings had superseded, or taken the place of the Assyrian monarchs, and held sway over the people of the House of Israel, who had been deported from Samaria into the provinces of the Assyrian kingdom, which lay to the south and west of the Caspian Sea. These provinces passed under the dominion of the Babylonian empire, and then under the Medo-Persian; consequently the term "Jews," in Ahasuerus's decrees must have included the people of the House of Israel as well as those of the House of Judah. This line of reasoning, which to my understanding, involved a *non sequitur*, seemed to be accepted as sufficient answer to my challenge, and a somewhat supercilious wave of the hand was supposed to settle me, then and there, for ever! Having spoken, it was not permitted me to make any reply; I had therefore to content myself with making a mental note that I would treat this matter in a BANNER article; where I think such fallacious reasoning should be exposed, to enable our supporters to meet our opponents, when such mistaken notions are put forward to try and upset our statements.

I propose to show briefly wherein the fallacy of this reasoning lies.

If we look at the date set in the margin of our Bibles against the first chapter of the book of Esther, we find it given, "cir. 521" B.C., or 15 years after the decree of Cyrus, king of Persia, under which the people of the captivity of Judah had been permitted to return to Jerusalem to re-build the Temple; for it was in B.C. 536 that this decree was made, and the 70 years' captivity of the House of Judah in Babylon ceased. Esther and her cousin Mordecai, with very many other Jews, had remained in the land of their captivity instead of returning to the land of Judah. Whatever might be the date at which this book of Esther was written, it is perfectly clear that it was after the return of the people of Judah to the Holy Land, and it was not until after they returned from the Babylonian captivity that the people of Judah were called Jews by the sacred historians in the Bible.

It is further to be noted that nowhere in the book of Esther is any other captivity referred to, but the captivity of the House of Judah, and this only once in chap. ii. 6. But in chap. iii. 6, we read, "Wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, *even the people of Mordecai*." Now, Mordecai was a Benjamite, and therefore of one of the three tribes that formed the kingdom of the House of Judah.

Seeing, therefore, that the captivity of Judah alone is mentioned in this book of Esther, and that all the Jews are referred to as "the people of Mordecai," and that no mention whatever is made of the people of the captivity of the other House, I think we are fairly justified in saying that the term Jew, throughout the whole of the book of Esther, must be limited to the people of the House of Judah. Now, to go back for a moment to the argument that "throughout the whole book, the people of God were called Jews, and that this name had reference to all the Israelites whether of the House of Judah or the House of Israel."

In the first place, I am willing to admit that at the time when Ahasuerus was on the Persian throne, the people of God were called Jews. That is to say, the *recognised people of God* were called Jews.

Our learned clerical opponents seem altogether to fail to see the effect of the prophecy contained in Hosea i. 9. This prophecy foretold the divorce of the House of Israel. It foretold their non-recognition by God as His people, their outcasting from the land, and the withdrawal of God's mercy from them; though to the other House of Judah His mercy would be extended, and they should remain His people.

When did this bill of divorce take effect, and when did the House of Israel cease to be a kingdom by being completely outcasted from their land?

In Isaiah vii. 8, we read, "Within three-score and five years shall Ephraim be broken, that it be not a people." The margin gives us the date of this prophecy as "cir. 742," consequently before the year 677 B.C. we should find that the captivity of Ephraim-Israel must have been completed. 2 Kings xvii. 24, where we find the marginal date to be "cir. 678," proves the fulfilment of the prophecy. That this was the "bill of divorce" we find from Jer. iii. 8, for the marginal reference there given takes us to 2 Kings xvii.

The House of Israel, therefore, had ceased to be God's people 157 years before Ahasuerus sat on the Persian throne. But the decree of Cyrus had only been issued 15 years before Ahasuerus reigned, therefore, for 142 years the people of the House of Israel had ceased to be God's people.

The decree of Cyrus, given in Ezra i. 2—4, is addressed to the people of God, because verse 3 commences, "Who is there among you of all *His people?* His God be with him." It, therefore, was limited in its application to the people of the House of Judah, as the people of the other House, had, 140 years before that date, ceased to be God's people. Again, "The Lord stirred up the spirit of Cyrus" that "the Word of the Lord by the mouth of Jeremiah might be fulfilled." In order to discover what "the Word of the Lord" spoken by Jeremiah was, we have only to read the 29th chapter of that prophet, and we find again that the whole of it is strictly limited to the House of Judah. The House of Israel, therefore, could not have returned with the House of Judah from Babylon, for if they had, it would not have been a fulfilment of the Word of the Lord "by the mouth of Jeremiah."

In further confirmation of what I have already said, I will explain the applicability of the text which heads this article.

In Isaiah lxv., we have a remarkable contrast drawn

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between a people mentioned in the first verse, and another called "a rebellious people" in the second and subsequent verses. The blind annotators of the Bible, who furnished the headlines to the chapters, have thus treated this chapter:—"1. *The calling of the Gentiles.* 2. *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.*" It is remarkable how near these good people sometimes get to the truth, without actually striking it fair. Verse 1 is certainly "The calling of the Gentiles," but it is the calling of the Gentilized House of Israel, for the text is, "I said, Behold Me, behold Me, *unto a nation* that was not called by My name." This could only be the divorced, or Gentilized House of Israel, for there was no other nation, that had had God's Name taken from it. But verses 9 and 15 prove this point indisputably, because these *called ones* are in the first called "Mine elect," and in the second "My chosen." These are Israel's titles alone, and belong to no Gentile, non-Hebrew people on the face of the whole earth.

We find, therefore, that the divorced and so-Gentilized House of Israel is called at the coming of Christ, and He is found, or accepted, of them; whereas, the Jews rejected Him, and as a consequence were rejected by Him.

But verse 15 says, "And ye (Jews) shall leave your name for a curse unto My chosen (the Gentilized House of Israel): for the Lord God shall slay thee (the Jews), and call His servants (the House of Israel) *by another name.*"

The name Jew was for centuries—even if it is not now—a curse to our people, and for that matter to all peoples, but it has never been changed. The people of Judah have been called Jews since their return from Babylon, 2428 years ago. But the word of the Lord by the mouth of Isaiah, as quoted at the head of this article, says that He will "call His servants (the House of Israel) by another name." Therefore, as God is true, the House of Israel cannot now be Jews, or the prediction and promise of Isaiah lxv. 15 would be falsified, to which I say, God forbid!

It seems to me, therefore, that my contention that "the term 'Jew' is never in Scripture applied to the House of Israel of the Ten Tribes" has been fairly established; and beyond that, that since the Advent of Christ, they have been called by another name than Jew. We have no right, therefore, to say that the House of Israel are Jews, or to speak of them as such.

THE GOOD OF IT.

By V. Cox.

It is not improbable that in the majority of instances an enquiry as to the utility of the Anglo-Israel belief was the initial stage of our own acquaintance with what has now become to us a truth of paramount importance and a study of absorbing interest. If, therefore, the *cui bono* question be sometimes raised in our presence, we shall do well to be ready with a reply which shall not only disarm criticism, but also awaken interest by demonstrating that Our Identity is of present day significance, and that it vitally affects matters which, as Christian believers no less than as lovers of our country, ought to occupy a very foremost place in our consideration, dwarfing by comparison many of the things which claim so large a portion of the time and the regard of men, generally speaking, to-day.

In the first place, then, we may tell inquirers that our truth is a powerful weapon in the hands of those who desire to defend the inspiration of Holy Scripture. The present is an age of keen criticism and of sharp attack on the sacred Canon. Men of erudition and of genius are lending their energies, not to establish, but to undermine, the claims of the Bible to a divine origin. We need have no fears for the Bible; it has survived many a sharp onset and weathered many a storm: but if we had not the light of the Identity by which to interpret its prophetic utterances, we should fear for it very greatly, because we should then fail to discover any possible way in which its statements could be verified, and its divine origin placed beyond a doubt. If that marvellous volume described in minute detail a nation unique alike in character and destiny, the very pivot-nation of all ages, and if history furnished no counterpart, we should be constrained to say, "Since these prophecies have fallen short of fulfilment, where is the proof that the men who indited them derived their inspiration from that omniscient Teacher before whom the story of all time has ever lain open and revealed?" But while we see the living original of Israel's portrait working out her destiny in every particular to-day, doubt becomes impossible, the arrows of the foes of truth glance harmlessly aside, and we rejoice to feel our faith is founded on a rock, against which the very gates of hell are powerless to prevail.

But of what use can the Identity be to men who accept the Bible as a divine revelation, and to whom there never comes the temptation to despise its teaching, or to undervalue its authority? Well, we suppose that many, many even of the saintliest, have at times been assailed by a temptation, far more terrible—that which leads them to fear that they may be forsaken of God, rejected on account of unworthiness, and cast away in spite of all His glorious promises to those who through faith become heirs of God and joint-heirs with Christ. Awful is the force that such a temptation must possess to a thoughtful student of prophecy who discredits Our Identity. To such an one it must appear as if scores of the declarations of Holy Writ were worthless and false: Israel in prophecy having no counterpart in a real living Israel, enjoying, in the nineteenth century, the inheritance secured to her by promise in the remote ages of the past.

To escape this fearful difficulty the spiritualizing of the prophetic writings has been adopted. And terrible is the confusion of ideas it has produced in those who have thus maltreated Scripture; yet it seems to us that it must occasionally strike *them* that God's supposed violation of His promises to the literal Israel is a very poor guarantee of His faithfulness to the so-called spiritual one. To Anglo-Israelites the fulfilment of the predictions of the Old Testament is the best voucher for the stability and truth of the asseverations of the New. Since God has kept His Word to His chosen nation, have we not an added and a potent argument for reposing unquestioning trust in Him who, having brought to pass what He declared in reference to Ephraim-Israel, will no less surely keep His covenant with every son of man who claims, through Jesus Christ, the blessings of His great salvation.

But it may be that there are in our midst many who, unhappily, concern themselves little either with the vindication of the divine character, or of the inspiration of the Bible. To such the arguments just adduced would carry no weight. But even among men whom such considerations fail to influence, there are not a few who, when patriotism is in question, can be thrilled to the inmost soul by the name of the land that gave them birth, and for whose sake they would be ready to hazard, perhaps to sacrifice, life itself. To all such we may say, "If you want a guarantee that Britain's

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greatness can never know decay; that our Empire is destined to perpetual advancement; and that she is certain of ultimate victory over every foe that may rise against her, it is in her Identity with Ten-tribed Israel that you will find it, and there only. Disprove that Identity, and no pessimist can paint her future in hues too sombre, or forecast her decline in language too mournful. Prove it, and you may for ever confute all that has been said or written about her zenith being past, and her decadence having set in. Israel's Empire is for ever. Unlike Babylon, Medo-Persia, Greece, and Rome, the stone kingdom shall endure; not bare existence only, but growth, progress, potency, and, at last, universal dominion are assured to Britain as Israel of the House of Joseph.

We are not citing arguments to *prove* the Identity. That is done in the BANNER week by week, and done to demonstration. But the object of this paper is to show how "the good of it" can be made evident in ways so numerous that from one standpoint or another it becomes a question of practical importance to every member of the community, and that none can afford to ignore or neglect it. One more "good" of our belief is that it affords a safe guide in many political matters where we might, without its direction, feel uncertain how to act. The BANNER is no party organ; nor are we, as Anglo-Israelites, necessarily all of one name politically. But on many burning questions, such as that of Imperial Federation, of Home Rule, of our position in Egypt, of the cession or retention of Uganda, &c., our knowledge of Our Identity will largely affect the formation of our opinions, and mould our course of action.

As current history goes on recording itself, we shall doubtless prize increasingly the light we possess, which has already in the past enabled us, in numerous instances, to forecast the issues of events, even when probabilities, humanly speaking, pointed in an opposite direction. There is still much unfulfilled prophecy in the Bible respecting Israel and Judah. As time passes we may expect additional and ever more surprising proofs of Our Identity to be revealed. We are far from knowing all about it yet.

> "Our Lord has yet more light and truth
> To break forth from His Word."

But it is glorious to observe the development of His purposes, which, in very truth, "ripen fast, unfolding every hour;" and ever and anon our hearts thrill with delight as we realize our part in this magnificent inheritance, upon which we are as yet but entering, but which holds undreamed of possibilities for our nation and race in the future now opening out before them.

We call upon you, then, Christians, who love the Bible, and desire to prove it the inspired Word of God; men who need some logical basis for your faith, or who are longing to prove to all the world how faithful God has been; patriots who care more for your dear country's welfare than for any selfish interests or sordid aims; politicians who, at times, tremble for your country's future, and who want an assurance that the blunderings of statesmen shall never avail to rob her of her glorious destiny—ours is a truth to solace, to strengthen, and to stimulate one and all. Study it for yourselves, and, instead of asking, "*Cui bono?*" you will soon be actively proclaiming "the good of it" in every direction where opportunity serves; having realized with joy that in very truth "the Lord *hath* spoken good concerning Israel!"

Abingdon, Nov. 20th, 1892.

THE NEW COVENANT OR TESTAMENT.

By ALFRED J. J. CACHEMAILLE, M.A.,
Rector of Cheriton, Alresford, Hants.

ALL Anglo-Israelites are well aware of the fact that our Book of Common Prayer is so apt and close an expression of the worship of Israel that not only are we forced to believe in an overruling Mind when the book was framed, but the fact adds an intense beauty to a form of worship endeared to us by every sacred tie of antiquity and of association. We are uttering words in our form of worship which can be explained only on the grounds of our being actually God's ancient people Israel.

Not the least striking illustration of this truth is that which meets us in our central service of the Holy Communion, the one great service instituted and commanded by our Lord. Every Sunday in most parishes, and every day in many parishes, we recite the great truth that this is the sealing of the New Testament or covenant which God promised that He would make with His people.

In the prayer of consecration we say as follows: "Likewise after supper He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of Me." As soon as we touch this thought the whole of the service harmonizes with it, and we are at once led to the promise of it in Jer. xxxi. 31 and to its fulfilment as expressed in Heb. viii. and the surrounding chapters.

We are reminded of a former covenant, made with a certain people at a definite date, and we are told that this first covenant was removed, for it had fulfilled its office, and had itself been fulfilled in the person of Christ; and we are told that the days were to come in which a new covenant would be entered into by God of a deeper and far grander character. Not only does it follow as a matter of course that a new covenant must be made with the same people as the old covenant was made with, or else there is no force in the term new; but God expressly says that the new covenant would be made "with the House of Israel," so that all question and argument are at an end. The New Testament or covenant which Christ established and sealed with His Blood, and which we recite in our communion office, is made with the House of Israel, and unless we are to satisfy ourselves with a purely artificial application, for which there is neither ground nor necessity, we must awake to the thrilling truth that for centuries we have been declaring, for the most part unconsciously, and every year with growing conviction that we are Israel, for we have held up to the world the seal of our title-deeds and the declaration of our Lord and Redeemer Christ.

It must seem, to any candid mind, a very strange thing that we should constantly be declaring a fact at the most solemn time of our worship, and then, with the next breath, repudiating its most plain application, especially as we cannot discover any other people, to whom it can apply, nor indeed any other people except the great Anglo-Saxon nation who actually apply it; for, although people will say that we are not the only Christian nation in the world, nor the only Church who celebrate the sacred mysteries of that holy service, it is very remarkable that the greatest communion outside our own which professes Christianity shuts itself out from actual participation in this covenant. It is a striking fact that our Lord uttered these great words in

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reference not to His Body when He broke the bread, but only with respect to the cup which was the sealing of the covenant in His Blood. And it is equally striking that the Roman Church refuses the cup to the laity, so that they are left outside the bond, and fail to ratify the Testament which is the evidence and the glory of Israel. A similar remark will apply to the Eastern Church, where the cup is practically denied to the people, and the eucharistic bread, dipped in the consecrated wine, is given to the people.

It adds a singular interest and depth to a service already priceless beyond words to realise that each time we communicate at the Holy Table of our Lord we again declare ourselves to be that Israel around whom the most marvellous and inspiring history gathers, and to whom the most noble future is assured. One cannot but be sorry that so many refuse to weigh this truth dispassionately, and with all the promises of God open before them, still prefer to remain in the lean and barren wilderness as their forefathers did. One cannot but pray that the time may soon come for the opening of the eyes of the blind and the manifestation of Israel in the promised brightness which shall swallow up the last vestige of uncertainty.

From that first Holy Supper, when the Passover feast of former covenant passed into the greater feast of the new covenant, down to this present day, the great memorial of that covenant has been in the hand and the witness of Israel, and is to-day repeated in every part of the world where the Church of England and that of America gathers the millions of Israel for public worship and for sacramental joy.

GENESIS XLIX. 16, 17.

By the Rev. Henry Morton, B.A.,
Rector of Great Stainton, Durham.

The peculiar adaptability of the blessing of Dan, as spoken by Jacob and Moses, to the known character of the tribe, is very remarkable. Jacob under the image of a serpent suggests that they would make use of wiles and stratagems against their enemies and thereby gain their ends; and Moses (Deut. xxxiii. 22) intimates that they would form colonies distinct from the rest of Israel, "leaping" like lions upon the secure inhabitants of a place. The situation of the place from whence they should "leap" (*i.e.*, make excursions) is also intimated—viz., the north of the land. That they had a navy we know from Judges v. 17, and probably in the time of anarchy succeeding the death of Joshua they practically broke away from the rest of Israel, making incursions into the neighbouring countries to the west. That they colonized part of Greece we know. They also, perhaps, in company with the Phœnicians, traded to the isles of the West, and founded colonies there. They penetrated even to Ireland fully 1,200 years B.C., and under the name of Tuatha Danaans made a new home for themselves there, thereby vindicating the right "of his people" (*i.e.*, his tribe) "as one of the Tribes of Israel," to the place appointed for them (2 Sam. vii. 10). I use the word vindicate advisedly. Gen. xlix. 16 says, "**Dan** shall 'judge' his people, as one of the Tribes of Israel." Now I am inclined to think that "avenge," or "vindicate the right of," is the sense intended. The verb דּוּן (dun) besides the signification of judging and contending, certainly signifies to avenge, or assert the right of the injured—*i.e.*, to vindicate. This is evidently the sense intended (in Gen. xxx. 6) by Rachel, when she assigns a reason for giving Bilhah's child the name of Dan. "God," saith she, "hath avenged me, and hath heard my voice." Then if Dan had his name from *dun*, and דּוּן is used by Jacob in allusion to the signification of Dan, it follows that the verb דּוּן here must have the same signification. In the construction of this passage there is an unmistakable intention on the part of Jacob to accentuate this word and draw especial attention to it by the repetition, and in Hebrew poetry rythmic repetition of similar combinations is very common. The bringing matters to the rule of right—*i.e.*, to administer justice as a magistrate, or governor—is expressed by the verb Shaphat, and there is a considerable difference between this word and *dun* or *dan*, the former being much more general, *e.g.*, Jer. x. 24, "Correct me, but with judgment," that is, as a just as well as a considerate judge, the latter occurring very seldom (about twenty times) in the Scriptures, and the rather implying a settlement of right between two persons as to what is due to one or both—see Deut. xvii. 8 and Jer. xxx. 13—which seem to make the matter plain. If Jeremiah had used this word (in x. 24) he would have prayed God to correct him according to his deserts. So when Jacob said, "Dan shall avenge his people," he simply intimated that Yehova, ever mindful of His people, would use Dan in the preparing of the place of security and rest which He even then had in His mind to do for them, but which He afterwards promised definitely to His servant David (2 Sam. vii. 10), Dan acting as the pioneer of the Tribes until the full time should come when "He would bring them out from the peoples with a mighty hand, and bring them into the wilderness," &c. (Ezek. xx. 34) under the bond of the (New) Covenant.

Again, Moses says (Deut. xxxiii. 22), "Dan is a lion's whelp," and in Gen. xlix. 9, Jacob says, "Judah is a lion's whelp." The lion was the standard of the Tribe of Judah, and afterwards of the Royal House of David, and Dan could only become a lion's whelp by having a kingdom set up amongst them, having for a ruler a lineal descendant of David. So here again Dan is the avenger, or vindicator—the vanguard—to be the nucleus of the future gathering of the rest of the Tribes of Israel in the isles of the West, the vindicator of the House of David. There is yet another sense in which Dan was the vindicator, being the first of the Tribes after Benjamin to receive and accept the blessing in Christ promised to Abraham, not only receiving the blessing themselves with readiness of mind, probably from the hand of the Apostle Paul himself, but becoming a blessing to their brethren and the world, for from them in their island home sounded out the Gospel tidings how that "God so loved the world that He spared not His Only-begotten Son," &c., thus again vindicating the right of the Tribes of Israel to inherit the blessing of the New Covenant, and to be His witnesses to the end of the earth. We can well then imagine that Jacob in foretelling to Dan what would befal his tribe in the latter days (the days of the Messiah) *saw* like Abraham the day of Christ, and in longing hope and earnest desire (like Simeon waiting for the consolation of Israel) should exclaim, "I have waited for Thy salvation, O Yehova."

We have in type articles by the Rev. S. C. Adam, M.A., on "The Great Image (Dan. ii.); or, The Time and the End of Gentile Supremacy." Also an article by W. L. Blore on "Go Forward." These we shall publish in our next week's number.

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THE IDENTITY IN SWEDEN.

By Dr. C. Piazzi Smyth
(Late Astronomer-Royal for Scotland).

In the sixteenth year of the Banner continuing to testify for Anglo-Israel, it is time to enquire, from independent sources, with what effect? Wherefore it may be allowed to introduce here a little correspondence from abroad, which neatly exhibits, and just when and where it was least expected, how the "leaven" is working, perchance in some distant countries, to which we have hardly yet paid all the attention they deserve. Thus, at all events did I find myself addressed from Stockholm on Sept. 7th, 1892, by an entire stranger, but in remarkably good English, as well as faultless caligraphy.

Letter 1.

"Dear Sir,—On page 97, in a little pamphlet by Edward Hine, called "Flashes of Light," there is a letter from you, stating the reasons why the Prussians do not belong to the House of Israel. Until I read this I always rejoiced in the glorious light thrown upon the Bible by Anglo-Israelitic researches, and exulted in the assured hope that we Swedes were, equally with the Germans, of the House of Israel according to the flesh. But on reading there why the Prussians could not claim that distinction; and believing, from previous teachers, that we were in exactly the same national category - I came down heavily from the lofty position whence I had begun to view past, present, and future; my tears came into my eyes, and now I have only to cling, as a mere Gentile, to the mercy equally offered to all repentant Gentiles through the Lord Jesus Christ. Yet if my Lord be exalted, I shall greatly rejoice."

"With holy reverence I have also tried to research in the awful revelations of the Pillar of the Lord in Egypt, which you have expounded to the world; though our literature on that wonderful consummation of architecture, is very deficient. Yet true prophecy, combined with history, will always succeed in asserting itself when the time is ripe; and truly a great and most glorious epoch seems now coming for the House of Isaac. But I will not, though only a Gentile, envy the Lord's chosen people.

"Please to excuse my boldness in writing to you, but my heart has been so sad. "M."

Certain expressions in the above letter being of rather doubtful bearing my first endeavour, before answering it, was to learn something of the writer. In a few days came the following reply; or

Letter 2.

"To you, dear sir, it may seem that I can hardly mean in reality all that my words imply—but there are few in this land with whom I can converse in English, and discuss the English authors who are our leaders on this topic. Many, indeed, of my countrymen have heard vague rumours that the British nation believe themselves to be the Ten Lost Tribes of Israel. But our clergy do so mix the subject, and confound their hearers about *Jews*, saying that is all the same, Jews or Israelites. But my reading, in such books as I could get, went steadily on year after year, developing, if not all, yet much glorious light on both Bible history and Bible prophecy, until at last I was requested to give a public lecture on the subject. This I also did in the lecture hall of the Royal Academy of Sciences last February. There was a fine audience, and being asked to deliver the same lecture again, I did so in one of our Free Churches.

"At that time, as I have indicated above, I was still rejoicing to think that we Swedes had also, with the Prussians, an inheritance with the lineal House of Israel. But when, all of a sudden, I learned from your writings, quoted by Edward Hine, that the Prussians were not 'heirs,' and had believed already that we must go with them wherever they went, even into outer darkness, and be Gentiles and nothing more. Oh, how desolate I felt! Nothing could give me any comfort then, except reading again and again those passages in the New Testament which display the mercy with which Christ receives all who now look to Him. But though they may be thus free pardoned and accepted disciples, they are not 'heirs'; and I know that the time of the Gentiles is appointed to be one day summed up. For the promises to God's chosen people must be fulfilled.

"Can you forgive me now for writing straight to you? Please do so. "M."

After the receipt of this letter, I had no longer any hesitation in writing to its author, thus much of the general result of British research in this quarter—*viz.*, that Sweden had no necessary prehistoric connection with, or dependence on, Prussia, or any other part of either the German land or the German people in a sacred point of view. For when the prophet Ahijah rent away symbolically the Ten Tribes from Solomon, and gave them to Jeroboam to form the kingdom of Israel, did he not take one of them back, and give it to Judah to be a light-bearer to the remnant of the House of David through the remainder of its royalty, through its captivity in Babylon, its subsequent restoration to Palestine, and until the Roman armies should begin to encompass Jerusalem?

But then that one Tribe—viz., Benjamin—was ordered to flee and save themselves. So flee they did, both Westward and Northward, taking a route quite different from that of the other nine Tribes, full 600 years earlier—a route, indeed, which brought them up from Finland, rounding the North Cape, and then enabled them, in subsequent ages, to stream down both coast lines of that grand Scandinavian Peninsula, Southwards, or through what we now call the Swedish and Norwegian countries. Not mixing in the slightest degree with the Lapps and Finns of those lands, but preserving fully the purity of the blood of the lordly Tribe of Benjamin; until, besides establishing there a bulky population of their own, they could also, from the Eastern side, send some of their chiefs as the Varangians to take the rule of the Gentile hordes of Russia; and from the Western side—a still larger detachment of the nation—first to France, and then from there, under William the Conqueror, "ravining" like the Benjaminian wolf of Scripture and his own heraldry, to become the yet more aristocratic rulers of England. But subsequently, and almost instinctively, discovering their own long-separated brethren in the nine Tribes already there, they could begin amalgamating with, instead of only domineering over, them, through the rights of one battle, whose success was so signal because the finger of the Lord was in it.

So that the deeply heart-stricken Swede, in the midst of his grief and supposed outer and absolute Gentile darkness before God, found himself rather to represent racially the bulk of the present living souls of one of the finest Tribes of Israel; though not to be, or to constitute that most sacred branch or remnant of it which has been, from early time, selected and set apart by God, with other like remnants of Israel, for great things to be realized in and by England alone.

And what was the effect of this information upon him?

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A whirlwind of joy for grace so far, in which he accepted everything, and expressed himself thus in

LETTER 3.

"Oh! venerable sir, I take the liberty to let the feelings of my heart go out in full length when addressing you. I agree, moreover, entirely with you in all you also say about the measures of the Great Pyramid as the sacred ones, *versus* those of the French metric system; and I now understand why I always had such a born antipathy to the latter.

"But cannot you or your friends tell us something more? Where are we now in the sacred chronology? and how long is this "time"? Will the Spirit of Truth, the Spirit of Jesus, yet abide with us? And what will be hereafter? Will our Lord appear soon? or what will take place on earth before that glorious Advent?

"But forgive all this hasty questioning, for my mind is almost bewildered; and the Lord, in His good time, will doubtless bring light and grace with Him to enable us to *understand*. While we have long been told that 'Man that is in honour and understandeth not, is like the beasts that perish' (Psa. xlix. 20). "M."

"THE SHAME OF THE HEATHEN."

(EZEK. XXXIV. 29.)

BY REV. DENIS HANAN, D.D.

WHEN Ezekiel prophesied Israel and Judah were bearing "the shame of the heathen," the two peoples were then scattered (verses 5 and 6), one in Assyria and elsewhere, the other in Babylon. Those who ought to have been their shepherds cared only for themselves (ver. 7, &c.) The God-fearing spirit manifested by Tobit and his son was evidently an exception to the general rule; those who as civil governors ought to have prevented the oppression of the weak by the strong (ver. 17), or who as religious teachers and ministers ought to have endeavoured to bring the scattered exiles together (ver. 6), neglected their duties, and God said by His spokesman that He was therefore "against the shepherds." But He also said that He Himself would do what they had not done: that He Himself would gather and protect the people; that He would replace them in power and in peace upon the mountains of Israel (ver. 13), and that then they should bear the shame of the heathen no more. It is evident that the people of Israel and Judah are not now restored to the mountains of Israel, and therefore the shame of the heathen is on both Houses to-day. What is it?

"The Speaker's Commentary" says: "The shameful reproaches with which the heathen assail them,' but this seems to be an inadequate conception of the meaning of the word *kelimmah*, which does not mean reproach or reviling, but *blushing*, or the shame which causes blushing. The comment would have support if the word *cherpah* was used. We find the two words contrasted in chap. xxxvi 15, where the first is translated "shame," and the second "reproach." This distinction is also found in both the Septuagint and the Vulgate of the latter passage, where *Kelimmah* is rendered by *atimia* and *confusionem*, and *cherpah* by *oneidismous* and *opprobrium*. Here the words have been used advisedly, the *kelimmah* or shame of the overthrown nations (chap. xxxii. 24, 25) and of the land (chap. xxxvi. 6) means not reproaches, or opprobrium cast upon them, but their disgraced lot; and so also in the case of Israel it means not reproaches wherewith the heathen assailed them, but rather their deposition from the "My people," to the "not My people," position. Israel's shame is that which causes her covenant relationship to God to be ignored, or unknown, or despised.

In the text (chap. xxxiv. 29), strange to say, both the Septuagint and the Vulgate translate the word *kelimmah* by the words which are equivalent to our reproach, although they so carefully make the distinction pointed out in xxxvi. 15; this probably led the writer in the "Speaker's Commentary" into what must be regarded as a mistake.

We now must consider the word "heathen," in the Septuagint rendered *ethnôn*, and in the Vulgate *gentium*: the Hebrew word being *goyim*, meaning nations. As all the peoples who were outside the Abrahamic covenant: and in later times, outside the covenant of the law; were heathen, the words nations and heathen became synonymous. To obtain the true meaning of that which is called "the shame of the heathen," we must remember that "the shame of the nations" conveys more accurately to our minds that which is meant, for it is not only when in contact with, or when not distinguished from those whom we now call heathen, that Israel's and Judah's shame appears. Again the word *goyim* is applied to those who are Gentiles as distinct from the seed of Abraham. In these passages the words Gentiles and nations are interchangeable: thus the heathen, the nations, and the Gentiles, are synonymous expressions, and the words "the shame of the Gentiles" is an expressive rendering of that which Israel now bears, and from which she is to be delivered.

Israel and Judah, the seed of Abraham, God's nation, shall not bear the shame or blush of the Gentiles any more, when once they are replaced by the direct action of God, their Shepherd, on the mountains of Israel.

What then is this shame of the Gentiles, whether they be Heathen, or Mahometan, or Christian, which yet clings to Israel? In the highest sense it must be the scornful query, "Where is now their God?" He who had made an irrevocable covenant with Abraham, His friend, is thereby dishonoured. His wisdom and righteous dealing, His providential care and covenant faithfulness are not known, when His relationship to both Houses is forgotten, or when their relationship to Him is ignored. In this sense the blush of shame, because Israel is no more to Him—assumedly—than Gentiles, is, or ought to be caused by a jealousy for His honour. In the second place the Jew is oppressed. Even the wealthy members of the community are ruled over by the Gentile governments in the countries where they are scattered. In the struggle for life, the strong push the weak, and in their political life there is no effort publicly expressed to restore the exiles to Judea. There is a set of tide or drift towards Palestine, but its very character and condition is but a proof that although the Jew is distinguished from the Gentile, yet the reproach is upon him of being dominated by the Gentiles. The treatment which Judah receives to-day even from Christian nations, is a practical expression of the non-recognition that they are God's people; the shame of the Gentiles—*i.e.*, of being inferior to the Gentiles—has not been removed from them. But there is another way in which the shame of the Gentiles may rest upon the Hebrew race—viz., they may be reckoned as Gentiles even if not in subjection. They may be unrecognised as the seed of Abraham, and unknown as the firstborn nation of God. This is the shame or blush caused by Gentilization. Such a possibility as this must have been dimly present to the mind of Jacob, when in prophetic power he said, "Ephraim shall become the fulness

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of the Gentiles" (Gen. xlviii. 19). Such a despising of their birthright must have been popular when Israel said, "We will be as the heathen" (Ezek. xx. 32). Such Gentilization was the result of the faithlessness of the shepherds, whom Ezekiel rebuked, and of those in the later or latter ages, who were and are equally regardless of the existence of the cause of blushing, and the shame which clings to that part of Israel which is ignorant of, or neglectful of, or which, let it be plainly said, blushes to acknowledge her origin.

But the shepherds, whether civil or ministerial, having in past ages and in the present age, failed to guard the flock, the power of God directly put forth, independently of their office, alone could direct Israel's wandering footsteps to an appointed place of safety and of re-gathering. There Israel has been free from oppression, and to that place Judah has to walk. Apparently the shame of Gentilization is not to be removed from the multitudinous House, or the shame of inferiority to the Gentiles is not to be removed from the House that is few in number, until they are replaced by God, their Shepherd upon the mountains of Israel. "For thus saith the Lord God, Behold I, even I, will both search My sheep and seek them out. . . . I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be." "And I, the Lord, will be their God . . . and I will make with them a covenant of peace . . . and they shall be safe in their land . . . and I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the House of Israel are My people saith the Lord God." That is when the House of Israel are publicly known to be God's people, then the shame of Gentilization will have passed away and be for ever removed. The people will be "Ammi," and not "Lo-ammi." They themselves and all the nations recognising their re-covenanted position, will no longer despise their birthright, and the shame of the Gentiles will be exchanged for the glorious universal acknowledgement. "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."

But at present the assumption of being Gentile, and of being unknown as the Israel of God, is a reproach upon the people, and upon Him who pledged Himself to be their Shepherd, and the more readily it is acquiesced in, the greater is the cause for the blush of shame. When Israel blushes with shame because some proclaim her national origin, the other nations may safely think themselves superior. While British-Israel, proud of her national position—given to her as promised by God—will yet see in it, in spite of all evidence, nothing of the covenant faithfulness of God, she yet bears "the shame of the Gentiles," which may the Shepherd of the nation soon remove.

The civil and religious polity of the Hebrews was inseparable, and the shame of the Gentiles which humbled the nation also humbled the Church. It will be a corroboration of the exposition just made if we find the British-Israel Church affected by the same reason for blushing—viz., the now recognition of her true position. And it is so. The Gentile wild graft boasts itself against the branches, and assumes that it is the root which bears all (see Rom. xi. 18), that the Church is essentially Gentile, and that the Hebrew element must be in subjection to the Gentile Church. It is true that the British Church has cast off the foreign usurpation; but yet she looks upon herself, and is regarded by Christendom as a national branch of the Gentile Church, while in truth she is the re-covenanted Church of Israel, the representative of the original branches upon the Abrahamic stem, *with* and *among* which the Gentiles partake of the root and fulness. To her, as an integral part of the nation, was transferred the Kingdom of God, when it was taken from Judah (Matt. xxi. 43). The re-betrothed Hebrew Church extended itself to, and embraced the Gentiles, and became the Church Catholic or universal, but the Gentile Church would overshadow the Hebrew. Thus the Church, as well as the nation of British-Israel, bears even to-day the shame of Gentilization; and she has had to blush for certain of her sons, who not discerning the truth, left her fold for that of the boastful wild graft. But the time is at hand, when He whom she serves, will roll away from her also the "shame of the Gentiles," and cause her to be seen in her true character, "arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

THE PERPETUITY AND SUPREMACY OF ISRAEL.

By Rev. Thomas Lowe.

It is customary for Biblical readers and students to speak and write of "the Lost Tribes," that formed the Kingdom of Israel, as still "Lost" among the nations. Lost? Then what becomes of God's promise and oath (*vide* Gen. xvii. 5, 7, 19; Gen. xxii. 16, 18).

This promise has never been revoked. "The Scripture cannot be broken" (John x. 35). Babylon, "the Golden City"—the great city which counted its population by millions, and filled the world with a renown not yet forgotten, has disappeared under the dust of twenty centuries—an utter desolation for ever: "It shall never be inhabited, neither shall it be dwelt in from generation to generation" (Isa. xiii. 20).

That purpose of Jehovah is unalterable. It is equally certain in the case of the vitality and indestructibility of Israel. Amid "the ruins of empires," we hear the hooting of the owl, the scream of the vulture, and the hiss of the serpent, the roar of the lion, the cry of the jackal, and the "Backsheesh" appeal of the Arabs. The cylinders of the mighty Assyrian kings are buried in the desert sands. "I will make thy grave; for thou art vile" (Nah. i. 14). The gorgeous dominion of Xerxes, glittering with the jewels and gold of a hundred tributary states, are buried in the waves of the Hellespont, and scattered on the plains, where legions tramped in the thunder of battle. The Persian dart moulders in the dust of Marathon. Cleopatra in her barge, whose poop was beaten gold, whose oars were silver, whose purple sails were perfumed with various odours, gliding in the waters of the Cydnus to the music of silver flutes, as in imperial state she reclined in a pavilion of silk, seemed possessed of an enduring monarchy and dominion. But all that pomp and power has vanished like an unsubstantial vision. Egypt is now "the basest of kingdoms," and what remains of her glory and power are under the British Protectorate—of the Israel of God.

But amid the crash of thrones and the convulsion and fall of kingdoms, England is seen supreme, bursting into new and splendid fulness of intellectual life, moral influence, commercial prosperity, in martial prowess invincible, her literature rivalling that of ancient Greece, her statesmen the

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princes of their craft, and her court one of the most brilliant among the kingdoms and states of Europe, and the world.

Here in the subliment sense we see "the survival of the fittest" among the peoples of the world. Here we have memories imperishable, facts incontrovertible, eternal principles of truth, not fancies, fads—or as one of the foremost preachers of our age flippantly called our Israelitish origin in a conversation I had with him—"that Rot!" "And I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them again into their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be destroyed, neither shall they be lacking, saith the Lord" (*vide* Jer. xxiii. 3, 4).

Our views are facts more "enduring than the Pyramids."

The Meadow Side, Old Leake, *via* Boston, Lincolnshire.
Dec. 9th, 1892.

BRITISH PENTECOSTS AND IDENTITY.

By the Rev. Henry Roe
(*Author of "Israel's World"*).

"This is that which hath been spoken by the prophet Joel (ver. 17); And it shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (ver. 18): Yea, and on My servants and on My handmaidens in those days will I pour forth of My Spirit; and they shall prophesy" (Acts ii. 16, 18).

We could give details of Pentecostal scenes personally witnessed, from Land's End to the Clyde; from the eastern coasts of England to the mountains of Wales; in the beautiful Channel Isles; and under British preaching in Africa. But let this one chapter of the modern "Acts of the Preachers'" be read and devoutly studied side by side with the first two chapters of the Bible's "Acts of the Apostles," and tell me whether there is not an Identity. (chap. i. ver. 5). "For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Here, at Radstock, we believed this; knowing that nearly everyone in our congregation had been baptized with water; but very many gave no sign of ever being baptized with the Holy Ghost. How was this? God's covenant had not changed. The need was not altered.

Ver. 8: "Ye shall receive power, when the Holy Ghost is come upon you . . . and ye shall be My witnesses . . . unto the uttermost part of the earth." We felt the need of this power. We could easily go through all the forms and ceremonies of religion, such as reading, singing, praying, teaching, baptizing, marrying, burying, and even preaching, without any power of the Holy Ghost. Do not many act so? Why not be only religious machines? Because that even machines that have *no power* are useless, and only fit for destruction. Yea, an engine, acting without the designed power of the engineer, will destroy lives. So do religious engines. We believed the promise, "*Ye shall receive power.*" We longed to be included in "*My witnesses.*" We now are such in publishing this article. May it witness "*unto the uttermost part of the earth.*" We believe it will.

Chap. ii., ver. 1: "And when the day of Pentecost was now come, they were all together in one place." We fixed November 13, 1892, for such a day. We were *not* "all together in one place," or there would have been more "power," and "mighty sounds," and strange "signs," and "added unto them about three thousand souls." To prevent such a Pentecost, the devil has split up the Church into a thousand little sects, called "High," and "Low," and "Broad," and others mostly "Narrow." British-Israel Identity Witnesses are undoing this devil's work, and bringing "all together in one place," and preparing for a far more glorious Pentecost than the world ever saw.

Even as things now are; with so much division; so little light; and so little power; here at three Churches under my care—namely, Frome Hill, Charlton, and Westfield—during this November, the Lord brought forth ninety-five penitents, weeping over their sins, praying for mercy, believing in Jesus, receiving the joy of salvation, and openly giving themselves to the service of the Christ. Many of them are coal miners, and young men rescued from a life of sin. Oh, that I could give you the details! I may another day. But the promise of such Pentecosts is made to *Israel*. We British receive the fulfilment. Then who are the British? We know, and you may.

I am going to-night to another service of Pentecost.

Radstock, via Bath, Dec. 9th, 1892.

OUR MAP OF THE INDIAN EMPIRE.

The map which accompanies the opening number of the Banner for 1893 is small in scale, but it is produced by Messrs. W. & A. K. Johnston, of Edinburgh and London, and thus has a guarantee for accuracy and excellence hardly to be surpassed. The map shows at a glance the size of our Heathen Empire, and how it bulks as compared with the British Islands. The latter as exhibited in the right upper corner of the inlet map may be said to be equal in size to that portion of India with Ceylon which lies southward of the 15th degree of north latitude. The Peninsula is a huge wedge running southwards out of Asia into the great Indian Ocean, and in the hands of Great Britain it dominates that sea. It occupies a length of 30 degrees of latitude, or 1,800 miles, north and south, and at its broadest part about the same extent of territory. The Empire has quite lately been rounded off to the north-east by the annexation of Upper Burmah, which is hardly yet completely pacificated. The greatest part of the powerful military states of the Panjab, Oude, Scinde, Lower Burmah, and we may almost add Beluchistan, have been added, or made tributary to the Empire, within the lifetime of this generation. A small inlet chart of Malaysia, in the right lower corner of the map, shows how largely Israel is represented there, and how completely she rules the only ocean highway—the Straits of Malacca—which connects the Indian Ocean directly with the China seas, Borneo, and Japan.

Our map indicates almost all the Indian railways and main telegraph lines along them, but they are very faintly drawn and can with difficulty be discerned.

The area of the British possessi ns in India and Burmah consists of 1,477,375 square miles, while that of the mother country is only 121,000 square miles. The population of India in round numbers is 257,000,000, while that of our own islands is under 40,000,000.

The river systems of India are important because they serve to irrigate the arid land. The plain through which the Ganges flows is the most fertile in the Peninsula. On

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its banks the capital of the Empire is situated, and it passes through "the richest provinces of British India." In the south there are many large rivers flowing from the western ghats towards the east. The chief are the Godavery, the Kistna, the Pennar, and the Cauvery. In the north the Nurbudda and the Tapti flow from east to west, and fall into the Gulf of Cambay.

The wonderful heritage God has given our nation in India and Burmah is assigned to us, being Israel, not to make us wealthy and powerful only, but in order to enable us to bring its almost countless millions to Christ. From the earliest times the possession of the Peninsula has been the desire of all the stronger nations in the neighbourhood. The Persians, the Greeks under Alexander the Great, and the Mohammedan conquerors of India, strove in their turn to retain the country; but to us, for over a century, the charge of the gigantic land has been confided as the mistress of the seas. With that dominion in our possession, humanly speaking, India will always be ours. But if that source of power could be wrested from us, with the ownership of the Gates, then India would be occupied by the conquerors of Israel, an idea which involves an impossibility viewed from the standpoint of the prophecies.

The map of India we now present to our readers is full of suggestive thought in respect to our Israelite origin, and we believe will be highly valued by BANNER readers.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND NINTH MONTHLY REPORT.

THE following subscriptions and donations, received from Nov. 18th to Dec. 17th, are very gratefully acknowledged:—

By the Treasurer: Miss B., Bury-St.-Edmunds, 10s.; Mrs. B., Bournemouth, 5s.; J. P. B., Streatham, 10s.; Mrs. C., Chippenham, £1; W. W., Norwood (for BANNERS), £1 1s.; H. W., 1s.; C. M., Hampstead. 2s.; Philo-Israel, £1; Mrs. H., Banbury, 1s. 6d.; J. C. P., Worthing, 1s.

By Miss E. M. Rush: "Hawaiian Islands," £9 12s. 2d. (48 dollars 50 cents).

Total, £14 10s. 8d.

In response to John Shootingham's suggestive "Random Shaft," in No. 833, that every reader of the BANNER should send 1s. as a New Year's gift to the Fund, we have received the following:—

J. P. B. says: "I emphatically cannot refuse to give 10s. towards the spread of our great truth. Would it were ten times as much. Many thanks to John Shootingham for his seasonable pointed shaft."

Another writes: "I have much pleasure in sending 1s. as suggested. I noticed with surprise, when you appealed for 1s. subscriptions before, how few were sent in. A great contrast to the immense sums lately received (in single shillings) in connection with the Missing Word craze! From this, however, we Israelites may learn a lesson, if we will."

Another says: "This is a very good suggestion, and I trust it will be duly responded to."

GIFT.—Five dozen pamphlets, from J. Weldon, Esq., are very gratefully acknowledged.

OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully paid*, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — From 219 to 228 BANNERS are now sent out weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Forty-five parcels have been forwarded to the following places since last report: Commercial-road, E., Edinburgh, Aldershot (2), Birkenhead, Carlisle, Dover, Vauxhall, Calne, Devonport, East Grinstead, Brighton, Birmingham, Chatham, Alvaston, East Twickenham, Northroe, N.B., Perranarworthal, Westgate-on-Sea; Paris; Malta (5); Nellore, Secunderabad, Bangalore (2), Poona; Rangoon; Ograbeis, Port Nolloth, and Vryburgh, South Africa; Nelson's Plains and Dubbo, New South Wales; Launceston, Tasmania; Taranaki and Gisborne, New Zealand; Broughton, Victoria; Kingston, Jamaica; Detroit, United States; Yarmouth, Nova Scotia; Port Arthur and Morden, Canada.

CORRESPONDENCE.—From Yarmouth, Nova Scotia: "I wish to thank you very much for parcel of literature. I have found the pamphlets very useful, and should be glad of more when you have any to spare. The work goes on apace here. We are diligently sowing, and, I am glad to say, rejoicing too. I pray God to bless you in your endeavours to spread the glorious truth."

Another energetic Sower writes: "Just a few lines to acknowledge receipt of parcel enclosing No. 1 Study of 'Our Race.' Thank you very much for promptness. It is at work already, and I know you will rejoice with me that the good work is progressing here slowly but surely. You will, I am sure, ask God to bless our humble efforts. I shall be glad when the Almanacks and the 'Handbooks' come. I feel this will be a busy season, and I cannot have too many BANNERS, please."

Another: "I am so glad to see from the BANNER that you have sent out so many parcels. I must thank you for the little packets of leaflets you have sent me from time to time. They are given away in many directions. It is good to know the knowledge is spreading, for people will then realize more and more the faithfulness and love of our God."

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE total number of members is now 1,434.

It is hoped that many friends who are not members, yet believers in the Identity, will, with the New Year, join us in studying the Scriptures, and in prayer for the spread of the knowledge concerning Israel.

Any donations towards the funds would be gladly received, as they are very low.

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 January is appended:—

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

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The card of membership will be sent on receipt of 3 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.

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THE BRITISH-ISRAEL ASSOCIATION.

Monthly Report.

Very good meetings, despite the inclement weather which prevailed, have been held at Hastings and Leicester. At the former town, there was a drawing-room meeting held, at which a discussion was arranged; subject, "Where are the Lost Tribes of Israel?" The discussion was opened by a paper by the Rev. F. Aston, who showed that the promises made to the seed of Abraham were made over to Judah and to Joseph. To the former was given the sceptre and the promised Seed; to the latter the temporal greatness and dominion, and that the promises of national greatness made to Israel were literally and completely all fulfilled in our own race or nation. A Jewish clergyman took the opposite view, and tried to prove that all Israel were to be found in the people called "the Jews" of the present day. The rev. gentleman's remarks were chiefly those of ridicule; but this one statement of any value which he did make, was one well defined and easily met. Ridicule, all will admit, is no argument. Dr. H. Alder-Smith then proved that the rev. gentleman's views —viz., that Israel of the Ten Tribes were mixed up with the House of Judah of to-day, were absolutely contrary (1) to the Bible statements; (2) to the opinion of the leading divines of the present day, quoting the "Speaker's Commentary"; (3) to history—to wit, Josephus and Esdras; and (4) to the opinion of the Jews themselves; for Dr. Neubauer, Kimchi, and others emphatically declared that the House of Israel was *not* with the House of Judah. The Rev. Marcus Bergmann followed, speaking from a Jewish point of view, and showed that our opponent had not met our argument at all. Great interest was aroused, and a feeling of inquiry excited. The chair was taken by a clerical brother (who was neutral), who opened the meeting well, by stating the question very fairly —viz., that the subject had nothing to do with our salvation, but only as to the question, To whom belonged the temporal blessings promised to Israel, and in what nation were they fulfilled? He closed the meeting, however, with the lucid and intelligible statement that he considered these blessings were to be spiritually understood! a statement which, I expect, even our Jewish opponent could not endorse.

The evening public meeting was a grand one; for over an hour and a quarter was taken up with questions after the lecture was over, and the people would not leave, although the meeting had already lasted two hours and a half. To Miss James and Mr. and Mrs. Reep the success of these meetings is due. Our readers will no doubt be encouraged by this news.

The following public meetings have been arranged, but full details as to the places of meeting have not at present been received:—

Jan. 24—At West Cowes. Lecturer, Rev. F. Aston.
„ 25—At West Cowes. Lecturer, Rev. F. Aston.
„ 27—At Bournemouth. Lecturer, Rev. F. Aston.
Feb. 2—At Wellingborough. Lecturer, Rev. F. Aston.
Mar. 14—At Manchester. Lecturer, Rev. F. Aston.

There is no doubt that a change is taking place with respect to the reception of British-Israel truth. The clergy no longer hold aloof from our meetings, as they used to do, but show a more liberal spirit by coming to hear what is said on the subject. I have given 23 lectures myself this past year, and as one therefore capable of forming an opinion, I most distinctly affirm that our cause is making great progress, secretly to a great extent, but nevertheless surely. At no time have I ever come in contact with more clergy, either personally or by letter, than I have this last year. The "Handbook" has done wonders, and its merits, greatly appreciated, cannot be over-rated.

Thirty-six public lectures have been given this year; not quite so many as in former years, but they have been better attended. I should be glad to hear from any friends who are desirous of having one, and will do my best to help them to get one up. Looking back upon the past twelve months work, I can say with absolute knowledge that the outlook is far more cheery, and the prospects more encouraging.

Wishing you all "A Happy New Year," believe me,

Yours in the hope of Israel,

Fredk Aston, *General Secretary.*

86, St. Martin's-lane, London, W.C., Dec. 31, 1892.

NUT TO CRACK—No. 6.

Acts xxvi. 7—"our twelve tribes."

By (the Reverend) P. C.

We present this nut to those who content themselves with the gratuitous theory that the Ten Tribes of Israel are all merged in the two as the best way of accounting for their disappearance from the face of the earth. Let them explain why St. Paul contrasts himself with his persecutors and holds them up to the irony of arraigning him for proclaiming "the promise made of God unto their fathers; for which hope's sake (said he) I am accused of the Jews"—rather (the definite article being omitted), "I am accused by Jews." I, forsooth, a Benjamite accused by Jews for adhering to our common inheritance, to which "our Twelve Tribes" hope to attain! Let them note also St. Paul's appeal to "the chief Jews" at Rome, whom he called to confer with him on the same "hope of Israel" (Acts xxviii.).

Before attempting to answer, let them especially notice in the Greek St. Paul's designation of his compatriots ("to dodecaphylon") not "the Twelve Tribes," but "the Twelve-tribed nation." It is a remarkable and unique phrase, showing a clear conception and statement of the perpetuity of the whole nation in twelve divisions. No other status can satisfy the grand prophetic destiny of the "chosen people," and the fiction of their absorption can only foster a scornful rejection of the Bible.

Our nut lies within the shell of one word, "Dodecaphylon." Who will maintain, in the face of this word, that in the New Testament Israelite and Jew are one and the same, nothing but Jews?

Edinburgh.

"Set Thee Up Waymarks."—If prophecy is to be fulfilled at all, it must all share in the fulfilment. A failure anywhere demonstrates that our interpretation is at fault, or that the passage needs closer study and examination. Upon the other hand, a cumulative and corroborating sequence of circumstances, a sequence that becomes only more convincing as we amplify it, such a sequence proves both the dream and its interpretation sure. Now the kingdom of Judah comprised but *two* tribes of the Hebrew union. We have its direct descendant and modern representative in the "Jews." They recognise themselves as such, and know that Israel is not among them. Israel is as thoroughly "lost" to Judah as she is to all the rest of mankind; aye, as she is unto herself!

Some minds need more than others to convince them. For instance, Darwin's followers believe in evolution, while they prosecute their search for many missing links whereon alone its truth must ultimately rest! And so it is with all who search for hidden things. It is faith alone, well founded first on facts enough to warrant hope, that ever yields success.

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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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"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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SOME GREAT FEUDATORY NATIVE STATES IN SOUTH INDIA.

LORD LANSDOWNE, the British Viceroy, has lately been paying official visits to two of the great South Indian Feudatory States, Hyderabad, and Mysore. The Governor of the former is the Premier Mohammedan Prince of the Indian Empire, and the Maharaja of Mysore is a Hindu prince, educated in British ways, who has governed his territories for ten years most successfully by the help of a native representative assembly which Lord Lansdowne called a "a Consultative Council."

The Nizam of Hyderabad is one of the oldest of our native allies in Hindostan. When the Penjdeh incident took place the Nizam made a magnificent offer of money and of a military contingent to the British paramount power, which is said to have been "the foundation of the system of imperial contingents maintained by the Feudatory States," in defence of the Indian Empire. Many of these States maintain such military contingents, but Hyderabad is not permitted to join them. Lord Lansdowne explained the reason why, during the public hospitality given him, after a most royal fashion by the Nizam. The British Government, he said, were unwilling to impose any fresh military burdens on the people of the Hyderabad State. The Nizam's present expenses in this direction were as costly as the paramount power could allow. But the Viceroy explained that a contingent brought up to the prescribed standard out of the Nizam's present forces would be welcomed, provided that the present total expenditure for military purpose were not exceeded. "That is," says the *Times* report on Nov. 14th last, "the Nizam must curtail the number of his present ill-disciplined regiments, and concentrate the saving thus effected on a smaller body of picked and really efficient troops."

Our readers notice here how complete is the authority that the British Viceroy exercises over the most ancient and powerful native Mahommedan rulers in that wonderful congregation or company of native princes and their dominions which form so remarkable a feature of her Majesty's Indian Empire. The Nizam has ten millions of subjects, a powerful armament, and a claim on the British Empire which after a century and a half of loyalty to the Raj must surely be recognised. Yet the Viceroy curbs the military instinct of such a native prince, tells him what he must and what he must not do, while thanking him in the Queen's name for his steady support of her Government in the Eastern Empire for 150 years.

The case of the Mysore State is more remarkable still. In close contiguity to the Mohammedan State there is a purely Hindu Principality, dating from 1799, when Lord Wellesley formed it into a Rajahship out of the ruins of Tipu Sahib's possessions. The extravagance and misconduct of the native Rajah forced the British Government at last to set him aside and to assume direct control themselves. For fifty years the British directly administered their trust, and very successfully did so. In 1881, when the adopted heir came of age, he was placed in charge of the principality, being qualified for the burden by a careful education under British auspices and English tutors. For ten years the experiment has been tried, and now, at the end of the decade of pure native rule, Lord Lansdowne went down to Mysore to congratulate the young Maharaja on the success of his administration. What is the nature of the machinery employed, and how the Maharaja has worked out the problem he had to solve, is well told by the *Times* correspondent, and we shall quote his words. He wrote thus:—

It is due to the Maharaja of Mysore to say that his ten years of government have abundantly justified the rendition of so large a population to native management. The Maharaja rules with the aid of a Prime Minister or Diwan, but the special feature of his system is his effort to incorporate his subjects in the work of government. As he said with a noble simplicity in his speech on Thursday evening, he desired "to show his gratitude for British generosity by ruling directly in the interests of the governed." He has

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called into existence a Representative Assembly which meets annually at his capital, and which not only advises on matters submitted to it, but also recommends for initiation important measures and reforms. The Maharaja does his best to find out through the representatives of his subjects the points in regard to which they believe that hardships are inflicted or that improvements may be made. Each year the Prime Minister submits to the Assembly a lengthy review of the administration, together with an exposition of his master's policy with reference to the questions which the Representative Assembly has raised. It is difficult for an outside critic to pronounce as to the exact amount of reality in such a system. For we must always remember that if a Representative Assembly in a native State were to abuse its powers the British Government would in the last resource intervene to prevent the Maharaja from coming to serious harm. As long as a Feudatory Prince of India governs righteously, he is secured in his sovereignty by the British Power, and neither the disorders of his nobility nor the discontent of his people can oust him from it. He may adopt unwise methods, but if he is really trying to govern well, he is protected alike from palace factions and from popular revolts. In Mysore we see an experiment at representative government on a large scale without the risks which such an experiment involves in British India, or among any really independent nation. It is noteworthy that while in Mysore State documents the Representative Assembly always appears prominently, and with capital initial letters, Lord Lansdowne, although accepting that term, also varied it by the synonym of "Consultative Council."

Nevertheless, it is possible to test the success of the Mysore system by the ordinary methods by which we judge of the management of other Feudatory States. If the people are contented during years of average harvests, if their distress is promptly and effectively met in seasons of famine, if the taxation is so adjusted that it can be realized without oppression, if justice is impartially administered and brought near to the peasants' door, if crime is kept down by an efficient police, if education is widely extended, and if public works are carried out on a scale commensurate with the revenues of the State—then that State is, in the eyes of the Government of India, well administered, whatever may be the mechanism of administration. The Maharaja of Mysore has succeeded in satisfying all the foregoing tests with the help of his Prime Minister and his Representative Assembly. His success is due in no small measure to his high personal character, and to the character and ability of his Prime Minister, Mr. Sheshadri Iyer; but both the Maharaja and the Prime Minister unite in ascribing a large share of their success to the Representative Assembly.

These details of the Viceroy's visits to two such States as Hyderabad and Mysore are deeply interesting to those who, knowing the British are Israel, see how God has blessed and is blessing our nation in her administration of great Mahommedan and Hindu States, which, though protected by the British Raj, are yet existing within our territories, possessors of great military and political power. We have here, we think, a good illustration of the prophecy of Isa. lxi. 9 (R.V.) respecting Israel scattered among the heathen, in the words, "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." In the case of Hyderabad it is seen that our nation is blessed by being set high above such powerful native rulers as the Mohammedan Nizam of Hyderabad. In Mysore men see that our example is so potent for good that a native Hindu Maharaja, educated by English tutors, becomes, "in some of the best senses of the word, a thorough young gentleman." His State becomes a model State, peace and plenty reign within his borders, and he rules by means of a new principle in India —representative institutions. He governs not selfishly, as is the custom in native circles in India, but by the golden rule learnt from the practice of the British officials, civil and military alike, "directly in the interests of the governed."

Surely India is a land where many proofs of the Israelitish origin of the British nation are accumulated. We know none more valuable and direct than those to which we have alluded, for they prove that God is showing us, His people, the power of His works, in giving us the heritage of the nations; setting us high above them all, and giving us "to eat the wealth of the nations," according to Isa. lxi. 6 (R.V.). To Him be all the praise.

UGANDA AND THE RAILWAY, ACCORDING TO MR. STANLEY.

We are glad to quote a portion of Mr. H. M. Stanley's speech made on December 7th to the members of the Constitutional Club, on the subject of Uganda, because it is full of valuable information interesting to our readers, and it teems with geographical, and commercial facts, which have a direct reference to the burning question of the day regarding the retention or evacuation of Uganda, now trembling in the balance. The Government are going to send their Commissioner to inquire on the spot whether Uganda is worth keeping or not, but no one has heard whether the Government when they get the report will act upon it, if Sir Gerald Portal should be favourable to the annexation of the country to the British Dominions. Mr. Stanley has again gone over the ground, and assigned good and sufficient reasons why the country should not be evacuated, and what the result would be if it were. Sir. G. Baden Powell, M.P., was in the chair, and introduced the great traveller.

"In the course of his speech, Mr. Stanley said,—We are met to-night to examine this piece of Imperial landed property called Uganda, with a view of ascertaining its merits as an imperial possession, and to find out whether it is worth our while to tax ourselves a little so as to render it remunerative, and to discover what duties and obligations we have incurred by attaching it to the Empire. So far it has cost us goodly sums in money and many valuable lives. Thirty-two years ago we sent an expedition, at a cost of £5,000, to discover the river that disparts the Uganda empire. Fifteen years later an English journal expended another £5,000 to circumnavigate its great lake. Since 1877 the charitable of this country have supported missions in Uganda at a cost of over £100,000. Three years ago, by invitation of King and people, we entered the country with our troops, and since have spent £120,000 in maintaining order in it. Then this year we voted £20,000 for a railway-route survey. We also surrendered an island in the North Sea, which had a revenue of £8,000, to make our title to the coast and Hinterland clear. Twenty-two English missionaries and explorers have died either while going to Uganda or returning from it. One of these was a Bishop, who was murdered on the threshold; another Bishop died while wistfully looking across the inland sea towards the destined scene of his labour; another was Mackay, a man of God-given greatness, who died after 14 years of faithful endeavour and exemplary devotion. What is this Uganda which is already hallowed by deeds of self-sacrifice and ennobled by martyrdom? Uganda proper curves like a bent bow from the Alexandra Nile to the Victoria Nile at the north-west portion of the great Nyanza, and, with the

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numerous islands lying parallel with the shores, is about 30,000 square miles in extent—say, equal in size to Scotland. But the old Uganda empire, which is nearly alike in character and value, is about 90,000 square miles, or equal to Great Britain in area. This old empire of Uganda is by far the most valuable portion of the large territory which was included in the charter of the British East Africa Company. It is a land teeming with possibilities. The soil is wonderfully productive. It contains the finest native race in the whole continent from the Cape to Egypt. Then Mr. Stanley went on to speak more fully of the country and its history, the readiness with which the natives embraced Christianity, and the religious rivalry that broke out between Protestants and Roman Catholics. Speaking of Captain Lugard, he said,—As regards the presentation of the claims of Uganda to the consideration of the English people, I, personally, am very much indebted to him that he has pleaded so well. But I have been greatly amused by the criticisms of a certain portion of the Press on the very temperate and just remarks he has made. . . . During the last election I heard some very strange things uttered. Some even went so far as to say that we did not want colonies at all. Yet I estimate our trade with the colonies to be a fifth of the entire trade abroad of the United Kingdom, say 250 millions annually, which means, of course, a fleet of 1,180 ships and employment to 34,200 seamen every year. At how many hundreds of thousands shall we estimate the number of men who build the ships, manufacture the goods, and handle that enormous trade? If with all our trade of 1,200 millions sterling a year we have about 100,000 out of employment in London alone, how many hundred thousand would be thrown out of employment if by some misfortune we lost a fifth of our trade?

"GREAT BRITAIN'S OBLIGATIONS.

"As no Minister cares to undertake to lead public opinion in the matter of Uganda, we must trust to public opinion to influence our Ministers. That is the purpose of such meetings as this and many others which are being held through the length and breadth of the land. Public opinion should, however, be based upon accurate knowledge of all facts relating to this subject, and I propose now to begin the argument why we should not only strenuously oppose the evacuation of Uganda, but should insist that our solemn promises made before United Europe should be fulfilled. Mr. Stanley first turned his attention to the Berlin Conference of 1884-85. By the Act for the prohibition of the slave trade, as well as by the convention with the Congo Free State, signed in 1884, Great Britain bound herself to do everything possible to put an end to the slave trade and to suppress slavery. Further, by the General Act of the Brussels Conference the organization of administrative, judicial, religious, and military services in African territories, the gradual establishment in the interior of strongly occupied stations, the construction of roads, and in particular of railways, were declared to be among the most effective means for counteracting that trade. Now it seems to me, gentlemen, Mr. Stanley continued, that we cannot any longer plead ignorance as to the duty of this country, or remain any longer in doubt as to what Her Majesty's Government ought to do. I marvel myself at the hesitation of Lord Rosebery. The British Government was perfectly justified in delegating its duties, or a portion of them, to the British East Africa Company; but immediately the company announced its intention to withdraw from Uganda, the Government, having solemnly undertaken these obligations in the name of Almighty God,' and before assembled, civilization, ought without an instant's hesitation to have said, 'Very well, we assume all the responsibility. The hour you depart we take your place.' Gentlemen, we are absolutely hedged around by our obligations. Why then do we hesitate? The money is in the British Treasury. The surveyors of the railway say it will cost two-and-a-half millions. That is equal to £75,000 a year for interest. We can surely afford that.

"WHAT THE RAILWAY WILL DO.

"High among the benefits to be derived from the railway is the wonderful economy of native life, now wasted by many things in a country so peculiarly constituted as Africa. Travellers shirk the recital of the horrors of the road, but no traveller can forget them. In East Africa alone I have lost four companions; Cameron lost two, and a third returned. Seven French missionaries have died between Bagamoyo and Lake Victoria. English, Belgians, and Germans have filled many a grave. Some people attribute this mortality to the climate. But it is not the climate that kills the native travellers as well as the whites. It is the absolute poverty of the land in providing for the wants of the wandering man or quadruped. You hear frequently of the sad condition of the poor in this country, but their worst condition is bliss compared to that of the African wayfarer. Central Africa would ages ago have produced centres of civilization had it not been that Egyptian, Persian, and Arab had discovered that the interior of the continent was inaccessible by animal transport. Our colonists and the Americans proceed on different lines. They first discover a desirable objective point and then make their connections. Now from Mombasa, that unrivalled port of British East Africa, we have as magnificent an objective point as can be desired. Mr. Stevens, an American traveller, who has visited this region, says,—'Hindi merchants and traders will flock to Mombasa, and at the lake terminus of the railway a city will spring up; it will become the Chicago of Africa. Five years after the railway is finished it will be a city more populous than Zanzibar, and its trade will be £6,000,000 a year.' English capitalists, who generally know fairly well from what investments they may obtain dividends, have been asking what returns may they expect from this British Central Africa for their outlay. Look at the map and imagine the railway terminus at the north-east end of Lake Victoria. By that one advance into Central Africa we have obtained two lines of defence against the slave-trader's operations—the sea coast garrisoned by the company's troops, and the lake stretching down to the German territory—and between the two lines we have obliterated the track of the slave-traders throughout the entire block of British East Africa. That is one great gain. You observe also that we are now able to maintain a sufficient jurisdiction to secure peace along our borders against the slave-traders from Manyema, against any Mahdist zealots from the north, and the Tanganyika Arabs from the south. This is the second gain. The railway to the lake having brought us within easy access of our furthest borders in the heart of Africa, and having enabled us to extirpate the slave traffic throughout all our territory, we are in a position to assist the Germans throughout all their territory, and the Congo State will be able to draw her cordon of troops around the last stronghold of the trade. This is the third gain. The other considerable gains are the abolition of the caravan system, the relief of two hundred thousand porters who now exhaust their strength

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in the transport service in the British and German territories, who will furnish us and the Germans with a vast army of food producers, trusty police, and native armies, the complete barrier we acquire against the extension of the liquor traffic, against the importation of rifles and destructive weapons, and for the prevention of the murderous civil wars and tribal feuds, and the certain protection we are able to afford all religious, moral, and commercial enterprises. Besides the sure maintenance of European authority and restraining the horrible violations of Divine and human laws, which have for ages converted Africa into a shambles, we gain an immense market for our manufactured goods, access to mines, fine stock-breeding areas, and new farm lands. . . . "My last words to you are :—Retain Uganda, but begin to build that railway that we may be secure against any possible contingency, that we may redeem our pledges and promises to Europe, that we may extinguish once and for ever the detestable slave trade, avoid the waste of human life, and give to Africa the means of communicating with Europe easily, freely, and unreservedly, and save her from that dreadful isolation which has been the only cause of her past backwardness and her long-enduring misery."

GO FORWARD.—Exodus xiv. 15.

By W. L. Blore.

It is written, "And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." As then, so now, we are commanded to go forward by the God of Israel, by the voice of His wonderful providence, and by the earnest invitation of the oppressed and the outcast to come and rescue them from the tyranny of Satan and his emissaries. We are assured of the promised help of the God of Israel; for, thus saith God the Lord, "I will bring the blind by a way that they knew not. I will lead them in paths that they have not known. I will make darkness light before them, and not forsake them."

With this assurance and with the command to go forward, ours is a hopeful and cheerful progress in the extension of the kingdom of God throughout the world; and the weapons of our warfare are not carnal but spiritual; and so we say in our national church every Sabbath day, "There is none that fighteth for us but only Thou, O God!"

On every hand, from what is transpiring throughout Europe, Asia, Africa, and even America, we see clearly that we, as a nation, are designated by God to go forward in the extension of the kingdom of God throughout the world; for He, in His providence, has placed in our hands all the centres of influence and commercial intercourse; for the world is the Lord's and they that dwell therein.

The purely providential discoveries of the diamond fields in 1870, and of the gold fields, in 1880, in South Africa, at most critical times of our colonial history, the discovery of the value of Mashonaland, Nyassaland, and Uganda on the south and east, and of the Niger on the west, as great commercial highways, and as great centres of missionary influence in the extension of the kingdom of God, are a sufficient indication that it is not possible for the House of Israel to do otherwise than to go forward.

The annual report of the British South African Company, the Uganda episode, and the extraordinary missionary effort put forth in this country to go forth and teach all nations, all prove that the Spirit of God is the great mover in this extraordinary progressive action of the House of Israel.

But jealousy and opposition have been rife all round. France, Germany, Belgium, Portugal, and even the Transvaal have endeavoured, both directly and indirectly, to harass the House of Israel in this great work of commercial and missionary progress.

But all to no purpose. The late announcement by Mr. Kruger that it is impossible longer to withhold the rights of citizenship from the House of Israel is a proof that all opposition by white or black will not avail to withstand Him, who upholdeth all things by the *word* of His power.

The male adults in the Transvaal, of the House of Israel, outnumber all others hailing from Europe. At Kimberley, on their western flank, reside 30,000 Britons; in Natal there are 35,000; in the two republics 80,000; so that these 145,000, of whom the British have the majority in male adults—which is a very important consideration—naturally exercise a powerful influence in a population, which, in the States above mentioned, number only 280,000 whites; of which the adult males number 66,000. Of these 40,000 are British. The immigration during 1891 and 1892 of Britons into South Africa will number at least 20,000, of whom at least one-half are male adults; so that, in all South Africa, including the Cape Colony, we find that the House of Israel, in every way, is in the ascendant, and is going forward in Bechuanaland, in Mashonaland, and in Nyassaland.

The sympathies of the native population throughout South Africa—in number about five million—are with the House of Israel, and, when Zambesia shall have acquired more rapid communication with the sea-coast in 1893, that population—as has been the case in Cape Colony—will rapidly increase. The natives will desert Portugal, and serve Britain; for, where the Union Jack waves, there is liberty.

In both the South African Republics the natives have been deprived of all their civil rights, and they are, virtually, the serfs of Boerdom, and have no voice whatever in the election of representatives to the Volksraad, although they form the majority of the population.

In ministering to the spiritual wants of the natives of South Africa the House of Israel leads the way, and we locally supply the funds for the purely missionary work in that part of the world. The present condition of this work may be estimated from the following return:—

	Native Communicants.	Representing Natives.
House of Israel ...	150,000 ...	500,000
Dutch	14,000 ...	50,000
German	8,000 ...	25,000

There is also a mixed race, which number 206,000 all told. Of these the House of Israel ministers to 116,000. The above return refers solely to Cape Colony. Beyond the Colony, in mission work, Israel is of course paramount.

Whilst the Dutch preachers throughout South Africa number 160, those of the House of Israel number upwards of 500. In addition to these there are local preachers, Sabbath-school teachers, mission-school teachers, catechists, interpreters, colporteurs, and Bible-women. Of these we have 7,000, whilst all others, unitedly, have not more than 1,500.

The mission work in Madagascar, in Uganda, on the Congo, in the Cameroons, in Egypt, and on the Niger occupies some hundreds of our missionaries, and some 10,000 assistants.

As to the advance of commerce in our African field of operations, we find that the trade of South Africa has risen

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from 8,000,000 in 1872 to 28,000,000 in 1890—a wonderful advance in 18 years. The Mashonaland and Niger reports for the current year speak for themselves. The results of the Zanzibar and Egypt occupations speak for themselves, and the commercial operations as carried on through our other South African stations prove that, in Africa generally, we are leading in the commercial race, and in the development of the wealth of that extensive continent, and that notwithstanding the jealousy and opposition of competitors, to whom we have given protection, shelter, and support in their hour of need.

As to the capital value of the African estate to Great Britain there is much misconception. In South Africa alone the amount of British capital there invested, and yielding on an average upwards of 5 per cent., is 60,000,000 sterling. Stanley values Uganda at 50,000,000—*i.e.*, as an investment. The position of Uganda is most favourable as a commercial centre, and I consider Stanley's estimate to be a very moderate one. The capital value of our Niger centre is increasing daily. That of Egypt is large and important, and already Zanzibar, as a commercial centre, has not only astonished the natives, but foreigners as well. I estimate the commercial value of our African stations at the present moment at 300,000,000 as to their capital value, or their value for present investment. The income from this will support 2,000,000 of our labouring population.

No wonder that at the close of the Mashonaland meeting 2,000 shareholders carried the report with three cheers, and three more for Cecil Rhodes. No wonder that a German gentleman present said that a few enterprising Englishmen had acquired an empire for their country, and laid it at the foot of the throne of our most gracious Queen. To the God of Israel be all the glory. Onward! then.

EXODUS XIV. 15—31.

Onward then, ye sons of Israel!
Listen to your Leader's Word;
Forward go! and fight the battle
Of salvation and your Lord!

Onward then to free the slave!
Turn not to the right or left!
Forward go the lost to save!
For for them the "Rock was cleft."

Onward then, and follow Jesus!
He will guide your footsteps right.
Forward go! for He has to us
Shown the Way, the Truth, the Light.

Onward then! and never falter,
Look not back as did Lot's wife;
Forward go with song of Psalter
Fill'd with Joy, and Love, and Life.

Onward then! obey the Word
Of Him who is your Captain;
Forward go! Unsheathe His Sword,
And fight the sons of Satan.

Onward then! The God of Israel,
As of yore, so now doth say,
Forward go! I, Immanuel,
Will be with you all the way.

Hill House, Sandown, Isle of Wight.
Emancipation Day at the Cape, Dec. 1, 1892.

ERRATUM.—"Free Distribution Fund." The amount received from Hawaiian Islands should be £9 19s. 2d., instead of £9 12s. 2d., as given, through printer's error, in last report.

GET the individual to work, and you will get the multitude to work; for each individual who becomes an efficient worker will continue to be one, and after a while the whole lump will be leavened.

THE GREAT IMAGE (DANIEL II.); OR, THE TIME AND END OF GENTILE SUPREMACY.

BY REV. S. C. ADAM, M.A.

IN this chapter we read of a vision shown by God to Nebuchadnezzar, king of Babylon. The vision was that of a great image, a colossal idol, with a head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron, and the feet partly of iron and clay. In the interpretation all these several parts are taken up, and the symbolic meaning of each is unfolded and explained.

The four metals, of which the image consisted, represented four kingdoms, which should successively bear rule over Jerusalem. They are the embodiment of the corrupt politics and the false worship of the world. They continually deteriorate, till, at last, the iron and the pottery take the place of the fine gold. These four successive kingdoms are, as generally admitted, and revelation and history affirm them to be, the Babylonian, the Medo-Persian, the Grecian, and the Roman Empires. Under these successive Empires, Jerusalem and Mount Zion have been trodden down. They have stood up in opposition to God in His holy mount; they have planted their standards and set up their abomination on the mountain of the height of Israel. The great boast of the king of Babylon was Isa. xiv. 13; and Dan. xi. 45 tells that the wilful king shall plant his tabernacle in the glorious holy mountain.

But these idolatrous powers are to be subverted and superseded. By what? ver. 34, 35. Now, what is this stone? The answer is: Both from the explanatory terms used, and the ordained mission of the stone, it is evidently a kingdom strictly and properly exercising political and missionary functions, and this in an overpowering degree. The kingdom referred to in ver. 44 must be homogeneous—*i.e.*, of the same kind as those referred to in the preceding verses; it stands in the same category. To say that those refer to the temporal kingdoms on earth, but that this, the fifth, refers to a spiritual kingdom in the heart, is, as has well been said, a transmutation of simple language and a distortion of the obvious uniformity of prophecy. At its origin it was like a stream hidden in the sand; anon it issues forth broader and deeper, till at length it becomes a mighty river; so this kingdom, from small beginning, was ultimately to become mighty, and more than co-extensive with the dominion assumed by kingdoms of gold, &c. It will cover the same ground and more. The powers these usurped, it will hold eventually as its lawful right. It is to fill the world, and rule the earth. You see, then, that it is a literal kingdom in the earth. But it is not a mere earthly kingdom. It is not really originated or operated by human genius, skill, or force. It depends not on the sagacity of statesmen, the strategy of generals, nor on the prowess of navies or armies of flesh and blood.

It is a kingdom cut out, cut out of the mountain without hands, or not in hands—*i.e.*, human hands or agency, but in or by the hands of Him who is almighty and invisible—the God of heaven. The kingdom is His. "It comes not with observation," as said our blessed Lord. Under omniscient and omnipotent guidance it silently carves its way to its distinguished destiny of righteous supremacy in the world. In its whole character and career it is governed and guarded and guided by a special Providence. It is the kingdom of God. It is the kingdom of Christ so frequently spoken of in other prophecies, for the kingdoms of this world are to become His. He, we are constrained to believe, presides

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over it and shapes its destiny, to accomplish the grand aims and ends He has in view, in setting up and establishing such a kingdom on earth.

To say that the stone is Christ is only parallel, or of a piece with affirming, that Queen Victoria is the vast and mighty empire over which she reigns. Look at the real office and use of the stone, according to this prediction in Daniel. It is not a foundation stone, which Christ is, but a stone hurled, like David's from his sling against Goliath, with an irresistible might and invincible force and power. The hand is indeed Christ's; the stone must be something else. The words of the Lord Jesus Christ in Matt. xxi. 42—44 present a difficulty, to which Dan. ii. gives a clue. He evidently uses the figure of a stone in two senses: 1. Of Himself as a stone rejected by the Jewish builders as *the Messiah, the King of Israel*, and yet becoming the quoin or head corner-stone in which two walls of a building meet (Psa. cxviii. 22; Acts iv. 16; Ephes. ii. 20); and (2) because of His rejection as King, and the consequent transference of the kingdom to another nation—viz., the House of Israel, —He employs the term of that kingdom with Himself as King (Psa. ii. 6 and 9) as the stone kingdom of Daniel, breaking and grinding to powder all that is opposed to it: "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." This is not Christ Himself. It is not the Church or a spiritual body, but a temporal kingdom on earth, which is also a spiritual kingdom.

Observe, too—for this is very important—Daniel says that "in the days of these (or those, R.V.) kings or kingdoms shall the God of heaven set up this stone kingdom." It was not to be only a future thing, but in its course and development its history was to be concurrent with theirs. Hence the time for its appearance on the historical arena has long since passed. It must be in existence now, and in active and conspicuous operation. Our Lord's words necessitate the finding this kingdom in a nation accepting Him at or by the time of the destruction of Jerusalem, A.D. 70, when the kingdom of God was taken from the Jews, and their House left desolate, as said our blessed Lord. All this involves its continuous national existence as a professedly Christian people to this day (Jer. xxxi 35, 36). This power must be an increasing power, and more and more bringing forth fruit unto God, blossoming and budding, and filling therewith the whole earth.

Then, ultimately, this stone kingdom is to be identified by the fact of its coming into conflict and collision with the fourth, or Roman, kingdom, at a particular crisis—*viz.*, when it is divided, in the latter days, into ten kingdoms. These it must finally break in pieces, and utterly annihilate, as governmental powers. Having done this, it dilates and expands, and becomes a great mountain, the mountain kingdom of the Lord, and enters upon, and exercises under Him as King, universal sovereignty; and, as the prophet foretells, *it must stand for ever*.

Now, the great question for us to answer is, What is this surprising, this surpassing, this stupendous kingdom? In the LXX. Version I note that it is expressly affirmed that the stone is cut out of a mountain. This is confirmed in ver. 45. What mountain then is this? Why, the mountain that was ever uppermost in Daniel's thoughts, and for which he felt so jealous (ix. 16—20). This mountain is Israel in its sovereignty. (N.B.—This is confirmed in ii. 44.) It is there declared that this glorious kingdom or sovereignty shall not be left to *other* (another, R.V.) people. Hence the inference, which cannot be gainsayed, is, that it shall be assigned to God's own covenant people Israel. So Dan. vii. 27. In the Old Testament, saints is a synonym for Israel (see Deut. xxxiii. 1—3; 2 Chron. vi. 41; Psa. l. 1—5; cxxxii. 9, 13, 17; cxlviii. 14; cxlix. 1, 2).

It was, you know, the expectation, founded on these prophecies, of pious and devout Jews in the time of Christ that the Messiah would re-unite the two Houses of Israel and Judah, and restore the kingdom to Israel—*i.e.*, to more than its pristine glory (see Luke i. 31—33, 68—75; xxiv. 12; John xi. 51; Acts i. 6). Our blessed Lord witnessed before Pontius Pilate, and said, "My kingdom is not of this world"—*i.e.*, did not originate or spring out of this world—"but is heavenly and divine in its origin, and was to have its sphere on, and one day its sceptre over, this world."

David, His type, would have made the same declaration. His life and psalmody ring out the heaven-born truth that the kingdom of Israel then, as now and hereafter, is a supernatural kingdom, neither belonging to, nor after the pattern of such kingdoms as are symbolized by the gold, &c., in the image in Nebuchadnezzar's dream.

It is a noteworthy fact that the Psalms are full of this transcendent theme, this kingdom of God associated with Israel (Psa. ii. 1—6; x. 16; xxix. 10, 11; xlv. 1; xlvii. 7—9; lxviii. 32; xcviii. 1—3; xcix. 1—4; cii. 15, 16; cx.; cxviii.; cxlvi. 10; cxlix. 1, 2).

Here I beg to cite independent but important testimony from De Burgh's commentary on the book of Psalms, "Preliminary Dissertation":—"The kingdom of the Messiah, the subject, by anticipation, of joy and praise in so many of these sacred songs, will not be found to correspond in its description or results with any state of the Church or the world in this present dispensation. As to the King Himself —the Messiah—particulars are given incapable of explication and utterly irreconceivable with a "spiritual reign;" meaning by this the ascendancy of Christian principles in the world, or an extended influence of religion, as now professed, in the absence of Christ. On the contrary, the King whom the Psalms celebrated, is a King manifested and present, ruling in personal power and majesty; His throne the *throne of David*, the *seat* of His kingdom, Mount Zion, and Jerusalem; His immediate subjects, the House of Jacob; His own people, Israel."

There can be no question but that, in the time of David and Solomon, the kingdom of God was substantial and political as well as moral and spiritual, and so it will be again. God's plan has never altered, though men have lost the key to it. "I, the Lord, change not." His kingdom must be identical with the kingdom of Israel under Solomon, as a man of sixty is identical with a child of six. Solomon sat on the throne of the Lord, and His throne "shall be established for ever."

That kingdom, even in its stone condition, and before it becomes a great mountain kingdom, must be a witness for God, must honour His Word and day, and have His sanctuary in its midst. It must be specially guarded by His Providence and guided by His Spirit, and its multitudinous people—and in all probability through much tribulation, (prepared) for the pre-eminence designed for them in His holy counsels, as to Ephraim's inheritance. There is only one kingdom on earth now that answers thus far, in its history, to each and all the points of Identity required by the kingdom of the stone.

Need I say that this is our own British Empire, whose destiny, statesmen and authors are continually declaring, is unique and unparalleled in history. Its moral and spiritual pre-eminence points it out, as even now, God's representative,

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responsible, and righteous kingdom on earth. Its throne is occupied by a direct descendant of David according to God's covenant of salt, and must continue to be so filled until the King comes to reign in Person, even our Lord Jesus Christ the King of kings. Then shall be fulfilled Zech. xii. 1—3; xiv. 1—9.

What a vastly different prospect is this for our great country and glorious constitution compared with that entertained by some interpreters of prophecy, who hold that, as ancient Rome conquered and subdued this land of ours, England must form one of the ten toes into which the Empire has to be divided, and is liable to the doom of being fallen upon by the stone and ground to powder. It ought to be remembered, that Rome only partially subdued Southern Britain, and never conquered North Britain or Ireland, and that what she did effect was as much by politics and arts as by arms; and that she was finally compelled to abandon this island, because she could no longer hold it, in A.D. 409; and in the following year her very empire was overthrown, in its centre, by our kinsman, Alaric the Goth, and the first Anglo-Saxon kingdom of Kent was only established in A.D. 454. Moreover, though Augustine, the monk, and other Papist emissaries, did their utmost in after times to subdue Britons, Saxons, and Normans; yet one and all resisted these encroachments, and both by the sword of steel and the sword of the Spirit, vehemently expelled the Papal aggressions. And at the great and glorious Reformation, Great Britain, under God, was re-constituted and established as the head and champion of God's truth, as His witnessing Church on earth, and His chosen people and nation, for making known His way on earth and His saving health unto all nations.

It will, perhaps, strike some persons that it is strange that all through this paper no allusion is made to the Church of Christ. It is impossible in a brief paper to deal with everything, and I have rigidly confined myself to the subject allotted to me. But here I cannot do better than refer to Dr. Hanan's "Appendix I." If we survey the aspect of visible Christendom at the present day, we see apostacy and corruption spread over the whole of the countries—Eastern and Western—that were once incorporated in the Roman Empire. If we contemplate the whole world, we must admit that Anglo-Saxon Christianity is the pillar and ground of the truth, and that there are more true Christians to be found among them than among all other peoples on the face of the globe. I believe that this has always been the case, and that the true Christian Church will be found to be made up mainly, and under God's sovereignty, of the true Israel of God. But it may be said, The Church—*i.e.*, Christ's mystical body, in which His elect are knit together, &c.—is His *Bride*. *So, too, is Israel.* You remember reading, in Gen. xxxii. 1, 2, "And Jacob went on his way, and the angels of God met him. And when Jacob saw them he said, This is God's host: and he called the name of that place Mahanaim"—*i.e.*, two hosts or camps.

I will conclude by citing Mr. B. W. Newlon, a well-known writer on prophecy, and *no British-Israelite*, who has some pertinent and beautiful remarks on this verse, and solves the difficulty effectually. He says: "This word Mahanaim has been adopted by God. It remains to us a word pregnant with meaning; teaching us of glories in heaven and in earth yet to come, when Jacob's weakness shall give place to Israel's strength, and glory rest upon Immanuel's land. In that day, strengthened from on high, Israel shall become the *host* of the Lord their God, appointed to serve Him in the earth; but in association with *others*, more glorious than themselves, even *risen* (and translated) *saints*, who, as being heavenly and glorified, shall serve the Lord in heaven His dwelling-place, as well as fulfil the missions entrusted to them in the earth. Thus there will be two hosts (Mahanaim), even as there will be two Jerusalems, heavenly and earthly—heaven bestowing and earth receiving: and so linked together in concurrent and harmonious action under God. This is that which shall be seen in the Shulamite in the day of her blessing. Shulamite means the spouse of Solomon; the name bestowed on *Israel* when married to the Great King, the *true Solomon*, the Lord Jesus Christ!"

A NEW SOUTH AFRICAN BRITISH EMPIRE.

THE British South Africa Company have just issued their Report of their wonderful enterprise in South Africa. Their object, as the public journals in England declare, is nothing less than the "creation of a new empire under the British flag."

This is the opinion and declaration of the *Times* leader on Nov. 26, last. The country assigned to the Company by its Charter, extends over an area of 750,000 square miles! This vast Continent is in size "greater than the area covered by the European Dominions of France, Germany, Austria-Hungary, and Italy taken together"! It includes Mashonaland, said to be rich in gold. There, "civilized life and organic government have obtained a footing." Its occupation by English and Boer settlers has begun, and many thousands of gold mining claims have been registered. The land needs railway communication to the Eastern Coast, a part of the intervening country being the abode of the deadly fly, fatal to horses and cattle. This railway called the Beira line has been commenced, and its coast portion through the dangerous "fly country," will soon be finished. South of the Zambesi there are already 3,000 white settlers; and hotels, banks, and newspapers of a rudimentary sort, are established. Fort Salisbury is even now the centre of an adequate administrative system. The defence of the country is carried on by a small civil police force, consisting of 40 white men and 35 natives! The defence of the Company is entrusted to "a thoroughly efficient, well-equipped volunteer force of about 500 men, of whom 300 could be mounted, and all are trained to arms. Besides this, every able-bodied man in the country is liable to Burgher duty, and this would bring the total defensive force to 1500 men. The country yields not only gold, but silver, copper, lead, iron, nitrate of potash, and plumbago; besides native cotton, and tobacco. Roads have been made, and old ones kept in repair. A new road 73 miles long, has been made between Umtali and Chimoio, the proposed terminus of the Beira Railway from the East coast. The home government have placed two gunboats on Lake Nyassa, and a steam launch on the Upper Shiré, whereby the power of the slave-traders in those parts will certainly be broken. Already this is taking place; confidence is being restored, and steadily increasing revenue is the result. The Company sum up the progress during the past in the following short sentences.

They relate to the settlement of Mashonaland, and testify according to the opinion of the Directors, that "within the next few years, owing to their mineral and agricultural development, the territories entrusted to them by Her Majesty's Government, will prove to be one of the most valued of England's Colonial possessions. The progress is reported thus by the Directors:

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The following extract will give a general idea of the progress that has been made in the work of settling Mashonaland:—

"A Sanitary Board has been formed at Salisbury to manage the township. Three members of the board are nominated by the company, and three by the inhabitants, the resident magistrate being a member *ex officio*, and presiding at all meetings.

The qualification for voting is the ownership of immovable property of the value of £75.

"All regulations passed by the board are subject to the approval of the company.

"The Sanitary Board revenue is derived from one-half of the stand rents (10s. per month) and other taxes and fees—*e.g.*, outspans, market dues, &c.

"At Tuli there is an excellent hotel, conducted by the Tuli Hotel Company (Limited), and between Tuli and Victoria (200 miles) there are some ten hotels and wayside houses where travellers can be accommodated. At Victoria there are two, and between Victoria and Salisbury there are hotels at the various post stations of Makori, Inyatzitzi, and U niati, while in Salisbury itself there are several most substantial buildings of brick and iron, all offering good accommodation for man and beast. At Manica there are also hotels, and, in view of the early completion of the railway, this township affords excellent prospects.

"On June 20, 1892, the Standard Bank despatched to Salisbury two officers with the view of establishing a branch there, and on July 20 the office was opened for the transaction of business.

"A small cyclostyle newspaper, the *Mashonaland Herald and Zambesian Times*, was started at Salisbury by Mr. W. E. Fairbridge, in the early part of August, 1891. A large printing plant was recently sent to Salisbury by the Argus Company, who will take over Mr. Fairbridge's business, and publish a printed paper under the title of the *Rhodesia Herald*. The first issue has been already published.

"At Tuli a cyclostyle newspaper is published weekly, called the *Rhodesia Chronicle*.

"Missionaries of various religious denominations have established themselves in Mashonaland. They include representatives of the Church of England, the Roman Catholic Church, the Wesleyans, the Dutch Reformed Church, and the Salvation Army. Dr. Knight Bruce is the Bishop of Mashonaland, and he is assisted amongst others by Archdeacon Upcher, Canon Balfour, and the Rev. Mr. Sylvestre. The Wesleyans, under the Rev. Mr. Skimins, have had well-built brick and iron buildings erected by local subscription. The Jesuit Mission intends establishing a permanent agricultural settlement, and the necessary land will probably be selected near Victoria. A school is also to be founded by the mission."

The vast territory with which the Company is dealing, is coming quickly under the civilizing influence of a working post office department, and of a telegraph system. Since August 1, last, the Company has entered the postal union of South Africa, which works under the International Postal Convention. "An excellent weekly service for passengers and mails has been established throughout Mashonaland. Letters and parcels can now be despatched from any town or station in Mashonaland to all parts of the world, franked by the Company's stamp! The telegraph line was completed last February to Fort Salisbury from Mafeking, 819 miles in length. The cost was £92,809.

These and many other interesting details are to be found in the Company's Report. They show us how Israel's Empire in Africa, in the heart of the country, far North of the Cape Colonies, is growing; and that God is blessing our efforts in a surprising manner, in order to bring the whole land under British influence, rule, and spiritual blessing.

One of the most wonderful facts connected with this wonderful report of the creation of a new African Empire, is the ease with which the native chiefs of those parts seem to yield up to us their rights in their inheritance in the land. South of the Zambesi Lobengula gives up valuable mineral and land rights. Gungunhana does the same. The Barotse Chief who claims 225,000 square miles from Portuguese territory in Angola, southward and eastward, and the native chiefs of lesser order between the Barotse and Nyassaland have all concluded treaties with us, giving us valuable privileges. The Arab chiefs and the Portuguese no longer harass the African Lake Company and the missionaries, because the British flag now protects them, and enables them in their turn to carry on the settlement of Nyassaland. Well may the *Times* regard the new empire thus growing before our eyes in South Africa as "a splendid inheritance."

A rich promise lies in the development of Northern Zambesia [says *The Times*] where the climate is said to be exceptionally healthy for Africa; where, though the land is not densely peopled, and thus closed against European occupation, there is plenty of native labour, as yet unspoiled by gin; where the fertile districts are neither soaked by floods nor parched by thirsty winds; where timber and water are plentiful, and where white men can thrive and work in the air of the highland plateaus. It is a splendid inheritance, enough, if not more than enough, for the most ambitious corporation to administer without seeking for new realms to conquer.

The above is a striking corroboration of our contention that the British are Israel. God has granted us with hardly any effort on our part, a vast stretch of valuable territory fit for the occupation of our Northern race, that we may add it to the kingdom of Christ, now so rapidly extending under our flag, throughout the planet. Surely all who see us must acknowledge us, that we are the seed the Lord hath blessed (Isa. lxi. 9). Just as in India God gave us the land by a surprising series of wonderful military successes, so in Mashonaland God's hand is equally apparent in quelling all opposition to our advance from native races, from Portuguese, Arab, or European Powers, and surrendering vast stretches of land to our rule with the consent of all concerned. We have no fear regarding the use we shall make of our inheritance. The God of Israel who gave, can and will guide us in our use of this new African estate He has entrusted to our keeping for Him, and to Him shall be nationally all the praise!

THE NATIONAL MACE OF THE UNITED STATES.

By F. Gass.

The mace of the United States of America House of Representatives was made in 1884, and consists in part of a bundle of thirteen ebony rods, entwined and bound together with silver bands. The thirteen ebony sticks are intended to represent the thirteen original States of the Union. This curious fact recalls Ezekiel xxxvii. 16, 17:—"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions: and join them one to another into one stick [*i.e., entwine them*]; and they shall become one in thine hand."

The two sticks represent the two Houses of Judah and Israel; Ephraim and Manasseh standing in place of Joseph. The kingdom of Judah was composed of the tribes of Judah and Benjamin with the Levites. Jeroboam, the first king of the Ten Tribes, was an Ephraimite, Joseph represents the Ten Tribes in general, they were in the hand of Ephraim

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(ver. 19), that is, under the government of Jeroboam—Manasseh may be accepted as the thirteenth tribe; and there can be no objection to accepting the American mace of thirteen sticks as representing, by the entwining and binding with bands, the joining together, as foretold by Ezekiel, of all the tribes as one nation on the mountains of Israel never again to be divided. The entwining and binding of the thirteen sticks, symbolising the "two sticks" of Ezekiel becoming "one" in the prophet's hand. At least it will be admitted that the coincidence is remarkable.

The bands of the mace are of silver; and the Psalmist says of Israel:—"Thou God hast proved us, Thou hast tried us, as silver is tried" (lxvi. 10). And God declares of Israel, through His prophet Zechariah:—"I will refine them as silver is refined; they shall call on My Name and I will hear them: I will say, It is My people; and they shall say, The Lord is my God" (xiii. 9).

It is remarkable that the number thirteen is the national symbol of the United States of America, they having thirteen stars and thirteen stripes on the flag, and thirteen rods in the mace the representation of the might and rule of the nation, with thirteen original States in the Union.

The thirteen mingled and securely bound ebony sticks composing the body of the mace are surmounted by a globe of silver, upon which the two hemispheres are traced, while a silver eagle, with outstretched wings, is perched upon the summit of the globe. This may be interpreted as symbolising the United States and the Canadian Dominion, with Great Britain and her other Colonies governing the world between them. Isaiah prophecies of God's people Israel, when they shall become obedient, thus:—"They (Israel) that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (xl. 31). An old commentator and accomplished scholar renders the passage in this manner:—"Israel shall put forth fresh feathers like the moulting eagle."

It was a common and popular opinion for ages, lasting into the early part of the nineteenth century, that the eagle lives and retains his vigour to a great age; and that beyond the common lot of other birds, he moults in his old age, and renews his feathers and with them his youth. The Psalmist (ciii. 5), says: "Thou shalt renew thy strength like the eagle." A poet addressing himself to the emperor Michael Palæologus, junior, flatters him thus:—

> "Long may'st thou live, O king; still like the eagle
> Renew thy youth, and still retain thy vigour."

The meaning and moral of the prophet are not difficult of comprehension. He no doubt referred to the common belief in the renewal of youth by the eagle, called the king of birds, because of his bulk, superior strength and vivacity. He saw, through his prophetic prevision, Israel spreading abroad, mighty and advancing from Pole to Pole, as the eagle encompasses all lands by the great power of his wings and his long endurance. He beheld, far distant, yet sure, Judah and Israel repentant, and joined together as one nation in the land, by a new and indissoluble covenant ratified in Zion before the Lord. He saw and gloried in the mingling or entwining of Israel of the thirteen tribes in their apparent old age, and in the "latter days" of the earth, casting aside as the eagle her moulting feathers, the encumbrance of their many sins, and renewing their youth and vigour. He also taught that they should be quickened by the Divine Spirit, that old things should be passed away, and all things become new.

The renewal of the strength of the Ten Tribes was assured when God became incarnate in the Person of the Lord Christ Jesus, the anniversary of which glorious event has just been celebrated wherever the Anglo-Saxon tongue is spoken. The renewal took place when the Gospel was first preached in the British Islands, perhaps by Paul himself. This renewal was repeated at the great Protestant Reformation when it was said unto outcast Israel: "Ye are the sons of the living God."

Isaiah evidently refers to the traditional rejuvenating power of the eagle in the words partly quoted before (xl. 31; xli. 1): "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. . . . Keep silence before Me, O Islands, and let the peoples renew their strength." The simile appears to have been a favourite one with the prophets, and was well understood by the people.

RANDOM SHAFTS.

One of the religious weeklies has made a great discovery. It has been drawing attention to and bemoaning the fact that, in these days, when people are confronted with a new idea, they do not ask, Is it sound? but, What does So-and-So say about it?—So-and-So being their favourite guide. Mr. Editor, this is plagiarism. It has appeared in the Banner every month for the last fifteen years, yet your contemporary has not the courtesy to make any acknowledgment. However, its onslaught is quite justifiable. So-and-So has it much his own way, even in this nineteenth century, which may explain why the century is so very so-so. We are accustomed to hear that the present age is an era—is *the* era—of independent thought. There may be a grain or two of truth in this, but, broadly speaking, it is a gross delusion. To a large extent the world has changed its conductors; that is all. Before the revival of letters the Romish prelate opened his lips and none said him nay. Then the commentators ruled the roost. And now the professors come forward with their monstrous conclusions, with their protoplasmism, their spontaneous generation, and their transmutation of species, which are greedily devoured by gaping multitudes. Human nature is the same as ever. Outside the Church men and women blindly swallow the most hare-brained theories of fashionable atheists; inside, they may accept what they are taught, or reject it, but they seldom investigate it, and there can be no "independent thought" where there is no independent inquiry.

* * *

Despite the rival attractions of scientific professors, the world still has considerable faith in the commentators, and although it used to be stronger than it is, I did not know until recently that once on a time they were counted inspired. The following narrative plainly shows that the venerable John Brown, famed for his Self-interpreting Bible, was undoubtedly regarded as belonging to the prophetic line. A comet had been prowling round in the upper regions, and like comets of a later date, it was suspected of having designs on the earth. Panic on a small scale broke out, but the unbidden guest kept at a respectful distance, and proved to be inoffensive. When the danger was over, a parish minister called on one of his flock, who observed, "Weel, sir, what did ye think o' the comet?" "Well," the pastor replied, "it was a wonderful sight, but you see it has done no harm." "I aye said that, I aye said that," was the ardent response; "but plenty o' them wudna' believe it; they didna' soop in their horses for a fortnicht, for they said if they were to be burnt up they micht as weel be burned

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dirty as c'ean. But, sir, I just gaed to Brown's Dictionary, an' he says that the millennium is no' to begin till the year 2222, an' we ken that the world is to last at least 1,000 years after that. Noo hoo could it be burnt up e'enoo? The thing is perfec nonsense.'

***

It must be confessed—I confess it with contrition—that I was wont to stand in awe of the doctor myself. He gave one the impression that he was a genuine legate of the skies, with a commission to pull down and destroy, to build and to plant. He seemed to possess "plenipotentiary powers," lavishing his favours and launching his terrific judgments with the easy air of an autocrat. Louis XIV. signing the Revocation of the E lict of Nantes was nothing to it. With a stroke of his pen he would transfer immense territories and fabulous wealth to spiritual Israel, clothing it in the richest apparel and leaving literal Israel with hardly a rag. Yes, he was a clever man, and his generosity towards the Church (at the expense of others) simply had no bounds. But what began to shake my confidence in him were his extra-thick notes on Lev. xi., a chapter which instructs Israel as to foods fit and unfit. In treating of the fourth and subsequent verses, the spiritualizing fever rose to an abnormally high pitch. The pitch was a little *too* high.

***

Verse 4: These shall ye not eat of them that chew the cud or of them that divide the hoof: the camel, the coney, the hare, &c. "These pointed out persons who profess but do not practice the true religion." Verse 10: All that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you. "These figured out persons who have no faith and love, and no shining and soul-protecting righteousness, grace, and holy conversation." Verse 13, &c.: These are they which ye shall have in abomination among the fowls, they shall not be eaten, they are an abomination: the owl, the night-hawk, and the cuckoo, &c. "These fowls represented persons, cruel, selfish, ignorant, superstitious, or earthly-minded." Verse 29, &c.: These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise, &c. "These creeping animals pointed out persons ignorant, slothful, sensual, and earthly-minded." After this—well, anything.

***

Let His Holiness the Pope have a turn. Why shouldn't he? What is upright in an ultra-Protestant cannot be iniquitous in an Ultramontane? Good. And this is what a certain Pontiff propounds: "Through this pre-eminence of my priesthood, having all things subject to me, it may seem well verified in me that was spoken in Christ, 'Thou hast subdued all things under His feet, sheep and oxen, and all cattle of the field, the birds of heaven, and fish of the sea;' where it is to be noted that by oxen Jews and heretics, by cattle of the field Pagans, be signified. . . . By sheep and all cattle are meant all Christian men, both great and less, whether they be emperors, princes, and prelates, or others. By birds of the air you may understand angels and potentates of heaven, who be all subject to me, as that I am greater than the angels, and have power to bind and loose in heaven, and to give heaven to them that fight in my wars. Finally, by the fishes of the sea are signified the souls departed, in pain or in purgatory." Of course, we do not exactly admit that His Holiness controls both heaven and earth, but apart from this his elucidation of Scripture is not far amiss. The sentiment may be deemed disgraceful for a Protestant, but, candidly, I feel that the Pope has as much right to transform an ox into a heretic as our commentators have to convert an owl or a cuckoo into persons of superstitious proclivities.

***

The last addition to Philo-Israel's "Thoughts for the British Folk" is a leaflet entitled "Our Israelite Miners." As its name implies, it is specially intended for the mining population, and seeing that this is a very large section of the nation—or, rather, of the race—the demand for the tract ought to be proportionately heavy. There must be many Israelites in all our colliery districts, and they would do the Identity a real service if they scattered this little missive about. Fifteen hundred of them are being circulated among the pitmen of Durham and Northumberland, and that they will bear fruit is certain. Sometimes it only needs a spark to cause a big fire. One of the most active associations I ever knew was created by a single leaflet, and the leaflet was not to be compared with "Our Israelite Miners." Perhaps it is necessary to state that the latter is not addressed exclusively to pitmen. The mineral treasures of Israel—its tin, lead, iron, coal, silver, gold, and precious stones—form a telling argument, and as Philo-Israel has handled the matter in a comprehensive way, the tract is equally suitable for those who work with black diamonds or white ones. Indeed, the whole series of "Thoughts for the British Folk," of which there are now twenty-six in print, afford exceptional advantages to distributors of our literature. They are cheap (1s. the hundred), and they deal with particular classes or particular identifications, thus combining ample choice with moderate cost.

***

There is an earnest wish in several quarters that we Israelites should wear a distinguisher. Mr. Pain, in his letter to the BANNER, of Dec. 17th, recommends a badge sanctioned by the Metropolitan Association, while Mrs. Thompson, of the Bath Association, has another cognizance in hand, which was expected to be on sale before this: but manufacturers are slow in their movements at the festive season, and it will not be ready until the end of January. It is in the shape of a star, being emblematical of the Star of Jacob, and is formed by the union of a white St. Andrew's cross with a red St. George's, having the word "Israel" emblazoned on its face. Probably it would have been more acceptable without the inscription, and a set should be prepared minus the legend; but, anyway, it is superior to the Metropolitan insignia. Now, clearly, if we are to have a badge at all, there ought not to be two in the market. This would be true if we numbered as many millions as we do thousands, and therefore it strikes me that Mr. Pain's appeal was ill-timed, especially as the article he advocates does not meet with wide approval. Mr. Pain's object is just the same as Mrs. Thompson's, and if he were to co-operate with that lady in securing the adoption of the Bath badge, the results might be satisfactory to all concerned. Those who wish to be decorated with the new Order of the Bath should communicate with Mrs. Thompson, of 27, Pulteney-street, in that city. It will serve as a brooch, a pin, or a pendant for the chain.

JOHN SHOOTINGHAM.

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EDITED BY PHILO-ISRAEL.

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IMPERIAL FEDERATION IN LONDON, ONTARIO, CANADA.

THE *Daily Free Press* of London, Ontario, of Nov. 29th last, contained the report of an enthusiastic meeting of the Imperial Federation League, when a branch of that body was formed there. The Bishop of Huron, Dr. Baldwin, presided, and the speeches were of a very patriotic, loyal description. The object of the meeting was "to consolidate the British Empire," which was a good way of expressing the purpose of God respecting Israel of our days—namely, to constitute her a nation and a company of nations. The Bishop was strongly in favour of "building up our vast dominion," as part of the great Empire to which it was their privilege to belong. He regarded with enthusiasm "the dignity of our own Empire." He looked on Canada as their "heritage," but it was a part of the very being of Canadians that they should maintain the unity of the mother country with their own Canada. The Rev. Principal Miller, with whom some of us are acquainted on this side the water, made an eloquent speech, of which the following is an imperfect résumé:—

Rev. Principal Miller moved, seconded by Rev. T. F. Kingsmill, a number of resolutions expressing pleasure at the progress being made by the League. The mover said he would be unworthy the name of a British subject, much less the name of an Englishman, if he could not give his hearty support to this scheme of confederation. It was of vital importance to Canada to maintain the British connection, and it too was of vital importance to Great Britain to retain her Empire in unity. (Applause.) The advantages proposed to be reaped by the adoption of this scheme were threefold—material, moral, and political. The material advantages were evident in the great market Great Britain afforded for all the products of Canada. When the McKinley Bill was put in force it was said that Canada would thereby be forced to seek connection with the United States, but the result proved quite contrary to expectations. (Applause.) In 1881 the exports from Canada amounted to 98,500,000 dols., and in the present year it was 114,000,000 dols. (Applause.) And so the closing up of what some people called our natural market had resulted in the opening up of some more remunerative and more natural markets. (Applause.) It would be impossible for Canada to profit by annexation with the United States. We could not hope to feed any considerable portion of the United States, while their mill men and manufacturers would enter into keen competition with our manufacturers in our own country. It had been truly said that a week's journey across the continent found a greater barrier than any tariff that could be formed even in the mind of a McKinley. (Laughter.) Great Britain with her forty millions of people, who would rather be fed by their own kin, provided the real market for Canada. (Applause.) Speaking of the moral value of federation, the rev. gentleman said that no people would ever be great unless they were filled with large public spirit and a continuous political purpose. (Applause.) "I do think that it would be an incalculable loss if we were to discard lightly all the grand traditions of the past," the speaker continued, and he was vigorously applauded for his sentiment. Generations must pass before we could hope to win such a voice in the affairs of the nations as we now could utter as a part of the great British Empire—the greatest power the world had ever known. The advantages that would accrue to England were found in the certainty of its food supply, and for which it would not then be dependent upon foreigners. Suppose war should break out with Russia, what would become of Great Britain's wheat supply? And then there was the strategic value of the railways and waterways of Canada, and the fact that the people of the motherland could come here and build up new homes without parting with one jot or tittle of their home rights and privileges, and without passing from beneath their flag. (Applause.) As a son of England and an adopted son of Canada he expressed the hope that the good relations between Canada and the mother country should continue, and he recognised in that union that we were invulnerable. (Applause.)

The gist of Principal Miller's speech was to show that Canada and Britain were indispensable to each other, and together formed "the greatest power the world had ever known." The other speakers were equally patriotic. Lieut.-Colonel Gartshore, an Englishman, and Mr. H. Macklin, a North

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Irishman, declared they were loyal to the mother country and desired to remain with her, but never to throw her over, in order to seek for impossible markets in the United States. while the British people were the natural customers of Canada for all articles of consumption.

The Bishop of Huron, in replying at the close of the meeting, declared that he loved the Empire, "not because we think of her vast population, nor because commercially and politically she holds so great a sway," but because of her troubled past history, and "because of the triumphs to which she can this day point." He remarked that our nation had contended for and won national liberty, while "to-day the people of Europe are sighing because they have not got it!" "Such liberty," said his Lordship, "makes free the Anglo-Saxon race. Look at Rome to-day, and look at Italy, stretching from Lombardy to Sicily on the South, and then look at England sitting on her rocky isle and giving out justice to her people! Italy's ideas were carried from that old island that her legions once held in their iron grasp. . . . The great Anglo-Saxon race has fought for religious liberty. The great battle of liberty for the slave was fought in Britain. When England emancipated the slaves of the West Indies the battles she fought were long, anxious, keen, and sometimes bitter. And to-day the English flag is a symbol, not of thraldom, but the symbol of the truth and liberty as it is in the Word of God. (Applause.) Look at the religious liberty that her people have! Look at the various creeds that are within her to-day! And what nation is it that has a greater liberty than her people? (Applause.) And if her Bible is free to all, if every person can worship God according to the dictates of his own conscience, that victory has been first fought out in the dear old motherland, that claims us for her own." Concluding, his Lordship repeated the pleasure he felt in being able to serve the Federation League movement in any way in his power, and on resuming his seat was vigorously applauded.

The speakers at the above meeting, we are assured, knew nothing of Our Identity, or at any rate did not publicly admit that they believed it. Yet how wonderfully they one and all followed on the lines of our great subject, and appealed to each point as one on which they placed reliance. In advocating the union of the colonies and the mother nation, they expressed in words the spirit of the prophecy which declared that the afterseed of Abraham should become "a nation and a company of nations" (Gen. xxxv. 11, and xlviii. 19).

The Bishop of Huron was not content with speaking in general terms of the Empire he loves so well. He alluded to her vast population, which we know is a sign of Israel in the latter days (Gen. xxii. 17 and Hos. i. 10). Her commercial and political greatness, as well as her power over the nations, were matters with which he was familiar, he said; but how was it the Bishop forgot that in these very respects Israel was to be distinguished according to Deut. viii. 18, where "the power to get wealth" was promised her (by lawful commerce, of course), and her "reigning or ruling capacity" over the nations was guaranteed to her, as well as the ability always "to lend to many nations, but never to borrow," was predicted as her exclusive and special attributes in Deut. xv. 6 and xxviii. 1, 12, 13 (R.V.). The Bishop glanced at our nation's past troubled history, but he did not reflect that our troubles were but a continuation of Israel's, and that in our present prosperity we had devoted ourselves to the vindication of national liberty, of religious liberty, and to the liberty and freedom of the African, and all other slaves wherever slavery of any kind exists. He appealed to our national conduct as founded on "the Word of God," our love of religious liberty ourselves, but failed to connect all this with God's promise to one people only, that He would show His words, His statutes, and His judgments to Jacob and Israel only, and that He would not so deal with any nation, since they have not known His judgments at all (Psa. cxlvii. 19, 20).

The subject of the federation of the Empire is founded as anyone can see upon the identity of our nation with the Lost Ten Tribes of Israel; but the wonder is that while bishops, statesmen, heads of colleges, colonels, and lawyers agreed in attributing to the British Empire qualities and functions that God has tied up exclusively to His chosen ones, the children of Israel, these learned ones were not able "to see" that they were all the time speaking of Israel while extolling their old mother in "the Isles of the West," and so fulfilling another prophecy in Isa. xlii. 18, 19, and xliii. 8—12, which declared of them as part of the nation that claims them as her sons that they were "blind." To the Lord be all the praise, even for the blindness of Israel, because, though blind, God Himself has all along been our glorious and divine Guide, Protector, Saviour, and God (Isa. xlii. 16, R.V.).

ISRAEL'S EFFORTS TO BLESS THE NATIONS OF THE WORLD.

THE following annual summary of British contributions to all missionary societies for the propagation of the Gospel in foreign parts—that is, throughout the whole world—has been issued by Canon Scott Robertson for the 21st time. He says:—

"The total for the year 1891 is £1,421,509, which is larger than that for 1890 by £120,203. The channels of contributions selected by the donors were as follows:—

Church of England Societies	£539,510
Joint Societies of Churchmen and Nonconformists	206,330
Nonconformist Societies in England and Wales	456,348
Scotch and Irish Presbyterian Societies	210,306
Roman Catholic Societies	9,015
Total	£1,421,509."

The above, which appeared in the papers on Nov. 17th last, is satisfactory as showing a fair advance, and as exhibiting Israel's chief Church—the Church of England—well ahead of her rivals in making known the glorious Gospel of Christ to all the nations, families, and kindreds of the earth. The wretched position occupied by the Church of Rome, acting through the Roman Catholic societies, shows at a glance where God's blessing rests and where it is lacking. The Protestant societies disbursed over £1,412,000 in the cause of the Gospel; but Rome, which poses as "the true Church," touches but £9,015, and can do no more. All that see the agents of Rome at work among the nations cannot but perceive that they are not "the seed that the Lord hath blessed," but that the British Israelites are! We do not say that the million and a-half sterling, which is about the limit (as yet) of our nation's sacrifices for Christ, are an adequate return to Him for the national blessings He has bestowed on us. Far from it! But we do say that the work represented by the large figures we quote point to what is already a world-wide attempt to preach Christ to all nations, and to distribute His written Word in both British and foreign lands.

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Greater efforts than these will doubtless follow, and sums adequate to our nation's wealth will be spent when God calls for the men and means; for He it is who giveth Israel power to get wealth, that He, not we, "may establish His covenant which He sware unto our fathers, as it is this day (Deut. viii. 18).

No other nations on the face of the earth can compare with ours in the extent of the efforts we are making to evangelize the world, and none others excepting our kinsmen in the United States have come near the sums which we are spending with this object in view. None, in short, have the message to proclaim to the nations, since none fully accept the Gospel themselves. The figures are in fact an indication of our Israelitish origin, and we trust no one will despise them. God has accepted our national missionary efforts and blessed us. We must praise Him for His grace!

"THE BARREN WOMAN" BECOMES "THE JOYFUL MOTHER OF CHILDREN."

THE Word of God is rich in allegorical teaching not only in the New Testament but in the Old as well. In Psa. cxiii., which begins and ends with the hallelujah song of praise which we so desire to imitate in the BANNER OF ISRAEL, we have allusion by allegory and metaphor to Israel, God's servants, degraded in the dust by sin, but raised by His grace to the rank of the princes of the earth, who, being like the barren woman of Isa. liv. 1, is by His grace made like the sand of the sea-shore which cannot be measured nor numbered, according to Hos. i. 10, and finally appears to the world not only as a mother of children but as a joyful mother of a vast progeny, praising the Lord for the good gift as the Author of all her blessings. We are aware that Psa. cxiii. is regarded by those who spiritualize the passage as a proof of the Lord's condescension to the Church without the least reference to Israel of the House of Ephraim or Joseph. He condescends, it is said, (1) To behold the things that are in heaven and in earth; (2) To raise up the poor out of the dust and to lift the needy out of the dunghill; (3) To set them with princes, even with the princes of His people; and (4) To make His Church a joyful mother of children.

It may be asked, in reference to this view, whether, if David, in this psalm sung of the Church, but not of Israel, when the Church as a spiritual body shared in the elevation of princes? and those princes the magnates of Israel, God's people? Whether the Church, *quâ* Church, has become so grandly numerous on the earth as to be compared to "a joyful mother" of Christian, believing children? The psalm seems to us rather to refer to the chosen seed of Israel, who are addressed in ver. 1 as "the servants of Jehovah," and as such called on to praise Him. "The servants of the Lord" are, in Isa. lxiii. 17, R.V., declared to be "the tribes of His inheritance," those Ten-tribed ones who have become as those over whom God never bore rule, as those not called by His name—that is, His Lo-ammi, outcasts (Hos. i. 9). In Isa. xli. 8, 9, the Lord's servant is openly described as Israel, who were in circumstances of distress and terror, but who were nevertheless God's chosen ones whom He would not cast away. In Isa. xliii. 10 the assurance is repeated, "Ye are My servant whom I have chosen." Those who are degraded in the dust and whose abode is the dunghill but are destined to be "set with princes, even the princes of His people" (that is, Israel), must be Israelites themselves.

The House of which the psalmist speaks is obviously the House of Ephraim-Israel, since the allusion of ver. 9 is clearly to Isa. liv. 1. "Sing, O barren, 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." Those addressed here, as ver. 17 proves, are "the servants of the Lord," whose righteousness is God's own righteousness, even that of Jehovah-Jesus. The House of Israel was "the wife forsaken and grieved in spirit" of ver. 6, forsaken by the Lord for a small moment, but with great mercies gathered since (ver. 7). For these are mercies reserved, unbounded in extent, and precious in value. This is she who, according to Micah v. 3, was to travail and bring forth, but according to Hos. i. 10, was to have for the number of the children of Israel, a population as the sand of the sea, which cannot be measured nor numbered, and was also to be reckoned in her outcast condition as "the sons of the living God."

The counterpart of all this, then, appears in Psa. cxiii., and the reference is surely not to the believing Church of God, but to the House of Israel, which is to appear in these last days as a great and mighty nation, noted for its wondrous numerical increase, a people set high above all the nations of the earth, whose sons are literally "set with princes, even with the princes of God's people Israel."

Viewed in this light, there is a beauty and a glory in this psalm which connects it with the facts of the present hour. It calls for the praises of God by British-Israel, because our history shows forth God's faithfulness to His oaths, to Abraham and his seed for ever, which is a lasting comfort to His servant Israel. St. Paul, in Gal. iv. 21—31, R.V., connects the barren woman of Isa. liv. 1 with Isaac and the children of promise as opposed to Jerusalem of his day, but declares that he and the Galatian Christians he addressed were the children of the free woman, Sarah, the free Jerusalem, our mother, as represented by the allegory.

THE VAST, WORLD-WIDE IMPORTANCE OF THE FACT THAT ISRAEL IS FOUND.

MEN find it hard to believe that the discovery of the Lost Ten Tribes as the British Nation and Empire, can be of any real importance to the world. Men have got on very well, they argue, for the last 25 centuries without Israel, and there can be no good to come of the asserted detection of the lost people in the inhabitants of these Islands of the West. Godly folks, men and women, who love the Lord Jesus Christ, are just as hard to persuade as their brethren of the world, who care for none of these things, after the fashion of Gallio of Achaia. They deny the Scriptural importance of the discovery of the Ten Tribes. For salvation, they say, does not depend on the whereabouts of Ephraim-Israel, and even if they are ever to be restored to God's favour after their vile conduct towards Him, their salvation will concern only themselves, but will be of no avail to any sinner of the Gentiles. To those who argue in this fashion, and so make light of the provision God has made for the terrible miseries of the nations lying in the wicked one by and through the agency of Christ's messengers, Christian Israel, we desire to speak and to place before them certain considerations founded on three important passages of Scripture, which we have no doubt are closely connected, though hitherto the connection between them has been ignored, or missed, and passed by

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from carelessness. The first of these is Hosea i. 10, a passage with which BANNER readers are very well acquainted. It runs thus in the Revised Version : "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 instead of that which was said unto them, 'Ye are not My people,' it shall be said unto them, 'The sons of the living God.'" This is the marginal reading which seems preferable. But the text agrees with the Authorised Version, and renders thus : "And it shall come to pass, that in the place where it was said to them, Ye are not My people, it shall be said to them, Ye are the sons of the living God." This passage clearly declares that God's outcast, banished, Lo-ammi ones, should yet in days subsequent to Hosea's epoch, become exceedingly numerous, and that in the very spot, where they should be declared by the majority of men not to be Israel at all, they should become known and spoken of as "the Christian nation," veritably "the sons of the living God;" therefore, according to John i. 12, "believers in the Lord Jesus Christ." The event spoken of then—namely, the discovery of Israel as a Christian people—was one reserved for the Christian Dispensation, while in their Gentile disguise and when the mark of multitudinousness was very remarkably apparent upon them. These two signs alone suffice to point to the British people, since they alone among the nations respond to the dual signs of vast population-increase, hand-in-hand with true evangelical Christianity exhibited in the national character.

We come now to apostolic days, to the time when the Lord of glory was an Infant of days. He was brought to the Temple for circumcision, when the aged Simeon, a righteous and devout man, looking for the consolation of Israel, took the Lord in his arms and said : (R.V.)

"Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace.

"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples.

"A light for the revelation (or apocalypse or unveiling) of the Gentiles (or nations), and the glory of Thy people Israel."

We have here the fact that God's people Israel were to be glorified by Christ's revelation or unveiling of something among the nations. Now Israel was among the nations according to Hosea i. 9, 10, buried, unknown, unrecognised as Israel, called by God Himself "not His people," and yet subjects of His mercy and grace. They were even as Gentiles or one of "the nations," to be known as "the sons of God." Simeon then foresaw that the Infant Jesus having come, was about to discover Israel, His hidden ones, among the nations, to be a light for their revelation among them, and such revelation was to be "the glory" of His people Israel.

The discovery of Israel in Britain then, foreseen by Hosea, and revealed to Simeon, was a still future event to that time, and was destined to occur later on in the Christian Dispensation, when Divine power should unveil one of the so-called Gentile nations, and reveal to the world that that nation was lost Israel, the multitudinous—that is, the Imperial Race !

We now come to our third and decisive text, showing the inexpressible importance of the discovery of Israel to the world at large. In Rom. viii. 18 (R.V.), the apostle was writing of the sons of God—the children who were heirs of God and joint-heirs with Christ, to suffer and be glorified with Him. "For," he adds, "I reckon that the sufferings of this present time (St. Paul's time), are not worthy to be compared with the glory which shall be revealed to us-ward. For, the earnest expectation of the creation waiteth for the revealing of the sons of God." The creation was subjected to vanity—to the bondage of corruption, and it is to be delivered from both into the liberty of the glory of the children of God" (ver. 21) We see, then, the immense importance of the revelation of the Israelite children of God; the Ten-tribed multitudes, who, in their outcast Lo-ammi state, are to be acknowledged as "the sons of the living God." When that event occurs the creation as a whole will be delivered from its curse—"the bondage of corruption." And yet men ask us what good the revelation and unveiling of Israel will bring to the world ! To the Christian Church, too, the discovery or recovery of Israel will bring immense relief and consolation.

St. Paul admits that in verse 23, where he said, "And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption (or sonship), to wit the redemption of our body." How glorious, then, is the discovery of the Ten Tribes and their restoration to God's favour ! It is as "life from the dead" (Rom. viii. 15, R.V.). "O the depth of the riches both of the wisdom and the knowledge of God ! How unsearchable are His judgments and His ways past tracing out !" (ver. 33).

THE SUCCESS OF INDIAN RAILWAYS.

OF all the merely material reforms which are revolutionising India, silently and almost without observation, the most remarkable is the railway, its rapid extension and financial results. It took ten years, half a century ago, to persuade the East India Company of the value of what the Marquis of Dalhousie urged on them as the greatest improvement which man's invention has yet applied to the means of movement —the locomotive engine upon iron rails. When at last, in 1853 from Bombay, and in 1855 from Calcutta, the first short sections of the great trunk system which crosses the peninsula of Hindostan were opened, a steady fight was maintained till the authorities were convinced that fares low enough to tempt the poor millions of the natives to travel would soon make Indian railways pay better dividends than will ever be possible in Great Britain, so far as ordinary capital is concerned. Step by step the passenger rates have been reduced, till from Chaman (near Kandahar) and Peshawur in the far north to Tinnevelley and Tuticorin in the extreme south, the third-class fare is below the third of a penny per mile. Not till 1870 did the Government of India in India realise its own success, when the Dalhousie policy, which had created the great trunk lines which cross and recross India by means of guaranteed companies, gave place to an extensive form of railway development by the direct agency of the State. Giving up the India gauge of 5½ feet as too costly and slow in construction, the authorities would have nothing but light lines to feed the trunk system on the metre gauge. This craze continued ten years, long enough to disorganize the Imperial organization of railways all over India by the short-sighted break of guage, when, in 1880, private enterprise was again invited to help, and there was a return to the 5½ feet gauge, which may now be taken as the uniform system of the future, for both strategic and commercial reasons, save in isolated or hilly tracts. The State has bought up the early guaranteed companies, and has created sinking funds and annuities for the commutation of their capital. It continues to invite private undertakings, like that of the Bengal and North-Western Railway, to

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which it gave no direct pecuniary help, while it encourages others by assistance in varying forms, and uses them to construct and work State lines. The whole enterprise is now on right lines, and in every case Government reserves power to take over each new railway at stated times and terms. India enjoys all the advantages of the English system of private enterprise and working, with those of the continental plan of State ownership and control.

The results, as revealed by the telegraphed figures of the Simla report of the Director-General of Indian Railways, justify the present administrative system. The year 1891 saw an addition of 874 miles to the open railways of India, and 1,697 are this year under construction—namely, the Assam-Bengal, the Mu Valley, and the line from Attok to the Punjab hill station of Murree. How the great Lord Dalhousie—who was cheered when dying by Lord Canning's message that his railway had from Calcutta reached the Ganges at Rajmahal—would have rejoiced over the fact that there are some 18,000 miles of railway now open in India, and that the average return on all lines on capital expenditure is 5¾ per cent.! This has been reached after paying the third of a million sterling into a sinking fund, and in the face of the fall in the silver exchange. It is the shareholders of the guaranteed companies who are benefited meanwhile; but the loss of the State, due to the early contracts to pay interest in gold at the average rate of 4¾ per cent., raised to 6½ by the depreciation of silver, has steadily fallen year by year, till now it is less than a quarter of a million sterling, and will soon be converted into gain. Had silver remained at par, as in Lord Dalhousie's days, the Government of India's share of the profit would have been £695,000 last year.

The latest railway figures have a human interest of their own. A quarter of a million of natives, or rather more, are employed upon them, as artisans in the workshops, as labourers on the permanent way, as clerks and writers, as stokers, and—in increasing numbers every year—as engine-drivers of goods trains. If British rule is slowly killing out the native arts and industries, as is said, it has introduced such widespread civilization as is involved in railway construction and working, and in cotton, jute, and paper mills. So many as 4,626 Europeans and 5,936 Eurasians are on the railway staff, but the former are gradually giving place to the mixed and native races. The pure Europeans are costly, an engine-driver being better paid than a Christian missionary. The whole employed staff have raised a volunteer force of 8,900 soldiers. This is a real addition to the army, for ever since the Mutiny of 1857 railway stations have been built so as to be easily converted into forts of refuge and defence. The Europeans are exposed to hardships of climate, which, in such a season of extreme heat as the past, caused serious suffering and mortality. A driver's work in May and June on the plains of India is appalling. Sunstroke is frequent. Philanthropic and spiritual agencies are at work for the good of the men and their families in the central places, but the temptations to practical heathenism are many.

The railway accidents are happily few, for even express speed does not exceed thirty miles an hour. Only 56 persons were killed and 135 injured, otherwise than by their own fault, last year. Yet the railways carry nearly 120 millions of human beings every year, besides 26 millions of tons of goods. The passengers are natives to the extent of 97 per cent. of the whole. The flux and reflux of this vast number of Asiatics, hitherto, by creed and custom, immovably attached to their own homesteads save when tempted to walk or crawl to the nearest shrine, if it could be traced in detail, would reveal an upheaval of the lowest strata of our Indian subjects and an intellectual movement among them of a kind such as even the experts fail to realize. And the education process has only begun. Each year sees nearly a thousand miles opened in British districts and native States over which the darkness of all the past centuries has brooded. Every year five millions more of our native fellow-subjects are tempted to travel by rail who never before saw the lightning horse, as they call the locomotive. The priests who fatten on the offerings at the pilgrim shrines were the first to bless the railway, for it brings to them greater crowds, with more money than when that was spent on tedious journeys on foot. What do they know of the irony of the situation, when the same railway is proving the sure destroyer of caste and is undermining the superstition by which they live? Hinduism will last their time.

One rich peculiarity of the Indian railways is this, that the companies are owners of the great coalfields which they have tapped. In ten years the output of Indian coal has more than doubled, till it is above two millions of tons. Since Stephen Hislop discovered coal in the Central Provinces, in the Saturday walks which alone he allowed himself as an overworked missionary, the fields of Wardha, Chanda, and the Satpoora region have revealed deposits like that of Mohpani, twenty feet thick. The import of English fuel for railways which do not command such a supply has gradually been reduced to a quarter of a million of tons a year. The railway supplies in the Central and Bengal Provinces are feeding the as yet infant manufactures of native India.

From every point of view, material and moral, the British Government has good reason to be proud of its Indian railways. But even were they as costly as they are profitable to the shareholders and beneficial to the people, the railways of India must be made and maintained for strategic reasons. Although he said little about that, save in his secret dispatches, it was on military grounds that Lord Dalhousie urged their construction, and with a view to the defence of the Empire that he planned their route from Calcutta to Lahore, from Agra through Gwalior and other warlike States to Bombay, and from Poona by the borders of Haidarabad to Madras. Lahore was hardly reached before the late Lord Napier of Magdala, who had made the costly trunk road thence to Peshawur, gave the Government of India no rest till a system of military railways for the north-west frontier was planned. What that distinguished engineer-soldier began, till he saw the iron horse enter Peshawur, his successors, especially Lord Roberts, have largely extended. The evil second Afghan War had one good result: it compelled the Government to hurry on the frontier lines, till the British locomotive is now within an hour's English express railway journey of Kandahar. Only Afghanistan proper is left out of our railway system, for political reasons; but the next, the impending, troubles there should see a line of some kind laid from the Himalayas, where it temporarily rests, to the Hindoo Koosh. The railway is the great peace-maker and peace-keeper of our Indian Empire.—*The Scotsman*, August 2nd, 1892.

It is important to note that at this same time the Assyrians also carried away most all of the smaller Gentile and kindred nations who occupied the contiguous eastern borders of Israel. Among them were the Ammonites, the Moabites, the Midianites, the Rechabites, the Edomites, and most of the Amalekites and Idumeans.—*Our Race.*

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CAPTAIN LUGARD'S SPEECH IN LIVERPOOL.

THE *Liverpool Courier*, of December 1st, published Captain Lugard's address to the representatives of commerce in Liverpool on the previous day. The meeting was crowded as a matter of course, and the captain's address was one regarding which an Anglo-Israelite listener reported to us "that in many respects it might have been uttered by one of our own 'crazy people!'" We quote it, therefore, as reported for the information and instruction of our readers.

Captain Lugard, who was warmly welcomed, said that while deeply sensible of the honour conferred upon him by the Chamber inviting him to read a paper, he felt incompetent to do justice to the opportunity, for public speaking had hitherto formed no part of his duties. Moreover, in dealing with the commercial side of the question he was at a special disadvantage. On his arrival in Uganda he found the country so torn by internal dissensions, that almost his whole time was taken up with administration. Hence the question of the commercial value of the districts concerned could not be said as yet to have been fairly tested or to have received adequate attention. The source from which he had hoped to raise a revenue in Uganda, in the immediate present, was mainly by dues on ivory, and by certain taxes. Traders from the coast would pay a trading tax on their exports to assist the cost of administration, and in return for the safety to life and property which that administration would bring. There would, of course, be no monopoly of trade. (Hear, hear.) That he had distinctly repudiated by the terms of the treaty he had made with the King. The only dues levied would be such as were justly due in recognition of the corresponding advantages enjoyed. A poll tax on natives he looked upon as a dangerous experiment in the very early stages of development in Africa. (Hear, hear.) The natives did not yet appreciate the reasons for such taxation, and such taxes, moreover, would be difficult to collect. The products of interior Africa were of two classes—those whose value rendered them profitable under present modes of transport, and those which would be available were a cheaper form of transport introduced. Of the first class the most important by far was ivory. It was his own idea before penetrating into the countries to the west of Uganda, that the supply of ivory must rapidly fail. But he had come away from East Africa with the knowledge that there were yet vast quantities of ivory available. (Hear, hear.) Opposed though he was to the destruction of the elephant for its ivory, there was no room for hesitation if the choice was to lie between the abandonment of the natives to destruction, or the destruction of the elephant to provide a source of revenue. In any case elephants were being destroyed wholesale by the Manyema ivory hunters, and the Arabs of the Congo Free State. Unless concerted action were taken for their preservation, it would be a Quixotic humanity which would stand by with empty pockets to see the Manyema fill theirs at our expense. (Hear, hear.) These remarks had been only applied to the districts on the border of the Congo State, and he urged that measures should be taken for the preservation of elephants in the internal districts of the British sphere. Next, perhaps, in order of value for export purposes was coffee. It was important to note that Uganda afforded large areas of country not at present under cultivation, so that there was room for the cultivation to any extent of coffee, and even of cereals. He had little doubt that tea could also be grown, and that the conditions were suitable for viticulture. Throughout East Africa he had observed large quantities of what in India was called "cotton soil." In the Southern Soudan large quantities of cotton were grown, and its culture was being introduced in the areas adjoining the Albert Lake. After speaking in detail of the production of gums and cereals in Uganda and adjoining districts, Capt. Lugard said that culture for purposes of export of cereals must necessarily depend on a cheap form of transport. The interests involved in holding a country admittedly the key to Central Africa and the Nile sources, were sufficient to warrant the responsible authorities in constructing a railway. He had suggested that the railway should be constructed at least half way, so as to cross the foodless and waterless zone in which the fly fatal to transport animals was found. This would at once give access to fertile areas, reduce the cost of transport to Uganda more than half, and relieve the Uganda budget of the cost of maintenance of the connecting stations from the coast to the Lake. (Hear, hear.) He had spoken elsewhere of the Mou plateau, between Masailand and Kavirondo, and advanced reasons why this district might be made the location of an experimental European colony. Were this scheme carried out, and these highlands, with their cold, bracing climate, found suitable for the habitation of Europeans, the history of Africa would be revolutionised. The import of the goods required for their needs, and the export of the produce and stock raised by them, would largely ensure the success of the railway. If the railway realised their anticipations, it would then be feasible to carry it on for the remaining section to Lake Victoria, the best objective point in Africa. The whole question of the possibility of the civilisation and development of these countries would then be solved, and new fields opened up for commercial activity, which might in time equal those in India. It would achieve the grandest work the world has seen for centuries, and if success attended it the Victoria would not long be the sole objective of the railway; it would be the centre towards which the trade of all these countries would radiate. (Hear, hear.) He pictured in the far future an extension from the Victoria Lake through Buddu across an easy country—devoid of mountain ranges, of large rivers, of ravines or swamps—to the Albert Edward Lake. He pictured in the more remote future when we, perhaps, had passed away, still further extensions along the gradually rising plateau at the foot of Ruwenzori to the Albert Lake, and southwards thence to the north of Tanganyika. And thus the great system of the Lakes of Central Africa would be connected, and the slave trade would receive its death-blow. (Hear, hear.) From the south of Tanganyika to the waters of the Nile, from Gondokoro to Mombassa by rail and steamer, we should control the country and civilize and develop it. These schemes of further extension might seem wild, and they were certainly premature. But if the railway to Kikuyu proved successful, its extension to the Lake was a matter of course. From the Victoria to the Albert Edward was only some 140 miles of easy country, and from there to the Albert some 70 miles more; and each of these extensions gave a new objective, and involved no further extension unless they ensured success. From the Albert Edward to Tanganyika was some 160 miles only. But he by no means would imply that the retention of Uganda was dependent upon the construction of a railway. It was possible to retain the country by the present available methods of transport, with a yearly subsidy infinitely small, it seemed to him in comparison to the interests involved. It was his firm conviction that a great colonial empire like ours could not stand still. We must go forward or we must go back. (Hear, hear.) As an Englishman he refused to believe that the time had come when Great Britain was to go downhill. (Cheers.) If free trade was to remain our motto, then fresh markets and new developments were a necessity to us. It was our destiny to go forward, to open up the uncivilized world, for none could do it so successfully as we, and no city in the world was more interested in it than Liverpool. (Hear, hear.) Our history in the glorious past, in the building up of Greater Britain, in America, Australia, India, and South Africa, had proved that we were the colonizing nation of the world. Our destiny was not yet fulfilled, nor would it be, so long as vast areas of little known lands remained—lands which were known to be fertile, peoples whom we alone had treated with success, and markets which invited our commercial extension. We could not limit our vision to the necessities of the hour alone. Had such been the short-sighted policy of our forefathers we would not to-day have those noble dependencies he had named as outlets for our trade. To summarise: The

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country was certainly fertile, its climate temperate, the soil generally good. The people—some tribes of them at least—he had shown to be intelligent and eager to learn. The land was not over-populated. Large areas existed untouched by the hoe for the production of European needs. Expanses of water, facilitating communication, lent exceptional advantages; the natural products were not inferior to those of other countries—some of them, like ivory, were of extreme value. Could any wholly undeveloped, little exploited savage country show more? He had endeavoured, so far as his ignorance permitted, to speak on subjects which, he hoped, would interest them as members of the Chamber of Commerce of the most influential city in the world. He craved indulgence while he said one word as an Englishman to Englishmen. This country might turn out a successful commercial venture, or it might be a failure. He knew not. One thing he did know. A company was formed numbering among its leading men names which were honoured where the English language was spoken. It received a Royal Charter from Her Majesty. Urged by public opinion, as the papers of the time would show, if not by more direct Government incentive, it deputed him to go to Uganda, and to offer protection to the peoples of those countries in return for a treaty with them. (Hear, hear.) It was no petty thing done in a hole and a corner; it was done with the approval of the nation. He did as he was directed. With no small difficulty and not without bloodshed, some progress had been made. At present order reigned where faction, and bitterness, and war were before. Trusting to us, a helpless people (of Toru) had settled down in their old country under their rightful king—a people who had been ousted and enslaved and massacred by Kararega before. Our evacuation meant their absolute destruction. (Hear, hear.) Of that there was no doubt. Our withdrawal meant leaving all to chaos—a worse chaos than we found; to throw to the winds the pledges he had made; to abandon those who trusted an Englishman's word. The company's reasons for withdrawal they had made most fully public; they were conclusive. But we, as Englishmen, had the situation to face. Let those who cared apportion the blame. We had our responsibilities, as Englishmen, to look to. Were we now to turn back? Germany had spent millions to carry out her pledges and preserve her national honour, when the company, with her sanction, found itself unequal to its task. Italy had done the same, and annually spent a sum variously estimated at from £400 000 to £600,000. Belgium gave £80,000 per annum to the Congo State, and subsidised the railway. France had spent a sum equal at least to these in Africa. Should we, a rich nation, a nation who claimed by the consent of the world the foremost rank in colonization and civilization, be less careful of our national honour, and grudge a sum so paltry as that which would save the situation in Uganda, and in British East Africa? Within the last few days the decision of the Government with regard to Uganda and East Africa had been made known. It was to the effect that the company would be allowed to carry out their resolve of evacuation, but a commissioner sent by the Government would be on the spot to report on the position of affairs, and upon him would devolve the responsibility that order was maintained. This was but the earnest of a more direct and complete responsibility, the responsibility of direct administration, and it devolved upon them to support Her Majesty's Government in the course they had taken to show them that that course had the approval of the nation, and to strengthen their hands in that policy which alone we judge to be worthy of our national honour, and of our traditions as a nation. (Loud applause.)

Capt. Lugard drew in the above a tempting picture of Uganda and the Lake Country, and gave valid reasons why it should not, and must not, be abandoned by this nation. Had the gallant captain known anything of the Identity, he would have seen why this people, as one man, have stood up and refused to allow the new Government to abandon the position. They have bowed to the will of the nation, and directed Sir Gerald Portal, Her Majesty's representative at Zanzibar, to proceed as their Commissioner to Uganda, to report upon the situation. The announcement of the appointment is not altogether satisfactory, and falls short of this nation's demand that Uganda be not abandoned, but ruled directly by Her Majesty's Government. We hope, however, that having conceded all that Lord Rosebery demanded, they are content to give the nation what it desires, and will undertake the government of the Lake region, provide it a railway, crush the slave trade, and finally secure a market for the suffering masses at home, who are finding all the markets of the alien world closing against them, by reason of hostile tariffs.

The real questions at issue, are, shall Christ's kingdom extend, so as to embrace all Africa? and shall the Lake region about Uganda, being the Gate of Central Africa, be in Israel's grasp to control and subdue the rest? This is the heart and kernel of the present crisis; but God is forcing this, our people, to do His will by showing them that they must secure the African markets for themselves, or starve! Once our nation takes the work in hand, and seizes the Gate of Central Africa at the Victoria Nyanza, the rest will follow! The slave-trade will die, missionaries will begin their work with zeal and, under God, with success; civilization and commerce will follow; and at last the native millions in regions beyond, will ask for the benefits the people of Uganda have secured, and join themselves to the people of the Lord. We trust all this will be brought about in God's due time; and Israel meanwhile must give all the praise to Him, who is the Giver of this and all their blessings.

THE RESTORATION OF THE JEWS TO PALESTINE.

THE Christian Jews' Patriotic Alliance has just put forth a paper signed "Mark Levy," wherein a proposal is made to establish a weekly journal devoted to the ventilation of questions respecting "the spiritual and national views of Hebrew Christians, and also the opinions of the friends of Israel generally, on the Jewish question." The writer, of course, being a Jew by birth, and a Christian Jew by religion, is not prepared to accept the Identity. That idea doubtless is foolishness to him. The Jews, in his view, are "Israel," and the restoration to Palestine which he anticipates is "the turning back the captivity of Jacob" "and the final establishment of the Jews once more as a nation in Palestine."

The prospectus of the journal contains the following passage on which we wish to comment:—

Briefly stated, our position and aspirations are as follows:—(1) We are Jews who believe in the Messiahship of the Lord Jesus Christ, and trust in His atoning blood for the remission of sins. Thus, spiritually we are Christians; nationally, we remain Jews, and seek to enkindle the spirit of patriotism in the hearts of our Hebrew brethren. We are looking forward to a speedy turning back of the captivity of Jacob, when, according to prophecy, under the guidance of Almighty God we shall once more be established as a nation in Palestine, on the arrival of which long-wished-for day the majority of our number hope to return to the Holy Land: "For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. li. 3).

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The Jews thus anticipate their return to Palestine with joy, but apparently have no idea that they will not return alone. Israel of the House of Ephraim is not in all their thoughts. The existence of the House of Israel they ignore, but look to be established as a nation alone in Palestine, returning to the Holy Land as though it had always been their own. But it never was their own. The Jews were always confined to Judea in a national point of view. On the return from the Babylonian captivity they were located in the South again.

When the restoration takes place the Jews are to be allotted a portion, a little to the north of Jerusalem; but there is no promise that the land in its entirety shall be theirs. Ephraim and Manasseh inherit eleven-thirteenths of it, according to Ezek. xlviii., and nothing can deprive them of that right. It is strange that converted Jews who rely upon the Scriptures for their future national glories do not recollect that every promise which speaks of their return tells them that apart from Israel of the Ten Tribes, the House of Judah never can possess their land again.

In Hos. i. 11, Isa. xviii. 1—7, in Jer. iii. 18, and Ezek. xxxvii. 15—28, the return is always described as effected by the united Houses of Israel and Judah—Israel being the stronger and grandly numerous body, Judah the solitary and weak remnant, leaning upon the strength of their stronger companion. In Deut. xxxiii. 7 the future of Judah is drawn in sombre colours, and her recovery is contingent on her being brought unto her people; her hands are to be made sufficient for her, and God's help is needed against her enemies.

"BY-PATHS OF BIBLE KNOWLEDGE."

By Jas. P. Bastard.

Professor Sayce, in "The Times of Isaiah," p. 69, says: "The overthrow of Samaria by the Assyrians meant the complete obliteration of the Israelitish tribes as a nation. Those who were carried into exile were lost among the peoples in the midst of whom they were settled; those who remained at home were absorbed into the older Canaanite population or else united themselves with the Jews." A fact which so many Bible students overlook is that of the great difference foretold by the prophets concerning the future histories of the two Houses of Israel and Judah.

Our friend the professor leads us into "by-paths" of ancient history, or, as he terms it, "Bible knowledge," and very interesting and fascinating it is; but he quite misses the plain meaning of the prophecies respecting the two Houses of Israel and Judah, as well as the grand panorama mapped out by the Lord as His plan for the ultimate safety and redemption of His people and His salvation offered to the whole world. If the Bible marks on the two Houses were followed up, they must surely be seen, and the people identified. Those on the House of Judah are generally recognized, as well as the prophecies concerning our Lord, and they are called wonderful proofs of the truth of Holy Writ. Well, how much more wonderful when the marks on the other House are seen and recognized. "Many nations," the "nation and the company of nations," the "fulness of the nations," and other promises made to the fathers, all of which promises Christ came to confirm (Rom. xv. 8), not to abrogate, as some would have us suppose. These blessings were only to descend to the recipients, as St. Paul puts it, "after the death of the testator" (Heb. ix. 16, 17).

The House of Judah is no direct blessing to the world in this dispensation, and as the blessings given were to take effect in these latter days, it must be through the multitudinous seed promised to Abraham, the other House of Israel or Ephraim, agreeing with our blessed Lord's words that "the kingdom should be taken from Judah and given to a nation bringing forth the fruits thereof." The literal blessings to the fathers, do they stand for nothing? I have heard a preacher say, "We may by faith take to ourselves individually *all* the promises." How can a man take to himself the "fulness of the nations," or the "Gate of his enemies," or "a nation and a company of nations"? If a man is one of the spiritual Israel, how is he going up into the land with the Jews? Or take the land spiritually to mean heaven. Who is this spiritual Judah which is to accompany the spiritual Israel into heaven? or who are the Israel and the Judah represented by the two sticks which the prophet was commanded to take, and they should become one in his hand? (Ezek. xxxvii. 17). No, this is absurd. The "becoming one" is certainly still future, when the House of Judah walks to the House of Israel and they are to come together up into the land (Jer. iii. 18). This "coming together" is beginning to show itself in various ways, one way in the great influx on our shores of poor helpless Jews driven by persecution out of Eastern Europe, and looked upon with no very favourable eye by our trades' unions and artizans.

Upon enquiry being made of the prophet as to the meaning of the two sticks becoming one, Ezekiel's reply was that Judah and Israel were again, as one nation, to possess the land, and they are described as having a descendant of David as their reigning King. This prophecy has not yet been fulfilled, because when it comes to pass, and the people "are at hand to come," man and beast will be multiplied therein, and "I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord." This does not look much like the "complete obliteration of the Israelitish tribes." "Then shall the children of Judah and the children of Israel be gathered together." "The Lord shall assemble the outcasts of Israel, and gather together the dispersed of Judah." May the Lord hasten the time when the "fulness of the nations" shall have come in, and our professors will all see eye to eye with God's Word upon this subject.

Streatham, S.W.

LETTER TO THE CHAIRMAN OF THE CHRISTIAN EVIDENCE SOCIETY FROM AN ANGLO-ISRAELITE.

My Lord,—In addressing you, as chairman of the council of the Christian Evidence Society, on the subject of the enclosed cutting from the *Daily News*, of Dec. 8th, "Infidelity and How to Meet It," may I suggest that it is not so much "a larger liberality" that is required to convince the infidel as a plain, natural, and truthful exposition of the Scriptures? We see that the Jews of to-day are not at all in possession of the splendid temporal or spiritual blessings promised by God on oath through His prophets to Israel in the latter days, and that the clergy and ministers, knowing that such is the case, have invented a way of spiritualizing temporal promises, and claim for the Church the blessings of Israel, and give all the prophetic curses to the Jews. That manner of interpretation will do very well for unthinking people, but the honest infidels (those who would accept proved truth) are thoughtful people, and they will not accept such a subterfuge as that, and therefore there are very many more

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infidels through their teachings than there would have been had there been no clergy or ministers at all.

Men whom God has endowed with reason (expecting them to use it) will put no trust in a God who has promised repeatedly on solemn oath to give certain blessings to the descendants of one particular person—Abraham—and then in violation of that oath gave one and all of those blessings to a totally different race. Those temporal blessings promised to Israel Britain possesses, and our teachers still insisting that the British are a Gentile people, and the Jews the only representatives of Israel, point to the unfaithfulness of Jehovah, and thus make many infidels as a natural consequence among thoughtful people who listen to their teaching. As these teachers do not recognize the plain distinction the Scriptures make between Israel and Judah, they are unable to see that whilst God is just in punishing Judah for their sin in rejecting His dear Son, He is yet faithful to His oath and promises when He bestows those blessings upon the other portion of the same Hebrew race—namely, Israel of the Ten Tribes, who were separated from the House of Judah in the reign of Rehoboam, and have never yet united again, although they are to do so in the near future, according to the Scriptures.

The Anglo-Saxon race are in possession of those blessings promised to Israel, occupying the localities in the world Israel had to occupy, doing the work assigned to Israel, and laying plans for the future for filling up the *rôle* prophecy imposes upon Israel of the Ten Tribes, and upon them alone, and yet doing, occupying, and possessing, all in total ignorance of their ancestry and nationality, as the Scripture plainly points to Israel as doing, for they were to be called by another name.

There is but one conclusion, then, and that is, that the Anglo-Saxon race are the Lost Ten Tribes of Israel, and if the infidel were shown this proof positive of God's faithfulness and truth, he would cease to be an infidel, and would worship God through the one and only Mediator Jesus Christ, as many have already done, when this glorious truth has been placed before them.

Would not your lordship serve the cause you have at heart—the Christian Evidence Society—by convening a meeting of those who, knowing the Scriptures can point to the fulfilment of God's purposes and promises, and thus prove His faithfulness and truth, also that the Scriptures were written by direct inspiration of the Spirit of Truth—the Anglo-Israelite? Let them meet those ministers and clergy who as yet oppose this truth in favour of their own pet theory (a spiritual Israel), and by open, fair, and Scriptural argument, conducted under your own auspices, in your own rooms (or any other), search the Scriptures, desiring only the truth of God—a noble Berean aspiration—and one on which you could well seek the guidance of the Spirit of truth, and obtain it too.

I am, my Lord, your obedient servant,

ABRAHAM HENLY.

Banners Ash, Wootton Bassett, Wilts, Dec. 12, 1892.

Lord Halsbury.

LETTER TO ONE MINISTER REGARDING THE SERMON OF ANOTHER.

DEAR SIR,—I sent you the BANNER OF ISRAEL this morning, and presume you received it. I thought of you on Sunday morning, while listening to Mr. A. B. C. He gave us a very good ordinary sermon, but I find he has not yet discovered the difference between Jews and Israelites; for the words are synonymous with him. He spoke of the Jews in the wilderness. I wonder if he thinks the Israelites are a portion of the Jews? or the Jews a portion of the Israelites? Certainly not the latter, which is the correct statement, or he would not have spoken of the Twelve Tribes as Jews. Of course, all Jews are Israelites, but all Israelites are not Jews. Only one, or at the most two tribes can be Jews. The sooner the pulpit can discern one of the plainest truths in the Bible the better for the pew—I mean the distinction between Jews and Israelites.

When our teachers will allow God to mean what He says when He is speaking of Israel as when He is speaking of the Jews, they will not then spiritualize all the promises to Israel, seize on all the blessings for the Church, and give all the curses to the Jews, as they almost invariably do now. You must certainly give your friend a lesson on the Identity of the British with Israel, and let him know that the Israel of the Ten Tribes is before the world to-day, and fulfilling her destiny according to the written word of God, also enjoying the birthright blessings as promised, and then he (Mr. A. B. C.) will be able to count God faithful to His oath and promises, which he cannot possibly do so long as he supposes that God made certain great, temporal, and precious promises to one people, the seed of Abraham, and then deliberately gave the blessings to another race, the British, generally supposed to be Gentiles. It is undeniable that the British are at present in possession of the blessings God exclusively promised to Israel, and we know that the Jews have not one of them. God never intended that they should have them, as they (those we refer to) are post-millennial. Yours truly, A. H.

Oct. 24th, 1892.

Correspondence.

SOME OBJECTIONS AND THE ANSWERS TO THEM.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many thanks for the BANNERS OF ISRAEL duly received, and which are most interesting. Whether the views put forward by such able theologians as the Rev. Dr. Hanan be sound or the reverse, he deserves the greatest praise for his able expositions of Holy Writ, relative to what is called the Lost Tribes. I believe that God's covenant with the progenitors of the Jewish race were made not to two but to the Twelve Tribes of Israel, as preached by Paul before King Agrippa (Acts xxvi. 7); and as the apostle's teaching is contrary to the non-existence of the Ten Tribes, he would, were he placed in similar circumstances, preach the same truth to-day that he preached 1,800 years ago. Praying that God's Holy Spirit may be abundantly poured out upon His ancient people, and that they may soon be joined together in the one true Israel of God,

I am, your humble servant for Christ's sake, J. E.

Co. Kilkenny, Oct., 1892.

[COPY.]

DEAR SIR,—I received your sympathetic note and the *Protestant Observer*, which is an excellent magazine. I am glad you have read with interest the BANNER OF ISRAEL and the other literature on the Identity which I forwarded. It is a pleasure and gratification to observe that you have not treated that subject with the contempt and ridicule which it receives from the hands of individuals who ought to know better. It is, however, easier to say "Pooh, pooh," than to overthrow the Biblical arguments, the historical evidence, and the world-renowned facts which are adduced in proof of our Israelitish origin. How true is the following observation of Professor Agassir: "Whenever a new or startling fact is brought to light, people first say, 'It is not true,' then 'It is contrary to religion,' and lastly, 'Everybody knew it before.'"

Now, you are a gentleman for whose sound religious principles and sentiments I entertain the highest respect, knowing as I do the fearless and uncompromising manner in which you have so "earnestly contended for the faith once for all delivered to the saints," with high ecclesiastics of the Roman Church, who have not attempted to reply to you, simply because the statements in your letter are unanswerable. It is, therefore, with the greatest respect that I would suggest that, in my opinion, there are some inaccuracies in the following passage which I quote from your letter:—"I

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believe that God's covenants with the progenitors of the Jewish race were made not to two but to the Twelve Tribes of Israel, as preached by Paul before King Agrippa (Acts xxvi. 7); and as the apostle's teaching is contrary to the non-existence of the Ten Tribes, he would, were he placed in similar circumstances, preach the same truth to-day as he preached 1,800 years ago."

First, Abraham, Isaac, and Jacob were not the progenitors of the Jewish race merely, but of the whole Hebrew race, or the descendants of the Twelve Tribes of Israel. The Jews, or Jewish race, or the House of Judah, are descended from the tribes of Judah and Levi only, and are consequently but two-twelfths of the whole Hebrew race. It is, therefore, not accurate to designate the whole Hebrew race by the particular and exclusive epithet, "the Jewish race."

Second, The Jewish race is not in the possession of a single one of the blessings promised under the Abrahamic covenant to the Hebrew race (Gen. xxii. 18, 19). The Jews are neither multitudinous nor do they possess the Gates of their enemies; and instead of all the nations of the earth being blessed through them, they are cursed as no other nation has been cursed, because they not only have crucified the Lord of glory (1 Cor. ii. 8), but still persist in rejecting Christ as their Saviour and Messiah. What then? Has God failed to keep His covenant? or has He broken His oath by bestowing the blessings upon a Gentile nation, which He swore by Himself that He would give to the seed of Abraham? To this I emphatically answer, No; and also emphatically affirm that God has faithfully kept His covenant, and has fulfilled it to the very letter. This is proved to mathematical demonstration by the existence of the British Empire, which is at the present day in the actual possession of all the blessings promised in God's covenant with Abraham. The British Empire has multitudinous population, holds the principal Gates of the globe (including Gibraltar and Egypt, the literal Gates of its literal enemies), and is blessing all the nations of the earth by giving them a free Bible, and by preaching to them a full, free, and perfect salvation, through the sacred name of Jesus Christ, whose blood, the blood of the everlasting covenant, cleanseth us from all sin. These notorious facts are alone sufficient to establish the Identity of the British nation with the Lost Ten Tribes of Israel.

The new covenant, which God said that He would make not with the Gentiles but with the House of Israel and with the House of Judah (Jer. xxxi. 31, 32), is the Old Testament witness to the Gospel (Heb. viii. 8), and it was under this covenant that Paul preached the Gospel of the kingdom to the Twelve Tribes of Israel, as stated in Acts xxvi. 7. But the Jewish nation refused to believe in Jesus the Mediator of the new covenant (Heb. xii. 24), and it (the Jewish nation) was consequently overthrown, and the Jewish race was destined to be cursed and persecuted during the Christian dispensation, as recent events in Russia clearly prove; while it seems to be indicated in Scripture that the Jews will continue to be debarred from the enjoyment of the temporal and spiritual blessings promised to the Hebrew race under the Abrahamic and new covenant until the time shall have arrived when they shall "look on Him whom they have pierced" (Zech. xii. 10), and shall acknowledge and adore the crucified, risen, crowned, and glorified Christ as their Redeemer and Deliverer. St. John has recorded that Christ came unto His own (the Tribe of Judah), and His own received Him not (John i. 11). Therefore, said the Master, addressing the House of Judah, "Behold your House left unto you desolate" (Matt. xxiii. 38), and "The kingdom of God shall be taken from you"—the Jews—"and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Christ did not say that the kingdom of God was to be given to the Gentiles, or the nations, but to "a nation"—the singular number, as rendered in the Authorised and Revised Versions, and even in the Douay Testament.

Now, the question is, which is the fruit-bearing nation to which the Lord referred? The answer will be found in Isa. xxvii. 6, where it is distinctly affirmed that "In the days to come Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit." Thus it is evident that when the kingdom of God was taken from the House of Judah, it was given not to a Gentile nations (as is generally believed and asserted without proof), but to the House or nation of Israel. The House of Israel or Ephraim, therefore, are manifestly the chosen missionaries for God, destined to promulgate the everlasting Gospel, and to distribute the sacred Scriptures in all the nations of the globe. And that is just the great and glorious work of universal evangelization in which the British nation is engaged in carrying on to-day, through the medium of the British Bible Society and the various missionary associations, thus literally filling the face of the earth with Gospel fruit, in accordance with the divine mission, which has been conferred on the House of Ephraim-Israel, by the authority of the Old and New Testaments.

Third, The advocates of the Identity do not say that the Ten Tribes became non-existent. That statement is contrary to the plain teaching of the Scriptures, such as Jer. xxxi. 10, "He that scattereth Israel will gather him"; and Amos ix. 9, "For, lo, I will command and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." With regard to the term "lost," as applied to the House of Israel, that word is used exactly in the same sense as it is applied in Jer. l. 6, "My people hath been lost sheep," and by our blessed Lord Himself when He said that "I am not sent but to the lost sheep of the House of Israel," and when He commissioned His twelve apostles to "Go rather to the lost sheep of the House of Israel." Many of the Saviour's most touching parables clearly pointed out Lost Israel. The parables of the lost treasure, the lost silver, the lost sheep, and the lost son, while the lost was in every case found, amid great rejoicings. "This thy brother was lost and is found" Thus the Biblical distinction between lost and being non-existent is quite obvious.

The contrast between the Jews and the true Israelites is clearly presented in one of the collects for Good Friday, in which these words will be found:—"Have mercy upon all Jews . . . and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord."

I do most sincerely join you in the prayer that the Jewish portion of God's ancient people may soon be united to the Israel of God, which, I believe, is not a Gentile Church, but the Christian Church and nation of Israel, which Peter calls in his first epistle "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter ii. 9).

Yours very faithfully,

EDMOND IRELAND.

Mount Eland, Ballyragget, co. Kilkenny.

BLIND EVIDENCE.

THE REV. J. T. BROWN, of Northampton, in speaking at the Missionary Centenary Service at the Tabernacle in the Metropolis, held for prayer and praise, said what must have surprised his hearers, thus:—

"O people, O Christians of England, the waiting nations now look to us for sympathy and help. Out of the excellent glory there comes a voice at this very juncture, which says, 'Speak to the children of Israel that they go forward': and if we linger among sacred memories, or if we spend our energies in admiring past men and past things, may we not expect that from angels' mouths will come the Word of God, 'Why, when so much remains to be done—why stand ye gazing?'"

"The Christians and people of England" are, in the speaker's estimation, "the children of Israel," and their functions are what Israel's were of old, "to go forward," and to preach the Gospel to every creature throughout the world.

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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.

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THE WONDERFUL EMPIRE OF THE BRITISH PEOPLE.

THE British public naturally fail to realise, and seldom try to grasp, the vast extent and value of the Empire which God has given it in the four quarters of the earth. Those who have seen it, lived in the portions of Greater Britain which appertain to the dominions of the Queen, and know what a unique thing that "Greater Britain" is, can hardly express in language their admiration of its miraculous greatness, splendour, and extent. Our eldest daughter in the Canadian Dominion was, in 1877, the subject of an eloquent notice in a speech made at that time by Lord Dufferin. The words sound almost too grand for sober truth, but who can deny that they accurately describe the value of the magnificent Dominion the Queen of Israel owns in North America? He spoke as follows:—

From its geographical position, and its peculiar characteristics, Manitoba may be regarded as the keystone of that mighty arch of sister provinces, which spans the continent from the Atlantic to the Pacific. It was here that Canada, emerging from her woods and forests, first gazed upon the rolling prairies and unexplored North-west, and learned, as by an unexpected revelation that her historical territories of the Canadas, her eastern seaboards of New Brunswick, Labrador, and Nova Scotia, her Laurentian lakes and valleys, corn lands and pastures, though themselves more extensive than half-a-dozen European kingdoms, were but the vestibules and ante chambers to that, until then, undreamt of Dominion, whose illimitable dimensions alike confound the arithmetic of the surveyor and the verification of the explorer. It was hence that, counting her past achievements as but the preface and prelude to her future exertions and expanding destinies, she took a fresh departure, received the afflatus of a more imperial inspiration, and felt herself no longer a mere settler along the banks of a single river, but the owner of half a continent, and in the amplitude of her possession, in the wealth of her resources, in the sinews of her material might, the peer of any power on earth.

We pass now to the giant colonies rising in glory in the far South-east. Australasia is wholly a British possession! We have there first the largest island in the world, which was quietly occupied by our race at the end of the 18th century, through the Gate of Sydney. Our people found the land a veritable desert, sparsely inhabited by hostile Aborigines, but they have since, in spite of opposition, occupied it all, and now we have on the mainland and the neighbouring Islands of New Zealand and Tasmania seven Anglo-Saxon nations in the throes of federation, vying with the mother country in population, wealth, commerce, and whatever else constitutes and forms a prosperous cluster of daughter nations. In the case of Canada there was, as Lord Dufferin shows, vast expansion and splendid prosperity; and so again in Australasia in a totally different sphere of action under southern skies, the same blessings have attended the operations of our Imperial race. An island continent has, in Australia, been added to the Empire; and the island nation of New Zealand is advancing rapidly in greatness, while Tasmania, with its English scenery and climate, is sure at last to be occupied by a prosperous Anglo-Saxon community.

The Empire that is gradually forming in Africa in view to its final incorporation with that of British-Israel is patent to the world. Already it reaches from Cape Town northwards, nearly to the southern shore of Lake Tanganyka. Uganda, and all that surrounds that strategic country, belongs virtually to the British Empire already; and public opinion refuses to hear of its evacuation by a Liberal Government. Egypt and the Nile Valley as far south as Wady Halfa is British in all but name. We are there and we mean to stay! We are doing good there and we want to complete our work. Those who desire to get rid of us out of Egypt are aware that if we are driven from the land, their own interests will suffer with Egypt's. It is being settled therefore, that it is no use to drive us from the Valley of the Nile since no one would benefit if that were accomplished. To the west of Africa there are British settlements more or

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less unhealthy, which will never be colonies like those where our race have found a habitation for their children. But here commerce with the natives is valuable, and all that commerce enriches the Isles of the West and the House of Israel which occupies them.

Finally we have a British dependency, unique in the history of the world—British India and British Burmah. While our own home contains 121,000 square miles, the British Empire in India represents 1,452,375 square miles. Our home population is now about 40 millions. In India, exclusive of the Indian Native States, the population owning Britain as its Suzerain is over 207,000,000. Hindostan itself is wonderfully situated. It extends as a vast wedge into the Indian Ocean, and commands it. It is a vast storehouse of British power. The ocean into which it abuts is entirely under its influence. The only road of access to that ocean from Europe is commanded by British Gates at Port Said, Perim, Aden, and Socotra. The exit from it eastward to China is under British lock and key, at the Straits of Malacca, at Malacca, Penang, and Singapore. India is the armed apex of a vast triangle, of which the south-eastern point is British Australia, and the south-western the Cape Colonies, both held in military and naval strength. India has been, and ever will be, held mainly by the sword—with which for the most part it was secured. It is one of our best commercial customers, and it supports for us, free of cost, somewhere about 75,000 of our best British troops. Its gigantic size, from the north of the Punjab to Cape Cormorin in the south, is about 1,300 miles, and its breadth, from Kurrachee in the west to the east of Upper Burmah, nearly the same. Yet great as India is in size, it is only one third of the Dominion of Canada.

THE STUDY OF THE BIBLE IN THE LIGHT OF THE IDENTITY, AND ITS EFFECT ON OUR DAILY LIFE.

By G. S.

Let us notice first that because we are God's chosen people we possess to a larger extent than any other nation the grand and glorious privilege of having the whole Word of God (see Psa. cxlvii. 19, 20). What use are we making of it? This Bible of ours is not given us because we are better than other nations, but because we are of the literal seed of Israel. Take for example a Roman Catholic country such as Spain. The converts to Protestantism are persecuted and imprisoned, although they may be Christ's own children just as we are; yet they do not possess the glorious privilege of the open Bible.

This, then, is the first great blessing we obtain from being the descendants of God's chosen people. What use are we making of it? Is it influencing our daily lives as it should? There are varieties of ways of studying God's Word. Take for example the people who try and get through the whole book in a year, as if their one aim is to read as much in a given time as ever they can. This seldom answers. Then there are others who select only the devotional parts, and live in a sort of atmosphere far removed from the rest of mankind, in a kind of spiritual world of their own manufacture, and who never descend from their ethereal heights to do even a kindness to their fellow creatures, forgetting the words of the divine Master that "whosoever giveth to drink a cup of cold water in the name of a disciple shall in no wise lose his reward." The disciples formed the idea of a sojourn upon the Mount of Transfiguration. It might have seemed good to be there, but Jesus set a nobler example. "His meat and drink was to do the will of His Father in heaven," and to finish His work, and should the disciple be above his Lord?

Devotional reading from God's Word kept to ourselves, unless it be brought to bear practically on our daily life before the world, is worse than useless, and, to say the least of it, intensely selfish. There are others, again, who confine themselves almost exclusively to the New Testament, because they tell us that the Old was done away with at the advent of the New. They forget that Christ only came to "confirm the promises made to the fathers." He Himself says that He came "not to destroy, but to fulfil." The New Testament is the key to unlock the glories of the Old. What good would a valuable estate be without the means of entrance? Christ brought us the golden key that unlocks the treasure-house. A Jew remarked some time ago that he was converted to Christianity by reading the books of the Old Testament before ever he became possessed of the New. There are others, again, who never study prophecy, because they foolishly imagine that when Christ comes, then, as they express it, "the world will end." When the Lord comes, it will be very different from what the ignorant reader of a portion only of the Scriptures expects. The glories that God has in store for His chosen people will but then be commencing.

How important, then, it is to study prophecy (2 Peter i. 19, 20). We should read God's Word as a whole, not isolated passages, praying beforehand, that we may arrive at God's interpretation, not just a fanciful one of our own conception. Now, if all "Scripture is given by inspiration of God," and is profitable, why should we not study it? You hear people making some such remark as this: "The prophets are so dry." Where does the fault lie? Certainly not with the prophets, but with themselves. Now, it is just here that a knowledge of the Identity illuminates like the electric light the whole prophetic Scriptures. Does it not behove those to whom it has been revealed to pass the blessing on to others?

If we, looking at Gen. xii., see that to one man God has promised great and glorious blessings, that were to be handed down from him in that one family to all generations to be a blessing to countless millions, and that God in His infinite mercy has selected us, as his descendants, to be the recipients of those blessings, should it not call for deep, heart-felt gratitude? We might have been born in a heathen land, where the light of the Gospel has never yet penetrated, but God willed it otherwise; He predestinated us to be a part of His own chosen family, placed the open Bible in our hands, and commanded us to be "His witnesses for the truth." What are we doing? Are we just spiritualizing all the blessings of Israel away as referring to the "Gentile Church?" If so, we are daring to do what our Lord never did. He said, "I am not sent but to the lost sheep of the House of Israel." We must not, in studying the Word, fail to see that, although many passages bear a spiritual interpretation, they also first bear a literal one.

Look at Ezek. xxxvii. Most people take the vision of dry bones to mean sinners dead in trespasses and sins resurrected into newness of life by the Spirit of God. That is their spiritual interpretation, but ver. 11 says, "Son of man, these bones are the whole House of Israel." Now, if it meant simply the saved or spiritual Israel, as they express it, would it say the whole House? But this prophesy perfectly agrees with the invasions one after the other of the

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Saxons, Danes, Jutes, and Normans, all of whom came together, "bone to his bone," by their amalgamation in Britain in a state of heathen nationality. Look at verses 9 and 10, where a new page of the vision presents itself. The bones were brought together covered with flesh and skin, and yet remaining dead, represent Israel reformed, but without being Christianized.

At this point of the vision Ezekiel is told a second time to prophesy, when breath came into them and they lived, and stood upon their feet an exceeding great army. Israel had been lost in the grave, cast out, divorced, heathenized, carried captive to Assyria. In the vision we have a beautiful picture of their awakening, as one from the dead into newness of life, to be a Christian nation.

The Normans, we believe, were the Benjamites. As Dr. Wild says, "this tribe of Benjamin has a singular and special place in providence, and neither the Old nor the New Testament can be well understood without seeing this clearly." They were always counted as one of the Ten Tribes, and were only loaned to Judah for the space of about 800 years (see 1 Kings xii. 21). They were to be a light for David in Jerusalem. God, foreseeing that the Jews would reject Christ, kept back this one tribe from the ten to be in readiness to receive Him. And so they did. Most of the apostles were Benjamites, as also was St. Paul. At the destruction of Jerusalem they escaped, warned to do so in Jer. vi. 1, fulfilling the blessing of Moses that the beloved of the Lord should dwell in safety (Deut. xxxiii. 12). After centuries of wanderings they turn up again as the proud and haughty Normans, finally settling here with the other tribes, fulfilling Jacob's prediction that Benjamin should raven as a wolf (Gen. xlix. 27), which animal the Normans had engraved upon their shield. A proper insight into the work of Benjamin will greatly aid one in interpreting the New Testament.

The story of the prodigal son is spiritually interpreted as referring to the sinner wandering away, returning, and being forgiven, but literally it represents the two Houses of Israel and Judah. The prodigal is the embodiment of the Ten Tribes, not satisfied with the divine love, wandering into Assyria. The House of Judah meanwhile remained in covenant favour, but as the book of Esdras most beautifully puts it, "They made up their mind to repent and go and serve the Lord and keep His commandments," which they had never done in their own land. Like the prodigal, they return, and hear the voice of the Lord saying, "I have redeemed thee," but the House of Judah holds aloof, and, like the elder brother, is outside the new covenant still.

Now let us look at Manasseh and Ephraim. The history of these two representative characters is worth our careful study. We well remember the circumstance of the old patriarch's blessing—how the hands were crossed, and the greatest benediction descended on the head of the younger. As Philo-Israel in his able pamphlet puts it, "Had we been present, and able to suggest to St. Paul when he wrote Heb. xi. 21, what particular facts in the history of Jacob would best have illustrated the acts or the life of faith that patriarch exhibited, should we have selected the history of his two grandsons? Yet it did, for looking back now we can see what Jacob's faith was. God gave him in his dying moment a glimpse not only of Ephraim and Manasseh in exile, wandering among the nations, but also of their glorious future and restoration to favour, their exaltation, the younger (Ephraim) to become the greatest nation upon earth, the other (Manasseh) to become a great people, and, finally, their representative return to the land of promise, never more to be rooted out, when the Lord Himself would reign in triumph over them, the branch of His planting, the work of His hands, that He might be glorified. Well might the patriarch worship on His staff and adore his sovereign Lord at the thought of such a grand fulfilment of all the promises.

We now come back to the point from which we started—namely, that the Bible should be studied as a whole, comparing Scripture with Scripture. It is only as we do this that we can arrive at a rightful interpretation. Having a good knowledge ourselves of the prophetic Scriptures, we can see how the various changes politically and socially are all, in God's divine plan, working for the highest welfare of His own chosen people Israel. When we realize God's faithfulness and love all through the ages, it should lead us to live nearer to Christ, to keep in closer fellowship with Him, and to desire and pray for the good time coming when He shall reign whose right it is, and sway His sceptre over the whole world.

"THE HEAD AND NOT THE TAIL" AMONG ALL THE NATIONS.

"MR. ASQUITH'S action in placing a further list of dangerous trades under the provisions of the Factory Act will be generally applauded. The list comprises chemical works, quarries, earthenware factories, and the manufacture of certain high explosives. This scheduling empowers the inspectors under the Factory Act to require the owner or occupier of a factory in which processes are carried on that are injurious to life or health, or in which there is imminent danger of accident, to adopt such safeguards as may be reasonably required. A large discretion is necessarily vested in the Inspectors, and were it not so, the section of the Act which confers these powers would be very difficult to enforce. It is inevitable that certain trades should be perilous to those who follow them; but it is at once a business like precaution, and a moral duty to restrict those perils as much as possible. And it is an agreeable reflection that, thanks to the energy and foresight of the Conservative party, we are far and away ahead of all foreign countries in our arrangements for the comfort and safety of work-people. . . .

"It is satisfactory to find that there is at least one industry in which Britons are holding their own, and that is ship-building. The statistics printed in the annual review published by the Liverpool *Journal of Commerce* show that Great Britain is first and the rest nowhere. In fact, a single yard, that of Messrs. Harland and Wolff at Belfast, has turned out more tonnage than the whole of any Continental country—namely, 68,612 tons of shipping as against the German aggregate (the largest for the Continent) of 54,063 tons. The importance of our ship-building trade may best be measured by such a comparison as that: and it may also be noticed that on the Clyde alone the tonnage of ships built is nearly three times as much as in all the Continental yards put together."—*St. James's Gazette*, December 28th, 1892.

The largest ship-building nation in the world is also the largest carrier by sea of any extant power, and hence we claim that ours is the wealthiest of the nations, as it is the most widely expanded by reason of our enormous and rapidly increasing population.

St. James's Gazette, in the extracts above given, touches another of our nation's traits of character, and tells us

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that "far and away we are ahead of all foreign countries in arrangements for the comfort and safety of workpeople." The writer, we suppose, would be surprised if we told him that he has been pointing to the fulfilment of God's promises to Israel-obedient in Deut. xxviii. 1 and 13, where He engaged "to set them on high, above all the nations of the earth." In beneficent provision for her workmen and workwomen, in ocean trade and commerce, and in all that makes for wealth and world-wide influence, our nation is in advance of all other races, and so the evidence of our Israelite origin is adduced blindly, even by *St. James's Gazette*. But *St. James's Gazette* on Dec. 12, last, published a very suggestive article on the British "Flag and the Stamp," which pointed to another aspect of our subject. It discussed the Federation of the Empire, which, in Scriptural language, has reference to the Israelite "nation and company of nations," promised to Jacob's afterseed in Gen. xxxv. 11, and xlviii. 19. Where is the sign that this great Federation xists or is likely to exist among any of the modern nations? Ve see it in actual being, in the British Empire to-day! Britain is the central nucleus; the colonies of the empire are "a company of nations" showing marks already of a coming, if not present, confederation. Hitherto the unity of the colonies and their confederation with their old mother in the Isles of the West, has been marked by the identity of the language. English is the vernacular of "England" and her British Colonies. Another point of union would be the penny postage stamp to be the unit of postal charges for the whole British Empire. On this subject the journalist writes thus:—

"A uniform postage will undoubtedly go a considerable distance towards developing the consciousness of the colonist, wherever he may be, that he is a member of the most splendid and powerful, if informal, confederation on the face of the earth. Sentiment counts for much in these matters; but the change will not be without its advantages from the solid business point of view. The volume of business correspondence between England and the distant offshoots of the Empire is enormous, and no doubt many great firms will save substantial sums by the reduction of the rate of postage by more than one-half. The home exporter to the colonies will in this, and in collateral ways, enjoy a certain advantage over his foreign rivals which should be of increasing value and importance to him as time goes on.

"We are, it would seem, getting a little nearer, by degrees, to the true Imperial ideal—that every subject of the Crown should feel that he is in the same position under the Crown, wherever he goes. That he should be able to live under precisely the same laws, whatever the latitude, is perhaps too much to expect. Not even the most advanced form of Imperial Federation could quite bring that about. But there is nothing Utopian in hoping and believing that the day is coming when every member of our Imperial race may know that, in whatever continent or island of the British dominions he may reside, he stands in the same political position, and enjoys the same privileges as every other man who owes allegiance to Britain—that, in short, he enjoys the advantages of the subject and citizen who lives within sound of Big Ben. Eventually we may have unity of taxation; and it should not be insuperably difficult to prepare an inter-imperial code which should unify legal proceedings between one part of the empire and another. It ought not, for instance, to be more difficult or more expensive for an Australian to recover a debt owing to him in London than for an inhabitant of Newcastle. Obviously, too, in our ideal, but not unworkable, Commonwealth, the British subject, whether he live in Canada or in Australia, ought to find the Imperial and Indian Civil Services as readily open to him as if he lived in England. And need we despair of uniformity of postage presently helping us to an inter-imperial telegraph service, which is really quite as much needed? Our aim should be—and this is the true Imperialism, and the essential foundation of any Federation which shall be more than a name—to level all barriers, save such as separate the Briton and the foreigner. By granting, among ourselves, every possible advantage and immunity, political and commercial, we largely disarm at once foreign commercial rivalry, and that still more alarming military jealousy which must always be a danger for a scattered empire held together by bonds of sentiment rather than by more solid and tangible ties."

There are, no doubt, other ties existing, which at present already unite the company of British Colonies. These last are nations even now, and their union under one Crown is an existing and very remarkable fact. Queen Victoria is Queen of them all, whether in Canada, or Australia, South Africa, East, West, or Central Africa, and in India. The Church of England is represented in all the Colonial nations, and is a recognised tie. The supremacy of the sea which follows on British Israel's possession of the Gates, is a benefit and blessing in which the Colonial and Indian Empires participate. Their security under the British Crown, in fact, depends on this great and Divine gift of the Gates. The Gates firmly held throughout the world, give our nation the supremacy of the seas. Commerce and wealth follow, as we said before; and all these are God's good gifts to His people. Let Israel, therefore, praise the Lord for His goodness to His chosen people!

THE REV. C. F. COOPER, OF YARMOUTH, NOVA SCOTIA.—SERMON ON OUR IDENTITY.

We take the following from *The Yarmouth Light*, of November 3rd, last. The report purports to be only "the notes" of the preacher's sermon, and does not give us the full statement, which we regret. It is as follows:—

"ANGLO-ISRAELISM.

"The Rev. C. F. Cooper preached again on Anglo-Israelism on Sunday evening. Text, Jer. xxxi. 7. There was as usual a large and attentive congregation. After insisting that the national acknowledgment of Our Identity meant as a consequence the salvation of the world, the preacher said: Now consider (1) Israel, during the Christian dispensation, was to develop into a 'strong' nation outside Palestine—to become the 'chief' or 'head' of the nations (Gen. xlix. 22—27; Deut. xxxii. 13—18; Isaiah xviii. 27; Jer. xxxi. 6—15; Micah x. 6, 7; Zech. x. 6—16).

"This is what the Chicago *Herald* says:—

"Let us not delude ourselves with fictitious greatness. There is another country at whose greatness we may well pause for contemplation. Its area exceeds eight and a half million square miles. The basis of its power is not land but water. Its greatness is maritime and its coast line is 28,500 miles long. It lies on both sides of the equator, but its boundaries touch the extremes of heat and cold. Its uncultivated area, which can be made to feed unborn millions without the help of the United States, covers millions of square miles. It contains 100,000 square miles of forest. Its population amounts to 345,000,000 souls, including pretty

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nearly all the races known to man. Its revenue for government amounts to more than a thousand million dollars annually, only one-fourth of which is levied in direct taxation. It has nearly a million men under arms. Its 246 war vessels are all in commission. Its merchant navy consists of 39,000 ships manned by 170,000 sailors. Its seagoing tonnage amounts to eight and a half millions. It surpasses in steamers all other powers on the globe, and nearly equals their combined total in sailing vessels. Forty-nine per cent of the carrying power of the world is under that flag. More than half the ship earnings from freight and passengers belong to it. Two-thirds of the tonnage annually built belong to it. The banks of that empire transact one third of the business of the entire world. Its manufactures comprise one third those of all Europe. It uses 30 per cent. of the horse-power of the world. Its enormous debt, which it uses as the most profitable investments of its own earnings, amounts to only 9 per cent. of its wealth. It is the wealthiest state in the world, and its wealth has been made by experts. Its name is Greater Britain.

"Israel was to become the greatest nation in the world. But the British Empire is the greatest nation. Therefore the British Empire is Israel's facsimile.

"(2) It was foretold that the tribe of Manasseh would separate from his brethren and become an independent and 'great people' (Gen. xlviii. 19). We believe the people of the United States are Manasseh. If they be not, where is Manasseh? Can we point to any other race than ours fulfilling this prediction? A race, one part of which is the greatest nation in the world, and the other part independent and truly great? In this connection study Isaiah xlix—a most remarkable chapter. In verse 19 we read that the land of Israel's destruction, *i.e.*, her exile, *i.e.*, England should 'become too narrow by reason of the inhabitants.' And in verse 20 we read, 'The children which thou shalt have after thou hast lost the other (Manasseh) shall say in thine ears, The place is too straight for me; give place to me that I may dwell.' After the declaration of 'Independence' many 'waste and desolate places' were colonized by England.

"(3) God declares that after Israel's banishment from Palestine, when they were 'scattered among the countries,' He would be to them as a 'little sanctuary' in the countries where they should come (Ezek. xi. 16). And the following passages prove that Israel in their island home should never be conquered: Isaiah xli. 8—17; liv. 17; Micah v. 7, 8. England is the only nation in the world that has never been conquered in her own land by another race. Moreover, we were to conquer against all odds (Lev. xxvi. 7, 8; Deut. xx. 1). 'This seal of Our Identity was witnessed to' in the Peninsular war, at the Crimea, when fighting China, Abyssinia, the Ashantees, etc., and as Mr. Hine says, 'Our armies suffered the great disadvantage of having oceans intervening between the battle field and the resources of the mother country.'

"Now let me sum up as far as we have gone: God declared that Israel in the present dispensation (*a*) should dwell in islands north-west of Palestine; (*b*) should there be invincible; (*c*) should lose Manasseh; (*d*) should form colonies in every quarter of the globe; (*e*) possess the Gates of her enemies; (*f*) becoming the greatest nation on earth. The British nation, and it alone, fulfils every one of these predictions. The conclusion therefore is inevitable. Let me put the argument in form of a syllogism: God, who cannot lie, promised to Israel exclusively such and such blessings in the Christain dispensation. The Anglo-Saxon race are now enjoying these blessings exclusively. Therefore the Anglo-Saxon race must be Israel."

THE REV. THOMAS ALLEN, OF MANCHESTER, ON THE EMPIRE.

AT the annual meeting of the Wesleyan Foreign Missions, held on Monday, November 21st, at Smethwick, the Rev. Thomas Allen, of Manchester (the deputation), made a remarkable speech, wherein he went a great part of the way with the Anglo-Israelites, but, as far as we are aware, with no reference whatever to the Scriptural conclusion that the British nation, being such as he described, must be the remnant of Israel or the Lost Ten Tribes. No doubt he would, if he could see this article, maintain that he had not the British Empire as Israel in his mind at all when he made his speech; but that, in spite of that, the British nation was such as he described, and therefore must be incited to carry out its missionary career with benefit and blessing to the world.

We ask Mr. Allen how that can be possible (the Bible being true) if the British have no connection with the Lost Ten Tribes of the House of Israel? He described, as the chief points of the British national character, that they were striving throughout the earth to establish the kingdom of Christ therein; that to qualify them for the work (just our own BANNER contention!) God has given them territory, commanding colonial power, a sea-girt home, and vast population, the basis of empire! In regard to Britain's spiritual gifts, he added that our English Christianity was a noble vine and plant. Its boughs spread out to the seas, and its branches to the rivers! The fruit this nation had brought forth was wonderful fruit—fruit that had moistened the lips of millions beyond the seas. These are the words of Matt. xxi. 43, of Gen. xxii. 18, Gen. xxviii. 14, and Isa. xxvii. 6, written and spoken of Israel, but applied quite correctly by Mr. Allen to our own nation, though independently of Israel.

But we would ask the speaker to consider how these things can be true of our nation, as no doubt they are, unless they are the afterseed of Abraham—that is, Israel of the Ten Tribes in their modern condition, described so graphically in Hosea i. 10? If God has given us, to qualify us to be His world-wide missionaries, territory, population, colonies, good fruits in foreign missions, and the duty of establishing the kingdom of Christ upon the earth, then surely we must be Israel, to whom God gave all these gifts and duties exclusively, or He has authorized two nations to go to His work armed exactly with the same powers, which is not only absurd, but contrary to the Scriptures!

In regard to Israel as God's missionaries to the world, we have, in Isa. xxvii. 6, R.V., the words, "Israel shall blossom and bud, and they shall fill the face of the world with fruit." As to population, Hosea i. 10 tells us that the children of Israel should be "as the sand of the sea, which cannot be measured nor numbered," at the time of her Christian profession and away from Palestine. Her vast territories are promised in Daniel's prophecy (vii. 27), "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," the saints being the children of Israel" (Psalm cxlviii. 14). They were to become "a nation and a company of nations," which includes territorial extension (Gen. xxxv. 11); while "the Gates of their enemies" were to be theirs, giving them the command of the seas (Gen. xxii. 17). In reference to their good fruits (necessarily, Christian good fruits), we have our Lord's promise to Ephraim-Israel that the kingdom of God taken from the Jews would be given

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to a nation bringing forth the fruits thereof; and Isaiah xxvii. 6, as we have seen above, tells us that Ephraim-Israel was to bring forth those very fruits (Matt. xxi. 43).

"The kingdom of God" is the kingdom of Christ, and when the former was transferred to Israel from Judah, the latter kingdom followed. To them was given the kingdom on earth, to prepare it for the King who is to come. We see, then, that God, who cannot lie, gave in His Word, which cannot mislead us, all the good things in question to His people Israel, to qualify them to prepare Christ's kingdom upon the earth. When we see a nation, the British, doing these very things, and possessing all those special gifts, with the very object in question, as the Rev. Thomas Allen declares is the case, then we must, if we are reasonable, come to the conclusion that, God being true, the British must be Lost Israel, the heir of all the glorious promises, temporal and spiritual, made to them by God Himself in His Holy Word.

The report of Mr. Allen's address, taken from the *Smethwick Telephone*, of Nov. 26th last, was to the following effect. Mr. Jabez Jones was in the chair:—

The chairman said they were called together to support the Wesleyan missionary organization, the ramifications of which no doubt touched the whole of their colonial possessions, and was doing a great deal for the commercial prosperity of our country, for an English missionary going into heathenish countries could not step into those uncivilized parts without carrying with him the habits and customs of British society, and thereby indirectly benefiting their trade. He had no doubt the mills of Lancashire and Yorkshire had felt the influence of missionary enterprise. Therefore they were called upon, apart from the religious aspect, to support that missionary work. He appealed for a substantial collection.

The Rev. Thomas Allen then addressed the meeting. He remarked that the home income had been declining for many years. A good many reasons might be assigned for this, but there was one reason which he thought had been somewhat overlooked, and it was this—that during the last fifteen or twenty years fine old supporters of this society had been passing away from nearly all the circuits of Methodism. He did not think it indicated that the Methodists were losing faith in this grand work. (Applause.) He wished their people would study geography in relation to this particular enterprise in which they were engaged. He was afraid the English people were very much behind other people in their general knowledge of the world. There were millions of people in England who had no conception what China and India meant. He thought it was about time that the Methodist people took down the maps to see where those stations were, and where missionaries were working. They ought to get intelligence in regard to the matter. The time had come when the Christian people of England of all Churches who were interested in the conversion of the world should acquaint themselves with the distribution of nations, and with the distribution of religious and of missionary enterprise. A special responsibility rested upon the English nation in regard to missionary work. They all agreed that missionary societies were established for extending the light and influence of the Gospel throughout the world, but he contended that in many forms at the present time God was using the British Empire in order to establish in the earth the kingdom of His Son Jesus Christ. England had territory. (Hear, hear.) After enumerating some of our possessions, he pointed out that in the race for colonization England alone remained in possession of a commanding colonial power. He asked the thoughtful men of that congregation whether they did not think that there was a wonderful Providence in the fact that at the present time so much of the territory of the world was tied, so to speak, to this little island of ours in the midst of the sea. He believed it was intended to prepare the way for the accomplishment of a great moral and spiritual purpose. Providence has also given them population. A nation could not colonize without a surplus population. This question of population must press itself upon the attention of statesmen, and upon ecclesiastical statesmen. It was population more than anything else that determined and modified their political theories. (Hear, hear.) In conclusion, he observed that the vine of English Christianity was a noble plant. It had spread out its boughs to the seas, and its branches to the rivers. It had brought forth wonderful fruit, and fruit which had moistened the lips of millions beyond the seas. If that was to go on, then this vine of English Christianity must be nourished by all means possible. (Hear, hear.) Should there be any withdrawal from missionary effort? A thousand times no. They were not far from great successes. (Hear, hear.)

The Rev. J. Robinson said he wished to convey an expression of gratitude to the deputation (the Rev. T. Allen), the chairman, and the choir. He asked the meeting to join with him in that expression of gratitude. He remarked that Mr. Allen was an ecclesiastical statesman, and they were highly privileged in having him with them.

Mr. Josiah Brookes seconded the vote of thanks, which was heartily accorded.

The Rev. R. Heslam announced that the collections for the services amounted to £21 6s., which was considerably in excess of the previous year.

An anthem was rendered by the choir, and solos were sung by Miss Constance Yorke and Mr. Fred Hall.

We are not sure that the British folk are more ignorant of the geography of the world than the French, Germans, or Italians, taken as nations. There is, no doubt, at home, a lamentable amount of ignorance and indifference in regard to the size and importance of the British colonies, and of our heathen empire in India, Borneo, and Africa. We "dwell alone" among the nations, and never care to realize the greatness of the British Empire or its unique character. They take India for granted, and imagine it to be a diminutive country like our own island home. They are astounded to learn that in one direction its length would cover the distance between London and Moscow, and its breadth would be the distance between London and Alexandria! They have no conception that Canada is three times the size of gigantic India, that Australia is as large as Europe, and that the South African colonies are immense in dimensions. God's hand is indeed visible in all this, and while men are called on to see it, surely it is right to remind them that God promised all these things exclusively as the reward of obedience to Abraham and his seed for ever, and that Israel therefore should praise the Lord for His faithfulness and truth to His chosen people Israel!

PROGRESS IN NOVA SCOTIA.

The Rev. C. F. Cooper, of Yarmouth, N.S., writes to us under date November 22nd last, reporting the progress of Our Identity in his neighbourhood. It appears to be very satisfactory and encouraging. He is finding that openings are being made by one who has been a reader of the Banner of Israel from the beginning. This zealous friend has secured for Mr. Cooper a good number of buildings for lectures and addresses. A Baptist Church is at his disposal, a Presbyterian Church, and an Oddfellows' Hall, in different places have been engaged by him for the purpose. Our clerical fellow-helper intends, God willing, to commence his tour in that locality in January. Mr. Cooper proposes to lecture on "The History of Canada," from the Anglo-Israelite point of view, and offers us the lecture for publication. We hope in the course of 1893 to make use of it for the

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benefit of our readers. The subject will be new to the majority of us at home, and no doubt will be ably handled.

While we are on the subject of progress in "Greater Britain," we should like to add a piece of good news which Dr. H. Alder-Smith supplies. He says that a desire for Identity information has suddenly sprung up in Honolulu, in the Hawaiin Islands! and that a firm of solicitors have been authorised to send him a third remittance of £10—thirty pounds in all—for Identity literature, which is to comprise twenty copies of "The Fulness of Nations," and twenty-five of the third edition of "The Handbook!" "At this rate," says Dr. H. Alder-Smith, "the ends of the earth will know more than the mother country soon!" We hope our readers note that the knowledge of Our Identity springs up as it were spontaneously; now in Nova Scotia, again in Honolulu in the North Pacific, and in parts of the United Kingdom where it never was suspected to be existing! We never broach the subject now with those believed to be ignorant of its importance, without evidence that the outlines of the matter have been brought to the notice of our questioners or that they know some person or persons who are rejoicing in this truth, and anxious to make it known to all their relations and friends. This should encourage those who are diffident about making known the good news to strangers. We believe God requires this truth to be made known far and wide at the present time, and who are the proper agents for such employment but those who have been enabled to see the truth and rejoice in it themselves?

There is no doubt that many at the present time are making serious efforts in the right direction. Our pages teem with reports of lectures, addresses, and meetings in all parts of the country, having for their object the promulgation of our glorious Identity, and the diffusion of the good news among the nation and company of nations. Many efforts of the same character, of which we are privately informed, are being made in all directions with the certain result that the truth is spreading, is being studied, and then first secretly and at last openly avowed to the praise of God's faithfulness and truth to His people, British-Israel, His chosen nation. To Him be all the praise and all the glory.

THE EDUCATION OF BRITISH CHILDREN.

DURING a practical discourse from an Evangelical Church of England pulpit we lately heard, with reference to Eph. vi. 4, a statement to the effect that our national greatness and prosperity were due to the fact that the Bible was the foundation of our educational system. Our nation honours the Bible in the voluntary schools, and in some measure also in the Board Schools. So far we are mindful "to bring up our children in the nurture and admonition of "the Lord," and the blessing of God follows us as a nation. "It will be an evil day for the nation," said the preacher, "when we cease to make the Bible the foundation of the education of our children, for then, the cause of our greatness will have passed away, and we may expect our greatness and prosperity to disappear. We shall be, then, as the other nations who have no blessing from on high."

To those who hold these views, and attribute our national prosperity to our obedience to God's commands in respect to the Word of God, the question ought naturally to suggest itself, that if our greatness depends on our attention to the Bible, how came it that the Scriptures were given us by God as our priceless heritage? His Book was once "committed or entrusted" to the Jewish nation being "the oracles of God," as Rom. iii. 1, 2, R.V., declares. But when "the kingdom of God was taken from them" it is obvious the Word of God, as we have it, also left their custody. The Jews now have not the whole Word. The New Testament they reject; the Old they misunderstand; for they see not Jesus the Messiah in them! The custody of the Book having left them, all the world knows, that among the nations, our own, the Anglo-Saxon race, is exclusively entrusted with it now, for the benefit and blessing of mankind. We distribute it among all nations, families, and kindreds of the earth, and in so doing we clearly "bring forth the fruits of the kingdom of God" according to our Lord's remarkable prophecy in Matt. xxi. 43, R.V.

We see, then, that the Bible is a gift of God to our nation, for a very special purpose—namely, that in the place of the Jews who are for a season disinherited for slaying the Son of God, the Lord of glory, we may become God's almoners to all the nations, and the messengers of His Gospel grace in Christ Jesus our Lord. One of the results of our possession of the Word, and of our faithful use of it in our British schools at home, and in the colonies, is, that British children are instructed in the ways of the Lord, and "they are brought up in the nurture and admonition of the Lord" according to St. Paul's declaration in Eph. vi. 4. We have, however, not yet arrived at the conclusion of this matter. Why, we would ask again, is this nation gifted with the Book, and able to make use, as God desires, of its teaching, not only in our own schools, but throughout all the nations of the world, as a means of grace, and to make known to sinners the only "Name under heaven, given among men whereby they must be saved"? (Acts iv. 12, R.V.). To answer this question we must search the Scriptures to see if there be any revelation there of God's purposes as to which of the nations He means so to employ? All is now clear! It is manifest from the Bible that God means to use one people, the sons of Abraham, the seed of Israel, for this gracious work. The Jews being rejected for rebellion and murder, the heritage of honour devolves on the House of Israel or Ephraim. "In thy seed," was the promise, "shall all the nations, all the families, all the kindreds of the earth be blessed" (Gen. xxii. 18, xxviii. 14; Acts iii. 25, R.V.). "In the days to come," said the prophet, "Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit."

The qualification for this evangelistic work to prepare the messengers of God's grace for their functions is described in Psa. cxlvii. 19, 20, as the exclusive possession of the children of Israel. "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."

These Scriptural promises suffice. "The chosen of God" for this blessed work, failing the Jews, is Israel of the House of Joseph! They have had given to them all that is needful to qualify them to become God's messengers of peace to the nations, and our nation and empire which answers to the prophecies in this, as in all other respects, is the favoured race, the heirs of all the promises to Israel! As Israel, God has given us the Word of God. As Israel, He has given us the desire to teach it to our children as part of their national education; and as Israel He has given us to know His words, His statutes, and His judgments as no other nation has learned them, that we may instruct the nations of the earth, to their spiritual benefit and salvation. Our national greatness and prosperity, consequently, do not depend, as our

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preacher declared, upon our possession of the Scriptures, but upon our Israelitish origin, and because of God's promises to Abraham. As Israel (by way of a means to the end) God has given us the Scriptures to guide us and bless, and instruct as a nation; and He has given us besides, the indwelling of the Holy Spirit of God, to teach us the meaning of His Word, and "to incline our hearts that we may keep His laws" (1 Kings viii. 57, 58, R.V.; see Communion Service). Having thus blessed us and qualified us for His work, He has commissioned us to go to all nations; and, with the Bible in our hands, to bring them to Christ. "For 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).

The education of our children, then, is part of the plan. We have to qualify them to do their part as the world's evangelists, and to effect that, their education as the children of Israel, must be founded on the Word of God. We have no fear that there will be any failure in this respect, though the signs of the times are sometimes ominous. God is faithful to His promises, and He has solemnly declared respecting His people Israel, that "He will never leave them nor forsake them," but by them will make known His salvation to "the ends," "the coasts," and "uttermost parts of the earth," to the glory of His great name. Let Israel, therefore, praise the Lord for His faithfulness to them, His people (Psa. lxvii., xcviii. 3).

SOME QUESTIONS TO THE REV. DENIS HANAN, D.D., AND HIS ANSWERS.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."—Isaiah xix. 24, 25.

DEAR SIR,—Will you kindly explain in the BANNER, (1) How Israel is to be a third with Egypt and Assyria, and how Egypt and Assyria are given titles belonging to Israel? Will you state your opinion of Mr. Douglas's explanation of this passage given on folio 256 of the *Two Witnesses* for May, 1888, and say also who now represents Assyria? (2) If, as believed, Ireland is not to be separated from England, and the Church of England is not to be disestablished, why was the Church of Ireland disestablished?

Faithfully yours,

C. N.

[REPLY.]

My opinion is that the prophecy quoted refers to the countries between the Nile and the Euphrates. These lands were promised to Abraham (Gen. xv. 18), and they will be possessed by his seed. The Egyptians will serve with the Assyrians (ver. 23), but the lands will be possessed and ruled over by Israel, and thus the peculiar Israelitish titles of "My people," "the work of My hands," and "Mine inheritance," will be predicated of the race that possesses and rules—that is, of Abraham's heirs.

My opinion of Mr. Douglas's theory concerning the Teutonic peoples will be found in the BANNER OF ISRAEL for June 12th, 1889.

I have never attempted to identify the modern nation which is Assyria. There is a reference to "the Assyrian" in the third edition of the "Handbook of British-Israel Truth," Appendix C., pages 207 and 212.

The Church of Ireland was disestablished because she was not true to her trust, and therefore failed to influence the nation; at least this was the indictment brought against her by the author of the measure. Undoubtedly she was content to be the one favoured or State-recognised sect among the sects, and nothing but disestablishment could have restored her to a true conception of her Catholic status. The Church of England is in a different position, both historically and practically. No enactment ever established her. Rather, it was she that formed the State; and she has never forgotten that her status is not that of a State-recognised sect.

But I have never held that the Church of England will not be disestablished because of the Identity of Britain with Israel. In none of our company of nations is the Church established; nor when the land from the Nile to the Euphrates becomes the centre of British-Israel rule, will there be any need of a legal enactment giving State-recognition to the Church, any more than there was need for such an enactment in the early history of England; for then "all shall know the Lord," and "they shall see eye to eye when the Lord shall bring again Zion." This will constitute the truest establishment. The visible rule of the one Head will produce a universal recognition of the Catholicity of the Church, such as is now witnessed to by those who recognise the reality of His rule although He is invisible.

Nevertheless I do not think that the Church of England will cease to occupy her present place as an integral portion of the nation, until the time comes when all shall know that the kingdom of God, when taken from Judah, was given to the nation of Israel. Then the efforts to sever Church and State will cease for evermore.

DENIS HANAN.

GLEANINGS.

BY J. THOMSON.

15.—JAFFA, THE PORT OF JERUSALEM.

IN his "Underground Jerusalem,"* Captain Warren, speaking of Jaffa, which is the port of Jerusalem, mentions as being in the harbour, "a reef of rocks which is supposed to mark the limit of the ancient harbour made by King Solomon," within which is "smooth water of about six fathoms. . . . And here, without a doubt," is the "same harbour in which the stores for the building of the Temple by King Solomon were collected. Here was the cedar-wood and fir gathered together which Hiram, King of Tyre, caused his Sidonian woodmen, assisted by above thirty thousand Israelites, to cut down in the forests of Lebanon, and thence float along the sea-coast to Jaffa, where he handed it over to a deputy from King Solomon. Then Jaffa became the seaport of Jerusalem, though no doubt it previously had existed as a port for small craft.

"Although there are few remains visible to connect Jaffa with the past, yet unquestionably it is one of the most interesting sites in Palestine; it is one of the few cities which can claim a place both in early biblical and classical history. . . . All geographers, except Strabo, are in favour of its being the spot where Andromeda was exposed to the sea-monster; and Pliny even goes so far as to suggest that the town existed before the Flood. Josephus precisely informs us that Jaffa is not naturally a haven, and that the space within the reef was then (as now) particularly exposed to the north wind.

"Nevertheless it was a place of shipping from the earliest days, allotted to the tribe of Dan at the distribution of the land, who appears to have rapidly become accustomed to passing their days in the great waters; and may, probably, even before the time of Solomon, have joined with the Phœnicians in voyages to our native and other lands" (pp. 24—26).

16.—SOME SMALL COUNTRIES OF GREAT INFLUENCE.

"Palestine has been likened to Wales as to position, shape, and size; and some have expressed a doubt how so small a country could ever have taken up such a position in the world

* "Underground Jerusalem," by Charles Warren, R.E., F.R.G.S. &c. London: Richard Bentley and Son, 1876.

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as it did in the reign of King Solomon. But when we look at the leading countries of the Mediterranean, they were none of them large; the whole Peloponnesus, with its several States, is smaller than Palestine; the province of Rome was considerably smaller, and so was Carthage. The States of Phœnicia were smaller than Palestine. Even at the present day, England, which is colonizing the world, and sends emigrants and missionaries everywhere, is not of huge proportion in comparison.

"The population of Palestine would probably have been most dense, and the number of the people must, in a great measure, have given importance to the State. A people who on their entry into Palestine could send forty thousand fighting men across the Jordan, from two and a-half tribes, was in their days a 'mighty nation,' quite capable of taking a place and asserting a position, even between Egypt and Assyria."—"Underground Jerusalem," pp. 45, 46.

BRITISH-ISRAEL ADDRESSES.

THE subject of British-Israel, as bearing upon the Lost Tribes and their place among the peoples of the world, is one full of interest to all who concern themselves with the history of the human race, and more especially so to Bible students, opening up the prophecies and bringing them into relation one with the other. The topic has been tolerably well ventilated in Brighton on various occasions, and arrangements have now been made for a series of addresses to Bible students to be delivered by the Rev. Frederick Aston, vicar of Bushbury, Wolverhampton, and other well-known gentlemen. These addresses will be given under the auspices of the British-Israel Association, in the Mission Church, New England-road, on Tuesday evening, November 8th, when General Godby will occupy the chair, and on Wednesday afternoon and evening, November 9th, the afternoon meeting commencing at three o'clock, and the evening gatherings at eight. Questions are invited, and will be answered at the end of each meeting; and every effort will be made to encourage investigations as to the soundness of the British-Israel theory.—*Brighton Examiner*, Oct. 25, 1892.

ON MRS. MARTHA RICK'S VISIT TO THE QUEEN ON JULY 16, 1892.

Tell me the meaning of this curious scene—
An old black slave shakes hands with Britain's Queen.

HAVE you not heard, how from Liberia's strand
That old black woman came to our fair land?
Oh, 'tis a tale would touch a heart of stone—
She was a slave girl once, and all alone
From kindred sold away—she only left to mourn
Her bitter lot—from friend and country torn,
To Afric's shore her weary way she made.
And there, perchance beneath some palm tree's shade,
She heard of England and of England's Queen,
A far-off rumour of a realm unseen,
Where there was freedom for the toiling slave
Who trod her shores; a rising from the grave
Of misery, and darkness and despair—
A very paradise—a country oh! so fair,—
And o'er this land one mother held the sway,
Ruling her sons by kindly love alway.
A noble Queen whose fame spread o'er the earth,
Reflecting mercy—causing freedom's birth.

* * * * * *

Thus sprang the thought within that dusky breast,
In childhood's springtide—"Oh that I could rest
Within the presence of that wondrous Queen,
Could I but see her, though myself unseen,
Unheard of joy would thrill my sluggish veins,
And I should happy die, midst any pains!"
This thought she nursed—and through her life she saved
Each paltry coin her hardy toil had craved.
Slow years rolled on—and seventy summers past,
Till she had gained a tiny pile at last,
Then to Liberia's shores she bent her way,
Glowing with radiance, as the wished-for day
Of her long cherished-scheme at last drew nigh.
She scans the ocean with a falcon eye—
A poor old negress, threescore years and more!
Severed by boundless seas from England's shore—
Yet, what a man has done, she too may do,
And with a lion's heart, to purpose true,
She finds a ship which sails for English shore,
And for her passage spends her scanty store.
She reaches England after perils past,
And on the longed-for shore sets foot at last;
And when her story is in England known,
The rumour of it reaches to the Throne.
And she of noble heart, our gracious Queen,
Decrees at once to see, and to be seen
By this poor pilgrim, calls her to her side,
And welcomes her with all a mother's pride.
She summons all her children to attend,
And to the aged black their welcome lend;
Thus do we see displayed before our view,
A parallel of what the King of kings will do.
Our noble Sovereign acts a gracious part,
For God Himself rewards the loving heart;
All they who seek Him thus shall surely find
More than they sought for, comfort to the mind
And body, rest for heart and soul,
A Royal welcome, joy beyond control.

W. H. O.

—*Yorkshire Weekly Post*, 1892.

Correspondence.

THE TRIBE OF BENJAMIN AND HOSEA I. 4, 6, 9.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I see in your last issue an enquirer asking when Hosea prophesied, and if the marriage of the prophet was real or figurative. The marginal reference in the Authorised Version would have given your correspondent the information sought for on the first point—namely, the date of Hosea's prophecy, which extended over 58 years, from B.C. 783 to 725, or within a few years of the date when the House of Israel went into captivity; so the prophet may probably have lived to witness the fulfilment of his own prophecies referred to in the heading. As regards the other point, the marriage was not real, but under the figure of an adulterous wife the prophet foreshadows the apostacy of the House of Israel.

Now, when on the subject of Hosea's prophecies, can you or any of your readers explain if the prophecies referred to in the heading applied to the Ten-tribed House of Israel; why were they not fulfilled in Benjamin, one of the Ten Tribes? That they were not fulfilled in that Tribe is, in my opinion, a conclusive proof that they did not apply to Benjamim, but only to those Tribes that constituted the Kingdom of the House, and not the House of Israel.

Secondly, as Hosea was dealing with both Houses, if the prophecies contained in the verses referred to in the heading did not apply to Benjamin, did that in ver. 7 include that Tribe as well as the House of Judah also? This is a very difficult question to answer; but the later history of Benjamin, after their separation from the House of Israel, and when so long associated with the House of Judah (B.C. 985 to A.D. 68 or 69), sharing in all their wars and the Babylonish captivity, is more in accord with that House than with the history of the House to which they really belonged, and certainly tends to the belief that ver. 7, "I will have mercy on the House of Judah, and will save them," may embrace Benjamin also, although not named. But look again at Jer. xxiv., and there we find no mention made of Benjamin, but implied in the basket of good figs, and spoken of as "them of Judah that were carried away captive" (ver. 7), and these were sent away for their good, but the evil fruit (Judah) for their hurt. The

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prophecies referred to in the heading are usually applied to the Ten Tribes, who are spoken of as divorced from the Mosaic covenant; but how, I would ask, could this apply to Benjamin, who, like the Jews, were under the law until Benjamin accepted Christ, who became the end of the law to them. The history of the House of Israel is not the history of Benjamin beyond a certain point, and as there is so little mention of this Tribe in the New Testament, a good deal that is said or written as to its later history must be conjectural, but there is one thing certain, that during the apostolic age it could never have been included in the term "Gentiles," inasmuch as they were under the law until their conversion, and never beyond the borders of Palestine.

If you or any of your readers can throw any further light on the points, they will greatly oblige,

Yours truly,

W. H. LARKINS, Lt.-Col.

Bromley, Kent, Nov. 7th, 1892.

NOTE BY THE EDITOR. — The subject of the position of Benjamin amongst the Tribes composing the two Houses of Israel and Judah, was fully explained by Mr. Edward Hine in his larger work, "Lost Israel." On pages 85, 183 and 184 nearly all that can be said on the matter appears. The conclusions seem to be:—

1. Benjamin was a tribe of the House of Joseph—that is, of "Israel," or the Ten Tribes (2 Sam. ii. 8, 9, xix. 18—20; 1 Kings xi. 35).

2. The prophecy respecting the disruption of the Polity of Israel, and the removal of "the kingdom," or Ten Tribes, from Rehoboam's dominion, involved the gift of one of the Tribes of Israel to the House of Judah for the special purpose named in 1 Kings xi. 33, 35, 36.

3. From the date this was fulfilled, B.C. 975, Benjamin belonged to Judah, to fulfil that purpose, but did not share in the punishment decreed in Hosea i. 4, 6 and 9, against the House and Kingdom of Israel. It became merged in the fate, destiny, and blessings of Judah till, on the eve of the Crucifixion, God severed "the brotherhood" till then existing "between Judah and Israel," as stated in Zech. xi. 10—14.

4. After that date Benjamin, we believe, escaped from Jerusalem during the Roman siege, and eventually found her way, 1,000 years afterwards, to "the Isles of the West," that she might throw in her lot again with the Ten Tribes, or "Kingdom of Israel," henceforth to continue under God's blessing, as "sons of the living God" (Hosea i. 10). Benjamin consequently escaped the punishment the other Nine Tribes endured under Hosea i. 4, 6, and 9, since they were retained under the law with Judah, in order that, being made free by Christ, they might be His light-bearers and the preachers of His Gospel, to both Jews and to non-Israelite Gentiles.

5. It is clear then that Benjamin as a tribe was not included in the Lo-ammi curse of Hosea i. 4, 6, 9, but was highly blessed and honoured in political union with Judah, as being Christ's light-bearers. They escaped, too, the punishment of the Jews, since they had no part in the Crucifixion. They were obliged to leave Palestine, but joined their brethren of Israel to partake in their blessings as a highly honoured Christian nation.

A point respecting which there is some confusion arises from the fact that the House or Kingdom of Israel was described in 1 Kings xi. 35 as the "Ten Tribes"; whereas by our well-founded belief, Benjamin being deducted because united to Judah in B.C. 975, they constituted only Nine Tribes. The late Surg.-Gen. J. M. Grant was very strong in respect to the point that Joseph counted only as one tribe of the ten, though he was represented by two tribes, Ephraim and Manasseh. We have always held, and do so now, that Joseph having one portion above his brethren, his sons were often properly reckoned as two of the tribes of Israel, and so the number "ten" was made up, while Benjamin was absent to fulfil its destiny as the light-bearers of the Lord Jesus in Jerusalem. When, however, Benjamin was liberated from that duty and rejoined their brethren in the Isles, the number of the tribes of Israel would have been redundant, unless the Tribe of Manasseh had departed westward, as it did 500 years afterwards, to constitute the great and independent people now flourishing wonderfully in the United States (see Gen. xlviii. 19—22).

To the Editor of the "Banner of Israel."

DEAR SIR,—I am pleased to say that, by God's grace, three or four here have quietly accepted the Identity, and one young fellow, having taken a wonderful grip of the subject, seems never happy except when trying to explain it to others. We hope to commence a class for the study of the Identity question in the new year. I wish also at the same time to lay before your readers a few thoughts:—

1. Why did our Lord say, "I am not sent but to the lost sheep of the House of Israel," if, when a man believes on Him, he becomes a spiritual Israelite? What is he before he believes? He cannot be a non-spiritual Israelite before, and a "spiritual Israelite" after this event, else all men are Israelites, and we have no Gentiles? But this is absurd: therefore we are bound up to the conclusion that the Lord Jesus meant what He said, otherwise these words of His were quite unnecessary.

2. The Lord Jesus said this, for had He said, "sent to all mankind," Israel's occupation, "go ye into all the world and preach the Gospel to every creature," as His messengers, would have been taken away. They could not then have "shown forth His praise," nor could they have budded and blossomed and filled the earth with fruit.

3. Is there not in the importunity of this woman who called forth the remark of our Lord, which we are considering, the very essence of humility and meekness willing to be classed with "dogs"?

Have we not here a swift fulfilment of the Virgin Mary's apostrophe—"He hath exalted the humble and meek;" "He hath filled the hungry with good things"?

Praying the Lord may spare you to us, and for His glory, for many years.

Yours, &c., J. G. D.

Kent, Dec. 7, 1892.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The following remarkable passage is taken from a sermon on "the Feast" (Luke xiv. 13, 14), which was delivered by the famous American preacher, Mr. D. L. Moody, at Waterford City, as reported in the *Waterford Standard*, of Sept, 28, 1892. The great evangelist is doubtless an unbeliever in the Identity, and yet he is compelled by the force of truth and facts to bear "blind testimony" to the truth of our Israelitish origin. E. IRELAND.

[EXTRACT.]

"It would be a pretty dark world if it was not for this old Book (the Bible), and if it were not for the Church, and these Young Men's Christian Associations. I would like to see these sceptics put upon an island by themselves, and I venture to say that upon the first boat touching it they would all jump on board it. (Laughter.) Where has there been any civilization without that Book? What has made your nation to-day? Why is it that the English language is circling the globe? It is because Britain has given the Bible to the globe. Should God draw up the whole of the Bibles out of this world, what terrible things would settle down upon it! Take those things you understand, and leave those things you do not understand until you get more light. The idea that you are going to find out about God without the Bible!"

NOTICE.—The Threepenny Edition of the *Anglo-Israel Almanack* for 1983 is entirely out of print. A few copies of the Fivepenny and One Shilling Editions may still be had.

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desolate heritage. It is huge! It is three times the size of France! Between Brisbane and the other end of the colony the distance is little less than that from London to Gibraltar. It takes as long to travel from the capital to its Northern

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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TO MAKE THEM INHERIT THE DESOLATE HERITAGES.

THE above words occur in Isa. xlix. 8, R.V., and relate to Christian Israel, as may be gathered from 2 Cor. vi. 1, 2, where Isa. xlix. 8 is distinctly quoted as applicable to St. Paul and his Christian co-workers, as well as to the Corinthian Church which 1 Cor. x. 1—6 shows was largely composed of Israelites. The prophet Isaiah then predicted that during the Christian Dispensation, Israel preserved by the Lord, and given as a covenant to the people, should raise up or establish the earth, and that God would make them "inherit" the "desolate heritages." The present time belongs to the Christian Dispensation Is there, then, a nation extant, answering to Israel, inheriting places and countries which respond to the above description; true "desolate" lands, which have fallen to them as "heritages" or "inheritances," in a manner so marked that the secular histories and journals of the day are compelled to describe them in terms synonymous with those employed by the divine penmen? We think there is!

If we turn to the *Times* leader of Dec. 27, 1892, we find there a comment on an article published in the same paper on "Queensland," one of a series of articles on "Australia," by a correspondent of the leading journal, who is going to review the whole of our Australasian possessions at the antipodes. The writer in question, reported by the *Times*, while dealing with the Colony of Queensland alone, takes a general view of the whole island continent, and declares it was "a land virtually vacant"! How remarkable is this language! How exact its parallelism to the words of Scripture, that Israel was "to inherit the desolate heritages"! "No prior occupant," says the *Times*, "ventured to dispute the English colonist's title, or interfere with the uses to which they put their stupendous windfall. A true parallel cannot be found in the history of the world, since the days of Adam, and of Noah, for the circumstances of the appropriation of Australia by the British Crown. The acquisition resembled that of the bed of a river, which has changed its channel. The English people had an absolutely free hand for dealing with the accretion. There was nobody and nothing to interfere with its full discretion in the mode and nature of its enjoyment."

These are wonderful words, and every word and line corresponds with the idea conveyed by Isaiah's prophecy, that Israel's inheritance was to be among the desolations or desolate heritages of the earth. The *Times* actually, without meaning it, adopts the Scriptural idea that Australia is "Britain's inheritance"! In almost the next sentence, succeeding to the above, the leader remarks thus:—"At the commencement it must be admitted that Englishmen were slow to recognise the multifariousness of the inheritance which had fallen to them." It is assumed that we are and were the "heirs" of Queensland; that it was our nation's inheritance; and that it came to us as "a desolate heritage," one as barren of occupants as the bed of a river from which the stream had just been diverted with "nobody and nothing" to interfere with our absolutely free enjoyment of it. There was more than chance in the Scriptural prophecies respecting Australia's occupation by the British people! The literal prophecy finds in our days a literal fulfilment, and the facts are a strong proof of Our Identity; since they show that our people can be none other than Israel, because no yet-coming Israel will ever find the "desolate heritages" to occupy, seeing we have already seized them, and have turned them into the British gardens of the Lord! We have fulfilled Isa. xxxv. 1, 2, and no other nation yet to appear can do the same!

The object of the *Times* correspondent is to teach us the character of the colony which goes by the name of Queensland. In the first place we can judge of the size of this desolate heritage. It is huge! It is three times the size of France! Between Brisbane and the other end of the colony the distance is little less than that from London to Gibraltar. It takes as long to travel from the capital to its Northern

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extremity as it takes men to go now from the Thames to the Cape! "The mere space," says the *Times*, "is nothing;" it becomes a marvel when it is remembered that the whole, with tracts immensely larger around, is British soil"! We verily "inherit the desolate heritages," according to the Scriptures, and "our right there is none to dispute." It is the gift of God to Israel according to Isaiah our prophet! The desolate heritages of Australia are no ordinary desolations. The description of the railway journey from Melbourne through Sydney to the Queensland border is a graphic illustration of the Scriptural idea of a desolate country which it is worth while to quote. The correspondent, writing from Brisbane, said:—

Brisbane, Nov. 10.

The first impression which is gained of Australia in the long train journey from Melbourne to Brisbane is one of extraordinary monotony. I am told that this is partly due to the circumstance that the railway line has been laid through a poor belt of country, and partly to the accident of passing the least interesting portion of the landscape. However it comes about, the effect produced is of a scarcely broken tract of grass and gum-trees. From Melbourne to Sydney, from Sydney to the Queensland border, grass and gum-trees stretch on every side. Day after day the eyes open on the same unvaried tints of grey and green; night after night stars shine upon the same spreading masses of foliage grown dusky in the absence of the sun. One acre is like another, one mile is like the last. Hundreds of miles are left behind, and there is nothing to show that the end of the journey is any nearer. The river and forest scenery of Tasmania, with its farms and orchards, its hedgerows of sweetbriar and yellow gorse, and the familiar English aspect of its gardens, fade in the distance like a dream. The tropical vegetation of the North has not yet become a reality. Between the two the immense extent of gum-trees stretches indefinitely, blotting out the conception of anything but its own lightly-timbered pasture. It has not even the gloom and impressiveness which we associate in England with the name of forest land, for the trees are thinly scattered, their long leaves hang vertically from the branches, and sunlight filters through with sufficient force to promote the growth of the tussocked grass beneath. The whole would be indescribably commonplace, but that the vastness becomes at last by its own force impressive. Here, again, you feel, as you feel in Africa, the immense size of the physical problem. The areas are so wide, the distances to be got over are so great, that even the preliminary network of civilization, which the train you are travelling in, and the towns you have stopped at represent, contains subjects for marvel, and the first sensation of weariness is lost in admiration for the patience and the energy that have, as it were, lassoed the wilderness and brought its resources within the limits of the empire.

The country resembles a wilderness according to the traveller, and with bold imagery he declares that the British have "lassoed it" and "brought it within the limits of the empire"! The fact is God gave the wilderness to Israel that she might bring them all to Christ, and, therefore, we see a mighty continent like Australia placed without opposition in our nation's hand, that we may "raise it" up and establish it to God's glory. The following, from the Brisbane correspondent's paper, illustrates further the "wilderness" character of part of Queensland, and the efforts which are being made to force it to blossom and bud and fill the face of that desolate heritage with merchantable fruit:—

Everywhere, whether it be upon these rivers or among the lily-covered lagoons of the Burdekin delta, where a system of artificial irrigation has been carried out with signal success, or at Mackay, where the cane fields are fast breaking the bounds of their pink-flowering hedgerows and spreading to the very tops of the surrounding hills, or still further down towards the South, the cultivation of sugar represents just so much land won from the wilderness. The scrub on the Johnstone gives the best conception of the ground with which farmers and planters have to deal. Cultivated clearings are still cut only in patches from the edge of it, and the eye passes without transition from the ordered growth of fruit or cane to the rank luxuriance of vegetation which has never known an axe. Palms, banyans, with their innumerable suckers, silky-oak, blood-wood, hickory, the bean-tree, and a thousand nameless trees, jostle each other in an impenetrable wall. The whole is netted and bound together by monster creepers, which in some instances drop curtains of verdure to the ground, and in others hang leafless, swaying upon the hot, dead air, like loose ropes from the rigging of a ship. Some of them are of the thickness of a man's arm, and will support a weight, I was told, of five or six tons. But no obstacle is worse for the clearer to encounter than the lawyer vines where they are not burnt off. These are a form of palm which grows in feathery tufts along a pliant stalk, and fastens itself as a creeper upon other trees. From beneath its tufts of leaves it throws down trailing suckers of the thickness of stout cord, armed with sets of sharp red barbs. These suckers sometimes throw themselves from tree to tree across a road which has not been lately used, and render it as impassable to horses as so many strains of barbed wire. When they merely escape from the undergrowth of wild ginger and tree-fern, and stinging bush which fringes the scrub and coil themselves in loose loops upon the ground, they are dangerous enough as traps for either man or horse. In the jungle, where they weave themselves in and out of the upright growths, they form a web which at times defies every engine of destruction but fire. It may easily be conceived that the work of clearing in such ground is not light. In the Cairns district it has nearly all been done by Chinamen. They are not allowed to own freehold land in the colony, but scrub land is often let to them on lease to clear and use for a certain number of years. The ground, when it is cleared, is extraordinarily rich, and they appear to recoup themselves for their labour by the first crops which they grow upon their leaseholds. The owner afterwards has it in his power to resume his land, and the Chinaman passes on to clear and use more scrub. In this way they are employed as a sort of self-acting machine for the opening of the country. They devote themselves principally to the cultivation of fruit. A walk round a Chinese garden is an instructive botanical excursion, so many and strange are the edible varieties of fruit to which you are introduced. Spices, too, and flowers flourish under their care, and the fields of bananas and pine-apples dotted with orange and mango orchards, which stretch for miles beside the sugar plantations, are nearly all Chinese. They ship fruit to the southern colonies, but their profits must be very small, and one of the principal complaints which is made against them is that they can make a living where a white man would starve. Nevertheless, it is found that where they hire themselves out to work they are not a very great deal cheaper than white men. They are employed to a certain extent in mills where Kanaka labour is forbidden, but their principal labour is on the soil, where, whether they clear it for their own use or for the use of others, they are manifestly rendering at present a very valuable service to the community.

Our space forbids us to pursue the subject; but it can easily be seen by what we have quoted, that Queensland and its Northern province answer exactly, as almost all Australia does, to the Scriptural description of a "wilderness" or "desolation." It has been given by the Lord, bodily, to His people, and they are rapidly converting it into a cultivated garden, yielding valuable profit to His chosen ones, to the glory of His faithfulness and truth. Let Israel, therefore, praise His holy name, and rejoice in His salvation (Psa. xiv. 7).

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AFRAID TO LOOK.

By L. P.

It has frequently struck me of late years, that there is a growing disregard of the Old Testament, and an undue depreciation of it as compared with the New. As if in reality these two parts of God's Word rightly admit of any comparisons, being portions of one sacred whole, each explaining, enforcing, or supplementing the other.

If I am correct in thinking there is this regrettable tendency on the part of clergy and laity, why is it so? Is it a reaction from the Puritan's views of the seventeenth century, when the awful punishments awarded to God's enemies by His commands, as seen in the historical books of the Old Testament, were deemed suitable by erring man in those later times, untempered by the merciful teaching of the Gospel of Christ Jesus? Or is it that many hold, as a man of exceptional intellectual repute stated was his supposition, that we had done with the Old Testament, with the exception of the Psalms, which he must allow seemed adapted to all times?

Who can say what is the true reason for the apparent desire to place on a lower level the first portion of the Bible, to that allotted to the latter part of it. There are lectures given and sermons preached on Old Testament prophecies, but as far as I can judge they deal principally with reference to the terrible things coming on the earth, the second advent of our Lord, the approaching end of this dispensation, and the return of the Jews to the Holy Land. Then it is expected all the ancient prophecies of good are to be fulfilled on these same Jews, who for centuries have been ground down by the fulfilment of predicted curses. But the Israelites, the Ten Tribes of God's chosen people—are nowhere! unless forsooth they are a "submerged tenth" in the House of Judah! Does this arise from ignorance, or from prejudice? or is it the outcome of a determination not to bow to the opinions of others which have been sarcastically opposed, and from a feeling of false pride? Is it from a disinclination to break away from beaten spiritualizing tracks, to follow a new road, and perhaps have to go a long way back, and begin as it were the journey afresh by the light of literal interpretations?

I came quite lately upon the following passage, which I quote from Dr. Boyd's "Thirty-nine Years in St. Andrew's," published in 1892, which seems to me to point to remarkable ignorance on the part of a man, who is stated to have been one "of culture and devotion," and "very remarkable and attractive" also. We must remember that to be a man of culture in Scottish ranks means a high standard of knowledge and thought. "Dr. Alexander's humour," writes Dr. Boyd, "was not always suppressed in his preaching. Once speaking of Moses, he said that possibly it seemed strange to the congregation that Moses should be described as the meekest of men, seeing that on several occasions he showed a good deal of temper. But then, you must consider how Moses was placed. For many years he had the charge of a great many Jews. Now if any of you had the charge of one Jew for a few weeks, instead of being disposed to blame Moses for irritability, you would be astonished at his meekness.'" Was Dr. Alexander aware that the Jews were for the first time called so, 2 Kings xvi. 6, "literally Judeans—*i.e*, a man of Judah?" (Paragraph Bible note).

In glancing through an article on Britain in the "Encyclopædia Brittanica," published by Black, in Edinburgh, in 1842, it seemed to me that in tracing back the origin of our people, the writers grew sorely perplexed at last. They were like two friends of mine, who lately stepped along easily in a fair light in London, when suddenly they walked into a dense black thickness, which hid them from each other, my informant adding he was not able to see his own feet.

It is somewhat of a surprise to me, so far did the Encyclopædia writers look back, that they did not discover whither their researches really landed them, and that they did not suspect from whom we sprang. If the fog had lifted after it had gathered round them, stopping their way, what a revelation it would have been! Yet in all probability, if published, it would have been received with cries of reprobation and mocking jeers. No! the time for the discovery had not then arrived, or at any rate for its open announcement. But now assuredly the mist has cleared away, and light has come for those, who not fearing the sunshine, rejoice in its brightness. They do not, as do our opponents, put on smoked glasses, and exclaim, "It is still dark to us, and we cannot descry the wonders you declare are revealed to your sight. You are gazing at the sun, which dazzles you till to you a shadow becomes a substance, and a fiction is as a fact. We commend to you our dark spectacles." But we decline to put them on!

"THE FOOLISH NATION."

In Deut. xxxii., which contains the song the Lord Himself composed and taught the children of Israel through the agency of Moses, there occurs a remarkable prediction which was so important that St. Paul quoted it in Rom. x. 19, and applied it to the "Israel" of his own day—namely, to the Jews. It is clear from this New Testament comment, that in the Song of Moses (Deut. xxxii. 21, R.V.), the reference was also to the House of Judah. They were the House which "moved God to jealousy by that which was not God"; "provoked Him to anger by their vanities"—that is, by their idolatries; and by their refusal to accept His Son. In return, or retaliation, God told the Jews:—

"And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation."

The "foolish nation," meant literally, "a nation which is a fool," the "*goi Nabal*," a very Nabal among the nations!

The question we wish to ask and answer is, which is this "foolish nation"? so silly in the eyes of God that it is comparable only with Nabal, "the fool" of 2 Sam. xxv. 25. The passage was lately expounded from the pulpit in our hearing, and the explanation given was that "the Jewish nation" had provoked the Lord, and He in retaliation had provoked the Jewish nation by "the foolish nation," which was the Gentile nations at large! In proof of this position, whereby the single "foolish nation" of the Lord's song is made to represent the multitude of the nations of the Gentiles, we were referred, as a glorious prophetic fulfilment to the passage which the preacher read from Hos. i. 10, as singularly appropriate to the point he was maintaining! "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, it shall be said to them, '*Ye are* the sons of the living God'"!

The preacher evidently thought the children of Israel

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represented the Gentile nation of Deut. xxxii. 21; but how either passage, speaking of a single nation, could be the Gentiles at large, who are many nations did not transpire! And yet the preacher was right though he did not himself know it! The "foolish nation" of Deut xxxii. is the House or children of Israel, of Hos. i. 10, silly and foolish in departing from the living God, like the prodigal son of Luke xv. *et seqr.*, reckoned as Gentiles, because "Gentilized," by being expelled from Palestine, and by being largely mingled with "the nations." The preacher was not aware of the God-made separation of the two Houses of Israel, and did not realise that Israel as apart from the Jews, was now in the world, fulfilling its destiny, enjoying its promises, and at this moment provoking the Jews to anger; also moving them to jealousy by reason of the undeserved magnificent blessings poured upon them as foolish, besotten Israel!

Our clergy cannot, it appears, realise what is so plainly stated in Scripture—namely, that the people chosen by the Lord to provoke the Jews to turn and serve Him are one single nation. This chosen nation of our modern Christian dispensational days is described by our Lord Himself in Matt. xxi. 43 (which our preacher actually quoted also, in support of his view that the Gentiles supersede the Jews in God's favour)! In that verse the Lord told the Jews that "The kingdom of God should be taken from them and given to A nation" (not many, but to one), "bringing forth the fruits thereof." In Isa. lxv. 1, 2, also quoted by St. Paul in Rom. x. 20, 21, R.V., the Lord made mention of this one nation, saying, "I am sought of them that asked not for Me; I am found of them that sought Me not. I said, 'Behold Me, behold Me,' unto a nation not called by My name." St. Paul in Rom. x, tells us that the Jews were "the nation," or people, brought into comparison with this chosen nation, and that they were described as a "disobedient and gainsaying—*i.e.*, rebellious—people."

The nation so found and called by Christ must have been the foolish ones like the Galatians of old (chap. iii. 1), who sought not for the Lord, nor asked after Him, He called them, and they followed, being Gentilized Lo-ammi Israel, "a people not called by His name," to whom alone, however, He showed, and still showeth, His words, His statutes, and His judgments (Psa. cxlvii. 19, 20).

When the pulpit fails to distinguish between Israel and Judah, and between the promises and curses which appertain to each House respectively, it cannot be a matter for surprise that the words of Scripture are set aside, and the nation (foolish as it was) of Deut. xxxii. 21, is declared to mean the Gentiles at large, but not one nation only, at all; and that the Jewish people, or the Jews, represent Israel as a body, leaving no place for the House of Joseph in the world.

If we require evidence to prove that Israel as distinct from Judah were "foolish," like Nabal the fool, we have only to study the prophecy of Israel's seer Hosea, where in chap. vii. 11, Ephraim is likened to a "silly dove;" also St. Paul's verdict on the same people in Gal. iii. 1, where he declares they are still in his day "the foolish Galatians" or Celts; as well as our Lord's words in Matt. x. 6, and xv. 24, R.V., where they are likened to "lost sheep," the most senseless and silly of animals! Like the prodigal son, they ruined themselves by their folly, answering truly to the elder son's description in Luke xv. 30 of the younger's conduct in "devouring their father's living with harlots." This "foolish nation" is, nevertheless, the object of the Lord's tender love! He has received her back to Himself with all the wealth of regard which the father of the parable bestowed upon the repentant outcast (Luke xv.). "This my son," "this thy brother," O Jew, "was dead, and is alive again; he was lost, and is found!" The British are this restored nation, and the very thought of the good news, should make the heart of every patriot bound for joy! But let Israel praise the Lord!

PESSIMISTS AND OPTIMISTS.

In a publication called *Answers*, of Nov. 5, last, an extraordinary paper was contributed by a "pessimist," who propounding the question whether "Great Britain is going down hill"? answered it with the word "Yes," in capital letters. The reasons he gives for this opinion are some of them very puerile. He believes that our downward progress is rapid, and that we are speedily becoming a "second-rate Power among the nations of the world." If that be the case, we can scarcely be the House of Israel; because God promised them in Deut. xxviii. 1, that "He would set them high above all the nations of the earth."

The reason assigned by this writer for his strange opinion is, that "in commerce, in war, in athletics, in steam, in electricity, even in naval matters, we are gradually being left behind!" In regard to war we are happily not engaged in one, just now, and are not likely to be so. It is admitted by the pessimist that we have, as a nation, no desire to vie with the nations of the continent in war; and in naval affairs "we have undoubtedly the best navy in the world." The complaint is, that "we could not withstand the attacks of many combinations of naval Powers that might be formed." This would be a foolish nation indeed to keep up a navy equal to every combination of foreign navies that might be formed! We have only the prospect of meeting the combination of two Powers, and with God on our side, as Israel, we need no better defence!

As to commerce. The pessimist who glories in abasing his own nation, is under the impression that the French "could blow us out of the Mediterranean any day they choose, if it were not for our alliance with a semi-bankrupt power, Italy"! The folly of such writing as this is apparent. No Power, certainly not France, could drive, or "blow" our navy out of the Mediterranean, while Malta and Gibraltar remain in British hands, and while the road to India through the Suez Canal is protected by British guns and British troops.

Our pessimist's unfavourable comparison of the British with foreign nations in respect to lack of excellence (on occasions) in athletic sports, cricket, sculling, cycling, boxing (!), electric lighting, railway rapid speed, shipbuilding, and horse-racing, also our meanness in spending our gigantic national wealth, all these are matters which do not touch the main fact that our nation is what Israel was to be, "set high above all the nations of the earth." We may for a time lose our skill in certain athletic sports, and be beaten for a time by our own Colonial and American offspring in cricket, sculling, boating, cycling, and the inventive faculty. These were not promised in the Scriptures to Israel, God's people, for ever, as permanent gifts contributing to their national greatness. It is quite conceivable that a nation might be in advance of the rest of the world in these subordinate particulars, but fall short in regard to the grand ingredients of population, wealth, commerce, security in their Island home, and dominant influence amongst the nations. The pessimist thinks if we do not recover our

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national energy we shall "one day" "sink into the condition of Holland and Spain!" These countries, says our unscrupulous pessimist, "occupied almost as important a place in the world as we imagine we do at the present moment." Hardly so! When had either of these nations a commerce yielding an income of 2,000 millions a year, and a surplus to put by and invest of 200 millions? When had they such colonies as ours, in Australasia, America, and Africa? When did they hold the Gates which are ours to-day, commanding every ocean highway in the world; or so mighty a Heathen Empire as India and Burmah? It is folly to write in such wild a style as this to support a vain assertion!

The Editor of *Answers* has given the pessimist a series of replies to his gloomy anticipations. He allows the pessimist far too much credit for his depressing facts; but in some respects has given him a satisfactory rebuff. These are some of the answers:—

"I do not know who 'A Sorrowful Briton' may be, or whether he has travelled. The present writer has been all over the world, and, while admitting that Britons are not as much respected or feared as they were at one time, it is ridiculous to pretend that our power has greatly waned.

"'A Sorrowful Briton's' chief contention is that nowadays half the things we use in our homes are made abroad, but is it not a fact that in foreign countries British goods are not only in great demand, but are considered the best in the world?

"Is it also not a fact that, whereas the words 'made in Germany' are a term of reproach, 'made in England' is the highest proof of excellence?

"I have been both in the United States and Germany.

"In North America we are undoubtedly greatly feared.

"The anxiety of every American to get a Briton's opinion of his country shows how much we, if disliked, are respected over there. I should like to know where America would be without Britain. What would become of their railways, breweries, and commerce?

"Is it not a fact that the greater portion of the United States is mortgaged to British people, that 'British Capitalist' and 'British Syndicate' are known throughout the whole of the United States?

"Your correspondent speaks of the number of American goods that are imported to Britain. He has evidently not studied the figures.

"With the exception of the one element of food (corn, that is to say) the balance is in our favour.

"If you leave Britain for a trip to the United States you travel most probably in a British steamer, there are other lines, I know, but the best of them (a German line, which is also one of the largest in the world) does not pay expenses.

"On landing you are received by the Custom House authorities, whose system is copied from our own as closely as possible, even, I am sorry to say, down to the bribery which, despite the warning notice posted up in the examination rooms, is still extant in Britain and America.

"As you walk about the streets in the United States you see that the shops are full of British goods. The papers contain columns of advertisements of British wares 'just imported.'

"You travel by railways, the greater portion of the stock of which (unfortunately for us) is owned by British people. The very hotel in which you stop is most probably mortgaged to a British syndicate, for you may take it for granted that almost everything in the United States is mortgaged. No one here is proud to know that he has a mortgage on his house; but over there a mortgage is, or is pretended to be, considered as a sign of enterprise.

"If we copy the Americans, as alleged, they copy us in a far greater degree, and what are considered as the best people in America are by no means proud of their nationality.

"The poor British workman, tempted to emigrate there by reason of the arguments of the touts who go throughout the counties lecturing on the joys of California and other parts of the United States, in nine cases out of ten is only too anxious to get back.

"He finds that the workmen there are at the absolute mercy of men like Mr. Carnegie (*vide* the recent Homestead riots). He finds that though he may appear to get more money he is really poorer. He finds that even the consolation of the workhouse is denied him, and if he lacks food he may starve in the streets.

"Starvation and the United States are not often connected in the British mind, but any diligent reader of American newspapers is familiar with the fact that poverty and starvation are quite as frequent in New York, in proportion to its size, as in London.

"The absolute power of the police, too, is a very terrible feature of the American's existence.

"The population of the United States is increasing by reason of immigration. The expansion of the British Empire increases by vast seizures of new country.

"It is not generally known that we own more of North America than the Americans themselves. Canada, which is more British in sentiment than we are, is larger than the United States, and will be richer than the United States. The Americans during the last 100 years have worked out a great portion of their virgin soil as they go further and further West. They leave this soil, as they call it, 'played out.' There are vast territories in the United States, that have been farmed, but are now desolate.

"Canada, on the other hand, has yet to be worked. It is a home to which thousands of British workmen can emigrate with very fair safety. Canada is largely peopled by folk of Scotch descent, and all this talk about the Canadians desiring to become Americans is rubbish. Having traversed Canada from end to end, and mixed with every class of people, I have only met a very few discontented folk over there who ever thought of the thing.

"The Scotchman in Canada looks down upon the United States very much as Britain looks upon Spain.

"We talk about the progress of Germany, but what is it? The Germans are enlightened and intelligent people; they are making good progress, but they know as well as we do that a great cloud is always hanging over them in the shape of a tremendous war for which they are preparing as rapidly as possible, more rapidly during this year than at any time since the Franco-Prussian War. We have no wars to fear, and while I admit that we are not going forward at the present moment, our opportunity will come soon enough.

"Your correspondent sneers at Britons because we do not readily jump at new inventions. He thinks we are pig-headed. I consider that we are merely cautious.

"Our recent defeats in the athletic world at the hands of foreigners will stimulate us to better things in future. I have no fear that the thirty-seven millions of people in Great Britain, backed up by our splendid children in Australasia, Canada, the Cape, and other parts of the world, are not well able to hold their own, as they do at present, against the whole universe.

"A Believer in the Greatest Nation
"the World Has Ever Seen."

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We have thus far dealt with the pessimists. We turn now to the optimists. The BANNER and its writers are ranked among these because our views of the present and future condition of our native land and its inhabitants, justify us in saying, that being Israel, God dwells with us, and will give us in future, as He has in the past, all the blessings that lie at His right hand, promised to the people of His choice. Among these is vast population, which is Empire; supremacy at sea and on land; the Gates of the earth, and of the oceans; and all spiritual blessings needed to make us the evangelists of the world's inhabitants. This suffices us; and we praise Him for His grace!

THE ARK OF THE MOSAIC COVENANT AND ITS TEACHINGS.

THE ark, no doubt, was a glorious type of our Lord Jesus Christ. Its place was in the holiest of all, the tabernacle called the most holy place (Exod. xxvi. 33, 34). Over it was the mercy seat with the two cherubims with outspread wings covering it (Exod. xxxvii. 6—9). There the Lord, the God of Israel, was visibly present among His people, and there He issued His commandments by which He governed, led, and educated them for their future destiny. The types centred in that place of mercy all pointed onward to the true Ark, the Lord Jesus Christ, their Antitype. That being so, it is interesting to learn what this vessel, so connected with the King and Redeemer of Israel as well as with the Saviour of the world, contained.

In the first place, there were there the two tables of the law according to the commandment of the Lord. We see that stated in Exod. xxv. 16, 21, xl. 20; Deut. x. 1—5. The ten true laws of God, by doing which Israel were to live, were enclosed in the ark. They were words spoken by the Lord to Israel in the mount, and Moses, to whom as representing Israel God gave them, placed them in the most sacred place, representing the Christ of God. They were Israel's laws, made for and promulgated for and to them. Our Lord bore testimony to that fact in Mark xii. 29, when being asked by one of the Scribes, "Which is the first commandment of all?" answered "Hear, O Israel! The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (quoting Deut. vi. 4, 5). The law was thus addressed to Israel, was given to Israel, was laid up in Christ for Israel, and fulfilled and kept by the Lord for Israel. He redeemed Israel, and fully obeyed the law for them. The ark, then, contained "the truth written," by which men should live, and that law was Israel's. Not for them alone, however, but given to and for them that as God's messengers and servants they might administer it as His will to all the nations.

But the ark contained more than the two tables of the law written by the finger of God Himself. It contained the "golden pot that had manna" (Exod. xvi. 32—34; Heb. ix. 4). This was the bread from heaven meant for man's food, representing the Gospel of the grace of God for men, the food of His flesh which is indispensable for sinners desiring life in him, the bread that "he that eateth shall live for ever" (John vi. 58). The ark, then, contained within it the types of the law of God and of the Gospel of Christ stored up in the Redeemer of Israel, who gave the law to Israel and sent His Gospel-word to Ephraim (Isa. ix. 8, 9).

But the ark contained still more than the tables of the law and the pot of manna. There was placed there besides, as a memorial before God for ever, Aaron's rod that budded, bloomed, and blossomed, and bore almond fruit, according to Num. xvii. 2—10 and Heb. ix. 4. The rod betokened strength, and power, and support, and the blossoming, budding, and fruitfulness of the rod of strength call to mind, in connection with the law and the Gospel typified in the ark, that House of Israel which God has strengthened for Himself and uses for the furtherance of the Gospel throughout the world. The rod, stored up as a witness of God's choice of Aaron as the representative of the ministering tribe of Levi, points to the Christian work the stronger House of Israel was destined to perform for God among all the nations, families, and kindreds of the earth by blessing them, according to Gen. xviii. 18, xxii. 18, xxviii. 14.

Here, then, there is an interesting combination of types, pointing first to the laws of God which were confided to Israel to keep; to the manna next, which was the Gospel entrusted to Israel to disseminate among the nations; and lastly, to the Hebrew House God deigns to use in His service, which, strengthened by God with all secular endowments, blossoms and buds and fills the face of the world with Gospel, gracious fruit. That House is the British people shown by other lines of proof to be the House of Israel, as distinguished from the House of Judah. The modern view of the types connected with the ark, and especially with the contents of it, differ, we are aware, greatly from the above. The Lord Jesus Christ is not regarded specially, if at all, as a minister of the circumcision for the truth of God to confirm the promises made to the fathers (Rom. xv. 8), but as the Redeemer of the world and as the Saviour of a few of the Jews who believe on His name.

The law is not regarded as specially addressed to the Houses of Israel and Judah, because, in reciting them in our Church Communion Service, our reformers have deliberately altered the first commandment where God's message in the tables is declared to be limited to the children of Israel whom He brought out of Egypt. In Exod. xx. 1 and Deut. v. 6 the words are express in respect to the first commandment thus: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods before Me." Our version, as accepted by the British Churches, is a remarkable one, carefully destroying all connection between the God who uttered His voice and the special people He addressed—namely, all those He brought out of bondage from Egypt. The Church's version reads thus: "God spake these words and said, I am the Lord thy God; thou shalt have none other gods but Me." Our blessed Lord, as we have shown, declared, in Mark xii. 29, that Israel was the people to whom God addressed Himself on Sinai, "Hear, O Israel . . . this is the first commandment."

The popular opinion as to the type of the manna and Aaron's rod that budded is that these have reference to the body of Christ given for all men and to the rod as Christ Himself as the fruit bearer. But this interpretation ignores the fact that a rod is an instrument in the hand of another, and that as Israel was God's dominion (Psa. cxiv. 2) so the rod of Aaron was God's agent or messenger-servant to the whole world to bring it to Christ. That messenger is Israel Christianized, known as "the sons of the living God" (Hosea i. 10), sent to blossom and bud and fill the face of

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the world with fruit to God's glory. Whether these ideas commend themselves to our readers or not, the facts are true. Christ came to fulfil the law for us. The Gospel is the law fulfilled for us by the Lord Jesus, and the instrumentality by which the great salvation is to be published to the world at large is Israel, His chosen nation, the British people, endowed with the kingdom of God, and bringing forth the fruits thereof (Matt. xxi. 43).

ASTOUNDING PROOF OF THE WEALTH OF BRITAIN.

THE following deposits are held by the Banks undermentioned, being money confided to these institutions by the public at large:—

National Provincial	£40,822,274
Bank of England	36,043,915
London and County	34.781,907
London and Westminster	26,063,748
Lloyd's	21.053,194
Union	13,486,748
Glyn, Mills, and Co.	11.723,975
London Joint Stock	11,516,801
Capital and Counties	11.141,819
Williams, Deacon	9,830,198
London and Midland	8,118,887
London and Provincial	6,472,641
City	6,380,492
Birkbeck	5,674.713
London and S. Western	5,301,544
Alliance	4,608,049

—*Daily Telegraph*, Sept. 13, 1892.

GLEANINGS.

By J. THOMSON.

17.—ANCIENT STONE CROSSES.

"ABOUT two miles from Cirencester, on the Fairford-road, is Ampney Crucis, which is probably an example of the 'weeping cross,' or place to which penitents resorted to bemoan over their shortcomings. This is not, apparently, a very uncommon, or even uncongenial pursuit with many devotees; for up to the present day Jews go every week to the walls of the Temple, and lament over its destruction. It is almost impossible not to connect these weeping crosses in some way with old Jewish customs; there are many of them still left in Egypt, and the name clings to them. One thing is certain, that the old habits of weeping and wailing date much earlier than the destruction of the Temple. The lamentatious of Jeremiah fully attest this (see Lam i. 4; iii. 48, 49; Jer. xlviii. 3, 4); many other passages occur all through the prophets in the Old Testament. Probably more appropriate ones might be found, but these surely express a recognition of public lamentation, and almost an encouragement of it, that, perhaps, may appear strange in the present day, when the tendency of all our teaching is rather to avoid making any exhibition of strong feeling. Undoubtedly there were many crosses connected with some demonstration. Of course there were penitential crosses, where delinquents had to make a pilgrimage in a sheet in expiation of some offence. Penitential crosses were in use even in the Church of England within the last thirty years, and that not always in obscure villages." "Ancient Stone Crosses of England." By Alfred Rimmer. Pp. 127-129. London: Virtue & Co., Ivy-lane, Paternoster-row, 1875.) *Banner* readers will notice the questionable use of the word "*Jewish*" in the above quotation.

18.—SOME ANTIQUITIES IN THE EAST.

"There was, some years ago, exhibiting at the Egyptian Hall, Piccadilly, a moving Diorama of the Holy Land, painted from photographs taken on the spot in 1849 and 1850. One of these views deserves the special notice of Irish antiquarians, from its presenting a feature so strikingly Irish, that one would think it was taken from an Irish subject. In the immediate vicinity of Lake Tiberias, and Mount Tabor, there stand two monuments of that kind, which in Ireland are called 'Druidical Altars,' or 'Cromleacs.' The larger is of this kind: three great blocks or pillars of stone support a fourth placed horizontally upon them. Ireland is full of monuments of this description, and it is impossible to deny that they were erected with the same design. The second is composed of two blocks of unequal size and height, supporting a third, which thus presents an incline like the stone altar at the 'Giant's Ring,' Belfast. These monuments are probably older than the time of Moses; and there can be little doubt that they are structures raised by the Canaanites, or primitive inhabitants of the Holy Land. Another striking feature in these views of Palestine is the number of Pillar Towers which we discover in every city; in Jerusalem no less than 6 or 8. In the ruins of Petra also stands a Pillar Tower, as also in Joppa, Tyre, Sidon, Beyrout. Most of them indeed are modern; but they prove that this kind of building is peculiar to the country. The ruined tower of Petra stands alone in the midst of desolation in that wonderful place, and one is compelled to say, in spite of scepticism, 'How like an Irish round tower.' This is the only ancient round tower which was shown in the views of the Diorama.' (Ulster Journal of Archæology," 1853. P. 226).

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

'Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND TENTH MONTHLY REPORT.

THE following subscriptions and donations, received from Dec. 17th, 1892, to Jan. 13th, 1893, are very gratefully acknowledged:—

By the Treasurer: The Misses F., Dublin, 2s.; R. T. and G. B., Hanley, 2s.; Two Friends, Woking, 4s.; G. P., Acton, 2s 6d.; A. D., Dorchester, 1s.; R. E. M., Croydon, 1s.; F., Cheltenham, 5s.; S. S., Birkenhead, 2s. 6d.; Mr. and Mrs. S., Hampton, 2s.; P. C. I., 1s.; M. C. S., 2s. 6d.; W., Margate, 1s.; I. B., Whetstone, 1s.; W. B., South Shields, 5s.; A. J. S., 1s. 6d.; T. W., Hamilton, 1s.; I. H., Ripon, 10s.; R. R., Lancaster, 1s.; S. G., Edinburgh, 2s.; G. H., Liverpool, 1s.; S. C. and M. B., Brighton, 2s.; A. S., 1s.; E. S. T., Islington, 10s.; J. A., Lowestoft, 5s.; J. S. A., 10s.; E. L., St. Leonards, 1s.; J. M., Masham, 3s. 6d.; G. H., Chislehurst, 2s.; F. S. and E. M., Radcliffe, 5s.; J. G. T., Newcastle, 1s.; E. G., Exmouth, 1s.; E. M., Liverpool, 1s.; A Friend, Weston-Super-Mare, 1s.; M. and J. R., Edinburgh, 2s. 6d.; J. W. M., Newcastle, 1s.; Major N., per Messrs. Banks and Son, 10s.; J. G., R. G., and C. L., Dieppe, 3s.; J. L., H. L., and E. L., Teddington, 3s.; J. C. F., London, 5s.; E. B., London, 2s.; M. A., Glasgow, 1s.; E. F., Richmond, 1s.; F. W., Gravesend, 1s.; H. S., Lutterworth, 1s.; E. N., Cardiff, 5s.; G. R., Southsea, 4s.; W., Bootle, 1s.; I. H. and S. F., Bath, 2s.; Mrs. T., Smethwick, 1s.; Mrs. S., Cheshire, 5s.; A. G. H., Bournemouth, 10s.; E. F., Richmond, a collection, 6s.; G. E. D., Berwick, 1s.; Mrs. T., Kensington, 2s.; Mrs. S., Manchester, 1s.; E. M., London, 5s.; Mrs. C., Southsea, 1s.; A Friend, Glasgow, 1s.; Miss B., 2s.; M. B., Dublin, 1s.

By Miss E. M. Rush: Mrs. H., 2s. 3d.; A. A., 2s. 6d.; R. N., 2s. 6d.; E. G., 1s.; G. W. B., 1s.; "Ven," £1; E. H., Barnwood, 1s.; W. H. P. (20 subscriptions), £1; E. K., 1s.; Rabboni, 10s.; P. C., West Cowes, a collection, 9s.; E. B., 4d.; E. M. R., 1s.; P. C., Cowes, 7s. 6d.; L. T., 1s; A. E. L., 3s.; Liverpool Marine Engineer, £1; E. L., £2; L. L., £2; Mrs. M., 5s.; Desboro', 1s.; J. D., 1s. 6d.; Mrs. E., 5s.; J. A., Lowestoft, 1s. 6d.; G. W., Barnsley, 1s. 6d.; Miss

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D., 2s.; Mrs. T., Redditch, 1s.; "John Shootingham," 1s.; Miss M., Waddingham, 6s. 6d.; J. F. W., 1s.

Total, £19 1s. 1d.

As "John Shootingham" suggested that this collection should be a New Year's gift to the Fund, will all our Sowers and other friends kindly send in their 1s. with as little delay as possible.—R. S. P.

The amount acknowledged in last report from "Hawaiian Islands" should have been £9 19s. 2d.

Owing to delay in getting in some accounts the Treasurer has been unable to get the accounts for 1892 audited in time for this report, but hopes to give the usual annual statement shortly.

GIFTS.—One thousand leaflets, "Who are You?" from Mrs. Thompson, Bath; and 254 copies of last year's "Messenger," together with "Our Race," Study No. 8, from Messrs. Folkard and Son, are all very gratefully acknowledged. The title of the pamphlets from Mr. Weldon, acknowledged in last report, is "A Short and Simple Exposition of the Doctrines of Predestination and Election."

BANNER DISTRIBUTION. — From 219 to 228 BANNERS are now sent out weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION. — Seventy-two parcels have been forwarded to the following places since last report: Shetland, Perranarworthal, Catford, Canterbury, Aldershot, Hamilton, Maesteg, Woolwich, Lewisham, Colchester, Bow, Tottenham, Lee, Fermoy, Plympton, Lowestoft, Hull (2), Wadingham (2), Faversham, South Benfleet, Cockburnspath, Edinburgh, Dublin (2), Southwold, Bexley, Penzance, Staplehurst, Westgate-on-Sea, Stirling, Crewe, Kingsbridge, St. Leonards, Chatham, Dundee (2), Horsforth, Fulham, Primrose-hill, West Cowes, Athercliffe, Southsea, Ludlow, Hulme, Tunbridge Wells, Moreton-in-Marsh, Weymouth, Barnsley, Birmingham, Shepherd's Bush, Wandsworth, Bingley, Chippenham, Cardiff, Chester, Porthgwarra, Walthamstow, Portsmouth, Malta; Cape Town; Barbadoes; George Town, B. Guiana; Kandy, Ceylon; Moulmein, Burmah; Thames, Tearoka, Kati Kati, and Auckland; Halifax and Yarmouth, Nova Scotia.

CORRESPONDENCE.—One writing from Yorkshire says: "I give a good many books and pamphlets away, and also lend such books as 'The Fulness of the Nations.' I generally take a stock of Identity literature when I go by train, and not only give it away, but try and interest the passengers in the subject. I had 5s. worth of BANNERS with map sent direct from the BANNER office to 30 of the most influential ladies and gentlemen in this neighbourhood; and I take the BANNER for some country reading-room or the Mechanic Institute, varying the place each year."

We are glad to learn that the subject is now being brought before the people of East and West Cowes in a most thorough and business-like manner. Our Sower writes: "We are now working energetically and with good results. At this moment we are arranging to get Mr. Aston down on January 24th and 25th, and are sowing right and left in view of his visit. We got a good audience at East Cowes on Wednesday week, who were intensely interested and wish to hear more. I distributed what pamphlets, &c., I had, and we hope for a good result therefrom. Many remained after the meeting to express personally their interest and thanks."

We have much pleasure in publishing the following appeal in the hope that many may see their way to follow so good an example. It resulted in this case in 9s. being sent from Cowes, although it is only recently that active steps have been taken there to make our subject known. Our hearty thanks to all.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"This Society sends out to all parts of the world Anglo-Israel literature for *free* distribution in such manner and place as to promote interest and knowledge of the subject which we as Anglo-Israelites value so much.

"A well-known BANNER writer has just issued a forcible appeal in behalf of this work, and suggests that each Anglo-Israelite should at this very fitting season, forward the small sum of 1s. as an annual subscription to the Fund.

"I am heartily in accord with this, and although we are at present but a small colony in Cowes, and have special efforts to make locally, we ought nevertheless to encourage and strengthen the workers of the 'Free Distribution Fund' by a ready response to the present appeal."

From Colon, Panama. "The literature has already begun its work, and I think before long our clergymen will be brought to our views. Sailors show great willingness and pleasure in reading the leaflets 'An Englishman an Israelite.'"

One writing from Hanley says: "There are in the potteries lots of believers in Israelism."

From Birkenhead: "The work goes steadily on, and the light is fast spreading here."

A gardener writes: "I find people will read the literature with pleasure and delight. I have had a long experience of it, ever since 1872. I distribute the literature mostly at Acton, Richmond, Kew, and Chiswick, as my calling draws me all through this neighbourhood. I could give many testimonies of success in the cause."

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THREE friends have joined the Union with the New Year, making a total of 1,437 members.

The following donations were gladly received:—1s. from Miss M., Sandown, and 1s. from Mr. J. H. D., Chatham.

Any sums would be gladly received to help to pay the cost of new stock of *Monthly Comments*.

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 February is appended:—

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

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—On referring a few days ago to Dean Alford's Commentary to see what he made of Rev. xx. 1—6, I was surprised to find his view of the Millennium to be very decisive and very literal; and his reasons seem to be so concisely and clearly stated, that I am copying an extract from his notes to submit to you, either for publication in the BANNER *pro bono publico*, or as a vindication of two passages in "The Handbook," which are too startling at first sight, and perhaps too bald in their original draft—I mean the references in ch. iv., pp. 65 and 79, to events coming "after the resurrection." In any case our doctrine of British-Israelism, and the responsibility attached to our birthright both of restoring our brethren of Judah to our common land, and of manifesting the Gospel to all nations, associate us so intimately with the doctrine of the Millennium, that I am thankful on my own account to derive fresh confirmation of my hopes, and desirous to communicate my conviction for the little it may be worth to others. Dean Alford's notes contain the following reasons for his own positive views on the coming Millennium. "I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any consideration of difficulty, or any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period after that first; if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave; then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but, if the second is literal, then so is the first, which in common with the whole Primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." So far the Dean; and I confess I agree with him. And now for my main motive in enlisting this opinion, let me add that I think this confirmation of the writer's view in "The Handbook" vindicates the language above referred to; and if an emendation be admitted in the third edition (which I rejoice to hear is in progress), nothing more will be needed to remove any misconstruction than the simple introduction of the word "first," so that instead of "after the resurrection" the passage should stand in each instance "after the first resurrection," or the second "after the raising of the dead in Christ," may remain as it is. If you think this proposal an improvement, perhaps you will promote it. P. C.

Edinburgh, November 9, 1892.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Being somewhat of a psychological stray sheep, I think there are few denominations whose relative claims to the possession of ultimate truth I have not at one time or another weighed in the balance and found wanting. Nonconformity seemed very early in my existence to lack that spirit of unity and concord which one would naturally look for among followers of our Divine Redeemer and the contemplation of the variety of meanings by them ascribed to one and the same Word did not help me. Ritualism had its turn, and eventually Rome seemed to meet a number of objections with its oneness of ritual, tongue, and teaching, and one of the very strongest arguments advanced by Protestants against her, the fact that the laity are not encouraged or even expected to engage themselves in scriptural study was a decided source of hope and attraction to me. Interpret the Bible in accordance with *all* I had heard I could not, and the same individual neglect of Holy Writ and utter, abject reliance for its interpretation upon a clergy bound in its turn to teach what custom and the councils of the Church dictated looked like a substantial advantage, in so far as it shifted the task of explaining a huge riddle on to the shoulders of those who, from their special training, seemed best calculated to get at the nearest solution to that which was correct. Truly absurd, one might well say. Why not search the Scriptures as you are told to do? Why not, indeed? Why not search for a needle in the proverbial haystack, or gold in a suburban dustbin.

The spiritual Israel of your churches deducible by a variety of methods and supported by a number of brilliantly-imaginative arguments, all so very different one from another, but all so satisfactory for a time has its turn. Then the little something in one's inner self finds a weak spot in the carefully-constructed fabric on which one had taken refuge, and that spot becomes a gap in the sand through which the water rushes with terrible effect, and the weary, truth-starved soul is again left desolate, doubting, and all but in despair. One of those natures which demand something more than the mere empty fact of general acceptance as evidence of the truth of any proposition, I never went to Church because it was considered the correct thing to do, or read my Bible because I was told to. It was sufficient for me that the best and ablest preachers I had heard deemed it right when glancing over the prophecies which form such an important part of Scripture to treat of them in an apologetic and shame-faced manner, and that I could make neither head nor tail of them myself.

There were moments at which I trembled at my nearness to unbelief, and I think I must have gone down to the substitution of what Col. Fenton truthfully describes as the "Devil's forgery of divine truth in galvanized heathen vice" had not I come across a section of the Great Pyramid in the house of a friend who is a staunch Anglo-Israelite. The utterly irrefutable truths of angle, line, and measure displayed by the Pillar of Witness set me thinking; the arguments for the Identity halted me.

Both associated prophecy with fulfilment instead of vague symbolisms, apologetically stated as such, and struck the keynote of a revolution which, by the help of Almighty God, has enabled me to read His Word as a living truth, and to read it with all the more interest because it had previously seemed so meaningless.

To the end I will do my best for the Identity, and as the stages in my pilgrimage are probably but the counterparts of those now being undergone by very many others, I dare to hope my acquaintance with them may help me to do a little to its furtherance.

That your efforts may be blessed to the benefit of our nation and to the glory of Him who gave it this glorious inheritance is the prayer of Yours very sincerely,

E. V. NEWBY.

Cardiff, Jan. 2, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—Enclosed you will find two slips cut from the Brisbane *Evening Observer*, by which you will see that we are about to form another British-Israel Association, I may say out of the ashes of the last, which was formed as near as I can remember, in 1880, under the presidency of the late and much respected, Mr. Warner, and which will contain a good number of the old members; there are a good many Anglo-Israelites in the Colony, I think I know, personally, of over thirty myself, but they are very much scattered about, and it is rather a difficult matter to get them together at meetings. I am in hopes that much good may arise from this, although we have some violent opposers to contend with.

Before I close this, permit me to express the great pleasure and instruction I receive from the reading of the BANNER OF

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ISRAEL, which I have done for the past twelve years; and may the God of our fathers and our God spare your life for many years, to conduct the work in which you are engaged to His glory. Knowing that you take an interest in all progressive work in the Identity of the British Race with lost Israel, I send you these few lines, and remain, dear sir,

Yours faithfully,

R. ILLIDGE.

Milton, Brisbane, Queensland.

"THE LOST TEN TRIBES."

"A meeting of ladies and gentlemen was held at the Y.M.C.A. Hall, Elizabeth-street, last evening for the purpose of forming an association for spreading the knowledge of the identification of the Anglo-Saxon race with the Lost Ten Tribes of Israel. There were about thirty present, and Mr. G. Lang presided. Mr. T. W. Connah moved the first resolution,—'That it is desirable to form a branch of the British-Israel Association,' and spoke at some length, pointing out that not only were the British fulfilling all the prophecies concerning Israel, but that the ancestors of that nation were known to have come from the exact spot to which the Ten Tribes had been carried captive. He also drew particular attention to the division of the Israelites under Rehoboam into two kingdoms—namely, Jews, consisting of Judah and Levi, and Israel, composed of the other ten, and since then they had never been, as was prophesied, united. The following resolutions were also carried unanimously:—"That the management shall consist of a president, two vice-presidents, a treasurer, and a secretary;' 'That a sub-committee be formed to frame rules, &c, for the guidance of the Association;' 'That the subscription of a life member be £2 2s., and for the ordinary members 5s. per annum.' As a considerable number appeared averse to subscription being compulsory it was arranged that the matter would be the first thing dealt with by the sub-committee, which is to consist of Messrs. S. Grimley, N. Lassell, and D. P. Milne. The works now being issued on the subject being so numerous it was decided to at once start a library. Mr. O. M'Clay was appointed hon. treasurer, and Mr. Howard S. Bliss hon. secretary; the election of the other officers was left over until the first meeting of the Association. It was unanimously decided that ladies were to be invited to join the Association as hon. members. Amongst the speakers were Messrs. G. Lang, D. P. Milne, S. Grimley, and P. Gregory. — *Evening Observer*, Tuesday, November 8th, 1892.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—With reference to John Shootingham's remarks on my letter in the BANNER of December 17, recommending the badge sanctioned by the British-Israel Association, in which he informs your readers "that MRS. Thompson of the Bath Association had another cognizance in hand in the shape of a star, being emblematical of the star of Jacob, and formed by the union of a white St. Andrew's cross with a red St. George's, having the word "Israel emblazoned on its face," I cannot but express my sincere regret at this announcement.

We must all be desirous, I think, of appearing to the world as a united body of believers in British-Israel Truth, but the fact of supporters of the subject wearing different badges is not calculated to create such an impression. I have no wish to disparage Mrs. Thompson's design, but I cannot conceive that to the unitiated it will convey much meaning from a British-Israelite point of view, and it is news to me that the recognised badge of the Association "does not meet with approval." Personally I have found after ten years experience, that besides attracting much attention, and many enquiries as to the meaning of the emblems, that the design has been, without one single exception, greatly admired. What can be possibly more attractive and imposing in design, than on the obverse of the medals, the Royal Arms, which are the arms of the two Houses of Israel, with the inscription in Hebrew characters, "The Holy One of Israel is our King," pointing to our heavenly expectation; and on the reverse, the Pyramid inverted (being the traditional signets of King David) with the words in the centre, "Ye are My witnesses" (in Hebrew) declaring our mission as a Protestant nation. On the score of expense it cannot be objected to, as, although in gold it costs £3 3s., in silver or bronze it costs only a few shillings or pence respectively.

Of course, British-Israelites are not bound to accept the only officially recognised badge in existence, if I may so term it; but on the other hand if every now and again someone chooses to start a fresh design, it only tends to confusion, and brings discredit on the authority of the Head Association, which, in the interests of us all, I should like to see upheld. There is only one other course to pursue in my opinion, and that is to withdraw one or both badges, and have none at all in the future, but this alternative I shall be sorry to see adopted.

Yours truly,

H. H. PAIN.

Pinewood, Highland-road, Brom'ley, Kent.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was at the great Cattle Show at Islington, at the beginning of December, and it passed through my mind, "Does, or can, any Continental city or country, gather together such a number of fine, well-grown beasts of various kinds, and roots for their fodder?" Well, you may say, that is a very minor point of excellence! Nevertheless, it probably is a point in which Britain excels. We may recall, too, the words of Deut. xxviii. 3—5, xxx. 9, xxxii. 13, 14, and xxxiii. 16, first clause.

P.S.—It is very greatly to be lamented that in Board Schools, National (Church) Schools, &c., so very little or nothing is done to teach the young, geography, and the extent of the British Empire, nor to instil into their minds sentiments of patriotism, loyalty, gratitude for national mercies, love of their native country, their Queen, and some little knowledge of the history of England's Church and State, and Constitution. This should be insisted on, but our authorities are blind, and almost dead to the signs of the times. What our children are made that our men will be. Terribly wanting we are in many ways, in obedience to the Lord our God. Yet, compared with other nations, we are, I trust, less criminal.

J. RUTTER.

Tottenham, Dec., 1892.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is with pleasure that I can now advise you of our having formed an Association, in fact, we call ourselves "The Queensland Branch of the British-Israel Association." I enclose a short report of our first meeting, as appeared in all the Brisbane Dailies. A large number of enquiries are being made, and many converts made, and in the course of a month or two we hope to have at least sixty members, whilst the believers will total not far short of a couple of hundred. It is our desire to form a circulating library of all the works on the subject, and, with that object in view, will ask you to so far oblige and assist us as to furnish us with a list of all the works obtainable and their prices; your kind recommendations attached would be very gratefully appreciated. We hope to make our meeting, not only mutually beneficial, but a place and time of report on individual work since previous meeting. It is also our desire to obtain a quantity of leaflets for distribution.

We hold the first meeting of the Association early next month, and if you would like them I will, directly after our meetings, send you a report thereon.

Hoping we may, as a body of workers in the great cause, so behave as to in a small way merit, and in a much greater way, receive the Lord's blessing on our small efforts.

I am, dear sir, yours very sincerely,

HOWARD S. BLISS, *Hon. Sec.*

The Treasury, Brisbane, Nov. 16, 1892.

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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of Her Majesty's Most Exalted Order of the Star of India*).

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE BREEZE AT CAIRO.

ON January 17, Europe was startled out of its propriety by the news that the young Khedive, Abbas Pasha, had "kicked over the traces," and was going to assert himself in opposition to the British Government in the matter of the Prime Minister, and of two other members of his government! It was announced that he had set aside Mustapha Pasha Fehmy, the Premier, a friend of British reforms, and placed in his room Fakhri Pasha, a man absolutely opposed to reform, and "devoid of the qualities of a good Oriental ruler."

Such an act as this, of course, plainly proved that the young Khedive believed the time had come when the authority of Mr. Gladstone being uppermost once more, he had a chance of securing power unbridled, in Egypt, and that he might by a bold stroke get rid of British tutelage and restraint altogether. Lord Rosebery, however, happily is at the helm, and he has some strong notions as to Imperial questions, and among the rest, of the value of a well-governed and contented Egypt on the road to India. Besides that, he was fortified by Lord Granville's instruction to the then Sir Evelyn Baring, in 1884, when he sent the latter the following clear instructions, which govern the present case:—

I hardly need point out that, in important questions where the administration and safety of Egypt are at stake, it is indispensable that Her Majesty's Government should, so long as the provisional occupation of the country by English troops continues, be assured that the advice which, after full consideration of the views of the Egyptian Government, they may feel it their duty to tender to the Khedive should be followed. It should be made clear to the Egyptian Ministers and governors of provinces that the responsibility which, for the time, rests on England, obliges Her Majesty's Government to insist on the adoption of the policy which they recommend, and that it will be necessary that those Ministers and governors who do not follow this course should cease to hold their offices.

It was in defiance of these clear instructions with which doubtless he was well acquainted, that Abbas Pasha, the young Khedive, acted. He had twenty-four hours allowed him by Lord Cromer to decide whether he would comply with the fresh orders of the British Government which were furnished for the occasion, and happily he submitted with apologies for his indiscretion, and with promises in future always to carry on his government in conformity with the expressed wishes of the British authorities. Such has been the crisis which has suddenly arisen and as suddenly subsided at Cairo. The facts leave behind them, however, a teaching and a warning. It is clear that Abbas Pasha is not inclined to be as subservient in carrying out measures for the good of his country as was his late father Tewfik Pasha. His purpose seems to be rather to aspire to the independent career of his grandfather, Ishmail Pasha, and to set the British at defiance. He has submitted for a time, but it is plain how his inclination leans, and what Egypt has to expect, if once the British troops retire, and the young Khedive, whom the French were always telling us was an enlightened prince, quite capable of carrying on the government of Egypt alone, were left to stand without the support of British bayonets. Foreign newspapers see the problem, and are quite outspoken on the subject. The following is an Austrian opinion which can be well put against the rabid hate that issues from the press in France. This, from the *Times* of January 20, 1893, is strong.

Vienna, Jan. 19.

There is reason to believe that the article on Egypt published to-day by the semi-official *Fremdenblatt*, of which I append an extract, faithfully represents the view taken by the Austrian Government:—

"The condition of Egypt has so strikingly improved within the last ten years that no unprejudiced person can refuse to acknowledge the activity and value of the English administration. A series of reforms has been introduced, order is admirably maintained, and the existing administration of

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the towns is beyond all comparison better than that which preceded it, the sanitation in particular being very good. From a recent report by the Financial Under-Secretary, Mr. Gorst, who has just returned from a journey of inspection in Upper Egypt, it appears that there is a continuous improvement in the various branches of provincial administration. This might be looked upon as mere self-praise, were it not for the fact that the greater part of the merit is due to the native officials, whose growing energy and activity in the work of the administration is the object of special mention in this report. Mr. Gorst says that these officials are becoming capable under the direction and training of the central authorities of doing valuable independent work.

"It is thus clear that England has taken her civilizing mission to heart, and that the Egyptian people, the European colonists, and also Europe itself, have reason to be thankful to her for doing so. English statesmen of both parties have repeatedly explained that when they consider England's mission to be fulfilled they do not propose to retain their present position in Egypt, but they have always refused to bind themselves to a certain time, and it is easy to understand that they will neither permit themselves to be dictated to from Cairo as to the period of their stay, nor agree to allow the duties they have undertaken to be reduced to insignificance. The Khedive himself will certainly come round to this point of view before long, and seek the welfare of his people in harmonious co-operation with the officials deputed by England. That co-operation is now all the more necessary as the Dervishes have again made their appearance in Southern Egypt. . . . A man of understanding could not conceal from himself that the presence of the English in Egypt was the only means of providing the elements which would render possible the creation of a useful and independent native administration. There are few peoples who have not in one way or another been educated into independent civilized communities by the tutelage of foreign Powers. Egyptian patriots would consequently do well to force their national pride to give way before the interests of the country itself, that ancient land which has already suffered so many changes of evil fortune, and to leave it for a long time to come to be governed and defended with the co-operation of their experienced British advisers."—*Our Own Correspondent.*

At home a provincial journal discusses the subject intelligently, and comes to the conclusion that though Abbas Pasha has "climbed down," we have not yet heard the last of him! The remarks in question were these:—

It by no means follows, as some people seem to think, that the business is at an end. On the contrary, the late outbreak of insubordination on the part of Abbas Pasha must mark an important new departure in British relations to Egypt. The effect of the Khedive's behaviour must be to make the prospect of our withdrawal from Egypt more remote than it ever was before. The young Khedive has given us a very disagreeable taste of his quality. But the dose, like some medicines of a distasteful kind, will be salutary. For instance, the incident utterly confutes the arguments of those who urge that the time has arrived, or is near at hand, when the Khedive can be left to himself. In order to show this, it is necessary briefly to recapitulate what has happened. And in doing so, it is hardly necessary to inquire whether the Khedive acted entirely of his own motion or at the instigation of others. Abbas Pasha clearly thought that the time was opportune for repudiating British tutelage. It does not matter much whether he was brought to this frame of mind by the pressure of native and anti-English intriguers, or by that of interested foreigners. It is worth while to remark, however, that the Parisian *Journal des Debats* yesterday published a jubilant article on the subject, declaring that the Khedive's "courageous initiative" would greatly facilitate the task of the French Ambassador in London, in discussing the settlement of the Egyptian question. The courageous initiative proved itself to be the beginning of a supremely pusillanimous performance. But there can be no doubt that something serious was intended; and that nothing short of a sledge-hammer blow of British policy could have convinced the Khedive that he was making a gross miscalculation. This blow Lord Rosebery promptly delivered.

Arguing from the smaller to the greater, it is easy to forecast the result of the withdrawal from Egypt of the British troops, the visible symbol of British authority. All the reforms which Great Britain, at enormous pains, has introduced, which, moreover, according to all competent authorities, have produced splendid results, would be swept away. The Khedive would surround himself with counsellors who hate, not only British reforms, but all reforms of every kind. If England were not to interfere to prevent Egypt from going back to barbarism, some other European Power would do so. There would, under the best of circumstances, be unseemly wrangling and disputes. In the end, whatever else might happen, the last state of Egypt would be worse than the first; and a great and profitless war would be well nigh inevitable. The danger to British interests is obvious. Although he has given way, in all essential respects, to the peremptory demands of Lord Cromer, the British Pro-Consul in Egypt, the young Khedive may reasonably be supposed to be in the position of one who, complying against his will, is of the same opinion still. The lesson to be learned from the whole affair is that, valuable as the work is which England has done in Egypt, it would be liable to be undone by the caprice of an Egyptian ruler, if there were to be any faltering in British policy. There has not been sufficient lapse of time to efface the memory of those days, delightful for a large class of Egyptian notables, when oppression and corruption could be practiced with impunity. The European education of Abbas Pasha, of which much has been heard, does not seem to have brought with it a full appreciation of the advantages of civilisation and its responsibilities.

We have here the political aspect of this Egyptian crisis, which seems over, but yet is bound to leave its lessons behind it. God has spoken to us by it, and He has a message for His people Israel which He has delivered and means us to heed. He has told us that Egypt must be held at all costs as a strategic position with reference to coming events in Palestine; and that while there are enemies abroad, and in the very citadel at Cairo itself, He is on our side, and means to see us through. By His arrangement Lord Rosebery was at hand to guide the new Gladstonian Government. He has made it clear that all talk of evacuating Egypt because the Egyptians are now strong enough to stand alone must be set aside. Egypt while it is and remains Asiatic, cannot stand alone, and requires the strong arm of Israel to uphold it. Our position at the strategic point which commands the Suez Canal and the Red Sea is thus assured; and men who before this "Breeze at Cairo" might have supposed that Egypt was now educated up to the needful point can say so no more, with truth. In the whole matter God's guiding, gracious Hand is visible, and seeing it let Israel rejoice and praise the Lord.

THE NEW BADGE.

THE Hon. Sec. of the Bath Association requests that all app'ications for badges should be sent at once to her 27, Pulteney-street, Bath, or to Major-General Carlyle Bell, St. Lawrence Villa, Kingston Hill, Surrey, accompanied by postal order. Name and address to be clearly written. It is necessary to know how many are required in order to give instructions to the manufacturers. They will be sent as soon as they are received from them. Those first ordered are all sold out. It would be a great convenience if secretaries of associations would take the names of their members requiring them, when the badges would be sent to them to distribute. For prices see advt. next week.

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TARA.

By The Rev. Denis Hanan, D.D.

The following paper was read before The Royal Society of Antiquaries of Ireland, in December, 1890. At that time the Society did not wish to commit itself to the investigation suggested, partly, perhaps, because its advocate was touched by the British-Israel craze, and partly because one of the guiding spirits upon the committee was deeply engaged in tabulating those important trinkets, ancient glass beads!

It is to be observed that the question is treated solely from an antiquarian point of view. The writer has always deprecated the idea that the traditions concerning Tara are in any way involved in the evidence concerning modern Israel. But this does not prevent British-Israelites being deeply interested in those traditions, and their possible confirmation.

"An Attempt to Identify Certain Sites on the Hill of Tara, and a Practical Suggestion.

"The study of antiquities, interesting and instructive as it is, becomes of practical use and attains its highest ends, when it is made the means whereby the historical value of legends is established, or whereby their mythical, and it may be misleading character, is exposed. When there is any probability that such results may be obtained The Royal Society of Antiquaries of Ireland, would doubtless undertake the quest with greatly intensified interest.

"In this paper I hope to direct attention to a well-known locality, not far away, and to an ancient legend connected therewith. Both the locality and the legend interest us as antiquarians. The possible, if not probable, elucidation of the one by the other, must interest us as historians.

"The locality is the well-known Hill of Tara, 24 miles distant. It is thus described by Mr. Petrie: 'The Hill of Tara, though undistinguished either for altitude or picturesqueness of form, is not less remarkable for the pleasing and extensive prospects which it commands, than for the associations connected with it, as the site of the residence of the Irish monarchs from the earliest times.'

"The legend is this: 'That Tea Tephi, wife of the Heremon, or chief King of Ireland, is buried in the 'Great Mergch' that is said to be hidden there.' The exact site of this receptacle is undecided. I propose to make a suggestion as to its identification.

"The Hill is covered with earthworks, similar to those which are to be found all over the country—viz., circular raths or forts: and also a long and narrow excavation is pointed out as the site of the Hall of Tara.

"A fence of stone, known as 'the old wall,' running from the churchyard across the Hill, separates the Russell and Preston properties. It is only the earthworks on the former or southern side, known as the Rath na Reogh, or Cathair Corofin, to which the legends concerning Tea Tephi are attached. These at present consist of an outer ring, which encloses two central circular raths, and one mound of earth. The two raths touch one another, but it seems evident that that to the west was the first constructed, as the outer ring of that to the east has been cut into it in order to form the latter. The older earthwork, or western, has a double trench surrounding it, and the central part is raised; the eastern is surrounded by one trench, and is depressed in the centre. In my opinion the tomb, mergch or receptacle, if it exists at all, is under the raised central part of the western rath. The tradition of the locality is, that it is not known under which of the many mounds or raths the princess lies buried.

"Mr. Petrie's researches caused him to write: 'The next important monument noticed is that called Tea-mur: of this there is now no vestige, but its situation is pointed out as a little hill, which lies between the two *murs* (septa) to the south of the Rath na Reogh, and the poem of Kinneth O'Hartigan indicates that it was 60 feet in extent, and contained within it the sepulchre of the Milesian Queen Tea.'

"'The length and breadth of the tomb of Tephi,
Accurately measured by the sages,
Was sixty feet of exact measure,
As prophets and druids have related.'

Cu-an O'Cochlain, A.D. 1024.

"With all deference to Mr. Petrie's opinion, I proceed to give the reason which cause me to think that the raised mound, now known as the Croppies grave, is the tomb of Tea. Before I do so, it may be well to mention why the rath is now so called. During the rebellion of 1798, a body of men defended themselves on the Hill of Tara, and those who fell were buried in a trench that was cut across the top of the central mound. At a later date the pillar-stone that now marks the grave was moved from the mound upon which the kings were crowned. It stands about 5½ feet high, and must be sunk at least 3 feet in the ground. It is round, and about 5 feet in circumference.

"But to return. The western rath is the largest and oldest of the earthworks, and the most carefully constructed. It alone has the raised centre, and its size suits the traditional dimensions of the tomb. The section of the rath given in Petrie's Tara, shows that the central mound is 88 feet in diameter. Cu-an O'Cochlain's poem states that the tomb was 60 feet in circumference—*i.e.*, 20 feet in diameter. Supposing this 20 feet to be the inside measurement, and that the walls were, say, 6 feet, the whole 32 feet could be covered up in the 88 feet, and leave 28 feet of earth surrounding. It is almost impossible to estimate the original height of ancient earthworks, probably they were at least twice as deep and as steep as they now are. The central mound in question is about 12 feet over the present level of the surrounding foss. There is room for a lofty chamber under the super-imposed clay.

"Mr. Petrie's statement is based upon a translation of a poem by Amergin, written in the sixth century (A.D.), and given in the 'Notes of the Annals of the Four Masters:'

"'A rampant was raised round her house,
For Teah, the daughter of Lug-haidh;
She was buried outside in her mound,
And from her it was named Tea-mur.'

"The word translated 'outside,' seems to have given rise to the tradition that she was not buried under her house in the fortress, or 'Cahir Circular and strong.' But considering the doubtful signification of the word—that it may mean the outside chamber of the Mergch, that this Cahir alone could contain such a chamber, and that any other Tea-mur cannot be found—it seems an insufficient datum upon which to conclude that 'the grave, the Great Mergch, a sepulchre that has not been violated,' does not lie under this, the most remarkable of the Tara mounds.

"The legend connected with Tea Tephi is a remarkable one. Ollam Fola and Simon Brugh brought with them from the East, about the sixth century (B.C.), a princess, and a stone. The princess was married to the Heremon, or chief Prince of the Tuatha de Danaan, who then ruled Ireland. It is said that the descent of our most gracious Queen can be traced from her, and also that certain Irish families claim her as an ancestress. It is said that she was

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buried on the Hill of Tara, in a tomb spoken of to this day as the Mergch (a Hebrew word, signifying a receptacle—as distinct from a grave). The stone, which tradition says was brought with the princess, is that upon which the kings of Ireland were crowned; it was removed to Scotland, and on it the Scotch kings were crowned; it was finally removed to England, and placed in Westminster Abbey, and on it the British monarchs are crowned.

"If our society could solve somewhat of the mystery that attaches to this material fact, and to the closely-connected legend, it would achieve a success such as has never been attained to by any kindred association.

"It will be asked how any researches could produce a practical result. It is well known that burial mounds, such as I conceive the Rath na Reogh to be, have been explored in the Crimea by the Russian Government. The accounts of these archæological researches state, that an inner chamber or chambers, arched, and built of unmortared stone, contain the body. The stone chamber is covered with a layer of sea-weed, and over this the mound of earth is raised. Great treasure in gold ornaments has been usually found; within the past twelve months as much as £6,000 worth of gold, estimated by weight, not by its archæological value, was obtained from one tomb. But yet more strange, tombstones recording the name of the dead, the date of death, and the faith professed, are found. Many of these stones are in the Petersburgh Museum, and the inscriptions are recorded in its published statements.

"Now, suppose that nothing was found in the tomb on the Hill of Tara but such a stone record, how absolutely invaluable the knowledge thus gained would be. What a light it would cast upon the legend: either confirming it, or manifesting its mythical character; and what more probable than that in this tomb which remains absolutely inviolate, other objects of historic and intrinsic value would be found. Tara has already yielded some of the most valuable objects in the Royal Irish Academy Museum. The historical question, who was Tephi? would probably be answered; and if the identity of the princess could be established, light would be thrown upon the personality of Ollam Fola and his companion. Something of the mystery of the 'Lia Fail,' or stone of destiny, might be revealed, and the word mergch or receptacle may suggest that something more than the body was stored away.

"If ever an effort is made to enter the Rath na Riogh, it must be attempted from the western *side*, as the Croppies grave is upon the top of the mound. A shaft driven in somewhat below the present level of the foss, for about 20 or 30 feet, ought to reveal whether there is a stone centre over which the mound is raised. This work would not be very expensive, and the association would find no difficulty in procuring funds, if it was known that the effort was to be made.

"As far as I could gather from enquiries made on the spot, there would be no local prejudice or superstition which would raise a difficulty. I believe that the tenant would be willing to permit the exploration, and a former tenant actually removed one of the adjoining hillocks for top-dressing. The owner of the property, Lord Russell, and his agent, Mr. Hamilton, would doubtless, if approached by a responsible body such as the R. S. A. I., lend their aid. Some knowledge, if only of a negative character, would be obtained. I feel certain that knowledge of an absolute and practical character would result. Our members would find an interesting field of research; and, as I said when commencing my paper, the highest objects that can be attained by a society of antiquaries would be legitimately attempted.

"I hope that I may be considered to have made a 'practical suggestion.'"

On the 10th January, 1893, I made the further practical suggestion when writing to the Hon. Treasurer of the R. S. A. I.:—

"If at any time the Society should free itself from the strange influence which prevents it investigating the 'Mergh' on the Hill of Tara, I shall, I doubt not, be able to procure ample funds without delay or much difficulty."

To this I have received the reply: "Your letter will be laid before the Council at their next meeting, in reference to the suggested explorations at Tara."

Now, if I could make a definite statement to the Council as to the subscriptions promised, in case the explorations were undertaken, such a definite offer could not be lightly set aside. It would be far more tangible than my personal opinion, and would mean business.

I therefore propose that all who are willing to join in a *guarantee fund* should send their names and addresses to me. *No money will be received at present*, or asked for, unless the R. S. A. I. will move in the matter within twelve months from the 1st March, 1893. But to avoid the possible cavil, that it is easy to promise but that there may be no performance, I suggest that each guarantor should send with his or her letter a postal order for 1/-, to meet postage and preliminary expenses, and to form a nucleus for the fund; the balance, if not given to the R. S. A. I., to be handed to the Treasurer of *The Banner of Israel Free Distribution Fund* at the end of twelve months.

The guarantee would be in this form:—"I promise to contribute £, or such part thereof as may be required, towards the suggested explorations at Tara, provided the Royal Society of Antiquaries of Ireland express their willingness to receive the same within twelve months from the 1st March, 1893. Postal order for 1/- enclosed." Envelopes to be addressed to me, "Rev. Denis Hanan, D.D., The Rectory, Tipperary," and marked in left-hand corner, "*Tara Fund.*"

Many friends have from time to time offered me most liberal subscriptions if I would start a fund. Hitherto I have refused, but I think I am now justified in endeavouring to ascertain what general interest exists with reference to Tara, its tradition, and its possible revelation, amongst the readers of the BANNER OF ISRAEL, and their friends.

17th January, 1893.

ANGLO-ISRAELISM.

"THE REV. C. F. COOPER preached again last Sunday week on Anglo-Israelism. Text, Psalm xxxiii. 12. Referring to his morning sermon on the Jews the preacher said: I promised to quote from various authors who have found striking resemblances in character, &c., between the Anglo-Saxon race and the Jews. He then read lengthy extracts from several authors, the most remarkable passages of which were as follows:—

"'We must refer the passionate use of Hebrew writings (by the early Puritans and their opponents) to affinity of disposition between our race and the Jews.'—George Elliot. 'The sons of Isaac are literally our spiritual ancestors; their poetry, their imagery, their very names have descended to us; their hopes, their prayers, their psalms are ours.'—Dean Stanley. 'The most popular poet in England is the sweet

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singer of Israel, and by no other race, except his own, have his odes been so often sung. It was the "sword of the Lord and of Gideon" that won for England its boasted liberties. The Scotch achieved their religious freedom, chanting upon their hillsides the same canticles which cheered the hearts of Judah amid their glens.'—Disraeli. 'At the sight of such prosperity (in England) I said, "Ascribe ye strength unto God. His excellency is over Israel. The God of Israel is He that giveth strength and power unto His people."'—D'Aubigne.

"These and other writers, the speaker said, give unconscious evidence of a racial affinity between the Anglo-Saxon and the Jew.

"The preacher then dwelt upon some spiritual blessings enjoyed by Anglo-Saxons, as further marks of Our Identity. (*a*) We are the

"CHIEF CHRISTIAN NATION.

"We have freed slaves at enormous cost and great sacrifices, and are now endeavouring to put down slavery everywhere. We are ready, wherever we can, to relieve oppressed nationalities, and to give to other nations the blessings we ourselves enjoy. Amongst no other people is there an extensive, impassioned, overmastering crusade on behalf of temperance and social purity. We are renowned the world over for our charity, bestowed where there is need, without regard to race or creed. London alone spends 5,000,000 dols. a year for strictly charitable objects. Moreover, we are the chief—almost the only—Protestant people in the world. The Christianity of our churches is more scriptural than that of any other. We are the 'imperial race' (as the late Cardinal Manning called us) which forms the strongest bulwark against Romanism on the one hand and infidelity on the other. We may say with thankfulness that we are comparatively speaking, notwithstanding our many sins and vices, a righteous nation. But these were to be Israel's characteristics, and this Israel's work during the Christian era. (See Isa. xxiv. 15; xl. 10—12; xliv. 8; xlv. 25; xlix. 3; li. 13; lix. 21; Jer. xxxi. 31—34; Hos. i. 10; ii, 20—23.) Surely these predictions mean something, and if they are being fulfilled anywhere they are being fulfilled by us.

"(*b*) THE BIBLE.

"We are a Bible-loving and Bible-reading people. The records of the British and Foreign Bible Society show that its aggregate issues reach over 100,000,000 copies in some 267 languages or dialects. Very few translations of the Scriptures have been made into heathen tongues except by Anglo-Saxon missionaries. Is it not evident that unto us are now committed the oracles of God as unto our fathers before Christ? See Rom. ix. 4, and mark particularly the present tense, 'Whose is,' &c.

"(*c*) THE SABBATH.

"No other race keeps the Sabbath as we do. No other people has a law demanding Sabbath observance. The Rev. Canon Brownrigg says that 'our standing tradition respecting the observance of the entire Sabbath day is founded upon some instinctive feeling of the nation.' Whence this instinctive feeling? Is it not a striking and unique fact that we only of all the nations of the earth obey the fourth commandment given to Israel on Mount Sinai? But the Sabbath was to be for ever a sign between God and Israel (Exod. xxxi. 17; Deut. iv 13; vi, 8—11; xii. 28; Ezek. xx. 20). We possess this sign, while no other nation does. Therefore, &c.

"(*d*) THE HERITAGE OF THE HEATHEN.

"We reign over many millions of heathen besides Mahommedans. Some on this continent; some in Africa; some in Australasia; most of all in Asia. The preacher went on to describe our Indian Empire and to show at length the blessing our rule has been to the natives. We had put an end to perpetual war and to religious persecution, forbidden slavery, and as far as possible, protected women. We had utterly, abolished the cruel practice of suttee, infanticide and human sacrifices. We had placed all on an equality before the law, establishing law courts where justice is done between man and man, as certainly as in our own land. We had encouraged and enormously increased trade and commerce, constructed railroads, introduced the electric telegraph. We had lent India upwards of $1,000,000,000 wherewith they had improved their material condition. We had made missionary work in that country, comparatively speaking, pleasant; and now there are between 750,000 and 1,000,000 native Christians. But all this was the work assigned by God in the Christian dispensation to Israel (see several passages already referred to), who was to be 'in the midst of many people as a dew from the Lord' (Micah v. 7). And who should possess the 'heritage of the heathen.' Therefore we must be Israel."—*Yarmouth Light*, Dec. 8th, 1892.

The above report of the Rev. C. F. Cooper's sermons are, it can easily be seen, mere notes of discourses which doubtless were much more elaborate and full of detail when preached. We publish them to show our readers how earnest Mr. Cooper is and what splendid use he is making both of the pulpit and the press in our distant colony Nova Scotia. We wish we had more clergy of this kind in the United Kingdom, and that public utterance on the subject of Our Identity were more common here than they are.

ELIJAH AT CARMEL.

THE 1 Kings xviii., which was read as a lesson in the Church of England on August 28th, 1892, is a noted chapter, which contains important matter bearing on our controversy regarding Israel. It is often quoted by us against our opponents as a strong point in our favour, that the prophet built his altar to the Lord with twelve stones representing "the twelve sons of Jacob named Israel by the word of Jehovah Himself" (ver. 31), though Elijah ministered only among the Ten Tribes, not a man of the Two Tribes being probably present. A parallel passage in Ezra viii. 35 is often paraded by our opponents to prove that the return from Babylon represented and included the Twelve Tribes, because "the captivity" from Babylon presented burnt-offerings to the Lord of twelve bullocks for all Israel, besides rams, lambs, and he-goats.

Our reply to this is that, as in Elijah's case, the twelve stones did not prove that the Twelve Tribes were even representatively present at Carmel; so it cannot be argued that the offering of twelve bullocks for "all Israel" implied that the Ten Tribes and the Two were united in the return under Ezra. The number in each case was commemorative only of the fact that the nation in its united character, as seen by the Lord continually, was and is a twelve-tribed body—separated now, but destined to be one nation, one kingdom, and one people, when restored by the Lord to the land of their inheritance. The fact that the offerings in Ezra's time were twelve bullocks, ninety-six rams, seventy-seven lambs, and twelve he-goats, for "all Israel" either meant that they were for all the children of Israel in union, or for "all Israel" the Ten Tribes, as representing the

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"first-born" Ephraim, the head and type of the whole nation.

In 1 Kings xviii. we have it clearly proved that this name, "all-Israel," was one which was copyright to the Ten-tribed House of Joseph or Ephraim. Thus, when Ahab met Elijah, after the prophet's interview with Obadiah, the king asked Elijah, "Is it thou, thou troubler of Israel?" a name common to the Twelve Tribes, but specially applicable on that occasion to Ahab's ten-tribed kingdom. Elijah in ver. 19, however, proceeded to particularize, and asked the king to summon to Carmel "all Israel"—not meaning Judah at all, but the Ten Tribes under Ahab. The latter accordingly sent for "all the children of Israel," and summoned the prophets of Baal among them to Mount Carmel (ver. 20). Throughout the chapter the name Israel stands for the Ten Tribes only, but not for the Twelve Tribes or the Two.

Thus, in Elijah's invocation to God, recorded in ver. 36, He is described as the God of Abraham, Isaac, and Israel, and He desired Him to make it known that He was "God in Israel." In God's commission to the prophet (chap. xix. 15) he was directed "to anoint Jehu, the son of Nimshi, to be king over Israel"—meaning the Ten, but not the Twelve, Tribes.

In the chapters preceding 1 King xviii. we have the term "Israel" and "all Israel" constantly applied to the Ten, but never to the Two Tribes as regards the latter appellation. Thus, in chap. xvi. (to go no further back) we have in ver. 2 the following spoken respecting Baasha, king of the Ten Tribes: "The word of the Lord came to Jehu, son of Hanani, against Baasha, saying, "Forasmuch as I exalted thee out of the dust and made thee prince over My people Israel, and thou has walked in the way of Jeroboam, and hast made My people Israel to sin, &c." (R.V.). The term, "My people Israel," thus used, described in this passage, the Ten Tribes; just as the same expression in Jer. vii. 12—15 (R.V.) was used by that prophet to indicate "the whole seed of Ephraim, the brethren of the Jews—but not the Jews themselves, or the united Twelve-tribed body.

Elijah himself was a prophet to the Ten Tribes exclusively. To him the Lord gave some remarkable revelations, and he was so highly honoured that he was one of only two individuals who were honoured by removal to glory without passing through death. He too only was, with Moses, honoured by the Lord Jesus to testify to His majesty on the mount of glory before He suffered. Moses, as the law-giver to the whole united race, Elijah as the representative of the Ten-tribed House of Israel, God's "dominion" (Psa. cxiv. 2). Israel in its corporate capacity as the Twelve Tribes was there to testify by Moses, the law-giver, that the Lord Jesus Christ was God, and the House of Israel, even the British nation, was there to add its witness in the person of our prophet Elijah, that the Lord is the king of Israel, and we His dominion, His people, and His kingdom (Matt. xxi. 43). Elijah, or one with the spirit of Elijah, is yet to come—nay, has in type already come, as John the Baptist, to do that which Malachi iv. describes in the words, "Behold, I will send you Elijah, the prophet, before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to (or with) the children, and the heart of the children to (or with) the fathers, lest I come and smite the earth (or land) with a curse" (or ban). This seems to anticipate the coming of a time when Britain and her colonies will be estranged from each other on some burning questions, but their disagreements quelled and pacified by the appearance on the scene of some commanding personage, speaking in the name of the Lord, with the power and the spirit of Elijah, "turning the hearts" of the British to unite with their colonial children, and the hearts of the colonists in the four quarters of the globe, to unite with their "old mother in the West."

What this crisis may be no one can yet say; but it is quite possible to imagine a time when burning questions will be sure to arise, to separate the parents from the colonial children, and it would require a voice from heaven as it were to prevent the children from following the disastrous example of our firstborn — the United States of America. In regard to the future, we may not dogmatize; but in dealing with the past and present, it is permitted to us to see the Lord's hand working with and for us, and to praise Him for the consolation.

THE LORD'S SERVANTS MUST BE ACTIVE.

ISRAEL has a great work to do, and it is time that, in doing it, she should know who she is, and in whose service she is working. In Isa. xxvii. 6, R.V., we find the commission plainly given to her: "In days to come shall Jacob take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit." The days were those subsequent to Isaiah's epoch, and there is evidence to show they must be the days of the Christian Dispensation. In those days wandering, supplanting, degraded Jacob was to take root, and consolidate into a nation. Then rising from the "Jacob" stage of national character, to one blessed by the Master's presence and guidance, that same ennobled race, now known as "Israel" or "the sons of the living God," were to bear fruit for Christ. First, the blossom should appear, then the bud, lastly the fruit, which the favoured tree of God's culture would transport to "the ends," the "coasts" and "uttermost parts of the earth," "filling the face of the world with fruit," such as God approves and recognises. But all this means effort, exertion, work, and that incessantly, and to God's glory. Not only are Christian converts to Christ called to labour for Him for the salvation of men; but the literal Israel, the sons of the living God, are especially devoted to the self-same struggle, seeing that they are those, who, from Abraham's days were set apart to be the seed (through, and in, Christ) whereby the nations and families of the world were to be blessed (Gen. xxii. 18, xxviii. 14).

Our Lord Himself described what these works were to be. They were to be those of "the kingdom of God." That kingdom He removed from the Jews for rejection of Himself, as Matt. xxi. 43 teaches us; but the nation on whom it was to be bestowed instead, were to show proof of their Divine offspring and commission, by "bringing forth the fruits thereof." The fruits that Israel, newly rooted, was to produce in order to fill the face of the world thereby, are declared by the Lord of the kingdom, even by Jesus Christ the King, to be the fruits of the kingdom itself.

Those set apart for so glorious a function must then bestir themselves. It will not do now to keep the good news to ourselves! We must proclaim the fact that "Israel is found" with all our strength, and we must join such Associations as the British-Israel in London, and those nearer ourselves in the provinces, which are actively engaged in the cause. A sermon of the Rev. C. H. Spurgeon, published in the *Christian Herald* of January 19, 1893, puts

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the case we have been dealing with very forcibly from the standpoint of Esther's story. *Mutatis mutandis*, the words of the preacher will apply to our Israelite case, and we commend them to our readers.

"V. Our next remark is the Lord in His providence

"CALLS HIS OWN SERVANTS TO BE ACTIVE.

This was done, and well done, by Divine Providence, but those concerned had to pray about it. Mordecai and all the Jews outside in Shushan fasted and cried unto the Lord. Unbelievers enquire, 'What difference could prayer make?' My brethren, prayer is an essential part of the providence of God, so essential, that you will always find that when God delivers His people, His people have been praying for that deliverance. They tell us that prayer does not affect the Most High, and cannot alter His purposes. We never thought it did; but prayer is a part of the purpose and plan, and a most effective wheel in the machinery of providence. The Lord sets His people praying, and then He blesses them. Moreover, Mordecai was quite sure the Lord would deliver His people, and he expressed that confidence, but he did not, therefore, sit still: he stirred up Esther, and when she seemed a little slack, he put it very strongly, 'If thou altogether holdest thy peace at this time, then enlargement and deliverance will arise from another place, but thou and thy father's house shall be destroyed.' Nerved by this message, Esther braced herself to the effort. She did not sit still and say, 'The Lord will arrange this business, there is nothing for me to do,' but she both pleaded with God, and ventured her life and her all for her people's sake, and then acted very wisely and discreetly in her interviews with the king. So, my brethren, we rest confidently in Providence, but we are not idle. We believe that God has an elect people, and therefore do we preach in the hope that we may be the means, in the hands of His Spirit, of bringing this elect people to Christ. We believe that God has appointed for His people both holiness here, and heaven afterwards; therefore do we strive against sin, and press forward to the rest which remaineth for the people of God."

It is a matter of serious moment for us to know and reflect, that we exist as a nation, and as Christian people belonging to that nation, for one purpose—namely, that appointed as His people to carry Christ and salvation to the ends of the earth, we should strive hard to fulfil our destiny, and so conduce to God's glory. "He so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The missionary promulgators of this good news are the sons of God, "Ephraim-Israel," according to Hosea i. 10, and it is a serious thing to allege that the preachers of the Word are indifferent as to their commission to preach, or that when it is in question, they manifestly despise their birthright by asking with contempt "What is the good of this thing?" and wherewith will it benefit us if we believe and announce it? Hitherto it is true we have done something in the home and foreign mission fields in ignorance of Our Identity with Israel, and the question is asked, why, if the work was well done before in ignorance, is there any need now for this knowledge, or our active propagation of it? The true reply is that foreign missions are in their infancy, and some large constraining motive is needed now to force men to see their duty nationally in this matter. Our Identity supplies this motive, and if acted on by the empire at large, would furnish a reason for the foreign missionary enterprise, such as we have not had yet brought to bear upon the masses. Besides, God's plans and purposes for the salvation of the world are being matured; and it is to His glory that His faithfulness to His oaths and covenants with Abraham should be made known in these "the latter days," whereby that salvation was promised to the nations of the earth by the agency of the afterseed of the patriarch. Let each of us then strive earnestly to promote this cause, remembering that the salvation of all the nations is bound up in it, to God's praise and glory.

THE BRITISH-ISRAEL ASSOCIATION.

A LETTER signed "C. P.," which we publish in another column, brings before us an important subject. Our friends on the Committee of the British-Israel Association consider that, editorially, too little BANNER notice is taken of their proceedings, that we fail to urge our readers generally to join that body. We fear there is some truth in these remarks, and that we have too long refrained from calling on our readers to enrol themselves as members of the highly useful and painstaking Society, which is working for the cause in London; a society to which we also belong. We have left the matter rather in the hands of the secretary, the Rev. F. Aston, whose monthly notices have given us continual intimation of the proceedings of our London friends, and left little or nothing for us to urge in the matter of detail. There is one fact however, which is greatly to be regretted—namely, that in spite of all their efforts the membership of the British-Israel Association does not seem to increase. There are hundreds of believers throughout the country, as Mr. Aston observes, who belong to no organization, but whose interest and help would be invaluable to the British-Israel Association. How are these persons to be gained? That they exist outside our body there can be no doubt. A friend, writing to us independently, says, "that to her knowledge there is very much work going on, unknown to the Association. Many people are making themselves associations to their friends and neighbourhood.' Our correspondent describes the process in her own case. In 1887 she was herself first induced to read a BANNER by a promise exacted by one of these self-constituted workers, and it ended not only in the conversion to our views of the lady herself, but of all her family. The father yielded the last, and only acknowledged belief in 1892. During the last four years, this one family of converts has interested 70 others, now believers, and of these 70, only 19 had the good news from sources outside her own family. It appears clear that this expanding circle of believers, and enthusiastic believers, are content to remain so without joining a central body like the British-Israel Association; and the problem is, what can be done to induce such to become paying members of a society which is actively at work on a large scale? We can personally do no more than place the matter before our readers, and urge them, if they have not yet joined the British-Israel Association, to do so at once, and send their names to the Secretary, at 86, St. Martin's-lane, E.C. "Union is strength," and it is a sheer waste of strength to work individually for the publication of the Identity, neglecting at the same time those larger and more powerful means which the British-Israel Association has at its command for the publication of these truths

In reference to "C. P.'s" quotation from some Bristol resident's reply, that he knew several of the Vice-Presidents of the British-Israel Association there, but that "none of

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them had ever named the subject to him," we cannot offer any explanation without some clue to the speaker. We hold it to be unwise to thrust identity proofs before unwilling or indifferent minds, but where an opportunity is offered, we have followed the practice of presenting the good news, with such of the literature as may be acceptable, for the consideration of the inquirer. We are glad to be assured by one of our friends that "the BANNER is always popular!" For this we are grateful; but we should be rejoiced if our friends, who esteem the BANNER, would gives its Editor the satisfaction of knowing that his recommendation in regard to enrolment and subscription, has been largely complied with.

ANOTHER DEATH BLOW TO THE IDENTITY.

OUR subject is evidently reviving in interest to the public. Our opponents are waking up, and are sending shaft after shaft at us in hopes of quenching the most glorious prospect of blessings any nation ever could entertain, or ever expect to enjoy from the hand of God. On the present occasion we have to deal with the objections of the Rev. A. B. C., of The Church, whose rather strange argument is, that the prophecy of Ezek. xlviii., regarding the tribal, yet future, division of the land of Israel's inheritance, is the final "death-blow to the Anglo-Israel theory." He says, in a letter now before us, that in that chapter "we find that the land promised to Israel is accurately portioned out among the tribes, every tribe having its separate tract of land duly assigned to it, the intention evidently being that when the Lord will bring Israel again that He may sit as their Prince upon the throne of David, the Twelve Tribes shall enjoy separately and distinctly, and yet in happy union, the vast territory (? the whole peninsula of Arabia!) which, according to God's promise shall be theirs (comp. Gen. xv. 18; Deut. xi. 24; Ezek. xlvii. 17, 21), as a matter of necessity, if the Twelve Tribes are to be thus found distinct one from another, so that when our Lord comes they may be separately made the occupants of their appointed territories, then, they must be separate one from another now, and, moreover, must have been so from the beginning. They cannot possibly be all swallowed up in the Anglo-Saxon Race, which itself cannot be discerned as such, for it is composed of Normans, Danes, Celts, and tribes and nationalities, nearly innumerable, besides Saxons. A certain sprinkling of the Israelite blood may be found also amongst us, and probably there is hardly a nation, except some very remote, of which we 'Anglo-Saxons' are not in certain measure composed. A conglomerate 'Ephraim' cannot again be divided into the Ten Tribes. But the whole twelve are to be found absolutely separate, one from another, that they may be separately placed in their portions of the promised land. Therefore, it is absolutely certain (to my mind at least) that the Anglo-Israelite theory cannot hold good." He added that the above "little argument, which he had used for many years against the Anglo-Israelite theory, and never heard answered, is conclusive." "He cannot hold with it, nor consent to such a lowering of our standing in Christ."

Such is this new argument advanced by a clergyman of the Church of England! It amounts to this. A people who are destined to occupy Palestine as tribes in future, cannot, even by the power of God, be separated into tribes, if at the present moment they are mingled and their tribal constitution is for any reason held in abeyance.

With equal reason might our clerical friend tell us that the human race now dead, and mingled in the grave, can never more be restored to their individual personality because no power can effect such a miraculous restoration, as far as our clergyman's experience goes! He will hardly carry his argument so far as that! but his objection to Our Identity is equally futile, and equally dishonouring to God! He denies that the British can be Israel, because Israel is to be restored to the land as tribes, and the political condition of the British is not such to-day. He admits, however, that the Ten Tribes are to be restored; and in tribal condition. Therefore, it stands to reason they are existing somewhere to-day, and, according to Mr. A. B. C., as separate tribes. In what part of the world can such a people be found, organised as ten separate tribes? Our opponent should point them out. The burden of the discovery is his. Let him tell us where they are! He cannot! and his argument falls in ruins to the ground when it is shown from the Scriptures that the people (the sacred and miraculous people) of Ephraim-Israel were actually destined by God Himself to be mingled with all the nations of the earth, and that their individuality was never to be lost. Amos ix. 9, is to this effect: "For lo! I will command, and I will sift (or cause to move to and fro) the House of Israel among ALL the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The same truth is set forth in Ezek. xi. 16, 17.

If God could and will remove Israel individually from the nations after they have mingled among them, cannot He be credited with the power to restore them, or some of them, to their tribal formations, after a long period of political combination as two Houses? That He will restore them as tribes Ezek. xlviii. proves. That their tribal formation was to be previously lost for a long period of time is apparent from Hosea iii. and the other texts we have quoted above. Here, then, is the very thing described as a matter God will certainly perform, which Mr. A. B. C., in his wisdom, tells us cannot be done in respect to the British people, on account of its inherent impossibility! Our friend must learn that with God there is nothing impossible (Gen. xviii. 14; Jer. xxxii. 17, 27; Luke i. 37), and that the restoration of Israel and Judah together, is a matter God will Himself carry out by His own Almighty power (Ezek. xxxvii. 15—28; Jer. iii. 18, xxxi. 15—17, xxxii. 41). The two Houses of Israel will set out to return as Houses; but their settlement in the land shall be by tribes! God's Word says that in Jer. iii. 18, and Ezek. xlviii., and it will require more than many clergymen like Mr. A. B. C. can advance, to induce us to put aside such solemn precise declarations of the living God, as those we have just quoted, upon the point.

"ALIKE for the philosopher and the statistician the Registrar-General's returns are always full of curious and suggestive material. In the newest available figures, for instance, there is a striking statement about the fecundity of the Jews in England. That race marries with such extraordinary diligence that 'the proportion of Jews in the population of this country has more than doubled in the last twenty years,' *without counting immigration.* The Jews are, therefore, becoming a more and more important factor in the population."—*St. James's Gazette*, Jan. 21, 1893. Does this not look as if this may be one of the natural circumstances our Master may overrule for the bringing about Israel's appointed task of carrying back Judah to Palestine? This extraordinary increase of Jews may necessitate the clearing out of our *brethren* from this island, which is not of unlimited size, and settling them elsewhere.—L. P.

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RANDOM SHAFTS.

LIGHT is the friend of Truth. Infidel arguments against the Bible on the ground of its historical or geographical allusions are notoriously feeble, and every volume of Oriental research that issues from the press makes them feebler. In the same way the objections of our opponents are often amusing, and every book or treatise that happens to touch these objections makes them more and more amusing. For instance, there is no commoner assertion than this: that if we were Israelites we could not have forgotten our Hebrew speech; and as we talk in an Aryan language we must be an Aryan race. The sagest of sages—men with a string of words before their name, and a string of letters after it—have doled out this absurdity. The fallacy of it has been so frequently and thoroughly exposed that one might well despair of being able to say anything new or adduce anything fresh on the subject. But the journal of Dr. Parke, who accompanied the last Stanley expedition, seems to supply a further ray of light, and, as observed in my preface, light is friendly to truth.

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The doctor relates in his "Personal Experiences" how he and his companions camped at Fort Bodo for a while, and writes:—"Having now had to speak Kiswahili for so long a time, we have come to forget many of our ordinary English words, and are often actually confused about the names of things when we are talking among ourselves. To-day there was a competition between Nelson and myself as to who could remember the name 'egg' first—pointing at the article." The phrase, "so long a time," is assuredly a pungent comment on the effusions of the learned professors who deride the Identity because we fail to converse in Hebrew. If a few month's contact with the heathen is sufficient to obscure a man's recollection of the language in which he has been educated, it would be instructive to know what a thousand years would do. I have not gone into it, not being good at figures, but it is a calculation that ought to have attractions for the scientific mind.

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There were two expressions of opinion in the New Year's number of the BANNER, which if correct, are full of encouragement to Israelites, and perhaps, therefore, no apology will be demanded if I take the liberty of referring to them for the purpose of verifying their soundness. It might indeed be of service if all who can do this would do so. The first was made by our friend Mr. Roe, who stated that the Identity would lead to the healing of our Church divisions. This is a gigantic task. Christians are inclined to be religious in everything except religion, and our opponents may laugh at Mr. Roe's prediction, but it will not be denied by those who are familiar with facts. The platform of a Metropolitan Association Meeting is an indication of what the Identity will accomplish, and the same fellowship is to be seen wherever the Cause has found its way. All sorts and conditions of Christians are brought into harmony and sympathy by its magic influence. I might mention a case in point. An address was given on Our Identity. It was delivered in a Methodist Chapel; the lecturer was a vicar; the chairman was a Presbyterian; Congregationalists, Plymouth Brethren, and Episcopalians, were among the supporters; and, as a climax, the collection was for the cleaning of the building. It is rare that a clergyman ventures inside a Methodist chapel, and still less is he in the habit of lecturing on behalf of the whitewashing. But the Identity is a wonderful cementer, and it will certainly unite the broken Church for it has done so already in miniature.

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Our able champion, Mr. Aston, is responsible for the second statement. In his monthly report he declared that a change had come over the public in their attitude towards the Identity, and that the view was making great progress. My own more limited observation entirely agrees with this. The audience composed of chilling indifference, pitying contempt, and dogged refusal to yield, is the exception now, not the rule. People do not now repair to an Anglo-Israel lecture with the intention of hearing an escaped lunatic, and they have ceased to imagine that the Identity can be upset by a little chatter. If I were asked to analyse the situation, I should have to say that, in a large measure, a wish to believe it has taken the place of a determination not to believe it, but that preconceptions on history, &c., cannot be surmounted. It may be that our arguments are better understood, or it may be that the incessant expansion and extraordinary position of the empire are driving the truth home; but, whatever the reason, the result is most manifest.

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The "Anglo-Israel Almanack" is at its best this year. Besides much valuable printed matter, it has four portraits, the frontispiece being a likeness of Rev. Mark Guy Pearse, which will render it acceptable far beyond Identity circles. This is a fine engraving, and every admirer of Mr. Pearse ought to have it. We cannot, I think, do better than give away an almanack or two. The articles are numerous; they are varied; they are not too lengthy; and if they should not be relished by the person who receives it, the other features,—its calendar and general intelligence,—may preserve it from the fire. A pamphlet is liable to be quickly shelved, whereas an almanack has a chance of living for twelve months. But where is the sheet almanack for which entreaty was made a year ago? Useful as the book-almanack is, a broad-sheet would be more so. A sheet-almanack both teaches and advertises, and we cannot afford to do without it.

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At the end of the Almanack there is an item which affords an interesting study,—a roll of the Identification Associations scattered up and down the world. It is satisfactory to see so many societies in the field, and it is unsatisfactory to see so few. This may look like a paradox, but truth is often paradoxical. The list proves that our subject has rooted itself throughout the country, which is befitting; but the number of Associations is small to what it ought to be and might be. Messrs. Banks are presenting a series of maps to the readers of the BANNER, and if they were to favour us with an Identity Map of Great Britain on the model of election maps—marking in red those towns which can boast of an Anglo-Israel organization, and putting the rest in blue—it would probably arouse Israelites from their sleep.

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Such a chart would display astonishing blanks. Taking the extensive stretch from Leeds to Edinburgh, there is but a single Association intervening—the Newcastle one. What can this mean? Are there no adherents in York, Whitby, Scarborough, Darlington, Hartlepool, Durham, Sunderland, Carlisle, Morpeth, or Berwick? And going South, are there none in Reading, Dover, South-

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ampton. Plymouth, Falmouth, Truro, Cardiff, Winchester, or Maidstone? It is impossible to believe this, but there is evidently no union or exertion in these districts. I fear we are too prone to reflect that the Identity is God's work, and that He will hasten it in His time. This bears a strong resemblance to the logic of our opponents, and if it is valid —if God's work needs no help from us—we had better discontinue the BANNER, and devote our energies to something which is *not* God's work, as the latter is clearly the only kind of work that should give us any anxiety.

JOHN SHOOTINGHAM.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you allow me space for a few words on a subject often touched on in your valuable paper—viz., how to increase our numbers. A few weeks since you gave a list of dates and places where the Rev. F. Aston would hold lectures. From this list we have chosen one place and "hunted up" and sent notices to all the friends or "friend's friends" we know in that place, telling them of the meeting, begging them to go, and to tell everyone they could to go also. If others will do this, and the Rev. F. Aston will give a timely notice of his month's engagements in the BANNER, the subject would be better ventilated than it is. If, to the list, the name and address of the person arranging the meeting could be added, so much the better. Names of friends in the place could be sent to this person, and notices would be given them on the spot. There does not seem to be sufficient bringing forward of the truth in daily intercourse with friends. If it is a proof of God's love and fidelity in the past, surely we may bring it forward as a pledge that he will be the same "to-day and for ever" that He was "yesterday"?

Do not let us assume that people will not be interested in it. A visitor staying here lately, looking down the list of vice-presidents at the end of the "Handbook," remarked, "Why, I know five or six of those men, and live in Bristol, but they have never mentioned the subject to me! I hardly know what you refer to." Again, Mr. "Mark Levy," mentioned in the last BANNER (Jan. 18, page 43), is neither "not prepared to accept the Identity," nor is "the idea foolishness to him." In return for his late circular—alluded to—he willingly accepted papers on the Identity, and would rejoice to prove it true. He writes he has since met Dr. H. Alder-Smith, and is reading all the latest books on the subject.

Perhaps the "order of (the) Bath," which "John Shootingham" has told us of, may make some less afraid of drawing people's attention to the subject, and their courage be rewarded by finding how many will thank them for fuller knowledge of a truth which is spreading daily. Hoping that both these suggestions may work to the glory of God,

I remain, yours very faithfully, C. P.

Salisbury, Jan. 20, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—The "Chovevi Zion" advertisement in No. 803, Vol. XVI. of the BANNER has put a thought into my head. Briefly, it is something like this. Israel was to be "known by another name," after their removal from Palestine. Judah retains the political and tribal name. Prior to the restoration to Palestine, Judah will "walk to Israel." Now the question is, Will Judah recognise Israel under her *new name*, or will the re-occupation of the land be accomplished in blind ignorance or unbelief on the part of the majority of both Houses? Is there any reason to suppose that Israel will resume her original name, or will the new name be perpetuated in that land? I incline to the latter opinion, but should be glad if an able Identist would investigate the question and give your readers, myself included, the benefit of his research.—I am, &c.,

J. W. BRAME.

Opunake, New Zealand, Aug. 6, 1892.

To the Editor of the "Banner of Israel."

SIR,—Referring to the hints given under head "Presentation," in the BANNER, of Nov. 30th, in Primrose League Habitations it is the rule to charge entrance-fee, say 6d. to 1s., according to rank of associate, for which they must receive a badge (brooch, or stud, or pin), value 3d. or 4d. Now, why cannot we have a simple cheap badge, say Roman I's crossed, which would form a St. Andrew's cross, and which each member should have given them when entrance-fee was paid? I feel sure many would join.

PRIMROSE DAME.

Nov. 30, 1892.

To the Editor of the "Banner of Israel."

ANOTHER confirmation of the fact that the British are the chosen people of God, appears in to-day's *Standard* as follows:—

"Experiments recently made in the Italian Navy with German coal, have not given the results that were anticipated, either as regards quality, or from the point of view of economy. The supplies will, therefore, henceforth be ordered chiefly in England, as hitherto." Further comment is unnecessary.

JOHN S. ANDERSON.

Croydon, Dec. 23, 1892.

HARD UPON THE COMMENTATORS.

BY REV. E. BRENTNALL, M.A.

I KNOW a great many people have an idea that the one way to become a successful teacher, preacher, tract-distributor, temperance orator, or anything else, is by becoming a collector of commentaries and magazines, &c. They think these contain all the wisdom and learning of the ages, no matter what the commentary may be, and their business is to retail as much of this as possible. The chief blessing that can come to such is to leave them alone to find out their mistake for themselves.

The fact is, commentary-making has just now become a grand money-making concern, and the world is being deluged with square miles of such literature. A man has only to fail in every other department of life, to seek next the editorship of some fine, healthy-looking, portly commentary. Whereas, the works of that sort that may be read and studied to advantage are few.

"BELIEVING in the authority of the Lord's-day as a religious institution," says Mr. Gladstone, "I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value, and for the interest of the working men of this country, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

HOOKER ON LITERAL INTERPRETATION OF SCRIPTURE.—I hold it for a most infallible rule in Expositions of Sacred Scripture that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchemy doth or would do the substance of metals, making of anything what it listeth; and bringeth in the end all truth to nothing.—Eccles. Polity, B. V., sec. 59.

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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.

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REINFORCEMENT OF THE BRITISH TROOPS IN EGYPT.

A very small and apologetic notice appeared in the papers of January 24, 1893, to this effect: "Her Majesty's Government have determined, in view of recent occurrences which threatened to disturb public security in Egypt, to make a slight increase in the number of British troops stationed in that country." Where "a slight increase" can be made, a larger can be effected at will, and therefore we look on the announcement as a sort of apology to Europe, for the necessity which has arisen; but a proclamation, all the same, that we are in Egypt governing it well, and that we mean to stay. Different conduct was expected from the Gladstone Government, which is liberating the dynamite convicts, and would surely, it was thought, on the first threat of dissatisfaction be prepared to loosen but not tighten our nation's grasp upon the land of Egypt. God rules, however, and He has decided now, as He did before, that Egypt cannot stand alone, but must exist and prosper leaning on the strength of Israel His chosen, to whom He gave the land in 1882. The *Times* clearly expounds the action of the Government in the matter of the troops, and says it means this:—

The Khedive has plenty of accessible advisers, who can tell him exactly what is the meaning of a slight increase in the number of British troops stationed in Egypt. Riaz Pasha is much too able a man to remain for an instant in doubt upon that point. He will understand at once that we mean to maintain our authority and not to suffer any tampering with the reforms we are carrying out. He has signalized his return to power by the issue of a circular which embodies I is well-known views about internal administration, but tempers them with a politic recognition of the institutions we have established. He strengthens the authority of the provincial Governors, and instructs the police and sanitary and irrigation officials to regard these Governors as their proper chiefs. This looks very pretty upon paper, but in practice it would mean the withdrawal from the mass of the fellaheen of existing safeguards against injustice. Irrigation is a matter of life and death in Egypt, and is managed by Europeans because they alone can be trusted to dispense the water without fear or favour. To put them under the orders of the native Governors would tend to bring back the good old days when the local Pasha could steal the water of all his poorer neighbours, and at one stroke enrich himself and secure cheap labour from starved-out peasants. That side of the Premier's circular is for the benefit of the Khedive and the native cliques now trying to seize upon power. But there is a saving clause. Riaz also enjoins respect for the Courts of justice, which are under English supervision and are a serious obstacle in the way of a return to the good old Oriental methods. Thus, like a wise man, he has made himself safe in either event. If the Khedive were to get his way, very little more would be heard about respect for the Courts of justice. As there is to be a slight increase in the number of British troops, the police and sanitary and irrigation officials will not be called upon to suffer much interference on the part of provincial Governors. There is a "flexibility of adaptation" about Riaz Pasha and his circular which that energetic administrator has hitherto not generally displayed.

* * * * *

In this way it may happen that further measures will be necessary to bring the Khedive to a proper sense of the situation. But whatever measures are necessary will be taken, and however slow the Khedive may be to learn his lesson, he will have to learn it. The lesson chiefly consists in finding out that he has not nearly so much power as he imagines himself to have at present, and that, with his good will or without it, means must be found to consult the real interests of the Egyptian people, and to carry on the work we have in hand.

On the whole it is well that the late crisis should have taken place in Egypt. It has given the needful hint to the people of this country that God means it to be held in furtherance of His purposes, as revealed in the prophecies respecting the restoration of the Tribes. It will be seen by those who reflect, that Egypt in the hands of any other Power, such as France or Russia, would make the return im-

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possible, since it would block the Red Sea approach as well as that by the Levant. Egypt is on the flank of Israel's advance by either and both routes. It is needful, therefore, that it should be held. The tendency of the times is to yield. So it is in Ireland to-day, and so it would be in Egypt, were not the responsibilities connected with India, Australia, and the Cape Colonies, which are bound up with the Suez Canal, so tremendous. The late crisis sounded a salutary warning note that a fresh outbreak might happen, and that its success would imperil all that our British officials had effected for the land.

The warning has been heeded and the reply is a sort of half-hearted notice that we mean to stay, but that to enable us to do so, we shall make an increase—"a very slight increase"—in our garrison, as the means to the end! The truth now is as good as proclaimed, and no doubt the French press will make much of it. "The British relying upon force, mean by force of arms to hold Egypt against all comers!" This will hardly be openly avowed, but we read the notice thus. Looked at in the lowest, most worldly point of view, it can be recognised that Egypt is a pivot country towards those whose commerce leads them to the east and south by the Red Sea, and that Great Britain which is in that position cannot afford to allow the control of such a territory to lapse into hostile hands, or into such hands as those of Abbas Pasha, who would speedily ruin Egypt and call for the active interference of the French or of ourselves once more. The crisis, therefore, was, we doubt not, God directed, and God sent, to guide our rulers in their action. Lord Rosebery has been raised up to manage the helm of State at this critical juncture, being a man "having understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32).

In reference to the British force in Egypt, when the crisis occurred, it will hardly be believed that gradual reductions of troops from time to time left only 2,000 men in Egypt to represent the British power. This was a timid appeal to France and other jealous powers that we meant no harm—did not mean to keep Egypt, but were ready to go as soon as we could. Now that Abbas Pasha has taken us at our word and hinted that he did not require our help longer, we have assured him we are going to stop, but that our 2,000 men shall only be "slightly increased." How the reinforcements are to be provided is seen from the following, from an authentic source:—

The additional force which is to be landed will not be large, but it will be sufficient to demonstrate how quickly this country can send reinforcements. There are troops on the way from India, and also reliefs going out, which will be available the moment they reach the Suez Canal, where orders have been sent to stop them. There was some idea of making a demonstration by the Mediterranean fleet, but it is believed that this will not be necessary. There are in Egypt three full regiments of Foot—the 1st Dorset, the 1st Devon, and the 1st South Staffordshire, one squadron of the 1st Dragoon Guards, a battery of Artillery, and a company of Engineers. At Malta, from which, in a crisis, troops could be sent and landed at Alexandria in three days, there are 6½ regiments of Infantry, viz., 1st Royal West Surrey, 2nd South Lancashire, 1st Welsh Regiment, 1st Royal Berkshire, 1st Cameron Highlanders, 3rd Royal Irish Rifles, and half of the 2nd Connaught Rangers, the other half being at Cyprus. It is believed that, although the official announcement says the British force will be slightly increased, preparations have been made for a very considerable addition to the present force should it be necessary. In political and service circles last night, the decision of the Government created considerable excitement.

In a later despatch the Press Association says:—"We understand that Lord Cromer has been instructed to inform the Khedive that, for the safety of European residents in, and visitors to, Egypt, Great Britain finds it necessary to increase the force now in operation. It is also understood that, in consequence of the insulting attitude of the Cairo crowd, towards ladies particularly, it will be necessary for the British troops to exercise control over the whole of the city."

EARLY BRITAIN.

By F. Gass.

PART I.

A SUBJECT of interest to Anglo-Israelites is the early history of Britain, before and during the time of the frequent invasions, by the several tribes who crossed over from the adjacent seaboard and made the new land their permanent home. There is a series of small hand-books published on the subject by the Religious Tract Society, that is very helpful; a perusal of them places one in a position to judge fairly well of the value of the references not infrequently made in current literature to this rather obscure subject (see "Celtic Britain," by Prof. J. Rhys, M.A.; "Roman Britain," by Rev. H. M. Scarth, and "Anglo-Saxon Britain," by Grant Allen.) We cannot accept all these writers say, and they differ among themselves not seldom, but they make together a convenient three-armed guide-post showing Anglo-Israelites the best road to travel on the way to new discoveries. These books, which are supposed to give the results of the very latest investigations, inform us of the state of the country, and its inhabitants, when the dominant tribes, the Anglo-Saxon (*i.e.*, the Angles-and-Saxons) descended in force on these shores. That there were invasions previous to the landing of the Romans under Cæsar, even pre-historic ones cannot be doubted. The restless energy of large bodies of primitive men, in the search for fresh hunting grounds, led them on irresistibly to overrun the new and unknown land.

In fitting the ancient inhabitants of these islands into their proper places, in the true Israelitish origin of the great Anglo-Saxon race, we must bear in mind that naturally, by the near proximity, in one direction of the mainland of Europe, these invasions almost invariably came by way of the East and South-East. The general result was, that the older inhabitants were, at intervals of long duration, pressed backwards toward the West of England, and many from there over into Ireland, their places being taken by the invading hosts. This is why Wales and Cornwall are still largely inhabited by a Celtic population. There is nothing to compel us to believe that the new comers in all of these very ancient settlements of the country, were descendants of Israel, only and solely, neither that their blood is entirely dead within the English race of to-day. Therefore there may be something in the assertion of opponents, that in some parts of England, there are still indications of the remains of a dark type of men, having peculiarities indicating a racial distinction from the prevalent fair-haired Saxon race. But it is well to be cautious, as it is quite possible, when historians concentrate their attention upon this point, its apparent difficulties will vanish.

It is hard to accept the theory put forward, amongst others, by Professor Huxley, that there is a really large admixture existing among us, of an aboriginal race of dark, short people of stone-age blood. An early race of men supposed to have lived on the soil, from the remote time when the glacial epoch terminated, and Britain which was then covered with constant and deep ice and snow, became

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sufficiently temperate to support human life. That there was such a people inhabiting prehistoric Britain may be admitted, but that their strain of blood has stood against, and continues to flow in any appreciable quantity, in the veins and heart of the livelier and vastly more energetic Scandinavian and Saxon race, is more than doubtful. Aliens were absorbed into Israel from time to time, throughout their history, and we have yet to learn that from this cause they ceased to be God's people. It has ever been the reputation of the great Anglo-Saxon race, both here and in America, that they absorb into themselves all inferior races in association with them, so that their language and characteristics disappear completely. Anthropology as a science cannot be said to have yet touched the bottom; there are still some depths left to be sounded. One such is this question of a certain physical type continuing to hold its ground in a country, notwithstanding more than one, or even two, complete changes of its inhabitants. Such a continuity of physical caste may, perhaps, to a considerable extent, be due to climate and soil. Grant Allen says that the people of these Islands are, by slow and almost imperceptible degrees, becoming darker in hair and complexion. This he endeavours to explain, by saying that the darker Celts are gravitating, in constantly increasing numbers, into the large towns, and mingling with their fairer Saxon brethren. This may be so, though others may prefer to fall back on climatic influences. We have two familiar examples before us, in the present American and Australian natives, of British descent. Careful observers see that in both face and form these Anglo-Americans and Anglo-Australasians are already differentiated within comparatively such a short period of time, from the parent stock. It is too early yet to make a positive statement, but if it is not a climatic change that is gradually working in them, it seems almost impossible to arrive at any adequate explanation. The inference is, knowing physical alterations in such cases occur largely now, that they took place from like causes thousands of years ago.

Every historian is convinced of the truth of his own theory of the genesis of the British race; it is only right it should be so; but they labour in vain to conceal that amongst even the best and highest of them, there are irreconcilable differences of opinion on the subject. Where doctors differ who shall agree? Professor Huxley ("Anglo-Saxon Britain," Grant Allen) has stated that: "The British people are vastly less Teutonic than their language," meaning that they are largely descended from the aboriginal natives of Britain. The late Professor Freeman, opposing this view (see BANNER, vol. xiv., p. 113), wrote thus: "In the land where we (English) settled, we found men of another speech, other beliefs, other customs, with, in short, all that makes up national life other than our own. In the greater part of the land, the speech, the belief, the customs of other people so thoroughly passed away, that it is hard to come to any other conclusion than that one company of men, one nation, if we choose so to call them, has so far displaced another, that any remnants of the nation that lived on, abide as mere survivals. . . . Our nation thus formed, known on our lips as English, on the lips of the elder folk as Saxon, has ever since kept its ground and remained the abiding folk of the land. . . . We took in not a few foreign elements; but we took them in, a mere infusion into an existing body."

Again, the Rev. H. M. Scarth, in "Roman Britain," declares that, "The colonists, and others connected with the Roman occupation, did intermarry with the natives, which has been shewn by inscribed stones as well as by historic mention. . . . Roman blood mingled with the population, and Roman blood has flowed ever since in English veins."

Notwithstanding this opinion we may rest easy in the belief that the Roman blood in Englishmen is very thin indeed, akin to water, and we have this assurance in the firm opinion of the late redoubtable Professor Freeman, who frequently declared that Englishmen could congratulate themselves on the absence of Roman blood in them, which was more than the Latin nations could boast. There is another line of argument against the theory of the existence of a large body of Englishmen descended from the prehistoric human element of these Islands, that, with Philo-Israel's permission, I will bring forward in another paper.

(To be continued.)

A POPULAR VIEW OF DANIEL'S METALLIC IMAGE.

"THE BELIEVER'S ALMANACK" for 1893 is a small publication which has lived through 20 years, and being edited by a Mr. Walter Scott, takes a very pessimist view of our nation's future. We British are in a bad way now, and are going to become worse. According to the editor "England seems to have reached the zenith of her prosperity," and "a retrograde movement has set in which will land Great Britain as a third-rate power amongst her continental compeers." This is poor consolation to our people, and it is all that those have to offer us who fail to "see" the value of the evidence in favour of our nation's Identity with Lost Israel. The author of this almanac has something interesting to tell us respecting Daniel's metallic image, giving very clearly the popular view of that wonderful prophecy. We quote it thus:—

"In Daniel ii.," says this writer, "we are furnished with a general history of a Gentile power from its rise to its consummation, presenting us a series of panoramic visions. The dreams of the Babylonian monarch were interpreted to the king and to all succeeding rulers and generations of men. How wise is God!

"At what point in the history of the world have we got? Are we near the end of man's rule, of mere human government? We firmly believe that the present uprising of the peoples and their evident determination to grasp the reigns of government bring us to the *last* phase of governmental rule, to be succeeded by the horrors of the brief reign of the anti-Christian king, and then the coming of the King of kings who will still the universal groan, stanch earth's bleeding wounds, and pass a healing hand o'er the fevered brow of man. After the government by the people there is no other form of human political rule. It is on *that* the judgment of God descends, and hence the working classes may be permitted to shiver royal diadems and break imperial sceptres, but their triumph will be but short-lived. The kings and great of earth may cry for shelter to rock and hill (Rev. vi. 16). But the working classes, now so eager to taste the sweets of power, shall in God's righteous ways be the first to suffer in the coming storm of divine wrath which will desolate Christendom, and turn Europe into a charnel house (Rev. vi. 4—8; xiv. 20). The image beheld in dreams by the eastern despot consisted of four metals each inferior in value to the other. The head of gold represented the majesty of the Babylonian empire in the person of its mighty monarch. 'Thou, O king, *art* a King of kings; for the God of heaven hath given thee a kingdom, power,

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and 'strength, and glory' (verse 37). Imperial rule, absolute government was divinely committed to Nebuchadnezzar. It was a pure and simple autocracy. It was the rule of one, not that of many. Nebuchadnezzar was the autocrat of the earth. He made the laws and enforced their execution. Nebuchadnezzar was *alone* responsible to God.

"The second empire symbolished by silver, was foretold by Isaiah, and the surname of the renowned Persian monarch mentioned 150 years before Persia rose on the ruins of the Babylonian monarchy, and succeeded to its power and empire (Isa. xlv.). Cyrus was inferior to Nebuchadnezzar, as silver is inferior to gold. The second empire pales in glory and grandeur before the first (verse 39). The laws were made, not by the king, the supreme head of the state, but by the hereditary aristocracy of the empire, and bound even the king to obedience (Dan. vi. 14—17).

"The third empire shows a still further departure from the direct and original grant of power conferred upon Nebuchadnezzar. The military controlled the state. The generals of Alexander were invested with power to make and unmake laws. It was a military despotism and much inferior in greatness to the empire it overthrew.

"The fourth or Roman empire was a strong and aggressive power (verse 40). And yet further depreciation of monarchical greatness is witnessed in the "iron" kingdom of Rome. The emperors were elected by the people, or military, or both, and were in theory at least, expected to consult the Senate on grave matters of state.

"In the interpretation of the dreams of the royal autocrat additional features of interest are supplied, not found in the vision itself. Thus the toes of the image—the extremities—composed of iron and clay, bring us to the final point of Gentile rule on earth, and that which the descending Lord shall crush and grind to powder. *That* is about where we are to-day. The irruption of barbarian hordes from the north led ultimately to the ruin of the kingdom of the Cæsars, and the consequent formation of modern Europe out of the chaos formed thereby. There have been attempts made to revive the imperial greatness of Rome, but in vain. Government of the people and *by* the people has been steadily advancing. Popular elected bodies for the government of local and municipal affairs is the idol of the hour, and are serving as an educational process for the management of imperial interests. The working classes are a recognised and potent power. They are at once feared and courted. The representation of the working classes in imperial affairs is now a recognised principle in the government of this great empire on which the sun never sets. The Queen and Empress of India rules over many millions of people. Her 100 vessels of war and 100,000 sailors sweep her seas. Her empire exceeds by far, the largest, the strongest, the most populous of ancient and modern kingdoms. Personally, the sovereign is powerless to stem the torrent of radicalism which threatens, at no distant date, the dismemberment of her mighty empire. The fusion of iron and clay, the union of strength with the government of many—is an impossibility. Scripture (Daniel ii. 42, 43) and facts demonstrate the truth of this. The union of the people, with a strong and independent executive, cannot long hold together. The people in Great Britain, in France, in Germany, in Italy are loudly demanding an equal share in the government of their respective countries. We seem to be on the eve of a general uprising of the people. You cannot successfully check the popular movement. When it has reached the giddy heights of power, and the reins of government are grasped by the sons of toil and socialism sits in high places, then the vengeance of an angry God will scatter like chaff the power of man, close up the "times of the Gentiles," and establish the everlasting Kingdom of our Lord Jesus Christ. The death throes of the great struggle shall usher in a 1,000 years of rest for wearied men.

"The stone cut out without hands (verse 34) refers to the coming of our Lord in destructive power upon the kingdoms of the earth, then divided into two vast opposed and opposing camps. The stone smites the image on its feet and toes—the last phase of Gentile rule on earth. How near is His coming? But ere the blow descends and kingdoms crash, and crowns are shivered and the earth rocks and reels, and the magnates of the civilised scene seek to hide themselves in terror, the redeemed of the Lord shall be caught up from earth to heaven. The moment of our triumph is at hand. Are we each ready, waiting, working, watching, praying?"

Such is the anticipation of this writer. He sees and knows nothing of Ephraim-Israel anywhere, but deeming ours one of the nations of the earth, awaits with terror the blow of the stone which he deems to be the Lord Himself coming in destructive power! But that surely is not the idea of the prophecy! There the stone is the representative of a nation, and that a great and mighty one, whose King is the Lord Jesus, as Daniel vii. 27 explains. A great mountain in prophetic imagery represents a nation, as Jer. li. 24, 25 teaches us. There Babylon by name is described as a "destroying mountain, which destroyeth the earth," and her punishment is, that God "will roll her down from the rocks, and will make her a burnt mountain." The striking stone is not the Lord, then, but the Lord's people, those He formed, created, made, and uses as His weapons of war, and therefore Israel (Isa. xliii. 1, 7, 21; Jer. li. 20, *et seq.*). This great mountain-nation, whose origin was like that of a stone, diminutive in size, was in the days or time of the previous four empires destined to be founded by God Himself according to Daniel ii. and to Isaiah's prophecy just quoted. It was to be endowed with power and known as a "kingdom," indestructible in character, as one which was to be always in the care and keeping of the same people, but was never to lapse, or be left to another people. God will use its instrumentality "to break in pieces" and consume all the preceding kingdoms, "but it shall stand for ever" (compare Jer. li. 20). The writer in the almanac evidently entertains the fallacy that Great Britain is a portion of the Roman Empire in its later development of ten toes. But the parable does not tell us that these toes represent ten kingdoms any more than the ten silver fingers of the silver arms of Greece represented then ten states or kingdoms, east and west. Besides which it is an historical fact that in A.D. 409 and 410 the Roman Emperor Honorius finally severed the tie between Britain and Rome. In A.D. 410 he wrote to the cities of Britain, telling them "to provide for their own safety." "The island was left to its fate. Even the troubled light of later Roman history ceased to shine upon it, and a darkness of nearly 200 years closed round its shores" (Collier's History of England, p. 25, 26). The Angles, Saxons, and Jutes arrived in A.D. 449 and onwards to seize upon a house vacated by the Romans (being islands no longer part or parcel of Rome's territory), and so built up the Anglo-Saxon Empire as we see it now—the wonder of the world. The almanac writer speaks of "the times of the Gentiles" as something to be "closed up before the everlasting kingdom of the Lord Jesus" can be established. The only passage where the words occur is in Luke xxi. 24, where the treading down of Jerusalem by the

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nations or "Gentiles" is foretold, and the limit of such treading down will only be reached when "the times" of *those* "Gentiles is fulfilled."

The stone kingdom in short is the kingdom of an earthly power, the fifth in the history of the world. It exists to-day as no one can deny, and its name is the British Empire. It is incomparably larger than any of its predecessors in dominion, and it is a heavenly kingdom, because it is made, formed, and created by the King of Israel, the Lord Jesus Christ, who guarantees that it shall last for ever under His own sceptre (Daniel vii. 27). To Him be all the praise!

DOING ISRAEL'S WORK AND SKETCHING ISRAEL'S DESTINY.

NOTHING tends more clearly to show the healthy vitality of the British race than the almost miraculous success of organizations formed for the moral and spiritual elevation of the public. No doubt the forces of wickedness are just as active in our own land as in others, but the forces of resistance are not by any means so strong or determined abroad as in the countries of the Anglo-Saxon. Throughout the latter, whenever "the enemy cometh in like a flood," the Spirit of the Lord lifts up a standard in the shape of some influential and aggressive league. This is a hopeful sign, and is not without its bearing on the Identity. It is a manifest fulfilment of the promise that God's Spirit should never be withdrawn from Israel (Isa. lix. 21), for where the Spirit is present there is bound to be resolute opposition to prevalent evils. One of the latest of these "powers for good" is the Young People's Society of Christian Endeavour, an American institution, and its astonishing progress illustrates the point we have referred to. It is only eleven years old. In 1882 it had 481 adherents; in 1886, 50,000; in 1888, 310,000; in 1890, 660,000; in 1891, 1,000,000; while on July 1st, 1892, it could boast of 1,500,000 members, all of whom are pledged to exert themselves on behalf of moral and religious principles in their own circle; but the union is, in fact, fast becoming a missionary society. It is quite certain that the world has not witnessed such a federation heretofore. It is unique both in its history and its objects.

The Christian Endeavourers recently held their annual demonstration at New York, and one of the speakers (Dr. Josiah Strong) delivered an address which indicates that men are beginning to understand two things—first, the solidarity of the race in spite of political squabbles; and, second, that the race has one common duty and destiny before it, and the instructed are well aware that this duty and destiny are Israel's. According to the *New York Times*, the doctor, in the course of his speech, said:—

Among the ancients there were three, and only three, nations which profoundly influenced the world's history. We find their impress on all modern and Occidental civilization. These three peoples were the Hebrews, the Greeks, and the Romans, each of whom was supreme in one of the three great essential spheres of life—the Hebrews in the religious, the Greeks in the intellectual, and the Romans in the physical. It is because they were supreme in these essential spheres that their influence was supreme, and that God could use them to prepare the way for the founding of His kingdom.

If, now, it could be shown that those characteristics which made the Hebrews and their influence great, belong to the Anglo-Saxons, it would be evidence that Anglo-Saxon influence will be far-reaching through the ages. Or if it could be shown that those characteristics which made the Greeks great belong in like measure to the Anglo-Saxons, that would afford evidence that this race is to have a profound influence on the world's future.

Or, again, if it could be shown that these characteristics which gave the Romans their mighty power all belong to the Anglo-Saxon, in still greater degree, that alone would afford a presumption that the Anglo-Saxon is to dominate the world's future. What shall we say, then, to the fact that the essential characteristics of these three supreme races, those qualities which made them the great instruments of the Divine purposes, all unite in the one Anglo-Saxon race?

In the time of Abraham idolatry degraded mankind. In order to the elevation of the race man must be led to a knowledge of the one true God. To be instrumental of this was the high mission of the Hebrews. Their conception of Deity was infinitely superior to that of other nations, and was worth the thousand years of schooling which it cost. The great lesson of monotheism seems to have been fully learned in the Babylonian captivity, and then the Jews were scattered around the Mediterranean and throughout the civilized world that they might furnish in every land a prepared soil for the seed of Christian truth.

But there was to be an intellectual preparation for Christ's coming as well as spiritual, and this was to be wrought by the Greeks. If the good news of the kingdom of God was to be widely published and men generally invited to citizenship, there must be some common medium of communication, a language generally understood, and this tongue must be a fit vessel in which to bear to the nations the water of life. No adequate language existed. There must be developed not only such a tongue, but also a civilization capable of diffusing it throughout the civilized world.

This work the Greeks accomplished. They produced a language perfectly adapted to its destined use and a civilization which, by their restless energy, was carried around the Mediterranean, while Alexander stamped it upon the East. Thus for a time their language gained a universal dominion.

But equally necessary was the work to be wrought by the Roman. He was to supply the necessary physical conditions, to level the barriers between different peoples by bringing them under one government, and to cast up the great highways which would facilitate the intercourse of the nations. Thus three great lines of preparation were developed by three great peoples, and in Palestine, where their civilizations met in most perfect conjunction, appeared He whose advent Hegel calls "the goal of all previous history and the starting point of the history to come." He was to inaugurate on the earth the kingdom of heaven. Now that the kingdom has been established, the great consummation to which we look forward and for which we labour is the full coming of God's kingdom among men. Because man has a spiritual, an intellectual, and a physical nature, the preparation for the full coming of God's kingdom must be spiritual, intellectual, and physical. And I believe it can be shown that the Anglo-Saxon race is as well fitted to work out this threefold preparation as were those three ancient races to prepare the world for the coming of Christ.

Permit me to cite a few facts in confirmation of this view, and you shall then see how vital it is to our subject. The religious life of the Anglo-Saxon (I use the word broadly to include all English-speaking peoples) is more vigorous, more spiritual, more Christian than that of any other. Anglo-Saxons are not righteous overmuch. They will have to answer for many sins against weaker races, but, for all that, they are a mightier power for righteousness in the earth than any other. No race has ever shown such philanthropy; none is so easily moved by great moral ideas; none so capable of moral enthusiasm and disinterested endeavour. This race is for ever organizing a society to help someone.

Of the 139 missionary societies represented at the General Conference of Protestant Foreign Missions in London in 1888, eighteen represented all other races and 121 represented the Anglo-Saxon race. Evidently it is to this race that we

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must look for evangelization of the world, and to show that this is pre-eminently the missionary race is to show that it is the most Christian race, for the missionary spirit is the essential spirit of Christianity. As the Hebrew carried his pure monotheism around the Mediterranean, so the Anglo-Saxon is carrying a spiritual Christianity around the world. I do not forget that comparisons are odious, but our argument requires a comparison of the intellectual powers of the Anglo-Saxon race with those of other races.

The highest expression of the intellectual life of a people is to be found in their literature, and more especially in their poetry. Surely no one would be so bold as to attempt to match English poetry in any modern literature. Speaking of the brightest lights of English literature, Emerson said, "I find the great masters out of all rivalry and reach." We do not forget the precious contributions to letters, philosophy, science, and every department of scholarship made by the Germans, the French, and other races, but comparing the entire product of the Anglo-Saxon mind, as preserved in the English language, with that of all other races, can anyone doubt that the destruction of these treasures would be a greater loss to the world than would be the destruction of all the thought embodied in any other language? And if this be so, may we not correctly infer that, on the whole, the Anglo-Saxons are the intellectual leaders of the world?

Several continental races are superior to the Anglo-Saxon in speculative thought, in scholarship, in music, and in art. But these are the flowers, not the roots of life; they adorn civilizations, but do not create them. The Anglo-Saxon, like the ancient Greek, has the rare power of propagating his civilization which, together with his language, he is carrying around the world. At the beginning of this century French, Russian, German, and Spanish were each spoken by more people than English, but during ninety years, English rose from fifth place in point of numbers to the first. In 1800 German was spoken by 10,000,000 more people than English; now English is spoken by 36,000,000 more than German. Then French was spoken by 11,000,000 more than English; now English is spoken by 60,000,000 more than French.

Travel, commerce, the missionary are carrying the English tongue to every land, but the English language is no more pervasive than English civilization. Evidently the Anglo-Saxon is doing for the modern world what the Greek did for the ancient. They each produced a civilization characterized by a high development of the individual; they each produced an unequalled language and literature; and as the Greek carried his language and civilization around the Mediterranean, so the more restless Anglo-Saxon is carrying his language and civilization around the globe.

We have seen that the Romans possessed a mastery of physical conditions and a genius for law, organization, and government unequalled in the ancient world. A glance suffices to show that in the modern world the Anglo-Saxon occupies a position of like prominence. This is the most inventive race; more than any other it builds and owns the world's railways and steamships; it commands the world's communications; it will soon possess more than one-half of all the world's wealth. During this century it has increased more than fivefold—from 20,500,000 to 111,000,000. It has spread from its little island home until now it possesses a third of the earth and rules over 400,00),000 of its inhabitants.

No intelligent man can look at the facts and doubt that humanly speaking this race holds in its hands the future of the world. And the home of this mighty race of the future must be that which Professor Bryce calls "the land of the future." Scattered as is this race, more than one-half of its members are already found in the United States. North America constitutes seven-twelfths of the possessions of this race, and here its empire is unsevered, while the remaining five-twelfths are fragmentary and scattered over the earth. North America is twice as large as all Europe, and fully capable of sustaining 1,500,000,000 souls—the present population of the globe. Surely this majestic continent is to be the home of this majestic race; and from this land it will mould the future of mankind.

We are not unacquainted with Dr. Josiah Strong's opinions respecting the destiny of the United States as the future representative of the Anglo-Saxon race. We endeavoured, on a previous occasion, to answer his statements in respect to the States. At present, no doubt, the figures are in his favour. The population of the Republic is vast and increasing, but it lacks one ingredient of greatness. The States are destined to be a single great and independent people; but their brethren of the British Empire are to be in the end greater still, because of them is to come "the filling up" or "fulness of the nations" (Gen. xlviii. 19). The world outside the United States is to be British, if we read the prophecy aright, and in that case, given a population increasing even faster than ours does now, the result must be that British-Israel's empire will be greater and more important than even American-Manasseh's splendid states. Dr. Josiah Strong writes and speaks without reference to Israel and British Identity with her; but the latter is a great fact nevertheless, which, if accepted by the doctor, must of necessity modify his views.

ANGLO-ISRAELISM.

"We have received from Mr. F. J. Annear a communication in reference to an extract which appeared in our last issue, giving the opinion of the late Rev. Charles Spurgeon, as expressed in a critique of 'The Veil Lifted from all Nations; the Discovery of the Long-lost Tribes of Israel.' The letter is written in a candid and earnest spirit; but we regret that our space prevents us from giving it in full. The writer says that 'the author of the work in question apparently identifies certain Continental nations as parts of Lost Israel, and can hardly be reckoned among Anglo-Israelites who desire to promulgate the important truth that the British Empire (Home and Colonial) and the United States of America—and these alone—are the two great peoples into which it was predicted that the House of Israel would be divided in these latter days (Genesis xlviii. 15—20).' Mr. Annear then proceeds to set forth the Scriptural basis on which he rests the views which he holds on this disputed question, and recommends, as a guide to enquirers, the handbook of Drs. Denis Hanan and H. Alder-Smith."

The above is taken from *The Presbyterian Monthly* of Melbourne, for June 1, 1892, and seems written in a candid, respectful spirit. We trust the editor, who is said to be a scholarly, venerable man, may be induced to look into the subject of the Identity and possibly to accept it.

Some clay tablets recently found at Tel-el-Amarna, in Egypt, furnish, in the words of Professor Sayce, "solid standing-ground in Egyptian history for the events which issued in the Exodus." They consist of letters received by Amenophis III. and IV. from Palestine and other parts of Western Asia in the fifteenth century B.C. They show that Ramses II. was the Pharaoh of the Oppression; that during the latter part, at any rate, of the eighteenth Dynasty, the Egyptian Court was more than half Semitic, and the governors and officials of the king were for the most part of Semitic descent. This explains the friendliness of the Egyptians towards the early descendants of Abraham. They also show that writing was known in Palestine before the days of the Exodus, and that therefore the earlier records of the Bible need not have been so dependent on tradition as is ordinarily supposed. In fact, Professor Sayce suggests, in his paper in *The Newbery House Magazine*, that the list of Edomite kings in Gen. xxxvi. may have been derived from the cuneiform tablets of some ancient library.

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MR. ALFRED MILNER'S "ENGLAND IN EGYPT."

By E. Reep.

It is with mingled curiosity and anxiety that British folk are looking towards Egypt. Those who were captivated a little time since by the belief that Mr. Gladstone on coming into power would speedily relieve that country of its British administration have had the ground of their hope taken from under them. There will be no British evacuation of Egypt for many years to come. In consequence of the late political crisis at Cairo the British force in Egypt is to be strengthened, and thereby all interruption to the predicted healing of the land effectually prevented. How this healing process, so clearly alluded to in Isa. xix., is being carried out by British jurisdiction, is comprehensively told by Mr. Milner in his "England in Egypt."

"The spirit of the eccentric and the *improbable*," says Mr. Milner, "seems inseparable from all things Egyptian." That this remark contains a profound truth may be judged by the fact that prophecy is being fulfilled. A declaration of Isaiah reads, "And the Lord shall smite Egypt, smiting and healing." Mr. Milner's record is, "If the conditions under which the government of Egypt has to be carried on seem like a nightmare, the revival of the country during the last few years, under and in spite of these conditions, is almost worthy of a fairy tale." In short, the result of England's (Israel's) influence in this oppressed and troubled land "has been beyond all human expectation." Why this should be so is an enigma fully interpreted in Holy Writ.

Thus redeemed Israel in the sanctuary of her island home has assumed the functions and responsibilities for which she was formed and created. She is, as the chosen of God (Isa. xliii., xliv.), establishing justice and consideration for the oppressed in all lands, and to the Egyptians she has appeared as the saviour and defender promised to that cruelly-governed people in Isa. xix. 20; for, as our author asserts, "Look where you will—at the army, at finance, at agriculture, at the administration of justice, at the every-day life of the people and their relations to their rulers—it is always the same tale of revival, of promise, of a slowly developing faith in equity and possible improvement." And all this revivification has proclaimed itself in the midst of almost general ruin and depression, made still more dark and blighting by a total distrust in the possibility of just government, and a rooted belief in administrative corruption as the natural and invariable rule of human society.

As to some people, our present right to be in Egypt is a mystery a slight sketch of the circumstances that compelled a British occupation may be here mentioned. In a rather ancient number of the *Contemporary Review* (Dec., 1882), there appeared an article giving an extract from the Treaty of Paris of 1856, wherein it was stipulated by the sovereigns of England, Austria, France, Russia, and Sardinia, that Turkey should participate in the advantages of the public law and concert of Europe. These sovereigns also engaged to respect the integrity of the Ottoman Empire. This integrity has been more than once threatened at Cairo—on one occasion, it is said, with the moral support of France. In 1866 Ismail Pasha was raised to the rank of Khedive or Viceroy, and subsequently had the power conferred on him to make laws for the internal government of Egypt. He was, however, by a special firman forbidden to contract any loan without the permission of his Suzerain at Constantinople, a restriction removed in 1872 by heavy bribery whereby he acquired the authority to contract as many loans as he pleased. According to the writer of the *Contemporary Review* article (J. Westlake, Q.C.), the firmans affecting this business were arranged without reference to the Powers, an incident that drew from England a hint that any concessions to the Khedive tending to weaken the ties binding him to the Ottoman Empire would certainly meet with disapproval in England.

The insolvency of Egypt has been the result, as everyone now knows, of Ismail's borrowings. Her foreign creditors have enforced their claims, and they have been recognised; but by a divine ordering of things the attitude of the Powers originally concerned in the Egyptian question has, leaving out Britain, degenerated into impotence, and thus left Israel in Britain free to assert international rights and her protection over her shortest route to India. She is now endeavouring to teach Egypt the art of self-government according to her pre-destined *role* of saviour and defender of the Egyptians. That such a *role* should be regarded by foreign critics with disfavour is hardly a matter for surprise, for, as Mr. Milner points out, Englishmen themselves have regarded with horror the tremendous step of military occupation. But, as he aptly observes, the English Government and people have been swept along in spite of themselves by the current of events.

In Jer. xlvi. 20 Egypt is described as a very fair heifer. Mr. Milner has not, of course, stimulated his imagination by any reference to Scripture, but he portrays Egypt nevertheless as the very centre of the world, as the great highway of nations, and as a country in which of all European nations Great Britain is, by virtue of its enormous direct trade, and still more enormous transit trade, the most deeply interested.

Why Britain is blessed with this stupendous trade we are not told, nor would the explanation of a British-Israelite be regarded with the smallest savour of reverence. Be it so, it does not alter the reality that Israel now dwells safely, that the Almighty Himself has become her strength, and that she has become His servant in whom He will be glorified (Isa. xlix.).

INTERVENTION INEVITABLE.

At the time when European men and women and European property were threatened with violence and massacre the English Government looked to the European concert to help avert such a catastrophe. Diplomacy, however, moved too slowly and no one was ready or willing to strike at once. Hence, to save Egypt from anarchy, Great Britain took upon herself the duty of independent interference. Then followed the task, not yet finished, of restoring order and preserving, much as some may doubt the fact, "Egypt for the Egyptians."

The commencement of the administrative regeneration of Egypt is affirmed by Mr. Milner to date from the fall of Ismail and the establishment of the Dual Control. But on looking back, he says, it is now plainly seen that British and French co-operation was doomed to failure. British-Israelites know better than Mr. Milner the reason why it was not destined to succeed. France has not been selected, as it would appear, to enact the part of special benefactor in any land, least of all in Egypt; the ultimate evangelization of that country (Isa. xix. 20—22) rests obviously on a nation having faith in God and bringing forth the fruit thereof. In this regenerative mission, to which we have no alternative but to see that we are bound hand and foot, Great Britain has had to encounter the most determined hostility. In her

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attempts, says Mr. Milner, to loosen the financial fetters which were strangling Egypt she has had, with the exception of Italy, no single friend in the councils of Europe. Nevertheless, the great majority of the Egyptian nation, and especially the peasantry, have benefitted enormously by the presence of the British in their country. For the few the new system introduced has meant loss as well as gain; for the many it is all pure gain. At no previous period of his history, we are informed, has the fellah lived under a Government so careful to promote his interests or to protect his rights.

What more conspicuous evidence do we require than what is here set forth to show the moral certainty that Isaiah's prophetic announcement of a coming saviour and defender of the Egyptians is finding fulfilment before our eyes.

The uncertainty as to the aim and end of the British occupation is a source of dissatisfaction to the Egyptians. They do not understand a "veiled Protectorate," and, says Mr. Milner, the power and popularity of England in Egypt has always varied in proportion to the degree of general belief in the permanence of English control. In 1882, when we were in absolute possession of the country, there was a conviction among all the European inhabitants, even among Frenchmen, that the British occupation should be permanent.

It is perhaps to the obscurity of our intentions that the present crisis at Cairo is to be attributed. That France has exercised a baneful influence in the matter is hardly credible, since she of her own free will long ago retired from any responsible share in the control of Egyptian finance, thus leaving England unaided to re-establish European authority over the finances of Egypt. Under these circumstances it would be dishonourable to make it her business to prejudice Egyptian officials against British reform and British influence, we may therefore give her the benefit of the doubt and conclude that she is not so envious of Britain as public report would make her. But though France may have had no hand in producing the present state of affairs, French newspapers published in Egypt seem to have contributed not a little towards it.

Had the late Khedive lived another ten years the Egyptian question, Mr. Milner thinks, might have passed definitely out of its present critical difficulties. Possibly; but more possibly, had he been spared, there would have been, with Mr. Gladstone in office, an increasing agitation in this country for the entire withdrawal of the British force from Egypt. What this would mean for the Egyptian peasantry can only be gathered by a study of Mr. Milner's invaluable book. They are not rich, but they are not poverty-stricken, and they are cheerful and contented.

The summing up of the whole matter appears to lie in the fact that the neutralization of Egypt is a necessity for the peace of the world, and this we may well believe was foreseen by divine Providence when He planned in His own good time to place a people there who at once were capable of evangelizing and protecting it.

"Hillside," South Norwood, S.E., Jan. 25, 1893.

THE BANNER OF ISRAEL VOLUME FOR 1892, a useful present for any public library.

ERRATA.—The Editor regrets that the following errors have occurred on p. 52, col. 2, lines 13 and 14 from end of page:—For Isa. xviii. 27, read xvii. 7; for Jer. xxxi. 6, 15, read xxxi. 7, 14; for Micah x. 6, 7, read iv. 6, 7; for Zech. x. 6, 16, read x. 6, 10.

RULE BRITANNIA.

By H. R. SHAW.

UNDER this heading it is proposed to place before the notice of our readers from time to time, as occasion permits, extracts and selections, from current news, reports, speeches of public men, and opinions of writers in secular journals, tending to prove that our British fellow-countrymen claim and take to themselves, as a matter of indisputable right and simple justice, all the blessings covenanted to Abraham by God Almighty in return for his one act of simple obedience upon the Mount Moriah; which blessings were afterwards, with large and larger increase, entailed onwards through Isaac, Jacob, Joseph, and Ephraim, to the LOST Ten Tribes of the Northern Israelitish Kingdom, during their uncovenanted and Lo-ammi state (Hos. i. 10).

The subject will not be altogether new to Anglo-Israel readers, having been some years ago treated upon by the present writer in another place, where it was shown, in taking the song of Rule Britannia, verse by verse, that the writer was claiming this our people to be none other than Israel-obedient, according to her Scriptural portrait. It is no mere braggart boast, but a simple statement of fact, that this island was especially prepared by Providence for the habitation of a special people, distinguished for their sturdy independence, love of freedom, excellence in all the arts of commerce and agriculture, ability to colonise and spread abroad throughout the waste places of the earth, and above all, and as a matter of first necessity, possessing the capacity for ruling the waves as a sea-going community, and thereby holding the Gates of all nations not so blessed as they. We can conceive of no other means whereby a special people could be preserved and strengthened, and rendered free from the interference of foreign foes, than by placing them upon a comparatively large island with fertile soil and salubrious climate; and we can conceive of no other purpose of Providence in creating such an island as Britain, than that of preparing a place for a specially-favoured people. But there never was but one specially-favoured people known to the God of the Bible, and that people was—nay, is—Israel, and they were not favoured because of their personal merits; and the only defect in our national poem is that the author fails to grasp the idea that all this charter of the land and rule of the waves was granted for a certain purpose, and therefore only to a certain people, and that purpose the shewing forth of the greater glory of the Lord of heaven and the establishment of His own United Kingdom here below.

The latest illustration of this claim, by Britons, of the portion of Lost Israel, occurs in the editorial remarks of the *Daily Telegraph*, of Jan. 16th, 1893, upon what is called the Morocco question. Great Britain has a serious matter on hand with the Sultan of Morocco. A British subject has been murdered in that country and reparation has been demanded; and there are other questions, the settlement of which may necessitate the tempory presence of one or more British men-of-war in Tangier harbour, and the bare possibility of such an event seems to have woke up our somewhat sleepy neighbour and quondam foe, Spain, who having been compelled for two centuries to submit to the humiliation of seeing us in possession of her strongest Gate, Gibraltar, naturally may be expected to view with alarm the prospect of the lapse of Tangier, in some respects a more valuable Gate than Gibraltar, to any other power than herself. And so she proposes to join us in the anticipated naval exhibition

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to the Sultan of Morocco. And this is what the journalist thinks about the matter:—

We can almost fancy the Muse of History rubbing her august eyes, and standing on tiptoe to listen while the news comes that Spain is fitting out a squadron at Cadiz to "make a demonstration" side by side with English ships of war at Tangier. Even if there were anything hostile in this sudden and surprising activity, it might give Britons a certain pleasurable feeling. We were such old enemies, and have been for so many generations such good friends, that England must always be deeply interested in the picturesque country of Spain and her high-spirited people. Whoever else may forget how great were once the power and glory of the Castilian Monarchy, the offspring of those ancestors who fought for the existence of the British Realm against the Grand Armada are not likely to be oblivious. In those "spacious times" of Elizabeth, when Drake and Frobisher and Raleigh roamed about the seas picking up Spanish galleons laden with silver, and now and then descending upon the coast to "singe the whiskers of the King of Spain," it was possible enough that the Castilian flag, which had been supreme in two worlds, might remain so. There was a period when that ensign of red and gold really flew higher and prouder than any other national banner. Upon it was inscribed, not without some reason, the picture of a whole globe dominated, and the Spanish kings drew from one hemisphere silver and gold to wage their wars in the other. Rome, always well aware that the battle for the Papacy rested chiefly on the bigoted dynasty of Fernando, Charles, and Philip, gave the ocean to Spain by a special Bull. In the octagonal chamber of the Escurial no fewer than twenty-six kings and queens have laid together their mortal remains, a range of regal glory to be seen nowhere else in the world. Mingling the blood of so many gifted races, and stamped with so strong a civilisation by the Romans, Spain, after the expulsion of the Moors, had many chapters of magnificent history, and did a wonderful part in the opening up of the world. She would have done more but for the blighting effect of the militant Papalism whose cause she had made national. The uprise of the Protestant Powers put an end to her sway, and at the beginning of this century she had to be saved by England from extinction at the hands of Bonaparte. Since then her history has been that of an exhausted State, ranked by courtesy rather than by right among the great nations of Europe, although always maintaining her dignity as the mother of noble artists, poets, navigators and caballeros. In recent years—thanks largely to the wise and unselfish administration of Amadeo, and to the influence of the present gifted and gentle Queen Regent—Spain has consolidated herself not a little. Her finances have been set in fair order; her "pronouncing" generals have been kept quiet; she has developed to some extent her mines and her railroads, and has more and more appeared to deserve the international consideration which the memory of her bygone splendour and virtues would incline every enlightened mind to wish her to receive. It comes, after all, however, with quite a startling effect upon the modern mind to hear of Spain equipping a squadron to make Mediterranean demonstrations. One is at once glad to know that she can do such a thing, and astonished thus to see modern Spain wake up from a sleep which seemed too profound for political marriages or diplomatic difficulties ever to break again.

It is obviously impossible to forget that this country was called upon but three centuries ago to fight the fleets of Spain for its very existence, which, but for an interposition of Providence almost as remarkable as that which is anticipated another day on behalf of Israel against the armies of Gog, must surely have been extinguished. It is interesting also to be reminded of the melancholy failure of the Papal Bull which gave the ocean to Spain in defiance of the Charter, which, as described by our own poet, gave the rule of the waves to Britannia. And to finish the matter, the writer avers, in language that might have appropriately occurred to Abraham, the heir of the world, as he journeyed homewards from Mount Moriah with the son whom he had just received, in a figure, from the dead, but scarcely to anyone else not an Israelite, that it is perfectly well understood by Spain, France, Italy, and Germany that no other European flag than the Union Jack must ever float over the Gate of Tangier—thus:

The key to the Morocco question is simple enough, as far as England is concerned. It is a matter of absolutely vital import to this country that Tangier shall not be seized upon and occupied by any other Power. That port must either remain, as it is, the property of a native government, however feeble, or if held, whether provisionally or permanently, under any European flag, that flag must be the Union Jack. This is not Jingoism; it is a self-evident proposition of international diplomacy, perfectly well understood by Spain, by France, by Italy, by Germany, by all the world. It is not a policy of Lord Salisbury's, reluctantly adopted by Lord Rosebery, but the unchanged and inevitable policy of all British Foreign Ministers, flowing inexorably from the conditions of the problem. Tangier in the hands of any Power possibly hostile to Britain would neutralise and cancel Gibraltar; and all Europe would justly laugh to scorn the English Cabinet which for one moment hesitated or held doubtful language about the axiomatic fact in diplomacy that Tangier must be independent, or held by English ships and an English garrison. Our trade with Morocco amounts to nearly fifty per cent. of all her exports and imports; and our interests there, as everywhere, are to have the peace kept. We do not want to occupy Tangier, nor was the mission of Sir Charles Euan Smith based upon any intentions or demands which could not be made known to Spain or the other Powers. It failed because of the dogged folly and ignorant caprice of the moody Sovereign of the Moors, and, fresh difficulties having arisen, Sir West Ridgeway has gone to Morocco to try to put matters on a better and a safer footing. Nothing can be more senseless than the pretence that Lord Rosebery has inherited these difficulties from Lord Salisbury; the present able and enlightened Foreign Minister of Mr. Gladstone would be the first to laugh at such a misconception or mischievous invention. The problem is a standing one, which cannot be neglected by any Administration; and Lord Rosebery had no choice, except to follow it up by a very reasonable and natural attempt to make the Sultan see his own interests and the interests of the peace of the Mediterranean.

24, Ludgate Hill, Jan. 18, 1893.

"LET THERE BE LIGHT."

How blind and dark is the heart of man to the light and knowledge and understanding of God's truth, until, in effect, the Spirit of God says, "Let there be light." But when He supplies the power to see, and hear, and understand, how rapid often is the progress in revealed truth. This is seen in the following extract from a sermon preached by Mr. Harvey, the pastor of the Congregational Church, Wootton Bassett, when preaching on November 6th last, on the Syrophœnician woman. It appears in the clear manner in which he distinguishes between Israel and Judah, considering that less than a year ago he did not know (like most of our ministers and clergy now) that there was any difference, or that the Bible made any distinction; although he had spent very recently five years at college, under professors. An Anglo-Israelite, one of the congregation at the Church at which he is pastor, pointed out this truth to him, and he searched the Scriptures whether these things were so. He found, to his astonishment, that it was the most noticeable distinction in the Bible. The extract is as follows:—

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"The woman was a Greek, a Syrophœnician by nation and she besought the Lord that he would cast forth the devi out of her daughter.

"This is a remarkable case of faith outside Israel. It will be well for us to remember that Palestine was once divided into two main divisions. The Jews—the tribe of Judah—inhabited the lower part with Jerusalem as their capital, whilst the other tribes of Israel inhabited the northern part, with Samaria as their chief city.

"It will greatly help us in understanding the Bible to remember, that the Jews are only a part of Israel, and that many of the children of Israel are not Jews at all. Some people think that because Christ was a Jew He was sent first and foremost of all to bless the Jews; but Christ Himself gives a different account of Himself. He says, 'I am not sent but unto the lost sheep of the House of Israel;' and when He sent forth His disciples, He said; 'Go to the lost sheep of the House of Israel.' Now, the Jews are not the lost sheep of the House of Israel; they are just the very sheep of Israel that never have been lost. It was to the other tribes of Israel that Christ was specially sent. And yet though this was so, Christ was willing to bless a Gentile, a Greek woman, a Syrophœnician by nation, who put her trust in Him. St. Matthew calls her a woman of Canaan, one of the accused race that is, yet, though not belonging to Israel, she becomes blessed through faith in Jesus. Though not a daughter of Abraham, she can be blessed through Christ. And that is what I want you to understand. In endeavouring to have correct beliefs as to who and what Israel is, that in no way destroys our belief in the blessings which come through Christ. So this Canaanite woman, this Gentile, comes to Christ, and He hears her prayer, and listens to her request. 'But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.' Here we have another proof of what I have been saying. Christ no doubt wished her to understand that His mission was a mission to the children of Israel first of all: 'Let the children first be filled.' One man cannot do everything, and even the God-man could not do all He desired, while He was on earth. Christ must select His people, and God had selected Israel for Him. If the children of Israel will accept Christ, they will soon make their influence felt in the world. Christ does not mean to say that He desires this woman to go unblessed, but that His work is to bless Israel, so that all the nations of the earth may be blessed through them. 'Let the children,' the children of Israel, 'first be filled: it is not meet to take the children's bread and to cast it unto the dogs.' Perhaps some dogs were present at the very moment Christ made this remark; for He always drew illustrations from things around. It may seem hard at first for Christ to liken this woman to a dog, but God often appears to discourage us—He tries us—to find out if we are really in earnest or not. So Christ likens this woman to a dog, not because He did not love her, but perhaps to hear what she would say, and to test whether she thought most of her own pride, or her daughter's recovery. 'And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.' Now mark her reply. It shows her reverence, her earnestness, and her humility at the same time. Although she may not understand why Israel should be likened to children and herself only to a dog, she does not argue the point with Jesus, neither does she contradict Him. She was quite willing as a Gentile to accept God's appointed way, and would be satisfied with the crumbs from Israel's table."

Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—I cannot allow this season to pass without wishing you all the blessings a happy Christmas gives, and that the New Year may bring you fresh reasons for rejoicing, by a multiplication of believers in Anglo-Israelism. I myself am deeply indebted to you and other writers in the BANNER OF ISRAEL. Through you and such writers as Dr. Denis Hanan and Mr. H. Alder-Smith, the difficulties of the prophetic Scriptures have been overcome, and what was uncertain and confused before, to my understanding, is now sure and intelligible. It is true that, by some wonderful display of God's power, another nation might arise and take our place, but nothing now that can happen on this earth can deprive us of that greater blessing—the certainty of the truth of God's Word, and that not one word of His promises to Israel will fail.

I beg to enclose a small sum for the Free Distribution Fund. I am, most truly yours,

C. F. THORNDIKE.

Trieste, via Tigor No. 12, Dec. 24th, 1892.

NOTE BY THE EDITOR.

The above letter causes us great satisfaction and thankfulness that the BANNER, and those who contribute to its pages, have proved useful to the writer of this Christmas greeting. Mr. Thorndike puts forward a supposition which is not at all likely to be enacted as fact—nay, it is an impossibility. He says that "it is true that, by a wonderful display of God's power, another nation might arise and take our place." If such events could take place, and we were to lose the Gates, the dominion of the sea, India, the colonies, the wealth they bring, there is one thing the coming Israel could never find—namely, "the desolate heritages" of the earth. We have seized on all these ourselves, and turned them into "gardens of the Lord" (Isa. li. 3; xxxv. 1, 2). The coming Israel could never fulfil her prophecies, since the British have already got the desolations of the earth in charge, and have so transformed them that they cannot pass as desolations any more.

In the same way Israel, when she comes, is to preach the Gospel to every creature, and to administer blessings of every sort to "all the nations, families, and kindreds of the earth." But the British have done this already, and the coming Israel will not, in this respect also, be able to carry the Bible prophecies into effect if the British be not they. It is clear, then, that what our correspondent thinks may possibly happen cannot come to pass at all, because God is faithful, and He cannot have given to our nation, being non-Israelites, what on oath He promised to bestow on the chosen sons of Abraham without fail or abeyance. If it were possible to suppose that God had done this, and so broken faith with Israel, what "certainty" could there be "of the truth of God's Word"? Since God has bestowed on the British already all He promised to give Israel, up to the present date, we cannot but conclude that the British are Israel, as God is true. To Him let Israel give all the praise.

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N.B.—Lord Chancellor Selborne, Lord Justice James, and Lord Justice Mellish, decided in favour of FREEMAN'S ORIGINAL CHLORODYNE, and against Brown and Davenport, compelling them to pay all costs in the suit.—See *Times* of July 24, 1873.

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

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"THE PYRE OF NATIONS."

WE are not alone in anticipating the occurrence of a great earthquake "war-woe," such as there has not been since men were upon the earth, so mighty an earthquake and so great! The Scriptures, as our readers well know, tell us such a convulsion is surely coming, and the signs seem to indicate to us that it will be not long delayed. We are able to show, and as a matter of fact have constantly in these pages, on Identity grounds, indicated to our readers in what quarter the storms are gathering. The air is full of them, and now and again we find our secular newspapers suddenly waking up to the consciousness of the fact that a mighty cataclysm is at hand and that we may look for it from the direction of the Czar of all the Russias! We are bidden to notice that the nations are piling on their armour, that "for twenty years past what might become the 'pyre of nations' has been in process of building!" What an idea does this convey of a mighty conflagration! The nations have, in this figure, been busy for twenty years in erecting a vast stage to act as "the pyre" of dead nations, and are only waiting the moment when the torch shall be applied, and the whole consumed!

The chief actors in this terrific drama are described as "Nihilist Russia" and "infidelistic and revengeful France"! The present condition of things is stated to be an existing "terror," which for the moment is abated, but none can say has been removed. The objects at which Russia is striking, are also clearly seen to be just those we have so often indicated—namely, Constantinople; but the latter Gate, as we believe, only as a means to an end—namely, the occupation of Palestine and the holy places, according to the programme laid down in Ezek. xxxviii. and xxxix. The other object of the Muscovite is believed, by our secular writers, to be India; but this only in a secondary degree, the first being the great European Gate, when the Ottoman Empire falls to pieces, and the map of Europe will be vastly altered.

These ideas are pretty general now, and most men, given to thought, cannot but see that the time is not far off, when the Eastern Question must come on again (as a part of the controversy of Zion according to our view, Isa. xxxiv. 8), and preparation must be made for the strategical control by this nation of countries like Egypt and India, to further the great Divine programme of the happy, blessed, restoration of Israel, Judah, and Manasseh, to their own land, together. We have been led into these reflections by the perusal, not for the first time, of an article written on Dec. 28, last, by the *Irish Times*. It is a remarkable deliverance, and one which it will be seen might well have appeared in the BANNER itself. The writer said, *inter alia*.

> We are about to enter upon a year, the history of which, in all human probability, will involve greater and graver issues than the generation has heretofore had to face. Upon all sides we find Europe armed to the teeth. The burden of the enormous warlike organisations on shore and sea grows heavier, and so complicated have the interests of States become, that the outbreak of war would, almost of necessity, involve every Power in a struggle whereof human imagination can conceive no end. For twenty years what might become the pyre of nations has been in process of building. State after State has competed in the collection of material, and now, looking upon what has been accomplished, we may well stand aghast at the powers of destruction which at any time may be put to a fell and terrible test. All our boasted civilization has not laid the grim spectre of war. It has been made a thousand-fold more frightful in aspect, but it has not been banished. The prayer for peace in our time has never more fervently been uttered, but it is accompanied by fears which no one pretends to misunderstand. At any point the torch might be applied. Many times within the past twelve months the danger was imminent. The crisis barely tided over in France might have ended differently. The horrors of the barricades, and of the Commune, might have been re-enacted upon the most shifting and blood-stained stage in the Western world. These we have escaped, but how near we were to the catastrophe the students of the times know. We have seen no decline of the racial hatred between the Teutonic and the Gaulish races. Both have been

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making ready. Both have vastly increased their armaments, and the occurrence of an international feud now would mean much more than when the brief war game of 1870 was played out, and culminated in the horrors of civil disintegration. And, further, in the case of Russia there is a force which loves not peace. The cry of "wolf" has so often been raised that it is now well-nigh disregarded. But the power of disruption is still at work, and has intermitted none of its designs. To its quarter, if the public apprehension mistakes not, anxious eyes will be turned during the coming year. Slow in advance, but keenly cunning in design, the Russian men of war have been planning and plotting long in advance of circumstances. The corruption of the French Republic—the canker which still gnaws at its vitals—has saved the world from a mischievous alliance for a while, though there still are at work the framers of an evil which we have but too good reason to dread. Nihilist Russia in association with infidelistic and revengeful France is a combination which may well startle the world, and though for a while the terror is abated, who can tell that it has been removed?

To such considerations as these, which will strike every reflecting observer, point is given by an article from the able pen of Herr Karl Blind which appears in the January number of the *United Service Magazine*. The subject of the writer's discourse is "Russia's Final Aim in Asia." He sets the hard fact before the public that "within our memory, the armies of the Czar have swept from the shores of the Caspian through what was formerly known as Independent Tartary, right up to Afghanistan—nay, into that very bulwark of England's Asiatic Empire. Whilst this country (he adds) has reached greatness of power there without much system and design, and rather by frequent chance and the favour of circumstances, there can be no doubt for the student of history, or the close observer of Russian procedures, that the gradual, persistent, and latterly most speedy approach of Northern autocracy towards India, is part and parcel of a deep plan, the result of 'malice aforethought.' Constantinople and India are the two aims which have for a long time been steadfastly kept in view by the Court of St. Petersburg and its military and bureaucratic class. These are the centres towards which its policy constantly gravitates in the endeavour of establishing Muscovite world-dominion." The situation stands now thus. In times of *faineant* policy upon the part of England, Russia has been allowed to secure a footing upon the frontiers of India from which she cannot be dislodged. In the direction of Constantinople she has also pushed her steps, and the instant that the question arises of dividing the heritage of the "Sick Man" she will put a finger in the pie, and actually will be in a position to reap the first fruits of opportunity. The possession of Constantinople is, perhaps, a more grateful dream of the Muscovite imagination than a successful raid upon a portion of India. That seems to be the opinion of the writer of this remarkable article, and he further expresses his conviction that both Liberal and Conservative statesmen, the former pre-eminently so, have strangely erred in under-rating the danger of Russia's forward policy in Central Asia. Mr. Gladstone found it suited his purposes to describe the apprehensions of as able men as himself as a "political nightmare." But, as it is argued, those who agreed with him "certainly did not foresee the rapidity of events which have occurred within the last thirty years. When one stage after the other of Muscovite progress in the direction of India was found to be strewn with proofs of broken pledges given to England by the Court of St. Petersburg, they still persevered in their incomprehensible infatuation." We need not follow the reasoning further. Its drift is clear. It is obvious to every student of political history that Russia is awaiting her dual opportunity—on the frontiers of India and on the Bosphorous. The break-up of the Ottoman Empire which Hallam predicted has come nearer within the limits of measurable possibility, and Russia is ready—to quote the fanciful phrase of Keats—to "seize the arrow's barb ere yet the tense string murmur." The year closes in doubt and danger so far as the foreign outlook is concerned, and we may well conjecture that we stand upon the threshold of great events in the history of the world.

Whether the year 1893 may be the one which will introduce these mighty changes seems doubtful. The year, at any rate, does not seem marked in any schemes of prophetic interpretation as one which will be critical. However that may be, the facts are patent. Circumstances are taking place in Europe, and preparations making, which plainly point to an impending convulsion such as prophecy calls for and men anticipate with terror. "Men's hearts" are already "failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 26). For the nations of Europe the outlook is dreadful, but for ourselves, because we are Israel, there is comfort and consolation. Then it will be ours to lift up our heads, and look up, for our redemption draweth nigh (Luke xxi. 28). To the Lord be all the praise!

THE EGYPTIAN HUBBUB.

By J. G. Taylor.

If France could have foreseen the far-reaching result of her hesitation when the British fleet was threatening Alexandria, she would have adopted a widely different course. She would probably have spent her last franc to ward off the mortifying spectacle of a British protectorate over the land of the Pharaohs. But nations cannot read the future any more than individuals; and, like individuals, they have to bear the consequences of their mistakes. It would seem that France finds it very hard to do this. She is perfectly aware that her exclusion from Egypt was self-inflicted, and counter to the wishes of the British Administration; she must also be aware that our occupation of the country has relieved the population of a grinding tyranny, and that, in prosecution of this laudable object, English life and treasure have been profusely sacrificed. Yet the French have nothing but spite and abuse for us. Ever since our control was established, they have shamefully hampered the Egyptian executive in its policy of regeneration, and now that they have Russia at their back they are waxing a little bolder. No one is so dull as not to see that the recent action of the young Khedive in changing the members of his ministry, was instigated by foreigners, nor is it difficult to understand how they have managed to gain his ear. The present position of Abbas will not be, in his own eyes, particularly dignified or exalted. He has not a tithe of the luxuries, or liberties, or prerogatives, of his grandfather, and is not likely to have them either, so long as his affairs are superintended by a race which believes that the happiness of a people is more desirable than the indulgences of a monarch. In these circumstances it is comparatively easy to wean him from his allegiance by fanning his ambition, and holding out the prospect of a return to something of the good old days when plunder and oppression went unchecked. These are the tactics of the Cairo French, and naturally they are aided by all the "unemployed" pachas, and the whole army of ex-officials who used to fatten on their extortions. We do not say that the French want to reinstate the lash and the corvée. It is notorious that the latter would have been abolished sooner than it was had it not been for their opposition—an opposition which is systematic. Still, we would not do them an injustice, and assert that they are anxious to restore the cruelties which lately had full sway in Egypt. But it is plain that the interests of the native are secondary con-

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siderations with them, and they are willing to imperil his deliverance from slavery provided they can only overthrow the British supremacy. Hence they were jubilant at the appointment of Fakhri Pacha because it was a blow at our authority, and were not at all disturbed by the fact that the presence of such a man as Premier meant the stoppage of reform, and perhaps the undoing of much which had alleviated the sufferings of the fellaheen.

It is suggested by certain "special correspondents" that the Turk and not the Gaul was the real prompter of the Khedive. How did they learn it? If the Turk was at the bottom of this escapade, he is taking his rebuff very quietly. The Porte has not muttered a protest that can be heard. The noise comes from an altogether different quarter. Of course it is not to be supposed that the French Cabinet is directly mixed up with the plot. The French colony can play the game with less danger, while the French newspapers make no secret of their leanings towards the Khedive, and are thus participants in his reactionary conduct. Their language cannot be misapprehended. The *Figaro* stated that "if Abbas Pacha continues his present course he will greatly facilitate the task of the French Ambassador in London, who will be charged to discuss the Egyptian question with the Foreign Office." Another confessed that Abbas had the sympathy of the French nation, and ought to have the assistance of French diplomacy; and they all sincerely compassionated him on the result of his ill-starred attempt to secure his "freedom." Even the sedate *Temps* could not refrain from referring to the Khedive's "cage" and "chains," regardless of the chains which Fakhri would be pleased to rivet once more on the poor peasantry. The whole French and Russian press sent up their chorus in a similar strain of sorrow, and it is significant that they were alone in their lamentations. Every Power not blinded by prejudice is desirous that we should remain in the Delta, knowing well, from past performances, that our designs are not selfish, but beneficient. It seems to us that in prolonging this vindictive hostility, France is depriving herself of the right to be called a civilized nation. No properly civilized people would go hand in hand with a brutal despotism like Russia, or set themselves against the elevation of a population which has been trodden upon by aliens for twenty-four centuries. Civilization does not consist in the civilities of a boulevard, or the gilt of a picture gallery. It should serve the same purpose in the moral universe as a fountain or a stream in the material universe, and send forth healthy influences into less favoured lands. The most captious critic would not deny that we have been discharging this function in Egypt, and discharging it to a far greater extent than when the Dual Control was in existence; whereas the attitude of France is but worthy of Turkey or Russia, Pachas and Czars; her very appropriate allies in this broil.

When we remember how the French were expelled from India and America, we cannot suppress a feeling of condolence with them in their enormous losses, and now that Egypt has followed suit, we are sure there is no disposition amongst us to cherish a spirit of boasting. That would be as offensive in us as it would be to them. But they will gain nothing by kicking against the pricks: by deep scheming or dark threats. We went down into Egypt, and we will remain there. This was seen from the first, without the guiding light of the Identity. No doubt, the statesmen who committed the deed, and who were pledged to reduce the Empire, or at least to arrest it, spoke of the expedition as a matter of "police." We would rescue Egypt from the bane of military rule, and then gracefully retire, Six months was assigned as the outside limit of our tenancy, and bearing this in mind, it is no wonder that the French accuse us of perfidy, dishonesty, and falsehood. But independent politicians of both parties had the confidence to ridicule the six months theory, and put the date of our evacuation at the Greek Kalends. One of them declared "we have laid the nest egg of an African Empire. Our borders, like the poet's North, will recede as we advance. It will be Cairo now, Khartoum next, the sources of the White Nile some other time, and on and on till we reach Natal, and hold unbroken sway from Alexandria to the Cape." This has the appearance of a prophecy in view of Cecil Rhodes' proposals to join the Cape with Egypt by rails and wires; and the reason why men are able to prophecy on this point is that they are beginning to recognize the destiny of the empire. The story of its expansion is becoming stereotyped. It is noticed that the Briton has an incurable habit of periodically seizing somebody's territory, and the equally inveterate habit of keeping what he gets. And if politicians can make these blind guesses at the truth, it should be very easy for believers in the Identity to predict the train of events. We *have* laid the nest egg of an African Empire. The healing of Egypt and Africa will continue. The late conspiracy has simply shown the world who are the masters of Egypt, and who are not; and every effort to dislodge us will lead to the tightening of our grasp, until Mizraim and Ethiopia are subjugated for God.

A LECTURE BY THE REV. DENIS HANAN, D.D., IN IRELAND.

THE following appeared in *The Waterford Standard* of December 7, 1892, and will interest the readers of the BANNER. The Rev. Dr. Hanan's utterances are always important and acceptable to our friends on this side of St. George's Channel.

"LECTURE AT TRAMORE.

"On Friday, 2nd inst., a learned and interesting lecture was delivered in the Church School House, Tramore, by the Rev. Denis Hanan, D.D., Rector of Tipperary. The subject of the lecture was 'Modern Israel—a Working Theory—a Practical Fact,' in other words, an investigation of our claim to identification with the House of Israel. Dr. Hanan has taken a deep interest in this subject for many years, and has lectured on it frequently in this country and in England; it is no wonder then that he was enabled to keep the attention of his audience for an hour and forty-five minutes. The lecturer traced God's revealed purpose with respect to Israel, commencing from Abraham's call and promise; their deliverance from Egypt; their settlement under Joshua; the division of the Kingdom under Rehoboam. About 250 years after separation, the House of Israel, as a nation, was carried into captivity from which it has never been restored to the land. The history of the two kingdoms ever since their separation was distinct. The Jew is to be seen in every land under the sun. He is a living witness of the truth of Scripture. The history of Israel is not so clear. He is supposed to have buried himself in the unknown regions of heathendom, but that theory is not borne out by Holy Scripture. Israel was by God's promise to be blessed by having a place of safety (2 Sam. vii. 10), of being recovenanted (Hos. i., ii.), of having Joseph's portion (Gen. xlix. 25), of becoming multitudinous, of developing into a nation, and a company of nations; of being ever a nation

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(Jer. xxxi. 36), of becoming the kingdom prophesied by Isaiah, Ezekiel, and Daniel. The lecturer, after tracing Israel's journey from the Caspian Sea, where it is known they were carried captive, until they settled in these far-off and far-famed isles of the sea, showed that Britain now occupies Israel's place. The prophecies in the Bible answer to no other nation, but are properly descriptive of Britain and her numberless colonies. (1) Ephraim was to become a multitude of nations. (2) Children of Joseph were to *be a very strong people.* (3) They were to have the blessings of the deep (Gen. xlix. 25). The supremacy of the British power on the sea is universally acknowledged. (4) Ephraim was to possess great *wealth* (Deut. xxxiii. 13—16). (5) Israel was to lend unto many nations, but not to borrow. England is the bank of the world; she lends to all nations, but never borrows.

"The lecturer concluded his eloquent discourse by saying that, having come out of the region of 'theory' into that of historic fact, it was the duty of the nation to witness to the faithfulness of God by acknowledging His hand. He briefly showed its duty towards Judah, towards the world, towards the land, towards the National Church.

"A hearty vote of thanks was proposed to Dr. Hanan by Mr. H. J. Forde, seconded by Mr. T. D. Smith.

"The Chairman (Rev. Chancellor Toppin) concluded the proceedings by reading the prayer for Christian Missions."

THE DESCENT OF THE ANGLO-SAXONS.

By F. Gass.

(*Continued from page* 87.)

PART II.

Respecting the place of habitation of the progenitors of the British race, in their Continental home, previous to crossing the Channel into Britain, it is not suggested by any historian of note that we came out from the midst of the Teutonic family of nations. The great Anglo-Saxon tribe that has stamped itself so strongly on our nation, settled to the North of the German tribes, near the Danish peninsula on the borders of Scandinavia. Professor John Earle, in "The Philology of the English Tongue," says: "It was at the point of junction between these halves—at the neck of the Danish peninsula, along the banks of the Elbe, and along the south-west coasts of the Baltic—that our continental progenitors lived and spoke. . . . Our ancestors can hardly be classed as pure and unadulterated Teutons. The Saxons were a border people and their language was strongly impregnated with border associations."

The chief points relied upon in the ordinary method of tracing the descent of the Anglo-Saxons are two. First: that our mother tongue is, in fundamentals, to be identified with the Platt-Deutsch, the dialect of the Hanseatic cities, therefore we are of Teutonic origin. Second, that we came from the northern branch of the great Teutonic family of nations, and are therefore of common descent. The first point has long since been disposed of by general consent among philologists, that contact with a powerful body of men speaking one tongue, particularly in a wild, nomadic state of life, is sufficient, without intermarriage and racial affinity, to account for a change of language in a smaller tribe. The matter is well summed up in the pithy sentence that has appeared before, more than once, in the Banner:—"Language is proof of contact, but not of race." In his characteristic way, Grant Allen says: "Skulls are harder than consonants, and races lurk behind when languages slink away."

The second point depends for its cogency very much on the character of the country at large, the people, and their surroundings. The state of Eastern Europe, when the Germanic tribes were slowly working their way westward is lucidly described by Gibbon in the "Decline and Fall." These tribal village settlements were clearings made often in the midst of dense forests, by the side of streams and lagoons. So that the isolation of each settlement was practically complete, and it was not safe for any person to pass from one to another without giving, as he drew near the border of his neighbour's clearing, some well-understood signal of his presence, such as blowing a horn. Anyone venturesome enough to neglect this precaution was liable to be transfixed with an arrow, for which his family had no legal redress in the rough but necessary laws of the time. This state of things was compulsory, otherwise a spy might lurk in security under cover of the woods, with a sinister purpose. From this it will be seen that if language is no proof of the Saxons origin, the mode of life at that early and uncultivated period, is far indeed from involving a demonstration that the racial connection between them and their German neighbours was one.

Grant Allen ("Anglo-Saxon Britain") has not much to say in favour of the manners of our ancestors:—"The Anglo-Saxons when they settled in Eastern and Southern England were a horde of barbarous heathen pirates. They massacred or enslaved the civilised or half-civilised Celtic inhabitants with savage ruthlessness. They burnt or destroyed the monuments of Roman occupation. They let the roads and cities fall into utter disrepair. They stamped out Christianity from end to end of their domain, and restored the land to its primitive barbarisms. Nor was there any improvement until Christian teachers from Rome and Scotland once more introduced the forgotten culture which the English pirates had utterly destroyed."

This description of our forefather's method of colonising Britain differs, as light from darkness, from the later mode of the great Anglo-Saxon race in colonising so great a portion of the world as they have done, and may not be quite pleasant reading, but it is endorsed by Professor Freeman and other historians, and doubtless is true. The noblest races of men the world has seen came from a like parentage, to wit, the Romans, who, as Canon Rawlinson states, passed from the wandering robber life of the eighth century B.C., to the splendour and law-abiding rule of the Cæsars, possessing and governing the major part of the world with the keen intelligence of a high civilisation. The rough actions of our forefathers in those primitive times were but the finest qualities of man, run wild from want of understanding. Great physical strength, high courage, long endurance, overflowing energy and superior cunning afterwards developing into high intelligence. Without "law" there is to a great extent an absence of "sin"; and we may console ourselves that so it was with our lawless ancestors.

It may be taken almost as an axiom that predatory tribes on reaching the coast take to the sea as pirates and adventurers; and our progenitors probably did not remain long after reaching the seaboard, and becoming expert seamen before crossing over to the coasts of Britain. Such tribes, in association with the formidable Scandinavian "Vikings," would be little relished by their quieter Teutonic, inland, southern neighbours. They would be given plenty of room and little companionship. Hence the anger of historians is misplaced, at the objection to their view, that the Anglo-

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Saxons can be traced back in company with the Indo-Germanic peoples to their home, in common, among the great table-lands and plains of Central Asia.

At the time of the migration to these shores, a considerable body of Saxons remained behind on the mainland and founded Saxony, but the tribes were separated into families, and they may have been the purest race who colonised England. The continental Saxons founded no lasting, first class dynasty, and it is said that very little trace is left of the original race; they have died out. "By race the majority of the people inhabiting Saxony are Germanised Slavs" (Chambers' "Encyclopædia").

They had their freedom of choice, either to go forward with their brethren or to remain, but were not willing to follow the destinies of Israel. They may not have been Israelites, but if they were, accordingly despised their birthright, and so were cut off from any share in the promises made to the fathers.

I have mentioned elsewhere, that the Angles crossed over to Britain in a body. There is no trace of any Angli-men, *i.e.*, "Englishmen," in Denmark or Germany after the exodus to Britain. Their language, of which a dialect still survives in Friesland, has utterly died out in Sleswick.

(To be continued.)

MR. MARK LEVY.

In our notice of the circular issued by Mr. Mark Levy in connection with the Christian Jews' Patriotic Alliance, we unwittingly did that gentleman an injustice when we stated that "he was not prepared to accept the Identity," and "the idea doubtless was foolishness to him" (see BANNER, No. 838, p. 43).

Mr. Mark Levy is a Jew by birth, and a Christian by religion. He has been carefully studying the evidence in support of our contention respecting the Identity of the British with the Lost Ten Tribes, and the result is, according to his own words addressed to us, as follows:—"I frankly admit," he says, "that if I were on a jury, and compelled to deliver a verdict on the evidence advanced in support of 'the Identity' in your 'Handbook' for Enquirers,' I should adjudge the case as proven." This is very satisfactory, and calls for an apology on our part, that we too hastily concluded, judging from his published words, that Mr. Mark Levy was not on our side, or likely to be so. We are rejoiced to know that "the President of the Patriotic Alliance of the Christian Jews" is practically a believer in our views. We understand that he is about to visit America so that we shall not have the advantage of his advocacy here. We trust he will proclaim the good news in the States, and that others will be won over by the exertions of our London friends, who are striving, with God's help, to convince converted Jews who come under their influence, that "Lost Ephraim is found," and that the British are they. May the work in this direction of Dr. H. Alder-Smith and Mr. Bergmann be abundantly prospered.

Since the above was written we have received the following lines from Mr. Mark Levy, addressed originally to Dr. H. Alder-Smith. Our readers will peruse the verses with joy, since they prove that the writer is entirely on our side by conviction, and is further prepared to announce to the world that it is so. We heartily congratulate Mr. Mark Levy on the change which his opinions have undergone, and trust that he may now find it possible with voice and pen to bring other Jews, converted to Christ or not, to accept Our Identity as the most glorious news yet published for poor down-trodden, unhappy Judah; the first fruits of greater tidings of great joy, yet in store for him. Mr. Mark Levy is just the agent qualified for this work, and we trust he will be constrained to accept it for Christ's sake. His lines are as follows:—

LOST EPHRAIM'S FOUND! SHOUT, JUDAH, FOR JOY!!

Are Britons true Hebrews—the Israel of old,
Unto whom God has given, as prophets foretold,
The fulness of covenant blessings below
His gracious omnipotent love did bestow?
Yes, Britons are Hebrews—Lost Ephraim found,
In whose Isles of th' West birthright blessings abound.
Lost Ephraim's found! Shout, Judah, for joy,
And every emotion of triumph employ;
For now thou canst change thy sad garments of fear
To brave robes of glory thy brethren wear,—
Lost Ephraim found, thy brothers by birth,
Exult as the conquering nation on earth!
Now fewer vile taunts in thy teeth will be cast,
And the ages of scorn are hurrying past,
For Britain sad Judah's stern battles will fight,
And on thy dear sons shed prophetical light.
Shout, Judah, for joy thy redemption draws nigh,
The beauty of blessing is hovering by;
In the near future on Canaan's fair land
In glory triumphant Messiah will stand.

MARK LEVY.

To Dr. H. Alder-Smith.

NUT TO CRACK.—No. 7.

"Sold his birthright."—Heb. xii. 16.

In popular theology the misunderstanding is very prevalent that God's covenant with Abraham is summed up in one spiritual blessing—viz., that "in his seed (which is Christ) shall all the nations of the earth be blessed!" Doubtless this is the first and greatest of its blessings; but (seeing that it is absolutely universal) if it were *all*, what is there left to constitute any special birthright to Esau and afterwards to Ephraim? This is another nut to crack. *Our* view is clear. As in No. 6, so again here, our point lies in a word or phrase *ta prototokia*. Out of this word we derive a great truth. Our Authorised Version translates the phrase by a single word *birthright*, but the Greek is plural, and signifies the rights of the firstborn, which are many. In conformity with the Authorized Version, the usual conception of the blessings of the Abrahamic covenant limits its promise to the single issue that salvation is brought to all nations through Christ.

It is of those who see no other than this one meaning that we (holding this its highest sense in common with them) would ask why is the birthright to this possession expressed by a *plural* word. In our belief the rights of birth which Esau inherited were manifold, as implied by the Greek word; and besides the spiritual heritage, they included the temporal endowments of enlargement, dominion, power, and all enabling means of carrying the spiritual blessings to the ends of the earth. That is a characteristic element in our doctrine. God has not only given a Saviour to the world, but has chosen "a peculiar people" to proclaim its tidings, and to manifest this Saviour unto all nations, which the profane Esau did not value as an heirloom in his family, and therefore "sold his birthright," with all its privileges and powers. Once more: can they, who limit the gift, tell us why it is expressed by a *plural* Greek word?

THE REV. P. C.

Edinburgh.

NOTE.—Nuts 6 and 7 form together the remarkable contrast of a singular Greek noun (dodecaphylon) standing for "the Twelve Tribes," and a plural noun (prototokia) for "the birthright."

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JOHN BUNYAN'S DESIRE TO BE AN ISRAELITE.

By Rev. J. Idrisyn Jones.

John Bunyan would have been delighted if some one could have said to him that he was a lineal descendant of Abraham. All, therefore, who wish to claim such a pedigree stand in the same category as the famous author of the "Pilgrim's Progress," whose commanding intellect, and sweet goodness, and splendid labours confer a reflected honour on such as may be classified with him. In the early dawn of his spiritual experiences there came upon him the suspicion that he was a veritable literal Israelite, and an ardent, even passionate, longing seized him to find out whether he actually was one of those people who have held so conspicuous a place in the drama of the ages. He gives the following account of his feelings in paragraph No. 18 of his little book, "Grace Abounding": "After I had been thus for some considerable time, another thought came into my mind, and that was whether we were Israelites or no? For, finding in the Scriptures that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now, again, I found within me a great longing to be resolved about this question, but could not tell how I should. At last I asked my father of it, who told me, 'No, we were not,' wherefore then I fell in my spirit as to the hopes of that, and so remained."

Thus we see how the cup was dashed from his lips, from which he had hoped to sip an exhilarating draught of joy and hope which would enrich his soul and speed him on the tiresome pilgrimage to the city of God; and not until this illustrious pilgrim had waded through the river which had no bridge did he clearly understand that he was hewn out of the same rock and digged out of the same pit from whence the tribes of Israel came. But is it to be wondered that he died without any certainty as to the matter, when it is remembered (1) that in his day there was not a preacher in the land who could reveal it to him; that there was not a single writer on the stage who could publish a book for him on the subject. John Wilson, and Edward Hine, and Bishop Titcomb, and Philo-Israel, and others were as yet in the distant future. Oh, how he would have welcomed the clearer light of these days! Nor could the postman of those times have brought to his cottage a more acceptable budget than the literature of British-Israel truth. (2) That the British Empire was not so developed as to furnish the many tokens of its Israelitish origin as in these days; the colonies were yet unbegun; Manasseh had not gained its independence; the greater victories by sea and land had not then been won; England's supremacy had not asserted itself; her teeming population, her prodigious wealth, her evangelizing and civilizing mission were marks of Identity which belong to an age after that of Bunyan's; events were not yet ripe, and the portrait of the kingdom of Israel existed only in rude outline, and so John Bunyan had to go to his grave without seeing what we see and without hearing the blessed things that have gladdened our ears.

It will be pertinent to ask, how the thought of an Israelitish origin became started in the mind of John Bunyan. We think the clue is furnished by his words "for finding in the Scriptures," &c. It was from his Bible, then, the idea came; that sacred volume, of which he was so profound a student, and into which he had such a penetrative insight, burrowing down with his acute intellect into its deeper depths, and with his quick discernment gathering up meanings which lesser minds might altogether miss. In his Bible he must have found sufficient material to start him on the enquiry, whether he was "of the race of the Israelites or no." Would not, for instance, his attention become arrested by the fact, that the name "Abram" was changed into "Abraham," to signify that he was to be the father of many nations? Would he not also be led to ponder over the very remarkable prediction uttered by the dying Jacob concerning the two great nations—and the congeries of nations in these last days, springing from the two sons of Joseph? Is it not likely that Balaam's glowing picture of Israel's future; and the splendid visions of Isaiah and Jeremiah and the other prophets, of the seed of Abraham spreading over the world; conquering all their enemies; amassing the treasures of land and sea, and proving themselves the benefactors of all other nations, would awaken deep reflections. Then when he came to his New Testament, is it not likely that so mighty a searcher into its teachings would be struck by the fact that Israel formed the golden thread running all through it, as he read of Jesus and His apostles being sent to "the lost sheep of the House of Israel;" and that the latter in the time of final glory should be seated on twelve thrones, judging the Twelve Tribes; that Paul before Agrippa proclaimed to him that these Twelve Tribes were waiting for the fulfilment of the promise made to their forefathers; that the Epistles of James and Peter were dedicated to these scattered descendants of the patriarchs; and that in the visions of Patmos, John saw them in connection with some future crisis of the Church—and their names written on the twelve gates of the New Jerusalem? How likely that all these intimations made a powerful impression on this great Bible-reader, revealing to him that Israel had still a great *rôle* to fulfil; and that, therefore possibly, she was then to be found in the very people inhabiting these islands of the sea.

We might well express the wish that he were now amongst the living, instead of amongst the dead: who can doubt that in the former case we should find him amongst our foremost champions, and busy at work propagating the grand truth of an Abrahamic origin; writing, perhaps, the story of another pilgrimage—viz., from Samaria to Britain. How he would revel in the fact that with this truth he could shut the mouths of blatant infidels, and rescue his much-loved Bible from the charge of being the shrine of broken promises, and of a dishonoured covenant. With what enraptured praises would he acknowledge the goodness of God in placing his country at the head of all nations, and of distinguishing it from all, by giving to it the custodianship of the Gospel, and a mission of mercy to all people; fitting it for so great a task by lavish and munificent gifts of temporal power and wealth.

He must have watched the career of the two brothers, the one who despised and sold the birthright; and the other, who so eagerly coveted it. He must have been impressed with the contrast in their history: Jacob's prosperity rising into a consolidated nation amid the adverse influences of Egyptian slavery; causing the land of Egypt to quake and tremble because of them, while plague succeeded plague until they were freed from their bondage; triumphantly crossing an arm of the sea without a single ship or boat; marching on amid the miracles of God for forty years in the wilderness, finally gaining the Land of Promise, and there rising to be the most splendid kingdom yet seen, giving birth to kings and prophets, and warriors and patriots of great renown. While on the other hand, Esau's posterity becomes the wild Arabs of the desert, and the deluded victims of the false prophet Mahomed: a people without God, and without hope in the

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world. No wonder that he wanted to be a descendant of Jacob.

Yes, we wish that John Bunyan, with his big heart and his rich genius, were indeed with us to-day! But he sleeps in peace; undisturbed by the roar and din of the London which contains his ashes, his labours ended, and Jordan passed; but it will be for us to always remember him as the man in the 17th century who desired to be an Israelite.

Muswell-hill, N.

SOWING THE SEED.

By E. M. Rush.

With the beginning of a New Year, those who conduct a public work, depending, humanly speaking, for its very existence upon monies subscribed, must go over its records of the past year, and report to those who have entrusted them with their pounds, shillings, or pence. And so the Distributors of the Anglo-Israel Free Distribution Fund, look back over the twelve months that have passed and thankfully have to report progress.

1st. The Distributors record thankfully more money received. 2nd. They have the pleasure to report a gain of more Sowers. 3rd. The good news of seed-sowing accomplished over a wider field.

A detailed report will be found at the end of this paper of the amount of literature sent out, and of the free distribution of the Banner of Israel to various trusted Sowers who make good use of them by winning through these papers an interest in Our Identity with Israel, in those around them, and continually also, through the Banner, an increase of knowledge in the truths ascertained concerning Israel is provided in all divisions of the British Empire. We also at home, gain in return accounts of the glad reception of the revelation of Israel, and of the consequent greater regard for the Bible. Now what can we say, but, thank God! Let those who sow, and those who reap, and those who read of the work done, say from the heart,—Thank God! Then let us all endeavour to seek for a greater increase in all ways, on all sides.

Having this desire in mind, perhaps it will be of advantage to dwell for a few minutes upon what it is we are doing, to justify our own interest if it be needed at all, and to afford information to any who may be unacquainted with our work.

Free Distribution! Yes, *free*, but always with a curb on nevertheless. Not the wholesale broadcast free scattering. No that requires a magic purse, a lucky bag ever full. And even had we that, there would be no denying that behind the teeming press which it would command, there would be wanting the unknown power that would compel every eye to read. Would that we might have it! Failing that, it will be good to remember when haphazard sowing is desired, that there is the Waste Paper Basket always ready and willing to receive contributions, and it may be only too frequently made use of. Again, a repeated putting before people of matter which they do not wish for, is apt to induce contempt. So to those who are not familiar with the working of the Anglo-Israel Free Distribution Fund, it may be explained that the Method of Work is, to give liberally to those who cannot buy for themselves, but of whom there is well-grounded expectation that they will read, and try to induce others to do so.

Another division of our work is to lend publications. In this way some of the more expensive books, and others, pass from hand to hand, return to the Sowers, and go out again, and in rare cases, as occasion has seemed fit, Sowers have been encouraged to obtain purchasers for books in their hands, the money for which is returned to the Fund for further use. So our books, papers, pamphlets, and leaflets work their silent way, and it is endeavoured to avoid waste, and lead those who value the help given to contribute as they are able to the maintenance of the Fund, and to take their part in the honourable work of passing on the light to others. A sure test it is of the right spirit in which the truths we teach have been taken, when the pounds, shillings, or pence, as they can be really spared, are given in thankfulness for that which has been received, and when it has brought to heart and mind a deeper assurance of the faithfulness of Jehovah, of the truth of the Gospel of salvation, and of the love of God.

It may be well to consider a little more particularly what is the true meaning of this seed sowing. It is certainly Missionary work. Then it may be asked "What is the precise object of the Mission?" Turn to Matt. xxiv. 14, and we see the words of our Saviour—"And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." Can any one doubt that it is "this gospel of the kingdom" which British-Israelites preach and teach? And to make known "this gospel" is the object of our mission.

We hear it continually said, and we see it constantly written that now that "the Gospel" has been preached in nearly all lands, the second coming of our Lord must be imminent. Is this so? Let it be observed how carefully these speakers and writers leave out of count those pertinent words, probably because they do not understand them, which follow Christ's declaration of the preaching of "this gospel" (not the gospel), "this gospel of the kingdom. This is similar to the prevailing custom of ignoring the existence of Israel as a nation. Now we may ask, "Has this Gospel been preached?" "Truly no." Such must be the answer from those who can and will carefully weigh words and take note of what is generally taught by both churchmen and dissenters.

It should be noticed, for it has gained but little attention, the very frequent mention by our Lord of "the kingdom," "the kingdom of God," referring to it on many occasions as to an earthly kingdom rather than a spiritual, and by many indications showing that it was not in the heavens above. See one instance only (Matt. xxvi. 29). As there are literal and spiritual promises, so it seems there are the literal and spiritual kingdoms, the former to be pervaded by the elevating influences of the latter. It may perhaps be confidently asserted that a little care in thought and study will shew that in the preaching of "this gospel of the kingdom," the gospel of salvation must be included, but the gospel of salvation preached alone does not, and cannot, include that of the kingdom.

What is the situation then? It seems patent that only conscious British-Israelites are attempting to make known this complete gospel of the kingdom, and they are doing it with marked success. In this work the Anglo-Israel Free Distribution Fund is steadily and actively engaged.

Here and there in all quarters of the Empire the Sowers of the Seed supplied by our fund are proclaiming the fact that Israel exists, and the Kingdom within her. Is it not the beginning of great things and the commencement of the end of the insufficient teaching that has prevailed? And how should we increase all our efforts to make known the truths now being revealed in Israel—and for Israel, and for the whole world—to all missionaries, that "the testimony unto all nations" of the complete Gospel should be made.

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So doubtless will the knowledge of salvation through our Saviour Jesus Christ be preached with additional power that God may be more fully glorified for the gift of His Son—"Christ Jesus, who gave Himself a ransom for all; the testimony to be borne in its own times" (1 Tim. ii. 6, R.V.), "whom the heaven must receive until the times of restitution of all things, whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts iii. 21).

Now and again there is evidence that individuals in foreign lands to whom the new light on Bible truth has been presented, are showing it to those around them, if they will receive it, and even now this truth concerning Israel is taking root in a place little expected, and this is beyond the bounds of Israel's Possessions.

BANNER readers have lately seen the mention of a strong interest that has sprung up in the Hawaiian Islands, and our ANGLO-ISRAEL FREE DISTRIBUTION FUND also acknowledges with thankfulness, generous aid from friends in those lovely Islands. It has come to us as a glad surprise, none the less because this warm interest has welled up outside the confines of the British Empire, the truth has fallen on fruitful soil. We little realize what is going on in distant lands in quiet, peaceful times, till some sudden motion appears to lift a veil.

Who of us is aware that in the Hawaiian Islands Christianity with civilization has made such progress that for the English-speaking people there is an Anglican cathedral in Honolulu, and churches, a bishop, and regular clergy, and there is issued a *Monthly Church Chronicle* which testifies within to the interest taken in church matters. But more than this, not only are there Native Christian Churches with ordained ministers, but there is an "Hawaiian Evangelical Association" which actively carries on home and foreign missions. To look through the Twenty-ninth Annual Report, and observe the varied and extensive work amongst those far-off Islands, is to make one say with shame, "What have we, the christians of this christian land, as it has been for many hundreds of years in Gospel light, to compare, in proportion to our years of privilege and our population, with such devoted efforts?"

Let us remember that every splendid christian work such as this brought to light does but stimulate the general body of the christian public throughout the world to cry out aloud, "The Gospel has been preached in all lands, our blessed Saviour's coming at any moment should be looked for." Yes, indeed, in a sense—for those who are called from this life. But has the Gospel of the Kingdom been preached? Can He come yet to Zion? Come over to Africa, East and West, see numbers of the natives as never before, accepting the Bread of Life, and themselves enduring in some places the fiery trial of persecution with the utmost fortitude, such persecution as we in our generation personally know nothing of. What an awakening! It takes us back in solemn thought to the early christian church with its patient, beautiful martyr spirits, and to the suffering times of persecution later down the ages. How one longs that these earnest, hopeful, young christian communities shall never experience the grave differences and violent rifts, breeding jealousies and heartburnings that have been, and still are, a most grievous blemish and great drawback to the christian character and power of our older christian Churches. See also in India, and China, and elsewhere, the missionaries of many societies, of many denominations, sowing the good seed of the Gospel of salvation, and, alas! sowing the tares unconsciously of religious differences.

With all this in our minds, let us, with prayer for guidance, think and act. What have we conscious British-Israelites to do? To sow the seed of *the whole truth of the Gospel*—of the kingdom, of salvation—to give out that knowledge which will stem the stream of infidelity that rises in our midst, because "this gospel of the kingdom" gives proof that the Bible is true. And we have to show to all christian workers, missionaries and others, at home and abroad, the wonderful revelation of Israel according to prophecy, which throws light on many, so many dark passages in the Word, gives point to a hundred arguments, teaches all to seek for union, sinking our differences, ever serving the Lord in preparation for the full fruition of the glorious hope that He has won for us that we may be counted worthy to see the Kingdom of God on earth, and inherit the Kingdom of Heaven.

May God grant that our hands may be further strengthened in all ways for the work that is before us, for His praise, and honour, and glory for ever.

A glance at the Report below will show where the seed has been cast during the year that has passed away and an idea may be gathered of the quantity and quality of that which has been sown.

TREASURER'S STATEMENT.

OUR friends will see from the following *résumé* of accounts that the receipts and expenditure for 1893 compare very favourably with those for 1892. Although more literature and BANNERS have been sent out, the postage is less than last year. This very satisfactory result is owing chiefly to two causes—1st, the reduction in size of the BANNER, the double number having been done away with, the copies for the first week in each month are sent out without extra cost; 2ndly, the very welcome reduction in foreign postage has helped materially to reduce this item in our expenditure. Leaflets, &c., are also sometimes sent out with BANNERS to make up weight.

	1893.	1892.
Income	£141 9 1½	£111 14 9
Literature ...	51 9 11½	28 5 11
BANNERS ...	33 6 8½	26 1 10
Postage	23 13 2½	25 5 6½

The receipts number 204, but the individual subscribers do not reach this number, as many friends very kindly send in subscriptions more than once during the year.

About 550 parcels of literature (besides the BANNERS sent weekly) have been despatched during the year.

The following is a list of places to which literature (including the BANNER OF ISRAEL) has been sent:—

Alverton, Aldershot, Alvaston, Attercliffe, Andover, Aasleigh, Beckingham, Brighton, Birmingham, Barnsley, Bingley, Bermondsey, Birkenhead, Bow, Barrow-in-Furness, Bishopstrow, Bournemouth, Commercial-road, E., Canterbury, Catford, Colchester, Crewe, Calne, Cowbridge, Chester, Carlisle, Claughton, Camberwell, Chatham, Chippenham, Clerkenwell, Cardiff, Collyhurst, Cockburnspath, Cork, Cheetham, Dover, Devenport, Dublin, Dalston, Dundee, Droitwich, East Grinstead, Edinburgh, Eastbourne, Eckington, Fermoy, Freshford, Faversham, Fulham, Glasgow, Gosport, Henley-on-Thames, Hamilton, Hull, Hulme, Horsforth, Hampstead, Harpurhey, Hampton-hill, Kirton-Lindsey, Kingsbridge, Lee, Lewisham, Lowestoft, Liverpool, Lewes, Ludlow, London, Leytonstone, Maesteg, Moreton-in-Marsh, Mission to Deep-Sea Fishermen, Manchester, Minster, New Brompton, Northroe, Oldham, Plympton, Penzance, Portsmouth, Penge, Perranarworthal, Porthgwarra, Rugby, Ramsgate, Reigate, Richmond, Shepherd's Bush, Southsea, South Benfleet, Stirling, St. Leonards, Southwold, St. Margaret's, Sandgate, Sheffield, Staplehurst, South Norwood, Teddington, Ulverston, Vauxhall, Woolwich, Wandsworth, Wadingham, Walton-on-Naze, Weymouth, Whitstable, Wellingborough, Westgate-on-Sea, Wimbledon, Westminster, Willsden.

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Paris, Passy; Malta; Nellore, Poona, Bangalore, Secunderabad, Meppadi, India; Rangoon and Moulmein, Burmah; Kandy, Ceylon; Ograbeis, Vryburgh, Port Nolloth, South Africa; Nelson's Plains, Dubbo, New South Wales; Melbourne, Castlemaine, Broughton, Victoria, Taranaki, Thames, Tearoki, Auckland, New Zealand; Hobart, Launceston, Tasmania; Honolulu; Colon, Panama; Barbadoes; Kingston, Jamaica; George Town, Demerara, Berbice, British Guiana; Detroit, New Haven, United States; Port Arthur; Morden, Newdale, Victoria, B.C., Canada; Halifax, Yarmouth, Nova Scotia.

Literature has been purchased for distribution as under:—

Books, including "Messengers" and almanacks ...	648
Pamphlets	4,044
Leaflets and tracts	47,523
"BANNER OF ISRAEL"	10,443

STATEMENT OF ACCOUNTS

From Jan. 1st to Dec. 31st, 1892.

RECEIPTS.	£	s.	d.
Balance in hand ...	12	1	5½
Subscriptions and Donations... ...	119	7	8
Subscription towards Assistant Secretary's Honorarium	10	0	0
	£141	9	1½

EXPENDITURE.	£	s.	d.
Books, Pamphlets, and Leaflets, including carriage from Publishers	51	9	11½
The BANNER OF ISRAEL, including carriage from Publishers	33	6	8½
Assistant Secretary's Honorarium ...	20	0	0
Cheque Book... ...	0	2	0
Postage, Carriage, &c.	12	6	10½
Postage of BANNER OF ISRAEL	11	6	4
Balance in hand ...	12	17	3
	£141	9	1½

JESSIE LAWRENCE, *Hon. Treasurer.*

Examined and found correct,
THOS. CLARK WESTFIELD.

27th January, 1893.

Review.

"*Nineteen Centuries Ago and Now.*" By the late J. C. H. Mehl. Also other Papers by the same Author. London: Robert Banks & Son, Racquet-court, Fleet-street, London, E.C. 1892. Price 2s. 6d.

MISS E. M. RUSH has given to the public in this volume the collected papers of the late Miss J. C. H. Mehl, adding to them a valuable biographical sketch of the authoress, in every line of which her loving Christian regard for her she cherished as a sister, clearly appears. Both the biography and many of the papers of the late authoress have been published already in the BANNER OF ISRAEL, and we need not enlarge on their merits. The one that is first reproduced in the volume under notice is a very thoughtful, able production, "Nineteen Centuries Ago and Now." There is a fine passage on page 28, which we shall quote as giving this German lady's testimony to the rise of the missionary spirit in our land, pointing distinctly to our nation's Israelitish origin. She wrote thus:—

"Again our attention is arrested by the rising of a bright light from out of the British Isles. The early years of this century, which thus sealed the collapse of the ungodly principles of the Revolution, are marked in England, notwithstanding the strain and din of the war in which the nation was involved, by a decided manifestation of religious life in many, and by an awakening to the consciousness of a call from on high, to carry the glad tidings of salvation to all kindreds of the earth. Those were the years when in faith and prayer the foundations were laid of those Christian enterprises, which since then have blossomed and budded and in our day are bearing fruit increasingly. Whether man will bear or forbear, from the British race has the testimony gone forth, and it is being maintained by a growing number of witnesses that God was in Christ reconciling the world unto Himself, and that 'whosoever will, let him come and take the water of life freely.'"

In regard to the Identity itself, Miss Mehl said (page 50):—"In the history and development of the British race the believers in the Identity have traced the destiny of outcast Israel from their early condition of 'wanderers among the nations' (Hos. ix. 17) to their present position as the foremost people of the earth, possessing in a degree hitherto unknown in the world's history empire, influence, wealth, the capacity to multiply, to spread abroad as well as to absorb foreign elements. This free and mighty race, whether belonging to the company of nations forming the greatest empire that has ever existed or to the dominant people in the United States of America, is also found to be the greatest missionary people of the earth, the upholder of the true Christian faith, the disseminator of the Word of God, thus 'bringing forth the fruits of His kingdom.'"

The conclusion of the writer in respect to Our Identity was this:—"So mighty are the issues that, to the dismay of the enemies of the Lord, to the joy of all that fear His name, this truth of the Identity of the British race with the Lost House of Israel must, ere long, rise upon the world a giant in strength, and of perfect proportions."

We recommend Miss Rush's handy little volume of 220 pages to our reader's notice as containing a world of thought well worthy of careful consideration and study. Miss Mehl's German origin made it remarkable that she should have thrown in her lot with our people and that she had no sympathy with the Rev. R. Douglas' views in regard to the Israelite origin of the Protestant portion of the German people, to which she herself belonged. The subjects with which the late Miss Mehl dealt were remarkable also as being the work of one who was of foreign origin. The articles on "A German's Views on Our Identity," "Remember the Sabbath Day to Keep it Holy," "Blessed Are the Meek, for They Shall Inherit the Earth," and others like them, give evidence in favour of our nation's Israelite origin from a German standpoint which cannot but be interesting to the student of our subject. We trust Miss Rush's labour of love may have a wide circulation, and that Miss Mehl's writings may become household words in Anglo-Israelite homes to the glory of God and of His grace.

Correspondence.

IDENTITY MEETINGS AT COWES.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—You will, I am sure, be glad to learn that at the instance of myself and co-worker, Mr. Samson, there assembled at the Foresters' Hall, West Cowes, on Jan. 24 and 25, under the presidency of the Rural Dean, two large audiences of some 400 to 450 persons, to hear addresses by the Rev. F. Aston on the Identity of the Anglo-Saxon Race with the House of Ephraim-Israel. Mr. Aston, as you will gather from the paper I have sent you, delivered two powerful addresses, which were warmly and frequently applauded, and a hint from him that he feared he was keeping his audience too long was negatived in a most vigorous manner. This was the first "official" announcement of the Identity in Cowes, and in view of the event Mr. Samson and myself left no stone unturned to ensure present success, and a good foundation being laid for future work.

We personally waited upon and conversed with almost every minister in Cowes, and in every case met with a *remarkable* consideration of our views—the "Handbook," or other suitable pamphlet, being left for perusal in these

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instances. The following were much interested, and would have been at the meetings but for previous engagements:—Rev. — Fry, Rev. — Greaves, Rev. — Sparkes. Seven chapels exhibited bills relating to the meetings, and at the majority of them they were publicly announced. The whole received circulars and tickets for distribution among the several congregations, and for the convenience of persons attending from East Cowes, a late floating-bridge was run each evening. Circulars and pamphlets were addressed and delivered to the more prominent persons, due attention being paid to the Royal Yacht, Guardship, Coastguard station, and barracks. Posters and window bills were exhibited, and individuals were waited upon at an opportune moment, much being done by this latter method. In one instance a lay preacher was reported as having made distant allusion to our views in his address. He was duly visited, conversed with in a suitable manner, and literature left for his perusal. He is now much interested, and, true to his word, was present at both meetings.

We also had the opportunity of paving the way for Mr. Aston's visit by giving three several addresses to a Debating Society, and a goodly number of Sunday-school workers, etc. The Rural Dean, who was waited upon early in our programme, after reading the "Handbook," consented to take the chair on the 24th and 25th ult., and has rendered us every possible kindness and assistance throughout; entertaining Mr. Aston during his visit, and speaking in most favourable terms of the Identity.

At the conclusion of the lectures the chairman proposed a very cordial vote of thanks to Mr. Aston, and an allusion made by him as to the possibility of the lecturer visiting Cowes on a like errand in the future, met with instant applause. Mr. J. Whitman seconded in an able and appreciative manner, the vote being carried by loud applause. Over fifty books and pamphlets, including twelve "Handbooks," three "Fulness of the Nations," two "Message to the Church," &c., were sold at the meetings, in addition to others we had on hand. We are about to procure a further supply of "Handbooks," and are pleased to hear that the publishers are contemplating a fourth edition.

We are daily being accosted by individuals who express their conviction and warm appreciation of the matter placed before them, testifying as to their ability to understand much of the Bible hitherto incomprehensible to them. Representatives from the Navy and Royal Yachts were present, as were also Rev. G. H. Schofield, Rev. — Fawcett, and Rev. — Hancock. We also had the pleasure of making the acquaintance of, and welcoming, Miss Mount, of Sandown, who was present each evening. A register has been kept of all literature given away, together with much of that sold, in order that we may follow the individuals up. We have just secured two new subscribers to the BANNER, and orders for two more "Handbooks."

For your information I enclose copies of the two circulars issued, and, with an assurance of my kind regards,

Remain, sincerely yours,

PERCY CHURCHMAN.

Pelham-road, West Cowes, Feb. 4, 1893.

[The two circulars contain the announcement of the lectures and quotations from a letter by Rev. Mark Guy Pearse.]

To the Editor of the "Banner of Israel."

DEAR SIR,—I think I discern a most interesting link in the chain which connects us with the favoured nation, and one which, so far as I know, has not been previously noticed; in this, however, I write subject to correction. In the Book of Esther ix. 17—22 we are told that the Jews celebrated their deliverance from threatened annihilation at the hands of Haman the Agagite, by instituting a festival of a peculiar character, to be observed annually on the 14th day of the month Adar, which month in the Jewish Calendar corresponds (at least in part) to our February. It is to be noted that a special feature of this festival was the "sending of portions one to another," or, in our vernacular, they gave and received presents. Now the origin of the feast, or festival, of St. Valentine is shrouded in mystery, and I venture to think that here we have a clue to it, especially as in the City of Norwich, in which I have been a resident for more tham 30 years, there survives what seems to have been the original and probably universal manner of observance, which is not the foolish one of sending anonymous love sonnets and absurd and vulgar caricatures, but the giving of useful and sometimes costly presents, and these are not limited to the children, although they do come in for the principal share. These gifts are usually delivered on the evening of the 13th, and the orthodox plan of delivery is by depositing them on the doorstep. The person who so deposits them is supposed to give a loud knock, or succession of knocks, or a violent tug at the door-bell, and then to beat a hasty retreat. All the little folks are on the *qui vive*, but not infrequently the mysterious parcel contains some gift for mamma, of which papa is apparently quite innocent, or, *vice versa*, papa may be the recipient and mamma the one who feigns surprise.

The reality of this interesting custom is attested by the fact that retail tradesmen do a very large business, and that for the two weeks preceding Feb. 13th shop windows are filled with goods "suitable for Valentines." I have recently written to a local daily paper, asking for information as to the origin of this Norwich (and Norfolk) practice, and I find it dates from time immemorial, but no one seems to have other than a mythical reason to give for its institution. That it was not always confined to this neighbourhood there does exist some evidence, for Pepys wrote on Valentine's Day, 1667, "I am also this year my wife's Valentine, and it will cost me £5. . . ."

Now, sir, I am aware that the discomfiture of Haman occurred long after at least nine of the tribes comprising the House of Israel were removed from contiguity to Judah and Benjamin, but undoubtedly through the latter tribe this beautiful practice may have been brought here at the Norman Conquest, and it would be interesting to know if any readers of the BANNER can throw further light on the subject, for which purpose I shall be glad if you can find room for this letter in your columns, and I remain, dear sir,

Faithfully yours,

ROBERT ADCOCK.

Bracondale, Norwich, February 10th, 1893.

To the Editor of the "Banner of Israel."

SIR,—"A Believer in the Greatest Nation," etc., says, in BANNER 840, "We may for a time lose our skill in certain athletic sports, and be beaten for a time by our own colonial and American offspring in cricket, sculling, boating, cycling, and the inventive faculty. These were not promised in the Scriptures to Israel, God's people for ever, as a permanent gift, contributing to their national greatness," etc. It strikes me, from this passage and others further on, that the optimist in the article headed "Pessimists and Optimists," scarcely realizes that our colonial and American offspring are as much Israel as are the inhabitants of Great Britain. We think the United States men are not Ephraim, but surely they are Israelites as we are, while our colonial children may claim to be headed up under the representative name of Ephraim. Therefore if either of these excel us in minor particulars, it does not in any way affect our claim to have possession, and the rightful expectation to retain possession of the especial blessings, privileges, and pre-eminent position promised alone to Israel. Manasseh, whose descendants we hold to be the people of the United States, were to share the blessings foretold by Jacob to his descendants, but not to the same degree as Ephraim. The former was to be a great nation, but the younger brother was to be greater. As to the company of nations scattered about the globe, which we believe to be represented by our colonies, assuredly they are Israel, though of Greater Britain, while our tight little island remains the head centre.

Yours, etc., L. P.

Feb. 2.

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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.

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GOVERNMENT IN EGYPT WITH ROSEWATER.

THOSE who are watching the play of parties in Egypt must be filled with wonder that the representatives of the British Protectorate content themselves with an almost ridiculously small military force to support them in carrying on their government of the country. With their real determination to remain there to carry out their beneficent objects, they are timidly anxious to persuade the French and other Powers who resent their continuance in the Nile Valley, that they do not intend to stop very long, but only till they have quite finished the designs they formed when they entered on the occupation of the land in 1882. When Abbas Pasha, too, passed the late affront on the British Government and their Cairo representative, we condoned the affront, accepted the apology, knowing all the time that the young Khedive was not sincere, but intended before long to try again to shake off his British masters, and misrule the country himself.

But all this time, the British, though timid regarding the opinion of Europe, seem determined enough that, come what will, they will not relax their hold of Egypt. The *Times*, on Feb. 6, states pretty plainly what this country expects; and the Government of the day, which represents the people, must carry out the people's will. The leader's concluding words are mysterious, but quite clearly indicate that if Abbas Pasha, or anyone else, opposes us, we shall not endure it, but that we shall in that event, either remove him, or assume a "more direct responsibility for, and control over, the administration!" Bold words are these! but they really represent the actual facts, and our necessary position if we are thwarted. The words were these:—

If the difficulties created either by the Khedive's ill-advised action, or by the intervention of other Powers, should be renewed, it is obvious that this country could not continue to tolerate a state of things which undoes her work and imperils her interests. A repetition of resent troubles, would compel us to reconsider our position in Egypt, and either to take steps to secure that the ruler of that country shall be one with whom we can work, or to assume ourselves a more direct responsibility for, and control over, the administration.

Sooner or later we believe Abbas Pasha will take some more decisive steps to assert his own authority, and to get rid of Lord Cromer's. He has plenty of sympathetic Turkish and Egyptian officers about him, who are only too anxious for the return of the old days of "Baksheesh" and misrule, and there is a French and native press constantly endeavouring to urge him on. The Khedive is evidently not a man of great solid mental power, and does not rise much above the average of his Asiatic Eastern predecessors on the throne. We believe he will ere long put British endurance to the test, and force us to adopt one or the other of the two alternatives named by the *Times*. Then the day of shams in Egypt will have passed, and we shall stand forth what we really mean to be, the rulers of Egypt as a protected State, and one which from its strategic position in respect to Palestine, India, Australasia, and East Africa, we cannot afford to abandon to anarchy, or hand over to our real enemies, so far as our Asiatic possessions are concerned—namely, the French. We are in Egypt, and we mean to stay, because stay we must as a matter of national life and death.

In all this, we who believe in Our Identity, see the hand of God plainly at work. He placed us in Egypt, and at the bombardment of the Alexandrian Forts. He provided for the retreat of the French, and so threw the country into our hands. The battle of Tel-el-Kebir followed, and since then our sole occupation and good government of the land, to the terrible grief and disappointment of the French, has taken place. The French are always reminding us of our promise to leave the country; but we have always our valid excuse to stay, since the work we went there to do has not yet been finished. It will be finished when Egypt can stand alone, and its Government (a native Eastern Government!) has learnt the value of British methods. This seems far off at

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present, and the episode in Cairo, with which we are now dealing, appears to prove that Abbas Pasha and his followers, at least, will never learn the lesson!

Very few of the Indian princes have shown themselves capable of standing alone even after a century of British protection and guidance, and why men now think Egyptian rulers of the stamp of Abbas Pasha, will be more ready learners of the difficult lesson, it is hard to say.

Under any circumstances our course is clear. This nation is Israel, and our duty is to hold the ground in Egypt, and guard the strategic water-way at the Canal pending the great event to which all others are pointing—namely, the restoration in triumph of Israel, with Judah and Manasseh, to their land. "The Lord God of Israel will then go before us, and the God of Israel will be our rereward" (Isa. lii. 12). A procession such as that honoured by the presence of the Lord Jehovah Himself, just as it was at the Exodus in Moses' days, will need the security in Israel's hands, of the strategic land of Egypt; and, therefore, we shall find, as we do find to-day, that in spite of our statesmen's nervous tremors, and of the wild blustering of the French, Egypt will rest securely in our nation's grasp, a prime factor in the return of the two Houses of Israel and Judah (including Manasseh) to the land of the God-given inheritance of Palestine! To the Lord be all the praise!

"FOR ZION'S SAKE I WILL NOT HOLD MY PEACE."

By the Rev. Denis Hanan, D.D.

The appointment of Isa. lxii. as the Old Testament lesson for the third Sunday after the Epiphany is a clear indication that the Church recognises the glorious future and the fresh epiphany or manipulation of light and knowledge that will be brought to men when the now forsaken city is sought out and glorious. The speaker in this place is he who said, as in the preceding chapter, "The Spirit of the Lord God is upon me"; even Israel's Messiah who adopted the words when He came to proclaim "the acceptable year of the Lord."

The Lord Jesus' longing desire is that Jerusalem should become "a crown of glory in the hand of the Lord," a place "sought out," "a city not forsaken." As surely as the actual city is now in possession of "the sons of the stranger," so surely the actual city shall be "rejoiced over" and made "a praise in the earth." The great principle of long-suffering mercy and redeeming grace which is extended to men will not be contradicted by a differing treatment of the city which the Lord chose to place His name there. Those who are the redeemed of the Lord are invited to share the Messiah's longing and pleading. He will not hold His peace for Jerusalem's sake, and we are to be the Lord's *remembrancers*, pleading with Him covenant and promise and prophecy—not keeping silence, but giving Him "no rest until He make Jerusalem a praise in the earth."

Yet, despite this plainly indicated duty, there are those who say that the Church (either in her collective capacity or her individual members) is to look only for a city beyond this earth and to have no interest in the accomplishment of such a future as is here portrayed for the actual city or for her "redeemed" inhabitants. Many such teachers not being able to *spiritualize* these chapters have to resort to the conjecture that the prophecy will be fulfilled after the Church has ceased to exist on this world; then, they say, some other "redeemed of the Lord" will occupy the literal Zion, and then "the Gentiles shall see Thy righteousness, and all kings Thy glory." Those whose theory of the Church's place and character requires this interpretation cannot be now the Lord's remembrancers.

Jerusalem's future is not their inheritance; they have mapped out for themselves an inheritance which is far superior to that which is the longing desire of the Lord Jesus! He deigns to be the glory of His people Israel; such a glory is beneath their aspirations. Evidently one practical lesson which a study of this chapter gives is this, that the redeemed of the Lord while here on earth ought to be in practical sympathy with that object—literal, actual, and earthly—which causes the great Advocate to "take no rest."

When Jerusalem is glorious, then the Gentiles shall know that God rules; but God's hand in history cannot be made plain to them until God's purpose is known to Israel. Wherefore those who endeavour to awaken Israel to the knowledge of her own place in the divine political economy, and to the guidance which has led and preserved her hitherto, are most undoubtedly preparing the way for the development which is to produce this marvellous evidence. It is necessary that Israel should know that to her, recovenanted because Christian, "the redeemed of the Lord," the future not only of Mount Zion and Jerusalem belongs, but also of the whole world, for God's faithfulness to her is to be His witness to Himself.

There are those who imagine that the Jews represent all Israel. How, we ask, is the Lord Jesus Christ to be glorified in the restoration of an unbelieving Judah? For the sake of the witness that is to be borne to Him, it is necessary that the House of Judah should, as foretold, go back under the power of recovenanted Israel, having first walked to Israel in order that "together they should return from the land of the North to the land promised to their fathers." Thus the discovery and recognition of Israel, as distinct from Judah, is necessary, if we would co-operate with the Lord in His pleading for the future of the city. If we truly desire the return of the King, who is to receive for Himself a kingdom, and then to recognize the efforts of His servants, we can have no inheritance which is in any sense separate from His when we pray, "Thy kingdom come, Thy will be done on earth." We ought to plead intelligently that this should come to pass: "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him and His work before Him"; and then, "They shall call them (the dwellers in Zion) the holy people, the redeemed of the Lord, and thou (Jerusalem) shall be called Sought out: a city not forsaken."

But there is another lesson to be learned, and it is this: want of interest in that which occupies the desire of the Lord is an evidence of want of sympathy with Him. As, on the one hand, super-spiritual ideals may cause the neglect of practical work, so the lower-earthly engrossments must cause the mind to take no interest in the working out of God's purposes. To such the thoughts suggested by this prophecy are calculated to be a veritable epiphany, opening their minds to the glory of that light which is yet to shine: the very possibility of its dawning causing them to see the dull commonplaces of life illuminated with the glory that is yet to be revealed.

We all need epiphanies as we pass on through life. As the angelic message to the shepherds was followed by the homage of the kings from the sun-rising, and as that gave place to the light from the life of Christ, until at the end there was an epiphany to the Greeks who sought to see

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Jesus, so we require to see and know more clearly. Such epiphanies are not things of the past. The Holy Spirit reveals truth to each mind that seeks to know more of the fulness and proportion of the faith as it is in Jesus. And the same blessed Teacher, by revealing the covenant faithfulness of God to Israel, as it has been and is being worked out in the history of the world, sheds light upon events which hitherto have been apparently unconnected with the long foretold purpose of God. If we find it hard to rise above our daily engrossing cares and duties, or to picture to ourselves the glory that is yet to be revealed, we shall be helped by knowing that God is working out His purposes for Israel, and that we have a personal interest in that which is being brought about.

For well nigh 2,520 years the city has been trodden under foot. There has been no "Home Rule" in Zion, and it does not exist there to-day. The "seven times" of predicted punishment are running to an end. The last shadow of the cloud of disfavour lifted off of Israel at the close of her "seven times," and so we may hope that at the close of the same period the people of the Southern kingdom will no longer remain under the oppressive power of the sons of the stranger.

Surely it is not vain to hope for a further epiphany, that soon the unwearying cry of the Advocate will prevail, and that the time is at hand when Israel's ancient capital will again be in the possession of the covenant race, and the flag of the rightful owners wave over Mount Zion. This is necessary in order to bring in the predicted period of glory when the city shall be no more termed Forsaken, neither shall the land any more be termed Desolate, but instead it shall be married and a joy, and called by a new name which the mouth of the Lord shall name. That great epiphany awaits the Church, then her Lord's inheritance in her and in the Israel of God will be manifested, and the Gentiles shall come to His light and kings to the brightness of His rising.

MR. AUSTEN CHAMBERLAIN, M.P., ON THE EXPANSION OF ENGLAND.

On Thursday, Jan. 19th, 1893, Mr. Austen Chamberlain, M.P., the President of the Sparkhill and Greet Institute, delivered his presidential address in St. John's School, Sparkhill. Mr. Chamberlain chose for the subject of his address the expansion of England, by which he meant that greater England beyond the seas, the great colonial empire of this country. From our different colonial possessions we could draw almost every article that we needed, whether for immediate consumption or for our trade and manufactures. We had the possibilities of boundless wealth, and opportunities afforded to us which it was difficult for man to measure. But the growth of the British Empire was a matter of modern history. In the time of Elizabeth England was not the great naval or colonial power she was now. On the contrary, we had no possessions beyond the seas, we had given up the earlier hope of holding part of France, and establishing ourselves as a continental power, and we had not begun to found the colonial empire. England, then, was not even the great manufacturing power she was now.

The first settlements were made in the time of the Stuarts, but it was not till the eighteenth century that the foundation of the colonial empire fairly began. Since then the colonial empire had been gradually built up, and with it our manufactures, and the trade they brought with them, had grown. Our trade and prosperity, and the work which was to be found for the great population in these islands, depended in a very great measure on the colonial empire which we had at the present time. The effect of that intercourse between England and the new world, the new ideas it had produced, the new prosperity it had created, had been to foment the great intellectual activity, and to place England in the front rank of powers which had contributed to the progress of the world's thought and civilization. (Applause.) The figures of our colonial trade were astonishing and satisfactory, and they proved with extraordinary force the truth of the old maxim that "trade follows the flag."

In spite of the protective duties which were placed on our exports by some of our colonies in 1885, half our export trade was with the colonies. Out of a total of five millions imported into the Cape in 1885, four millions came from Great Britain; out of 64 millions into Australia, 25 millions came from Great Britain; out of four millions into Hong Kong, three millions came from Great Britain; or, if they looked at it in another way, in 1884 the United States consumed 13s. 6d. per head of our goods, France 8s., Germany 9s.; whereas Canada took £2 3s. per head of its population, and the Cape Colony took £2 15s. per head. (Applause.) If they coupled those figures with the certainty of that enormous extension of the population of which he had already spoken in those colonies, they would see how important they would become to us as a trade outlet, and what a great future they afforded to our industry, and what employment they opened up for the crowded populations here at home. It was to our interest, therefore, to cultivate good relations with our colonies by binding them to us as closely as we could, and it was to our interest to develop our colonial empire as much as we fairly could. (Applause.)

A vote of thanks was accorded the president for his address.

REMARKS THEREON BY G. J. (A VICAR).

In the above extract Mr. A. Chamberlain, M.P., testifies to the truth of our Israelitish origin, for he says (1st), "We had the possibilities of boundless wealth"; (2nd) "Opportunities (privileges) afforded to us it would be difficult for man to measure"; (3rd) "The certainty of enormous extension of population in the colonies."

Why the certainty of enormous population unless to us belongs the promise, "Thy seed shall be as the stars and sand"? (Gen. xv. 5; xxxii. 17). Why should opportunities be afforded to us beyond that of other nations, unless ours is the God-set-up kingdom of Dan. ii. 44? Why have we possibilities of boundless wealth if we are not descendants of that people to whom God promised by Moses, "Thou shalt lend to many nations," &c.? (Deut. xv. 6; viii. 18). Why are we in the possession of such magnificent colonies, unless we are also in possession of the promise made to Ephraim that "his seed shall become a multitude of nations"? (Gen. xlviii. 19).

Mr. Chamberlain further shows that our colonies are our best customers. Surely, then, in the interests of our working masses at home, it would be true statesmanship to bind together in the strong cords of common blood, common interests, common faith, this somewhat disjointed but mighty empire into one grand federation for our common good—nay, more, for the benefit of the world and the glory of God. Why should our Parliament waste its time with commercial

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treaties with foreign states when we can get every necessary and luxury from our own people and lands? Let us have free trade in reality, not in name; let us tell the nations who close their doors to us we can do without their custom or their products, for our colonies can supply us with everything the earth brings forth, and our colonists will find work for our toilers here at home.

We have tried one-sided free trade quite long enough; the nations are becoming daily more protective to themselves, and less disposed to favour us. But God's everlasting love to Israel has stepped in, and opened a door of escape from national ruin to us, in our colonies. Are we going to despise this good gift? Let us boldly tell the nations who have raised their tariff walls against our manufactures, "Till those walls come down we have no further orders for you." We work for and trade with our colonies, and have "no connection with any other house" for the future, except under the conditions of full free trade for both sides. If the nations agree to these terms, we shall stand "chief of the nations," for who can excel a Briton, other things being equal? If the nations will not agree to these terms, let them stand aside; we neither court their friendship or fear their frown, for Britain all round the world, bound together for commerce, offence, and defence, will be more than a match for the rest of the world in arms against us, and we have also the promise to encourage any timid one among us: "No weapon that is formed against thee (Israel) shall prosper" (Isa. liv. 17), whether commercial, social, or imperial weapons. When once the nations see that the great business house of "Britain and Co." means business, they will agree to our terms rather than to no terms, and so the glorious time foretold by Isa. ii. 3, 4 would be hastened on, as it would not be to the interests of our empire to have quarrelling neighbours, neither would it be to the interest of our neighbours to quarrel with us. Praise the Lord for the power He has placed in our hands. May our statesmen have grace and strength given them to use it for the honour and glory of our covenant-keeping God.

HOW MATTERS ARE PROGRESSING IN NEW ZEALAND.

A LETTER from a British settler in the North Island of New Zealand gives a graphic account of the manner the Identity is making its way there. We are glad to see that the Handbook, as well as the BANNER OF ISRAEL, are regarded with favour, and are being used to advance the knowledge of our facts. The correspondent says that he "had had very cheering letters from the Rev. F. S., of R., to whom he had sent a Handbook some months ago. He has been discussing the matter of Our Identity," says our friend, "with all sorts, including the Bishop of Waiapu. R. Banks and Son sent me a few of the BANNER OF ISRAEL, containing Dr. Hanan's paper on 'An Unconsidered Point in our Controversy with Rome,' which I have sent, as far as they would go, to clergymen of our Church, including the Bishop of Auckland. I wrote to him very civilly in forwarding the papers, asking him not to take the trouble of writing in acknowledgment, and so I shall have the excuse of asking him what he thinks of it when I see him, as I shall soon. I heard the Rev. T. S., of Tanranga, was inquiring into the subject. I therefore sent him at once a Handbook, and some of Dr. H. Alder-Smith's and Dr. Hanan's booklets. He thanked me for them, and said he would write as soon as he had time, being engaged in another study at present. I gave him briefly a few reasons why this matter might claim priority, but begged him to take his time."

The rest of our New Zealand friend's letter is full of the most charming details regarding life in New Zealand, and as to the ways and means by which people manage to live in that part of the Queen's dominions. It appears that the frozen meat which is sent to Britain from New Zealand only brings the grower of the meat on the spot 2d. per lb. Settlers find it best to buy as little as they can of anything, and produce as varied supplies of things as possible—that is, not much more than they can use. A little money, however, goes a very long way with our correspondent, and year by year he finds unexpected ways of adding to his family comforts. His wife keeps an enormous number of hens, and these are very useful as food in summer, when they cannot get through a sheep. On the whole, life in New Zealand seems enjoyable, though, of course, settlers have many privations to encounter at first. It seems always necessary to rely as little as possible on aid from domestic servants, but to depend for comforts on personal exertions only, and on the cheap help of the settler's own family. It seems that wool always brings in money, and cattle. Nothing else pays, unless a man can do nearly all his work himself. Fruit is plentiful, but goes to waste every year, much to the settler's grief! For "jam" does not pay! Honey is an unsaleable luxury—there being, we suppose, so much of it. It cannot be used in making jam, because it ferments; but in making peach wine it is very serviceable. Peach wine seems to be a great success for domestic use. It improves by keeping. Vinegar, of good quality, is made with honey and water which has stood in open jars for six months. It is then fit to bottle off.

These details seem rather out of place in the BANNER OF ISRAEL! but they are the experiences of a zealous British-Israelite, who is working for our cause; and his experience may be valuable for intending emigrants to New Zealand, who are sure to be grateful for hints as to minute details on which much of their future happiness may depend.

ACCEPTABLE, UPRIGHT, AND TRUTHFUL WORDS.

THE last two chapters of the Book of Ecclesiastes are well-known and worthy of careful notice even from a national standpoint. They contain the words of the Preacher derived from "One Shepherd," even the Lord Jesus Christ, and they are acceptable words, upright and truthful words (chap. xii. 10). The two chapters are addressed (1) to workers, (2) to the youth, (3) to old men, and (4) to all who hear. The workers are called on in chap. xi. 1, *et seqr.* The youth is admonished in chap. xi. 9, 10; xii. 1, *et seqr.* Old men are the subject of chap. xii. 2—7; and in verse 9—14, words of wisdom suited to all are enumerated.

The "workers" represent that nation of workers, which Israel was always destined to be, bringing forth the fruits of the kingdom of God (Matt. xxi. 43), "blossoming and budding and filling the face of the world with fruit." This "national worker" is set apart to bless all nations, families, and kindreds of the earth" (Gen. xxii. 18; xxviii. 14). So successful is it in work among the nations, that all who see them acknowledge them, that they are the seed the Lord hath blessed" (Isa. lxi. 9, R.V.). The way in which their work is to be done is described in Ecclesiastes xi. 1—namely, "perse-

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veringly," and bountifully, "to seven and to eight," in spite of all obstacles, "though the clouds be full of rain," and the winds blow strong. The sower must not stop to observe either rain or wind. Israel's work must be continuous while she looks to God for the increase; since she "knows not the works of God who maketh all" (ver. 3—5). Morning and evening, at all times and seasons, Israel must be employed for God, in order that the world may be benefited and blessed (ver. 6). The nation has to work for the Lord perseveringly, incessantly, and faithfully, looking to God for His blessing. For this purpose the Lord "formed," made, and "created" Israel, that they "might show forth His praise" (Isa. xliii. 1, 7, 21).

The world has been put in Israel's charge, like a vineyard in that of the husbandmen, with the sole object that the fruits in their seasons may be rendered to the owner thereof (Matt. xxi. 33—43). The willingness of Israel to work for Him and give Him "the fruits" He demands, is secured by the prior gift of the kingdom of God to Ephraim to qualify them and energize them, in doing acceptable, upright, and truthful service for Him. The Jews possessed no such qualification; and therefore, when "the fruits" were called for, they refused to yield them; but rather, put the Son of God to death when He came to receive them at the hands of "His own people" (John i. 11). But Israel, the other House, was drawn to serve the Lord when the call went forth: "I said, Behold Me, behold Me, unto a nation not called by My name" (Isa. lxv. 1, R.V.). "Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee" (Isa. lv. 5, R.V.).

Our Lord, who came "to confirm the promises made to the Father" (Rom. xv. 8), ratified the choice when He said to His Israelite followers, who constituted His Church of that day, "Go ye into all the world and preach the Gospel to every creature;" also, "Go ye therefore, and make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you; and lo! I am with you always, even unto the end of the world. Amen" (Matt. xxviii. 19, 20, R.V.). The agent of the glorious Evangel has not been changed now that we have come to the end of the "latter days." Israel is still bearing fruit for the Master by preaching the Word to all the nations, and it is, moreover, the only nation so employed. These considerations are worthy of careful examination, and we commend them to those who are not yet inclined to accept Our Identity, because they have not looked yet into the evidence, or deemed it worth a moment's thought.

BLIND EVIDENCE FROM EDMUND WALLER.

"Britannia rules the waves" was sung out by our poet Thompson; but before his day the now almost forgotten though once famous and courtly Waller addressed Cromwell in one of his patriotic poems with such stanzas as these, which combine the inviolability of our island home with the dominion of the sea.

> **"Whether this portion of the world was rent**
> **By the rude ocean from the continent,**
> **Or thus created, it was sure designed**
> **To be the sacred refuge of mankind.**
> **The sea's our own; and all the nations greet,**
> **With bending sails, each vessel of our fleet;**
> **Our power extends as far as winds can blow,**
> **Or swelling sails upon the globe may go."**

—Note by S. A. M., circulated 1645.

THE ANGLO-SAXONS AND THE ABORIGINES.

(*Concluded from page* 101.)

By F. Gass.

PART III.

The school of physicists and anthropologists, rather than historians, led by Professor Huxley, Grant Allen, and others, consider the lineal descendants of the neolithic stone-age, or the still earlier palæolithic stone-age, prehistoric, aborigines of Britain, are largely present with the British race now. As these aborigines cannot possibly have come of the stock of Israel, it is worth while to endeavour to get at the foundation on which this opinion rests. How is it that a degraded, often conquered people, who were overrun, harried to the verge of extinction, according to historical writers, by the virile race who descended on them, under different tribal names, have impressed their blood so deeply in the British race? It is very strange; not only were they an inferior people, their numbers, at the best, were few compared to the great body of Celts, Saxons, Angles, Jutes, Danes, Frisians, Normans, and others, who continued for centuries to pour into and colonise Britain. The amount of the population of England, previous to the landing of the Anglo-Saxons, cannot be ascertained even approximately. But a rough approximation may be obtained from the estimates based upon the Domesday Book at the end of the Conqueror's reign. England contained 1,800,000 souls. In the days of Edgar, London may have had a population of some 10,000, and Winchester and York of 5,000 each. The Conqueror brought many with him. Hence the population must have been small when the Saxons landed on these shores from Hengist's keels.

The Rev. H. M. Scarth, M.A., in "Roman Britain," gives this description of England when Agricola (a Roman General about 80—81, A.D.) entered it:—"It was a land of uncleared forest, with a climate as yet not mitigated by the organised labours of mankind. The province of Britain, in course of time, became a flourishing portion of the Roman Empire, and is described as 'Britannia Felix,' from whence came corn-fleets, and where the pastures were rich in cattle, and the hills covered with flocks of sheep; but when the island fell under the Roman power it was little better than unreclaimed forest and morass, the sky stormy, the air chilly even in summer, and the sun with little power to dispel the mists. The trees gathered continual rain, the crops grew rankly and ripened slowly, and the atmosphere was overcharged with moisture. Fallen timber obstructed the rivers and streams, which were wasted in reedy morasses, and only the downs and hill-tops rose above the perpetual tracts of wood."

In this description of our dear old "realm of England," girt, as Browning says, by its surrounding "sea-wall" of safety, we can discern the prospective fulfilment of the prophecy that the wilderness of Israel's exile should be turned into "a fruitful field;" as this land has become. In the words of Mr. Elton (*Origins of English History*, chap. ix.)—"The work of reclaiming this wilderness began in the days of Agricola. The Romans felled the woods along the lines of military roads; they embanked the rivers and threw causeways across the morasses, and the natives complained that their bodies and hands were worn out in draining fens and extending clearings in the forest.'

It is clear that the population of the island must have been small when Cæsar landed. Its interior was un-reclaimed land, the rivers towards their mouths spread out into large estuaries and the swamps extended far inland. The forests were

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peopled by the boar, the beaver, the bear and the wolf, as well as by the wild ox and stag. The sparse inhabitants at the opening of the Christian Era would not exceed in number a few hundred thousands. They were Celtic by descent, the product of different invasions; first the Goidel, then the Brythons. In the midst of these invasions surely the stone-age, cave-dwelling, aborigines must have been in sore straits, and if still existing separately, numbered by thousands only. The writer of the article "England," in Chambers' Encyclopædia, thinks they must have been assimilated by their Celtic conquerors. And yet we are asked to believe that this perishing body of men, confronted antagonistically, first by the Celts, and then by the Anglo-Saxons, the master race of the world, have left a lasting physical impression on the millions now making this nation. The "skin and skull" method of arriving at the composition of the British race, is, at present, much favoured by scientific men, but historical students seem rather doubtful. The historic mode of investigation dates back to Herodotus "the father of history," and should be venerated accordingly. The new method has come in with the present generation; still it has a value, and it would be unbecoming to unduly depreciate it. But Anglo-Israelites will be content to rest satisfied with the published results of the studies of such a learned and painstaking representative of a long line of clear-headed historians, as the late Professor Freeman. We are Saxons, he says, in blood and language, and have assimilated, absorbed alike conquerors and conquered into the very essence of our national being. However, the matter is not vital to Our Identity with Israel, even if we allow there are traces amongst us that are not Semitic in origin. Such as the blood of neolithic savages, or, as some say, of Roman and Italian, French, Spanish, and German blood. Of the blood, too, of peoples long since lost to historic ken. Indeed it must be so, since we were wandering and in contact with large bodies of strangers for a thousand years before entering Britain. The great point is that we are English (or British) "to the backbone." Identical in size, appearance, language, and mode of thought with our Saxon and Scandinavian forefathers. A good simile may be taken from Palestine, the land of our origin. The Dead Sea receives the vast body of ever-flowing fresh water of the river Jordan into its broad bosom, and absorbs it without perceptible rise of level or diminution of saltness. In a similar way, British-Israel receives, and always has, the streams of foreign element into its blood, assimilating them without apparent effort, destined to remain always the unchangeable descendants of their forefather Abraham. God's elect nation, who will yet become, as His word is true, the salt of the earth.

THE BRITISH-ISRAEL ASSOCIATION MONTHLY REPORT.

CHEERING NEWS.

Some splendid meetings have been held lately. On January 24 and 25, two lectures were delivered by the General Secretary in the Foresters' Hall, Cowes; the chair was taken by the Rev. John Bailey, the Rural Dean, Vicar of Holy Trinity: the first night the Hall was filled, and the second evening (although the usual service night at the churches and chapels, and fears were entertained that not so many would be present) the attendance was even better still: the audience were most enthusiastic, and accorded the lecturer a most hearty reception, applauding continually as different marks of Identity were dealt with. *The Isle of Wight County Press* gave a very excellent report, speaking most favourably of the interesting nature of the two lectures. To Mr. Percy Churchman and Mr. Samson, much credit is due for the efficient way they organized these meetings, and to which much of the success was due: nor will the kindness of the Rev. Mr. Bailey be easily forgotten.

On Jan. 27th, two lectures were given in the Havergal Hall, Bournemouth, these, likewise, were well attended, a noticeable feature being that a good proportion of the well-to-do class were present. Our old friend, Colonel Senior, accompanied the General Secretary, and his well-chosen words strengthened in no small degree the lectures given. Much interest was awakened, and the offer of a drawing-room meeting was most kindly made to the Secretary after the meeting. To Mr. and Mrs. Russell Cotes the hearty thanks of all friends of the cause are due; they undertook all the trouble and expense of these meetings, and entertained the deputation most kindly. Four columns were given us in the *Bournemouth Observer* in reporting the lectures, and as this paper goes into the houses of hundreds who never attend our meetings, we cannot but believe that much good may result from it. I would not forget here to add that Miss Hayward, most generously came forward and insisted upon sharing part of the very heavy expenses of these lectures, the arrangements of which were carried out regardless of expense. We have heard already of several people of influence having been won over to our belief by these lectures, and doubtless there are others of whom we do not hear.

On Feb. 2, a lecture was given at the Temperance Hall, Wellingborough. The chair was taken by our old and valued friend, the Rev. Chas. Hill, Rector of Culworth, Banbury; the attendance was fair; but as Mr. Hill remarked, "Each one present made the centre of a little circle." A very accurate and good account was given in the *Northampton Daily Chronicle*. Miss Sharman, who got up both this and a previous lecture, writes, "Your two lectures have done more good than all my efforts these 18 years;" but we must not forget that we are reaping what this excellent friend has sown. All this our readers will admit is encouraging.

Arrangements have been made for lectures at the following places:—

Bath, February 21, The Guildhall.
Manchester, March 14, Friends' School Room, Byron-street.
Glasgow. „ 15 and 16, arrangements not yet completed.
Stourbridge (date not yet fixed).

THE BADGE.

The matter of adopting a "new badge" came before the Association in September, last year, and, after much careful consideration, the Committee, for several important reasons, could not see their way to do so. The badge adopted by the Association has been in use many years, and as the question has arisen as to the cost, the Committee have taken steps to ascertain if it cannot be made in a cheaper form; and if this can be done, they will be issued at a price within the reach of all. The Committee have no desire to disparage any efforts of their friends, but they desire me to draw attention to the notice of the "new badge" in the Banner of February 8, and to say that this is the Badge adopted by the Bath Association, and that they adhere to their decision of September last.

Our thanks are due to Philo-Israel for his kind article in Banner of Feb. 8, urging his readers to join our ranks and become members of our Association. We do trust that many will take to heart his mature judgment, that "it is sheer waste of strength to work individually for the publication of the Identity," and join our ranks. Membership is but 5s. a year, and many gladly send us much more; and associates can join for 2s. 6d. a year. Do let me beg of you, my dear readers, to add your name to our list.

There are other most cheering matters of which I should be indeed glad to speak of. I can say that at no time in the history of our Association have so great opportunities arisen of propagating the truth we hold so dear, with the probability of success, than at this present time.

There are also two or three matters which at this time

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deserve, I think, special attention. One is, that there will be an attempt to pass an "Alien Bill" directed against our brethren of the House of Judah, sufferers from Russian persecution: this I sincerely hope will be frustrated, and I humbly trust that British-Israel believers will speak out decidedly upon this matter. Britain has never yet been any the poorer (but rather the reverse) from being the home of the oppressed. A second one is—that if our dear brethren of the House of Judah are to be won to believe in British-Israel Truth, is it not more likely that they will receive the truth from their own brethren of the House of Israel, than from a purely Gentile source? And a third one is this, that if our brethren of the House of Judah are to be won, the unscriptural teaching of the various societies—viz., that "when a Jew becomes a Christian, he ceases to be a Jew," must be given up; he never can, and never does, lose his nationality. These matters are, I think, deserving of special attention.

May I ask your earnest prayers that our God and Father will bless our efforts—will guide us aright in the perplexing paths of life? We need a Divine outpouring of the Holy Spirit upon the nation: let us be instant in prayer. And this reminds me that our Association has now incorporated the "Israel Prayer Union," which will be placed upon a better footing. Miss A. Wilson will still continue to act as the Secretary of this branch, and letters may be addressed to her at our offices. The membership in the future will be 6d. a year, which will include card of membership, Bible reading sections, a prayer, and quarterly notice of special subject for prayer as occasions arise, together with a pamphlet. Members of the Union need not be members of the Association and *vice versa*. Further notice will be given when all the details are settled.

I shall be glad to hear of new openings for lectures, either in public halls or in drawing-rooms. It would be a real help to us if friends in or around London would offer us drawing-rooms. Mr. Mark Levy, a brother of the House of Judah, will accompany either myself or another lecturer, and speak on this subject from his point of view.

Yours in the hope of Israel,

FREDERICK ASTON, *General Secretary.*

86, St. Martin's Lane, London, W.C., Feb. 11, 1893.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND ELEVENTH MONTHLY REPORT.

THE following subscriptions and donations, received from Jan. 13th, to Feb. 10th, are very gratefully acknowledged:—

By the Treasurer: Mrs. C., Tunbridge Wells, 5s.; A Sower, Stirling, £3; W. W., Norwood, £1 1s.; S. W. C., W., and S. B, Lytham, 3s.; A. O. P., Spalding. 17s.; Coupar Angus, 2s.; Mrs. H. and Friend, Richmond, 2s.; G. H., Chislehurst (a collection, 14 subscribers), 7s. 1d.; M. H., Cheltenham, 1s.; Israelite, Anerley, 1s.; Mrs. C., Chrestleton, £1; E. S. B., Bury St. Edmunds, 5s.; J. S., Cambridge, 5s.; Mrs. B., Birkdale, 2s. 6d.; Mrs. H., Kensington, 5s.; J. F. C., Highgate, 1s. 6d.; A. M. R., Cheltenham, 1s.; L. H., Southport, 1s.; Miss W., Freshford, 1s.; C. C. M., Stockwell, 1s.; J. DeS., Shrewsbury, 1s.; Miss F., Edinburgh, 1s.; A Reader of the BANNER, Bareilly, India, 3s.; J. M., Sunderland, 2s.; H. H., Lee, 10s.

By Miss E. M. Rush: Mrs. M., Appleton, 1s.; Messrs. H. & H., Plympton, 5s.; H. A. M., 1s., Mrs. H., East Charleton, 2s.; Mrs. T., Redditch, 1s.; F. A. R. W., Georgetown, 8s. 6d.; Mrs. J., Highbury, 2s. 6d.; R. N., Birkenhead, 1s.; C. R.; Petersfield, £1 1s.; W. L. B., Sandown, 1s.; Miss S., Sandown, 1s.; F. S. M., Sandown, 2s. 6d.; O. B. M., Sandown, 1s. Sale of Books to friends at a distance, 1s. 6d.; W. T. W., Crewe, 5s.; T. L., T. W., and T. H., Birkenhead, 3s.

Total, £11 17s. 1d.

GIFT.—One thousand pamphlets (various) from the British-Israel Association are very gratefully acknowledged.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent out weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Ninety-four parcels have been forwarded to the following places since last report: Wellingborough (3), Crewe, Northwich, Birkenhead, Brighton (5), East Charleton, Highbury, Redditch (2), Richmond, Hampton, Portsmouth, Teddington (3), E. Twickenham, W. Cowes (2), Leytonstone, Bournemouth, Devonport, Westgate-on-Sea (2), Aldershot (2), E. Grinstead, Commercial-road, E., Dover, Calne, Staplehurst, Woolwich, Chatham (2), Lewisham, Wadingham (2), Chislehurst, W. Kensington, Barnsley, Hulme, Widnes (2), Mission to Deep-Sea Fisherman (10), Passy, Paris, Malta (2), Secunderabad (2), Nellore, Bangalore (3), Poona (2), Moulmein, Rangoon, Kandy, Hankow, Honolulu, Castlemaine (2), Broughton, Victoria, Nelson's Plains, N.S.W., Auckland, Taranaki, N.Z., Launceston, Tasmania (2), Ograbeis, S.A., George Town, B.G. (2), Barbadoes (2), Cleveland, U.S., Halifax, N.S. (2), Cape Breton, Port Arthur, Morden, Canada.

CORRESPONDENCE.—One working among our soldiers writes:—During the past year I have taken two numbers of the BANNER, which I have been sowing, though I know but little of the result. Sometimes given in hospital to our soldiers, sometimes an interesting chat on the subject, as I had in one ward last Wednesday. But generally one loses sight of the men in the service, there are such frequent changes taking place among them. Sometimes I give one when visiting the families, and often send some to New Zealand to my son-in-law. He writes me that he has met with several persons out there who are interested in the subject. I have just got four New Year's numbers, these will be sent out, one to the Cape, another to India. . . I like to watch the signs of the times, and note how evidence of the truth of Our Identity accumulates, but opposition there will be to this, or any other truth, but it will only tend to strengthen and extend it, as we know it must succeed."

Another writes: "I beg to acknowledge with thanks the parcel of literature which I am so much in need of. There seems to be a thirsting for more information, after the news of the Identity is told. With the object of imparting such knowledge, I have started a Bible Class, and up to the present I may say, by God's grace, with very good results. The little class is composed of all denominations of Christians, as well as deists and atheists. I challenge discussion, but, beyond a few questions, tongues seem to be tied, and certainly the subject appears to be the only one that will effectually close the mouth of the infidel, they are not only astounded, but silent. The point I demand to know is whether the prophecies have been, or are fulfilled. To this they assent, which is a great point conceded by them."

From Malta: "I received the back numbers of the *Messenger* quite safely, and thank you very much for them. Some of them are already carrying the message to different parts of the globe, some to the Antipodes, some to India, and others to different parts of the Mediterranean. Scarcely a ship calls here now, but what some one knows, or has heard something about our Israelitish Origin. I think the seed sown in the Almanack is producing fruit already, I know of some that have settled down to study the subject, and also of some who are very much taken up with No. 1 study of 'Our Race.' I must also tell you that the good news is well received by several of our winter visitors."

The following are extracts from a letter from one who is sowing the seed among our soldiers abroad.

"I have the pleasure of acknowledging with the warmest expression of my sincere thanks the receipt of the weekly packets of the BANNER OF ISRAEL, and the booklets on Our Identity, as well as the Almanacks. I am not idle, although I do not correspond with you as often as I would wish. I have a large field here among the soldiers only. I always take care to give the BANNERS to those who will understand what they read. I get laughed at whenever I moot the subject,

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but their banter does not deter me from contending for the glorious truth. The ignorance displayed by these mockers is simply deplorable, but I do not wonder at this, since those who profess to read their Bible cannot distinguish the two Houses. I do not despair as I know the truth must always prevail to the glory of our ever faithful and covenant-keeping God. I was speaking not long ago to a devout lady on the subject, and I could not express the joy her countenance showed. She grasped the truth most eagerly. . . One thing is certain, that enquiring minds are led to search the Scriptures, like the Bereans of old, to see whether these things are so. By God's grace I will do my very best to scatter the seed, leaving the issue in the hands of Him who will do all to His glory."

Later on our correspondent tells us he was at a Bible Class, and being called upon to speak by the officer presiding, he embraced the opportunity and opened up the subject of our Israelitish Origin. It is hoped much good may result from this sudden and unlooked for call, as our sower intends to invite debate and prophetical research. In conclusion he says, "Pray for us that God's truth may have free course to the unspeakable joy and comfort of all believers. *Nil desperandum* is my motto, having God for my strength and wisdom."

From Devon: "Kindly accept my best thanks for your kindness in the gift of books, &c. I am beginning to preach the Truth whenever opportunity presents itself. After preaching I have had people ask me questions about what I have said, and it has given me an opportunity to explain the Word to them."

Another Sower writes:—"It is not because my interest in the Identity flags that you have not heard from me at an earlier date, but simply pressure of duties. I have been actively engaged many times during the winter combating the cause of the Identity at public meetings in connection with our Methodist Church, and not without very encouraging signs that God is watering the seed I have sown here for eight past years. A number of intelligent men stand up and boldly declare before the minister that the Identity Truth is the key to God's Word, and the only intelligent way of construing the prophecies of the Old Testament, and the mission of Christ in the New. I thank God for the success here, may it grow a hundredfold."

From Chislehurst: "Many thanks for the literature. I am happy to see with what pleasure people read it, after they once understand the Identity. There are several others here helping me to spread the good news."

Another: "So pleased you were able to send the parcel. I met Mrs. —— just now, who is simply delighted. I know this literature will do good and not a sheet be wasted."

From a lady about to sail for Cape Breton: "Thank you very much for the package of tracts and books received to-day. I shall use them on the steamer as you suggest. One gentleman here has already asked for some, as he constantly hears attacks on the Anglo-Israel Society, which he thinks unfair, and would like to be able to answer."

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report two more names have been added, making a total of 1,439 members.

The following donations were gladly received:—Mr. F. A. R. W., British Guiana, 5s., and A Friend, Southport, 1s.

Any sums would be gladly received to help to pay the cost of new stock of *Monthly Comments*.

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	2 Kings	iii.	12th	2 Kings	xiv.	23rd	2 Kings	xxv.
2nd	,,	iv.	13th	,,	xv.	24th	1 Chron.	i.
3rd	,,	v.	14th	,,	xvi.	25th	,,	ii.
4th	,,	vi.	15th	,,	xvii.	26th	,,	iii.
5th	,,	vii.	16th	,,	xviii.	27th	,,	iv.
6th	,,	viii.	17th	,,	xix.	28th	,,	v.
7th	,,	ix.	18th	,,	xx.	29th	,,	vi.
8th	,,	x.	19th	,,	xxi.	30th	,,	vii.
9th	,,	xi.	20th	,,	xxii.	31st	,,	viii.
10th	,,	xii.	21st	,,	xxiii.			
11th	,,	xiii.	22nd	,,	xxiv.			

The card of membership will be sent on receipt of 3 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. Address—Miss A. Wilson, 119, Bravington-road, St. Peter's Park, W.

Correspondence.

UBAU CHEMDOTH KOL HAGGOIYM.

Hag. ii. 7.

To the Editor of the "Banner of Israel."

SIR,—The above much-disputed passage has been variously translated. The A. V. renders it, "The desire of all nations shall come." The R. V. renders it, "The desirable things of all nations shall come." Many commentators have puzzled over it, and no two seem to agree as to the correct translation. May not this diversity have arisen in great measure from a misapprehension of the scope and meaning of the whole passage (ver. 6—9)? These verses are generally regarded as connected with the preceding portion of the chapter; but in the Hebrew Bible they are given as a totally distinct paragraph, having no immediate connection with the verses going before or following, so that they seem to contain a distinct prophecy within themselves. From overlooking this fact, commentators have fallen into the mistakes that they have made.

The common idea, which they have all shared, is this, that the prophecy was intended to be an encouragement to Zerubbabel and his companions (as no doubt it was), and that therefore it must refer to the first coming of the Messiah. They take it for granted that He is "the desire of all nations" here spoken of, and consequently they have racked their brains to extract a grammatical sense out of the passage in *that sense*, which they have one and all signally failed to do. Permit me to make this plain to those of your readers who are not acquainted with the original Hebrew.

The noun *Chemdath*, which they translate "Desire," is in the singular number, whereas the verb *Bau* is the third person plural, and, according to all rules of grammar, a singular noun cannot be followed by a plural verb, except in rare cases, when the noun is a noun of multitude. This is well understood. Accordingly this passage, having the verb in the plural and the noun in the singular, cannot possibly be translated, "The desire of all nations shall come" (Q. E. D.). The R. V. tries to get out of the difficulty by translating, "The desirable things." But even supposing that this had any meaning (which I cannot see), it also is grammatically wrong. To be correct, the noun should be *Chemdoth*, in the plural.

Abandoning then the venerable but indefensible interpretation that our Lord is spoken of here as "the Desire of all nations," let us try whether we cannot get a better, as well

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as a more grammatical, translation, in the light of British-Israelism.

In the first place the Lord says, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations." We may be permitted to ask, When has this shaking of the heavens, and the earth, and the sea, and the dry land, and all nations, taken place? We search the pages of history in vain for any record of such a terrible event. The prophecy is yet unfulfilled. At our Lord's first coming nothing of the kind occurred. The destruction of Jerusalem, after His ascension, was a fearful woe, but it was confined to a comparatively small spot of earth—South Palestine—and affected but one single nation—the Tribe of Judah. It cannot, therefore, be cited as a fulfilment of Haggai's prophecy. No; it is yet to come, and all readers of the BANNER are studying the signs of the times, so clearly pointed out in every newspaper, and looking forward to that awful convulsion which will ere long shake Europe, and perhaps other lands, to their centre. When this has come to pass, then the prophecy will be fulfilled by the restoration of Israel and Judah to Palestine. Then "the noblest of all nations shall come" (see Fuerst's Hebrew and Chaldean Lexicon, under the word *Chemdah*); in other words, "the most desirable of all nations" shall come, shall return to their own land.

The prophecy of Jeremiah (chap. xxxi. 7) agrees with this, where he calls Israel by a similar name—"the chief, or head of the nations." "The head, and not the tail" (Deut. xxviii. 13). If this be a correct interpretation of Hag. ii. 7, the grammatical difficulty is overcome, the words being taken as a noun of multitude, with a plural verb naturally agreeing with them. I merely mention this idea as a suggestion, and should be glad to learn the opinions of others on the subject.

I lately saw in the BANNER a suggestion that the name of "Britain" is derived from *Brith* (pronounced *Breeth*, like *breed*)—a covenant. In conversing with a Jewish Rabbi a few days ago, I asked him could that be the case, and he replied, "No, for the word *Brith* is spelt with a *Tau*, but when Britain is spelt in Hebrew characters we use a *Teth*."

I am, Sir, &c.,

HUGH S. HAMILTON

Manston Vicarage, Leeds, Feb. 6, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In answer to your correspondent, "P. C.," in this week's BANNER, may I say that I quite agree with him that my words appear somewhat startling on page 65 in the first and second editions of the "Handbook." This was pointed out to me some months ago, and I have rectified it in the third edition, which has been out some time. In the first edition the words ran, "Awaits its fulfilment after the resurrection from the dead." Here the words, "from the dead," ought to convey to a student of prophecy my intended meaning—viz., that it was not after the final resurrection, but after the first resurrection "from among the dead," that the millennium will be. Hence, I changed the words in the third edition to, "Awaits its fulfilment after the first resurrection from among the dead," which, of course, refers to the resurrection of those "that are Christ's," just before His millennial reign (1 Cor. xv. 23).

On page 79 I think it is very clearly stated that the millennium is after the first resurrection—viz., "After the raising of 'the dead in Christ,' and the removal of those 'that are Christ's' at His coming, to reign over that kingdom, the advent of which we daily pray for in the words, 'Thy kingdom come.'"

As I have devoted some time in writing an appendix to the third edition of the "Handbook" on that most solemn and important theme, "The Second Advent of our Lord," may I suggest that those who are interested in this subject might give away the former editions and procure the third, where many points connected with the sequence of future events, "the great tribulation," the meaning of the term "the beast," and the "Gog" of Ezekiel are discussed. In this chapter (24 pages) most of the questions connected with the "rapture of the Church," the "Second Advent," and the "two resurrections," are considered, and it is shown that "British-Israelites are looking for this glorious event—the pre-millennial advent of our Lord—as well as those students of prophecy who appear to know very little of what God has foretold concerning the destiny of the Lost House of Israel during these 'latter days;' for the Second Advent is most intimately associated with the sudden conversion of Judah and the restoration of both Houses to Palestine."

As I am writing, may I also strongly urge that believers in the great truth we have at heart should join the British-Israel Association. This Association, formed by the amalgamation of the Metropolitan Anglo-Israel, with the British-Israel Conference Association, is no London or Metropolitan association, but a national one, and composed more of members outside than in London.

There must be hundreds, even thousands, who ought to be enrolled on its books. Those who have not yet joined are earnestly invited to write to the secretary at 86, St. Martin's-lane, London, W.C., and ask for the rules and a copy of the last report. If this advice be followed out, I am sure our membership would be doubled in a few weeks.

Union is strength, and those who cannot join as members might as associates.

You, sir, as Editor of the BANNER, and Chairman of the Council of the Association, will, I am sure, support me in this appeal to the readers of your paper.

Faithfully yours,

H. ALDER-SMITH

(*Hon. Treasurer British-Israel Association, and Editor of the "Handbook"*).

Feb. 9, 1893.

P.S.—Since writing the above I have read your excellent article in this week's BANNER on the subject of believers at once joining the united Association; and, hence, need hardly ask you to endorse the above, as it is very evident to every reader of the BANNER that you do so most heartily, especially as it is "The British-Israel Association," not the London or even the Metropolitan.—H. A-S.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been staying for the last few weeks at Worthing, and whilst there I attended a meeting on behalf of the London Society for Promoting Christianity amongst the Jews. There was a deputation from the Parent Society, which included a converted Rabbi, and was supported by several of the leading local clergy. Isa. xliii. was first read, and made to apply exclusively to the Jews. Then the learned ex-Rabbi, in upholding the unique importance of his race, declared that the whole of the Old Testament prophecies were written for God's ancient people, the Jews, and must all be fulfilled by the Jews. To my surprise all the other speakers followed in the same strain—one passionately insinuating, "How can these God's ancient people, the Jews, possess the Gates of their enemies, become the fulness of the nations, and evangelise the heathen, and thus be God's witnesses to the world, unless you, under God's grace, convert them to the Christian faith." I am glad I was able to hold my peace till the meeting was over. Yet after I could not refrain from expostulating with one or two friends over this grievous and misleading perversion of the Scriptures, by those whose duty and privilege it is to unfold the Word of God. I pointed out that all these promises, and a host of others, were made, not to the House of Judah at all, but most clearly and distinctly to the House of Israel, and that it was a gross perversion of the truth to state that all the prophetic Scriptures were written for, and must be fulfilled by, and through the Jews. This view of the matter afforded considerable relief of mind to those to whom I mentioned it; they being of opinion, as I myself am, that the Jews, *as a race*, will not be converted till they literally "look upon Him whom they have pierced." They therefore thought that many of the prophecies could not be fulfilled during the present dispensation. I recommended to their notice the Handbook, and sent to Brighton, at their reques',

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for several copies, all of which are now in circulation; and one at least of those for whom I obtained a Handbook has already expressed a desire to take in regularly the BANNER. I merely mention this little fact to show how sometimes the most glaring misrepresentations may be over-ruled for good.

Yours truly, H. J. F.

Brighton, February 7th, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I thought, if you have not seen this before, you might be interested in it, as it concerns Israel and Judah so closely. At this present time we cannot say what this year may bring forth, but no doubt we are living in the very latter end of prophecy.

I expect to see a great influx of Jews to this country, according to prophecy, as they have to walk to Israel before they can go back to Palestine.

Yours in hope of Israel,

G. WELLS, JUN.

Tunbridge Wells, Feb. 10, 1893.

[*Copied from the "English Churchman and St. James's Chronicle," January 26th*, 1893.]

"SIGNS OF THE TIMES.

"SIR,—Permit me again to call attention to the expiration of prophetic periods. According to Scripture chronology, the seventh year of Artaxerxes (Ezra vii. 7, 8), wherein the decree to restore Jerusalem (Dan. ix. 25) was issued, was B.C. 457. Thence, to B.C. 408 was forty-nine years, or 'seven weeks'; 2,300 years from B.C. 408 terminate in A.D. 1893 (*vide* Dan. viii. 14).

"What does this portend? The 'cleansing of the sanctuary' is the thing predicted—that is, the emancipation of Israel and the land of Israel. Are we to witness some great steps in that direction this very year?

"The third year of Belshazzar (Dan. viii. 1) was apparently B.C. 553; thence 'seven times' lunars terminate A.D. 1893. Does this mean that the treading down of Jerusalem by Gentiles (Luke xxi. 24) is to cease this year?

"It is a singular fact that the first invasion of Syria by the Moslems took place A.D. 632-3; thence 1,260 years terminate A.D. 1893 (Dan. xii. 7; Rev. xi. 2, xvi. 12), which is also the terminus *ad quem* of 1,290 calendar years (Dan. xii. 11) from A.D. 622, the Hegira era.

"ALFRED PORCELLI."

To the Editor of the "Banner of Israel."

DEAR SIR,—I herewith enclose cutting, taken from the *Southern Echo*, Southampton, thinking you might have room, perhaps, to insert it in your valuable paper. You will perceive that it is the testimony of one of the greatest living Oriental authorities, and, as such, forms valuable "blind evidence."

I am, &c., C. E. R.

West Cowes, February 14th, 1893.

"THE GREATEST OF ALL LANGUAGES.

"Professor Vambery has been lecturing on the 'Fashion of Languages' before the Buda-Pesth English Club. English, he said, may now be called the most fashionable language in all the five parts of the world. It began to spread in the first decades of the century through English literature, and in Asia by means of accelerated communication. Steamers were the wings of the English language in the far East, and its spreading from India and the Straits Settlements to China and Japan, is simply miraculous. There is no exaggeration in saying that the number of English-speaking Asiatics amounts to-day to three millions, that of Europeans to more than a million, and these added to the 126 million Anglo-Saxons give a total of English-speaking men and women of 130 millions. Should the increase continue in the same proportion, the middle of next century will have 200 million English-speaking persons, and English will have no rival in the world besides Chinese. Phonetically English is unsuitable for the foreigner, and the lecturer declares he always suffered acute pain in the jaws when speaking publicly in England, and trying to immitate genuine English. The phonetic difficulties are, however, amply rewarded through the expressiveness, the rare precision, vigour and exactness in which English surpasses all other European tongues."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It seems that I have been misled in supposing that the recognised Badge of the British-Israel Association has not been a success, and now, hearing they do not wish to give it up, I shall be glad if you will allow me to correct that mistake, and say that I do not wish the badge I have designed to clash with theirs as it would be a misfortune to our cause to seem in opposition to them; but, perhaps, there is room for the two, as what we want is something cheap, and as universally worn as the Primrose League Badge.

Yours, sincerely,

F. THOMPSON,
Hon. Sec., Bath Association.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The enclosed you might like to make use of in the pages of the BANNER OF ISRAEL. It will be a subject of deep joy and thanksgiving to me to do anything, however small, that shall help to proclaim our glorious truths. Day by day I thank the God of Israel, who has brought me to know my glorious heritage as a daughter of Ephraim-Israel. My Bible is a new book to me, like a beautiful scene new bathed in sunlight. To God be all the praise. Before closing this, I would like to say how much I owe to the BANNER—a source at once of deep delight and priceless teaching. With all hearty wishes for its continued success,

I am, J. M. H.

THE STONE OF ISRAEL.

BY MRS. J. H. JOWITT.

GOD guarded stone! through long dark ages hidden
Waiting the time appointed to be known;
God lifts the veil, and we at length are bidden,
The witness of His truth to see and own.

Through all the long dark centuries abiding,
Where e'er our father's wand'ring steps were led,
This treasured Bethel stone by God's good guiding,
Has been preserved, its witness-light to shed.

Token of covenanted blessings given
To Israel, and to us His promised seed;
Nations for multitude, as stars of heaven,
The first-born's heritage, and ours indeed.

The pilgrim stone—that rested in its stages
From our own Palestine to Britain's shore;
The sanctuary stone, brought through the ages
To rest in our chief fane, and roam no more.

Here it rests—guarding Israel's thron'd daughter,
Witnessing her descent through David's line;
Queen of the West and East, o'er land and water,
An empire that shall never know decline.

Until the day shall come, when Judah, waking
From her long sleep shall her Messiah own;
And come with Israel, all her proud heart breaking
To know her King—the long rejected One.

The Covenanted Stone, though once rejected,
A tried stone, and a precious Corner-stone;
Shepherd of Israel! come, Thou long-expected,
And gather all the Tribes to Thee, as one.

Edinburgh, Jan., 1893.

THE March Monthly Part of THE BANNER OF ISRAEL contains a Coloured Map of St. Paul's Journeys, and the places mentioned in the Acts and in the Epistles. Price 6d., by post 7d., or by order of any Bookseller.

ERRATA.—No. 480, page 63, col. 2, 21st line of article on "Foolish Nation," read 1 Samuel instead of 2 Samuel.

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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.

VOL. XVII., No. 845. Entered at Stationer's Hall.] WEDNESDAY, MARCH 8, 1893. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE COMING WAR WITH TWO FRONTS.

THERE is a great war coming. The German military authorities are quite sure of that. But they also know with whom their country will have to wage it, and the character of it. It will be with Russia on the one side and France on the other. Count von Caprivi, the German Imperial Chancellor, in opening the proceedings in the Army Bills Committee of the German Legislature, plainly indicated the coming attack of Russia, and the reasons for it. He declared that one of the results of the Austro German alliance had been that Russia, which aims at the possession of the Dardanelles, and of Constantinople, sees that to attain that object she must subdue the German Empire first, represented by the "Brandenberg Gate," but not Austria, through Vienna. The full fury of the storm is sure to fall on Germany, as the strongest of the three Powers, and to enable her to meet the terrific onset she wants more men, more guns, more cavalry, and a bigger reserve. The German authorities will never, they say, sacrifice Austria-Hungary to appease the greed of Russia, but will defend their ally and themselves to the last, and, if possible, carry the war into the enemies territory, as in the Franco-German contest.

The alliance between Russia and France is more than suspected. The two Powers, which are resolved on humbling Germany once and for ever are not likely to miss their chance when once one of the two commences the attack on the Power that lies between them. "The war with two fronts," then, is before the German Empire, and the nation is painfully aware of the fact. The Chancellor's remarks on the subject plainly showed that he was under no delusion as to the coming storm. He is reported in the *Times* thus:—

In regard to Germany's allies, the Chancellor pointed out that the period for which the Triple Alliance had been concluded was gradually running out, and, though he hoped it would be renewed, no thorough dependence could be placed upon its renewal. The chief object of the Italian alliance was to cover the south-western frontier of Austria. There was no reason to doubt the efficiency of the Italian or of the Austro-Hungarian army, but neither of them was free from certain organic weaknesses. "Similar weaknesses," added Count von Caprivi, "exist also in the German army, especially in respect of our reserves, which can hardly be quite up to the standard of the French and Russian reserves, which are made up of a younger material. It may be difficult to estimate the quality of troops after a long period of peace, but I fully believe that the German troops are the best in the world." The statistical details into which the Chancellor then entered showed, however, that in respect of numbers Germany and her allies would be left in a serious state of inferiority, while it could hardly be doubted that the main efforts of a hostile coalition would be directed in the first place against Germany as the strongest of the three allied Powers. Germany must herself be in a position to assume the offensive, and not only to win victories, but to win them rapidly.

With regard to naval operations, the Chancellor believed that the German navy could hold its own against Russia in the Baltic, but a French fleet would unquestionably be despatched to join hands with the Russian and to establish Russian supremacy in those northern waters, with Denmark reduced to a condition of practical vassalage. In the Mediterranean Italy was dependent upon the decisive assistance of an English fleet for the means of effectual resistance to the superior naval power of France, and even with such assistance the issue must be considered problematic. In regard to Austria-Hungary, account must chiefly be taken of her land forces, which would be of special value if she were able to transfer the scene of war to the north of the Carpathians. The effectiveness of her alliances, no less than the possible action of neutral Powers, required that Germany should be in a position to strike decisive blows on the immediate outbreak of hostilities, and it was with a view to enable her to strike them and to strike them swiftly that the allied Governments, convinced of the inadequateness of her present resources, had decided to lay the new Army Bills before the Imperial Diet rather than assume the responsibility of prolonging a situation which every day rendered more

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unfavourable, and which might ultimately jeopardize the maintenance of Germany's legitimate position.

That God is allowing Russia to become a stupendous military Power is clear from Count Von Caprivi's speech. He said, "Russia was a growing Power, and within measurable distance of becoming the most powerful military state on the continent." She has no particular quarrel with Germany, but there is much dislike entertained by the Russian against the German people; and, besides that, Russia has always had a national policy which reckons with long periods of time but is never abandoned. For military reasons she desires to possess herself of "the Gate of all the Gates"—Constantinople. The coming war has for its object, its acquisition. Russia argues that with her power planted there, the position being impregnable, she will practically rule the world, and destroy the trade of her rival, British-Israel. She would, holding the Gate, secure Palestine, and so cut off British trade with India, Australasia, China, and Africa (East and South).

In all this she reckons without the Lord, and in ignorance, like most of our clergy and laity at home, of Our Identity with God's dominion, British-Israel (Psa. cxiv. 2). In the Word of God nothing is clearer than that the heir of all the Gates of the world is Israel, God's chosen ones, because constituted the heir of the world (Rom. iv. 13). To her, then, is the reversion of Constantinople, the "strong city" of Psa. lx. 9, when the Turk vacates; and the Russian dream of the dominion of the world will prove to be such when she receives at the Lord's hands her quietus as an empire, in the last great contest at Armageddon.

But Russia, no doubt, has a great work to perform in Europe, and so to occupy the attention of Germany, France, and Italy that Israel may, while they are involved in their last deadly struggle for national life or death, steal back to their land and occupy it, in accordance with the prophecies. In all the newspaper literature of the day it is remarkable that no writer seems to dream of our own nation being in the least degree involved in the terrific strife which will destroy "yonder ill-consolidated Europe." Our strength will then be to sit still, to shut our doors about us, to enter into such of our chambers (Palestine, to wit) which God may throw open for us, and to wait for a little moment until the Lord's indignation with the earthly Powers shall have found vent and be overpast (Isa. xxvi. 20, 21). Men smile when told of Our Identity, and ask us "*Cui bono?*" The good of the matter for ourselves will be acknowledged fully and freely when the opponents see that while the continent is destroying itself with the awful weapons which the nations have been so long forging for the horrid work, these islands are at peace and our people waxing stronger and richer under the immediate blessing of the Lord. To the same Lord will then be due all the praise for His faithfulness and truth to the afterseed of Abraham, whom He has so loved and protected.

"It is impossible to mistake a Semitic language, and, what is most important, it is impossible to imagine an Aryan language derived from a Semitic, or a Semitic from an Aryan language. The grammatical framework is totally distinct in these two families of speech; this does not exclude, however, the possibility that both are diverging streams from the same source: and the comparisons that have been instituted between the Semitic roots, reduced to their simple form, and the roots of the Aryan languages have made it more than probable that the material elements with which they both started were originally the same."—MAX MULLER.

HOME, SWEET HOME.

By H. R. SHAW.

THE homeliness of the Briton is proverbial; so also is his habit of isolation, whether enforced or acquired. So marked, indeed, is the latter characteristic of our race that it has furnished a proof of Our Identity with the Israel apostrophised by the wicked but inspired seer Balaam, in the memorable words (Numb. xxiii. 9), "From the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations." It is true that unbelievers in Anglo-Israelism, as well as others ignorant of the Identity, have sought to find fulfilment of this prophecy in the present lonely condition of Judah, the visible Israel, but this can be only at best but an imperfect fulfilment of Balaam's vision, since the loneliness of the Jew is that of the solitary in the midst of a crowd, and therefore a state of curse, whereas we know by the testimony of the shrewd king of Moab, that Israel's loneliness was to be taken as an altogether unmixed blessing while dwelling in great multitudes under the special favour of the Almighty.

In a paper upon "Protection," in the BANNER for Jan. 13th, 1892, it was shown how this Israelitish isolation has fallen upon the British people physically, morally, and commercially, and we might have added financially, since, in fulfilment of another promise in store for Israel obedient, the nation lends to all others, but borrows from none. But now we are called upon to notice a discovery made or announced by the *Daily Telegraph* in its issue of Jan. 16th, 1893, that Englishmen dwell very much alone socially in their instinct of homeliness. Of course we have heard before now that no other language than the English possesses the word "home," or any exact equivalent in meaning; we have also been told how our nearest neighbours strive, more or less successfully, to prove that they have the thing in their possession, if they have not the word; but now it seems, by the latest authority to which allusion has been made, that we are indeed unique in our love of home and its associations, and the proof of this is to be found in our peculiar English receptivity to the charms of pseudo-negro minstrelsy, an art having its origin in the land of Manasseh, and being but dimly related to the negro pure and simple, although abundantly suggestive of what may be characterised as the home sentiment.

The leading article is as follows:—

Englishmen, as a rule, are not prone to analyse their motives and impulses, and it may be that many of them, if asked why England, rather than America, is the true home and "happy hunting-ground" of the professional negro minstrel, would be at a loss for a convincing answer to that question. Were it propounded to a German, on the other hand, he would probably reply with unhesitating promptitude that musical taste in this country, or the rude uncultivated instinct which passes as such, affects the simple rather than the complex, in melody and harmony alike, and finds its highest gratification in plain, easy tunes, which may be followed and remembered with a minimum of intellectual effort. The songs, choruses, and instrumental pieces performed by companies of counterfeit Ethiopians are, for the most part, characterised by an elementary simplicity of conception, design, and construction; wherefore, regarded from the German point of view, they are doubtless pre-eminently congenial to the British ear, untrained in the subtler combinations of scientific harmony, and unreceptive of the dramatic or descriptive suggestions proferred by "continuous melody." It may be frankly admitted, even by those among us who most strenuously assert the musicality of the English nation, that the unpretentious tunefulness of negro minstrelsy con-

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stitutes its chief charm and attraction to the great British public. Performances of this class, whether given within the precincts of a close concert-room or on the sands of a breezy watering-place, appeal to the sympathies rather than to the intelligence of their audiences. Probably their special and exceptional popularity in this country is as solidly founded on the fact that they interpret what may be roughly defined as the "home-sentiments," as upon their intrinsic melodiousness. The word "home," for which there is no exact synonym in any Continental tongue, has a significance for Englishmen, real or imaginary, which its foreign equivalents or paraphrases do not possess for the natives of other lands. This circumstance fully accounts for the favour by which the British public distinguishes any and every reminder, whether addressed to the eye or the ear, of the domestic associations which it holds so dear.

It is doubtless on this account that a certain well-known band of so-called "negro minstrels," the successors of a series of clever troupes of which, we believe, the "Ethiopian Serenaders" were the first, have attained so high a pitch of popularity among Londoners and their country cousins that it has been thought profitable to convert the undertaking into a limited liability company. Many private concerns on a large scale are thus dealt with now-a-days, and the process is generally a high tribute to their success. The entertainment in question has been famous for the humorous element contained in it, but it has beyond doubt secured its great popularity mainly by virtue of its cultivation of the sentimental side of the branch of art to which it belongs. English people, as we have said, like best that which appeals most to their domestic sympathies. In our picture exhibitions, as well as in our theatres and concert-rooms, the influence of this strong national predilection is conspicuously manifest. Paintings illustrating incidents of home life, or the joys and sorrows of childhood, are in steady request when the demand for historical and allegorical subjects, or even land and sea scapes, is at its slackest. The most successful plays of our time have been those the plot and action of which have most vividly and sympathetically exemplified the force and tenacity of the "home-sentiment," which may be said to specifically inspire and animate the songs and choruses forming a full moiety of the average negro minstrels' programme. To this fact, no less than to their unquestionable melodic merit, may justly be attributed the unique and enduring popularity in this country of the entertainment in question. And not only has it enjoyed a rare continuance of public favour, in which every social class has participated, but it has secured a special "clientèle" of its own, no less well-to-do than numerous, and therefore highly remunerative. There are many thousands of eminently respectable British town and country folk who profess insurmountable objections to theatres and music-halls, but see no harm in secular concerts, entertainments of the "drawing-room" class, and negro minstrelsy. By some occult mental process, inexplicable to the ordinary intellect, they include these performances in the category of harmless musical recreations that may be said to begin with oratorio and end with pianoforte recital. Professedly serious persons require amusement as well as the avowedly frivolous. Of course it must be of a kind the enjoyment of which they can reconcile with the dictates of conscience. Hence those to whom "King Lear" and "The Man who Broke the Bank at Monte Carlo" are equally repugnant will listen over and over again, and with unconcealed delight, to the amatory numbers of "I lub a lubly gal," or the sentimental strains of "'Way down upon the Swanny River."

Perhaps it is because so-called negro minstrelsy is inveterately wont to harp upon the domestic affections and the commonplace, though tender, sentiment that pervades the humblest households that it has never established a firm and lasting hold upon public favour in either France or Germany, the only Continental countries, as far as we know, in which any attempt has been made to introduce it as a special feature of the music-hall or "variety" entertainment. Into Italy and Spain, to the best of our belief, the blackened visage, banjo, and bones of the Ethiopian serenader have not as yet penetrated; nor is there the least probability that they would enable their proprietors to keep body and soul together in either of those realms. Hungary and Roumania have their own stationary and peripatetic troupes of minstrels—tsigani and laotari—chiefly addicted to the playing of dance-music and to the singing of patriotic lays, love ballads, and fantastic legends of fairies and giants, bloodthirsty dragons, and invincible brigands. Neither the broad humour of the negro comic songs and colloquies nor the simple pathos of the sentimental ditties that often moisten the eyes of an English audience with "unfamiliar brine" would elicit laughter or tears from the dwellers in those primitive semi-Eastern regions, musical as they are by nature and habit alike. Where the genuine dusky gipsy "makes music" for the people, the imitation ebony African would sing his sweetest songs and enact his wildest frolics in vain. Apart from a certain highly-cultivated class of musicians, professional and non-professional, which worships the same ideals and professes identical beliefs throughout the civilised world, people of various nationalities differ from each other in musical taste as distinctly as they do in language, manners, and dress; in some cases even more so. As far as song is concerned, for instance, the prevailing tone of German lyrics is imaginative, while in Italy the amatory passion predominates, and here, as we have already pointed out, the "home sentiment" is decidedly in the ascendant. The songs of France are redolent of the vivacious gaiety that is an enviable French national characteristic; those of Russia reflect the inborn sadness of her sorrow-laden people. We English have a sufficiently robust and masterful national music of our own; but the mingled childlike mirth and mild, homely sentimentality of the negro minstrelsy have an even firmer tenure of public favour in this country than the best of our native compositions.

It is, we here find, distinctly declared by the writer that all foreign paraphrases of our word "home" fail to possess any significance for the natives of other lands. Surely this one fact must prove us to be a homeless people, just such a people as an impartial critic might readily imagine to be a set of Lost Tribes, driven from a pleasant heritage, but not without some dim though, perhaps, despairing hope of future recovery.

And it is a remarkable fact that J. Howard Payne, the author of the world-renowned lyric, "Home, Sweet Home," who, like the negro minstrelsy, hailed from the United States, although the song was published and first sung, we believe, in London, was just a typical unfortunate of the class we have suggested, and of whom it was said by his personal friend that "he was a wanderer in life; he, whose songs were sung in every tongue, and found an echo in every heart, never had a home; he died in a foreign land." The same authority also tells us that Payne, who was twice American Consul at Tunis, was much in his company whilst sojourning at Washington, in the interval between the two appointments. Of an evening they would walk the streets. "Once in a while we would see some family circle, so happy, and forming so beautiful a group, that we would both stop, and then pass silently on. Upon such occasions he would give a history of his wanderings, his trials, and all the cares incident to his sensitive nature and poverty. 'How often,' he said once, 'have I been in the heart of Paris, Berlin, and London, or some other city, and heard persons singing, or the hand-organ playing, "Home, Sweet Home," without a shilling to buy the next meal or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody. Yet I have been a wanderer from my boyhood. My country has turned me ruthlessly from my office, and in my old age I have to submit to humiliation for bread.'" Thus he would complain of his hapless

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lot. His only wish was to die in a foreign land, to be buried by strangers, and sleep in obscurity. His wish was realised. He shortly afterwards obtained his consulate at Tunis, in which city he died, after a long and tedious illness.

In the Protestant Cemetery there is a tomb erected to his memory, with a suitable inscription. The body of the dead singer, however, reposes, as it should, in his own native land, where it was taken after a long interval, to lie in state and be re-interred with military honours, for it appears his full title was Colonel John Howard Payne.

"ARE ALL ISRAELITES JEWS?"

OUR readers may wonder at our going back to so very elementary a point as the above, and gravely sitting down to inquire whether if in point of fact while "all Jews are Israelites" (as we freely concede to be true), that yet it is also an undoubted fact that not all the "Israelites are Jews." That is, that while the children of Israel, the Twelve-tribed people of the Exodus, were composed partly of Jews, and partly of tribes who were not of the Tribe of Judah, it is perfectly right to reckon the men of Judah (or Jews) as belonging to the children of Israel, but it is not correct to say that the other tribes, not of Judah, were "Jews" or "Judahites,"—since they were Israelites only, and belonged to that people. The problem which so puzzles our clergy to-day is the one with which they are quite familiar in respect to their own land! We are composed as a nation of the English, who are the vast majority, of the Scots, the Irish, and the Welsh. The name by which the whole people are commonly known abroad, and even among ourselves, is that of the majority—viz., "The English" nation. But if we desire to distinguish the various elements of which our nation is composed, it would be right to say that all the English, all the Scots, all Irish, and all Welshmen are British; but that not all the British are either English, or Scotch, or Welsh, or Irish. Similarly we may say "all terriers are dogs, but not all dogs are terriers." "All Jews are Israelites," because they belong to the great body called "the children of Israel," or "Israel;" but the House of Joseph, or Ephraim—that is, the Northern kingdom and majority of the Israelites after the time of Solomon—were Israelites only, but not at all identical with the House of Judah or the Jews.

Now the Jews were Israelites too, because they formed one tribe of the Israelites; and they were Jews or Judahites, because they were of that tribe. We go into these somewhat elementary and trite matters because we have received through a friend a letter of a minister of religion, in which he hopelessly stumbles at this distinction; and asks "If it is worth while to dwell on these 'hair-splitting' differences!" He confuses the matter further by the statement that "after the Babylonian captivity, the restored captives included people of all the tribes of the Hebrew race." Dr. Smith is cited as the authority for this—not the Bible; and then he adds the astounding conclusion "that the new nation thus formed was called the Jews," or "the Jewish nation!" "All Jewish historians," he tells us further, "that he has read, speak of the whole Hebrew race as Jews; and do not always draw the line between Jews and Israelites." He cites Dr. Angus (Handbook), "Stack House History of the Bible," and "Josephus' Antiquities of the Jews," as cases in point. We beg to remind our opponent that there were divinely inspired historians of the Jewish people—namely, Ezra and Nehemiah. They never confound the two Houses of Israel, but tell us that the captives who were carried to Babylon by Nebuchadnezzar—viz., the House of Judah or the Jews—were those who returned (Ezra i. 1; ii. 1). The names of the returning tribes—Judah, Levy, and Benjamin—are given us by them, but they make no mention at all of the tribes of the House of Joseph or Ephraim as among those who came back under their guidance.

By desiring to reduce God's two Houses of Israelites to one people, "the Jews," our opponent is distinctly transgressing the Lord's arrangement of the two presently existing nations of Israel, which Jeremiah records in chap. xxxiii. 24 of his prophecy: "Considerest thou not what this people have spoken, saying: The two families which the Lord hath chosen He hath even cast them off? Thus they have despised My people that they should be no more a nation before them." Our opponent declares that "all Jewish historians speak of the whole Hebrew race as Jews." But there must be some mistake here! For Josephus, whom he cites, draws a very sharp distinction between the Ten and the Two Tribes in his Antiq. xi. 5, 2, a passage we recommend our opponent to study. We have also before us the title of another history, written by two Jewish ladies, "The History and Literature of the Israelites," by C. and A. de Rothschild, London, 1870, which concerns only the Ten Tribes, as distinguished from the Two, just as Josephus does, and describes them as Israel, while the Jews are called by their Scriptural name of the sister "Kingdom of Judah." The fact is, our opponent is hardly well read, either in the secular or the Scriptural history of the two Houses, and should at once try and solve the mystery which puzzles him—namely, what became of the Ten Tribes after their deportation to Assyria by the kings of that Empire, in 740 to 678 B.C.

As to Ezekiel's nomenclature, which seems to trouble the opponent, he must recollect that the Ten Tribes of Israel had already been in captivity over a century, and had ceased to be known as Israel in his day, and while he prophesied. "The House of Israel," at that period, were the Jews; though prophetically the prophet foresaw that Israel and Judah were yet to be reunited, and return to their land as one nation and one kingdom. Ezek. xxxvii., xxxviii., and xxxix. clearly show this. On what our opponent calls "hair-splitting" differences the whole of God's government of the world depends! The distinction was in his mind when the Exodus took place, as Psa. cxiv. 2 proves to us; and the political act which brought it about, was the handiwork of God Himself, as 1 Kings xii. 24 explains. Israel and Judah have never been united since that event as the opponent supposes. For if they have been, then Amos ix. 15 has been falsified, which God forbid! and the restoration of Israel and Judah together has been again cancelled, and made void contrary to the solemn promises of God, not only in that text, but in Ezek. xxxvii. 15—28, and in divers other passages of the Word.

One word more and we have done. Our opponent supposes that the restored nation when they returned from the Babylonian captivity was then first called "Jews"! Would he be surprised to find from 2 Kings xvi. 6, before Israel was carried captive to Assyria and Media at all, that the Scriptures gave that name to the subjects of Ahaz, the wicked King of Judah, so far back as B.C. 742? Verily our opponent has much to learn! and being a minister of the Gospel, it seems right that he should master this subject without much further delay. He will find it a profitable study, and a key to the Scriptures besides. We annex that part of his letter which concerns the subject, omitting names and addresses,

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My Dear Friend,—After reading Mr. A.'s letter, which you enclose in yours, I immediately began to think; but after some thought I fail to see the force of Mr. A.'s objection to my calling the Israelites Jews. For though the Israelites were not called Jews by Moses, Joshua, and their contemporaries, yet, the term "Jews" has almost universally been used to designate the Hebrew race. Ezekiel did not draw a clear line between Jews and Israelites, for he addresses the captives as Israelites (chap. xxxiv. 2). Though "all Jews are Israelites," yet how are we to draw the distinction between Israelites who are not Jews, and those that are? (that is in reading Ezekiel). Isaiah again presents the same difficulty to me. To say that "all Jews are Israelites, but all Israelites are not Jews," is like saying "all Israelites are descendants of Abraham, but all descendants of Abraham are not Israelites." Is it worth while to dwell on these "hair-splitting" differences? After the Babylonian captivity the restored captives included people of all the tribes of the Hebrew race (Dr. Smith), and the new nation thus formed was called "Jews" or "the Jewish nation." All Jewish historians I have read speak of the whole Hebrew race as Jews, and do not always draw the line between Jews and Israelites (see Dr. Angus "Handbook," "Stack House History of the Bible," "Josephus' Antiquities of the Jews."

In regard to the question of the Identity of the Ten Tribes of Israel with the British, I cannot enter into that now. As far as I can judge from Mr. A.'s letter, I differ *in toto* from him on this matter. At the same time, I should be glad to see him some day, and hear what he has to say on the subject.

L. G.

October 27, 1892.

THE CHURCH OF GOD: WHAT IS IT?

By W. H. Mason.

Judging from the various ideas and opinions held on this subject, the question here asked is by no means superfluous or needless. Neither will an attempt to solve the question be labour in vain, if we can arrive at a solution which will be in accordance with Scripture—the whole Scripture, and at the same time a demonstration of the unity and consistency of the plans and purposes of the divine Author of the old and new covenants, the Old and New Testaments—two, but yet one perfect whole.

Our enquiry must then be—not what do men say? What is the dogma of this or that school or sect? But, what saith the Scriptures? It does not appear that the word church occurs anywhere in the Old Testament Scriptures. True, it is very frequently found in the headings of chapters in the prophetical books. These may be considered with reference to the text in a future article; at present our concern is with God's own word, by His chosen servants and messengers.

Apparently the absence of the word church from the text of the Old Testament Scriptures, together with some expressions of the New Testament writers, has led to the idea that the Church of God had no existence before the coming of Christ; that in fact the so-called Christian Church is the only Church of God the world has ever known, Christ Himself being the chief corner-stone—only laid when He appeared amongst us. If this be so, however, what did St. Stephen mean when, speaking by the Holy Ghost, he referred to "the Church in the wilderness"? Only one fair interpretation of this seems possible. By "the Church" St. Stephen evidently meant the congregation—that is, the nation,—for these words refer to the time when the people were at Sinai, not to the later period when the tabernacle was placed without the camp, and they who sought the Lord resorted unto it, and thus were in a manner separated from the whole nation. Not this select, pious portion of Israel, but the whole undivided congregation, the whole nation is denominated by St. Stephen "the Church." Since he spoke by the Spirit, doubtless he spoke the mind of God, and at Sinai the nation of Israel was the Church of God.

Was this then the origin of the Church of God? Did it begin at Sinai, or did it begin with the founder of the nation—with Abraham, the father of the faithful and the friend of God? If so, then the pious predecessors of Abraham, Noah, Enoch, Seth, Adam, had no place in the Church of God upon earth, but belonged to some other dispensation. May we not, must we not, rather say that the Church of God began upon earth when "men began to call themselves by the name of the Lord," and that all the faithful servants of God were members of it? Whether this were so or not, the chosen seed were certainly God's Church; the whole nation was holy unto Him; His peculiar—that is, His very own—people, of whom in later times He said by Isaiah, "This people have I formed for Myself; they shall show forth My praise." As He declared of Saul, "He is a chosen vessel unto Me to declare My name among the Gentiles," so He declared of Israel, "They shall declare My glory among the Gentiles." Having then chosen and called them to be His peculiar people, the messengers of His grace to the Gentiles, He gave them His laws and ordinances to instruct and train them, He established His temple among them—the only temple He ever built upon earth—and committed unto them "the oracles of God," the greatest treasure privilege, as St. Paul thought, which was or could be bestowed upon any people. To them He sent His servants the prophets with many great and precious promises—many, many of which still await fulfilment, and were evidently only intended for realization after the coming of the Messiah, of whom St. Paul says, "He was a minister of the circumcision for the truth of God to confirm the promises unto the fathers, and that the Gentiles might glorify God for His mercy." Evidently, then, the Gentiles could not glorify God for His mercy until the Messiah had come and confirmed the promises unto the fathers. Evidently, also, until such confirmation was made, Israel could not declare His glory among the Gentiles or fulfil among them the promise by Micah: "The remnant of Jacob shall be among the Gentiles 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." It is evident then from these and many other scriptures that Israel, the nation, was in old times the Church of God, and that it was God's purpose to make them His missionary people, to carry the glorious Gospel of Christ to the Gentiles and to be a blessing to many nations, even as dew from the Lord, or as showers upon the grass, thus realizing the promise of God to Abraham: "In thee and in thy seed shall all the families of the earth be blessed."

Now, St. Paul says that "Christ is the head of the body, the Church." Both body and head must perforce be engaged in any work, therefore Christ the Head and Israel the body are both required for the realization of the promise. Both are the seed of Abraham; united they form one perfect body and in the unity of the Spirit, each in his separate sphere, both as one body carry out the work assigned; Christ accomplishes the salvation: Israel proclaims it; both are necessary to the accomplishment of the purpose of God, and doubtless, as the Head accomplished His share of the work, so in accordance with the divine purpose the body would

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accomplish its portion of the assigned work. The work of the Head was accomplished at once, the work of the body necessarily extends over centuries, and must still be in course of fulfilment. Therefore Israel, the body of Christ, must be still the Church of God and be engaged in carrying on the work of blessing.

This seems to be the right and consistent view of the plans and purpose of God as revealed in Scripture. We read therein nothing of a substitute for Israel, but only of additions to the chosen people. Thus Isaiah says, "Yet will I gather others to him beside those that are gathered unto him"; and again, "Lift up thine eyes and, behold, all these gather themselves together and come to thee; thou shall surely clothe thee with them all as a bride doeth." The Scriptures are indeed instinct with promises of restoration and blessing to Israel in order to fit and prepare them for their future work. Even so early as Moses, we hear that great prophet declaring, "He shall make expiation for His land and for His people." David says, "He shall redeem Israel from all his sins." Hosea re-echoes the promise at the close of his prophecy, and St. Matthew declares, "He shall be called Jesus, because He shall save His people from their sins." St. Paul asserts that "God hath not cast away His people," and St. John bears witness at the very close of the canon of Scripture to the fact that the bride, the Lamb's wife, is the holy city, the New Jerusalem, upon the foundation-stones of which are written the names of the twelve apostles of the Lamb. Seeing then the persistent and consistent declarations of the Scriptures on the subject, there surely can be but one answer to the query —"What is the Church?" That answer must be—the Church is the House of Israel, the chosen people of God, with all in every age and clime who through faith in Christ are admitted into membership of the Church, which is His body, the fulness of Him who filleth all in all.

This reply would seem to be more appropriate from the considerations which arise from St. Paul's words: "Christ is the Head of the body, the Church." Did this Headship only begin with the Christian Church, or was He head of the Old Testament Church as well? If not, what relation did He bear to that Church, and who was its head if He was not? If He was its Head, did He lose His first body, and, after His nativity, obtain another—a new body? Again, if He could not save His first body, how can we be sure that He can save His second, and what, too, becomes of the unity of the body? What of God's word and oath to Israel through Abraham? These questions are asked in all seriousness and reverence. It seems, however, impossible to answer them satisfactorily, consistently, and in accordance with the whole tenor of Scripture unless we admit that the Church, the body of Christ, is one, and that the Church of the Old Testament and the Church of the New are one, and that therefore the Church of God is the House of Israel. This Church had its infancy in man's earliest days; it has continued to grow with greater or less vigour until now, and will continue to grow until the day of which we read in the Revelation: "I saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." The bride, the Lamb's wife, the Church, then is Israel, the only people God ever chose to be His very own, the only people to whom He gave His statutes and ordinances—the oracles of God; the only nation He ever commissioned to carry the gospel of His love to the Gentiles, the only people by whom He declared He would bless all nations, the people of whom He said they should be as the dew and as the gentle rain to the nations; thus comparing them to Himself when He said by Hosea, "I will be as the dew unto Israel." Surely "God hath not cast away His people" of whom He predicted such great things? Nay, verily. He performeth His Word unto Jacob, and is faithful to His covenant with Abraham and his seed for ever, and this people whom He formed for Himself is His Church and shall show forth His praise to all the ages. Blessed be the Lord God, the God of Israel.

Sheffield.

THE COMING GOLDEN AGE.

By P. C.

THE opinion that a golden age is coming has been so widely and so persistently maintained that we may designate it a universal tradition. It was the theme of the old sibylline oracles, the inspiration of Virgil's Fourth Eclogue, *Ultima Cymaei venit jam carminis aetas*, the origin of the Elysian Fields, of the Isle of Atlantis, of the garden of the Hesperides, and More's Utopia; but its Alpha and Omega were the utterances of the Hebrew prophets. The true fulfilment of it is yet to come in the personal reign of Jesus Christ over all the earth. The bringing in of this golden age, which is no other than the millennium of Christianity, is so immediately connected with our British inheritance of the birthright of Ephraim, of both its privileges and its responsibilities, and has been so fully recognised in our "Handbook of British-Israel Truth," that its links and development become, not only a legitimate field of study, but almost a necessary investigation to the students of our doctrine. It will make us ask of ourselves—whence do we come, and whither are we drifting? A few suggested thoughts are herein offered in answer to these questions.

The birthright of Ephraim is the foundation of British-Israelism. The *spiritual* blessings of God's covenant with Abraham were entailed on his lineal descendants, but thrown open to the world by adoption. So *far* all are one—Jews, Christians, Scythians, bond and free—all one in Christ Jesus; and it is a calumny to tax us with exclusiveness. We hold that the very purpose of the election of a "peculiar people" is to make them the channel of universal diffusion; and special election is the predestination of a race to be witnesses and light-bearers to the rest of mankind. The Light of the world was Himself, "foreordained before its foundation" (1 Peter i. 20), and was to spring out of Judah, and no other. Benjamin was given (or lent) to be a light unto Judah. All the faithful apostles, including St. Paul, were probably of the Tribe of Benjamin. And yet neither Judah nor Benjamin had the birthright, but Ephraim was *the firstborn!* (Jer. xxxi. 9). Hence the *temporal* gifts of God's covenant with Abraham were not thrown open, but all concentrated in *Ephraim*. To Ephraim alone it was pledged, "His seed shall be a multitude (or fulness) of the nations" (Gen. xlviii. 19). In *him* Joseph's seed ran over the wall. "Judah was His sanctuary, and Ephraim His dominion." It were needless to enumerate, but it is essential to distinguish, the temporal gifts and powers of this birthright dominion, in order to understand why Judah and Ephraim are so conspicuous amongst the sons of Jacob, and how Ephraim's temporal prowess becomes helpful to Judah's spiritual mission, and the introduction of a golden age. No such age was brought in by the first advent of our Lord, nor has any such yet dawned upon the earth. "Peace on earth" was the blessed fruit of

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the first advent to individual souls; but to the nations it brought not peace but a sword. The early persecutions, the antagonism of Jew and Gentile, the history of empires, all show the iron more than the gold of the ages. And in this, our own day, let the magnitude and the attitude of continental armies, and the social and moral condition of the age testify whether or not we live under the reign of peace and brotherhood. If a golden age is to visit the earth, it is yet to come. And in this investigation, as well as in all others outside of the mere physical world, we must seek its solution in the Bible. From that Book we learn our guiding principle, "The Most High ruleth in the kingdom of men," and verify Tennyson's maxim, the motto of our Almanack, that "One increasing purpose through the ages runs." Its consummation is our golden age, the millennium of the Gospel. Now let us briefly trace it. We shall find it planned and mapped out from the calling of Abraham on to his resurrection in the kingdom. Amongst a multitude of notices we find these:—"In the last days . . . the mountain of the Lord's House shall be established on the top of the mountains, and all nations shall flow unto it, . . . for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." "I have set my King upon My holy hill of Zion, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "They shall not hurt nor destroy in all My holy mountain." "They shall beat their swords into ploughshares, and their spears into pruning hooks: . . . nation shall not lift up sword against nation, . . . neither shall they learn war any more" (Isaiah ii. 2). "Boys and girls shall play in the streets of Jerusalem, . . . the lion shall lie down with the lamb, and the child shall play with the asp." "Judah shall be saved, and Israel shall dwell safely." Is all this an allegory? Even if it *were* so, what would it represent? Certainly nothing ever *yet seen* since Adam fell. But if it *were* so, why all these minutiæ, ploughshares, pruning-hooks, boys and girls, no more war—are they one and all mere emblems and shadows? We, who read the Bible *literally*, wherever a literal meaning will stand, cannot so pervert a natural and beautiful picture of a golden age; and on the strength of God's Word we hold out the expectation of such an age to all our students and believers. In the next place, let us enquire if there is any clue as to the manner and time of its coming; and we shall find them both linked together. We are told that "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north unto the land given unto their fathers for an inheritance" (Jer. iii. 18). "I will make them one nation in the land upon the mountains of Israel" (Ezek. xxxvii. 22). "The isles shall wait for me, and the ships of Tarshish first to bring thy sons from far" (Isa. lx.). "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi.). But all is not smooth yet. Ezekiel shows how their dwelling together in peace and plenty in "unwalled villages" will excite the cupidity of the northern hordes, Rosh, Meshech, Tubal, Gog, and Magog; and how they will invade the land, but utterly perish, like the hosts of Sennacherib, by the blast of the Lord. And Daniel shows how after that a blasphemous king will arise, and for a time get possession of Jerusalem and the Temple, but he also shall likewise utterly perish. Daniel, who represents this overthrow by Michael the Prince, and St. Paul, who foretells the destruction of Antichrist by the coming of the Lord, seem clearly to point to the same event, to that persecution which is described as "Jacob's trouble" in Jer. xxx., and "the great tribulation" in St. Matt. xxiv. After that final trial is over, Ezekiel, in chapter xxxix., announces that they shall dwell safely in their own land, from which Amos tells us they shall not be pulled up any more for ever! Thus evolves our problem. The order then is first the restoration of Israel and Judah into one twelve-tribed nation; secondly, the defeat of two efforts to dislodge them; and thirdly, the descent of the Lord, who plants His feet on the Mount of Olives, and thenceforth reigns "in Jerusalem gloriously!"

One enquiry more now remains. Is this golden age identical with a Christian Millennium? No doubt of it can rest in the mind of a *literal* interpreter. Revelation xx. is, of course, the mainstay of this belief. Commenting on this text, Dean Alford affirms that this was the unanimous belief of the early Christian Church for 300 years, and he boldly avows his own acceptance of a literal millennium as "an article of his faith and hope!" (see note *in loco*). It was also a universal belief in the primitive Church that a week of 7,000 years (1,000 years to a day) was to be the duration of the world from Adam to the Judgment Day; so that we should now have reached the Saturday eve of this Millennial Sabbath. Moreover, the *mode* of recovering the land through the multitudes of Ephraim and the ships of Tarshish, and the *time* being indicated by the destruction of Gog and of Antichrist—two such synchronous events can hardly fail to indicate the "epiphany of this presence," and to awaken the world to look up, for its redemption draweth nigh! The signs are visible. The fields are white for the harvest. Our sky is already overcast with gathering clouds. We hear as it were the rolling of the thunder in the "sovereignty of the people." Knowledge increases, and men run to and fro, iniquity abounds, infidelity is spreading, and men's hearts are failing them for fear of what is coming—famines, earthquakes, wars, and rumours of wars! Surely the Lord is at hand, and close upon us is Israel's return home, Jacob's trouble, the great tribulation, the reign of Christ, the golden age! And why at this moment are thousands of Jews, persecuted and evicted from Russia, pouring into our harbours for shelter and sustenance? What draws them to *us*? Not only British freedom and hospitality; but a magnetic impulse, an instinct, a guidance which Keble's poetic insight has caught:—

> "No distance breaks the tie of blood,
> Brothers are brothers evermore:
> Nor wrong, nor wrath of deadliest mood
> That magic may o'erpower:—
> Oft, ere the common source be known,
> The kindred drops will claim their own;
> And throbbing pulses silently
> Move heart towards heart by sympathy."

We therefore hail this appeal to us as another token of the nearness of the Millennium. Can we do better than escort these pilgrims in our "ships of Tarshish" back to our common Fatherland: "the land for the people, and the people for the land?" *There* the Atlantis of the west and the Eden of the east will be united in one new and lasting earthly Paradise, under one and the same dominant Empire, stretching from the Shannon to the Ganges, of which Jerusalem will be the capital, and its name be JEHOVAH-SHAMMAH.

It was at this time, or about 650 to 640 B.C. that the Cimmerians during the reign of Ardys, king of Lydia, driven from their homes by the nomads of Scythia, entered Asia, conquered Sardis, all but the citadel, held possession of the country until B.C. 628, when they were driven out of Asia, by Allyattes, king of Lydia.—*Who are We?*

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SHALL WE WEAR A BADGE?

By Rev. J. Idrisyn Jones.

". . . and that they put upon the fringe of the borders a riband of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." —Num. xv. 38, 39.

From the above quotation we may learn that to wear on one's garment a visible sign, is a Divine idea; and the fact that people, like the Pharisees of old, could abuse it, warrants no impeachment of the plan. In the case of the earlier generations of our Israelitish forefathers, it is only too probable that it served a most useful purpose by oftentimes stimulating their lagging obedience; being the monitor whose voice cried unto them, "Keep the Lord's commandments."

Believers in British-Israel Truth certainly need something to catch the eye, bearing upon their distinctive creed. We think that our friends in Bath have hit the mark, and a suitable device has been prepared under the efficient supervision of Mrs. Thompson, the hon. sec. of the local association. It is prepared in three different styles, viz.: (1) as a ladies' brooch; (2) as a gentleman's scarf pin; (3) as a pendant for the chain or watch-guard, which may be worn by either ladies or gentlemen. They are made in gold and enamel, and also in gilt metal, and range from 9d. to 6s. 3d. in value. Now let us for a moment consider what the wearing of a badge may do for our cause.

(1) *It will afford a medium of mutual recognition.* What welcome discoveries would thus be made as we move up and down the teeming population of our land. In the railway carriage, or in the street, or in the social circle, we should come into contact, and a feeling of common interest would at once spring up between those who were heretofore strangers which would lead to a sweet interchange of thought and hopes; while if every fellow Israelite were to use it as a badge, we should probably be amazed to find how many there were who have already accepted this splendid truth; thus our hearts would be cheered by the fact that the hidden thousands were made manifest, leading us to exclaim, "Our army is marching on."

(2) *It would call forth enquiry on the part of others.* On the badge there is one little word legibly written whose letters spell out "Israel," and one and another would surely say to us: "Why is that name on this little ornament that you are wearing?" What an excellent opportunity would thus be given for winning fresh converts, and of sowing seed for future harvests.

(3) *It would serve as a reminder to ourselves.*—Forgetfulness is one of the most conspicuous faults of human nature; and the Prophet Isaiah evidently considered that such forgetfulness was found in this very direction, for he exhorted the children of Israel on the point—"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you." The badge would often send us back to the beginning of our destiny; while also it would remind us of those obligations under which we lie to spread the truth wherever we can. No one in this world receives the lamp of truth for himself alone, but also in order that he might carry its light into the all-surrounding darkness. The voice of the badge would be heard saying to us: "Spread the truth; spread the truth." The question, should we wear a badge? is then sufficiently answered; and the very next thing to do is to immediately wear one—for time flies.

Muswell Hill, London.

RANDOM SHAFTS.

The extract from a weekly magazine which appeared in the Banner of Feb. 1st (p. 65), contains a good deal of truth; but it also gives vent to a little nonsense. The writer declares that the "Scotchman in Canada looks down upon the United States very much as Britain looks upon Spain;" which implies that Canadians regard their neighbour as effete, degenerate, retrogressive, and bankrupt. This is a peculiar charge, and if the author of it had not told us that he has "traversed Canada from end to end," we might have concluded that he had never been outside his native village. Why should one brother look down on another? And why should a brother who has got on in the world look down on a brother who has got on much better? But it is unnecessary to ask these questions, because the statement will not hold water. Large numbers of Canadians admire the United States; large numbers are not unnaturally a trifle jealous of their prosperity, or at least their progress; while many are actually in favour of annexation. These facts are not symptomatic of "looking down," but rather of "looking up." And it is no wonder that Canadians are taken aback by the growth of the States, for it is unprecedented. But prophecy explains it, and we know that Manasseh has a goal to reach. Canada's day is to come. Her resources are equal to those of the Republic; her "staying powers" are superior; and when the United States have lost the vigour of their youth, she will be in her zenith. But it is absurd to suppose that any section of Israel will ever occupy the position of Spain.

* * *

There is also some confusion of thought about the "inventive faculty." America has this faculty in an eminent degree, let that be frankly admitted. But inventions, like other things, must be judged more by quality than quantity, and to test the merits of a discovery we have to look at the benefits it confers on humanity. Now sewing-machines, apple-paring machines, and automatic sweepers are well enough in their province, but what are they in comparison with spinning and weaving machinery, the steam engine, the locomotive, and the railway? These were all born here, while the telegraph was set up simultaneously on English and American soil. If we were to do away with the telephone, the electric light, and the phonograph, the world would not be much worse off, but if we did away with the steam engine, the locomotive, and the railway, the world would be brought to a standstill. Israel has to be a blessing to all the families of the earth, which duty she is fulfilling in part by her beneficent ingenuity, and it is perhaps immaterial whether the British or American branch is at "the head" in this respect. But so far America is a long distance behind the old country for inventions which are of solid value to man.

* * *

In the famous fiasco which Dr. Horatius Bonar wrote for *The Sunday at Home*, he argued that our names were not Hebrew or Semitic, and inferred, therefrom, that we could not be Israelites. This was a rather weak objection for one who had the reputation of being a scholar, because the doctor might have known that Hebrew names did not descend from father to son, like Smith or Shootingham, but were bestowed upon the children according to the taste or fancy of the parents. They were generally made up of two or three words, such as Azariah, *the Lord keeps;* and consequently, if the Ten Tribes changed their language, the

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complexion of their names would also be changed. There can be no doubt whatever that the Israelites changed their language, and among the Saxons we find the exact condition of affairs which the altered circumstances would produce. Their appellations may not have much surface-similarity to those of the Hebrews, but they were constructed on precisely the same principle, and what is still more remarkable they embodied the same pure and lofty sentiments. For instance, David meant "well-beloved," and so did Alwin. Jochebed means "God is honour;" Ethelwald means "maintainer of honour." Ahitub signifies "brother of goodness;" and Goderic, "rich in goodness." Thus the Saxon names were really Israelitish, and if we wish to see how widely they differed in character from those of barbarous nations, we only have to compare them with titles of the Sitting Bull type.

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The metamorphosis wrought by time is so immense, that it is absurd for any man to try and refute the Identity on the ground of a disparity in names. The Saxons, it is said, were very un-Hebrew in that particular. Suppose we grant this. Does it prove that they were not descended from Hebrews? If so, we English cannot be descended from Saxons or Engles, for our names have not the faintest resemblance to theirs. To show the great unsettling which has taken place since the Heptarchy, I will give a list of personages who once figured in the land. I submit a number, because if I were to mention two or three it might be thought that they were unfair samples.

Oskitul	Sidroc	Ubbo	Ingwar
Amund	Ulfketul	Denulf	Ragnar
Lucumon	Withtlaf	Ealhere	Huda
Gueryr	Elphege	Wulfur	Byrhtric
Walthiofr	Willebrok	Hivita	Scoloce
Ceolmund	Cenwald	Wullaf	Sigeric
Hundbert	Sigired	Dudda	Leonric
Ridda	Wuelaf	Ealstan	Thurceles
Leonmœre	Ægelpig	Heording	Werlaf
Berdic	Selethrytha	Siward	Leofgifu
Thurcytel	Sihtric	Elfhild	Beage
Osgeat	Tostig	Hrolf	Wiggod
Copsige	Heaburge	Eadfled	Deorswyth
Bondig	Morkere	Bugega	Eadsi
Uffigeat	Uchtred	Eadburh	Lulle

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These differ so essentially from modern nomenclature, that it is doubtful whether ninety-nine out of a hundred would be able to tell which were males and which were females, and for the benefit of the majority it may be observed that Beage and Eadburh are ladies, whereas Ridda and Dudda are the designations of gentlemen. But I think it is obvious from the above columns (which could be extended to any length) that we cannot be of Saxon lineage. The names disagree entirely with our own. In fact, there are good reasons for believing that the Jews of New Testament days were not genuine Jews. We have seen that even the blinded Saxons preserved the ancestral custom of expressing elevated ideas or aspirations through the names they gave. But as for the Jews, their patronymics were decidedly Greek, both in manner and matter—Philip, a lover of horses; Dorcas, a gazelle; Agabus, a locust; Marcus, polite; Apollos, a destroyer; Aquila, an eagle; Priscilla, ancient.

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When the French atheists began the task of poisoning the mind of their nation, and destroying the faith of Europe, they did not scruple to spend £900,000 in a single year over literature alone. I was forcibly reminded of this on seeing the donations which have been made in response to the suggestion that a New Year's gift of 1s. towards the Free Distribution Fund would be of great service to the Identity. Deducting the ordinary monthly subscription, about eight or ten pounds have been supplied, and the amount would have come to nothing like this had not several kind friends sent a great deal beyond their share. Not a fraction of BANNER readers have contributed, which seems to show that there is more froth and less body amongst us than is desirable. This is also indicated by the support given to the noble campaign at Brighton. In December Mr. Marchant tendered his report in the BANNER, from which it appeared that during the year 50 addresses were delivered, and an immense quantity of literature disseminated, including 20,000 BANNERS and 363 copies of the "Handbook." All this was done for the modest sum of £14 18s. 11d.; four pounds of it not being forthcoming. One might have thought that the British-Israel fraternity would willingly have cleared off this debt, if it were simply to signify their appreciation of Mr. Marchant's labours, but on enquiry I learn that he has received a guinea! This is not only unjust to Mr. Marchant, but must injure the work, because, unless he is a millionnaire, he can hardly be expected to display so much energy in future. My opinion is that before buying badges or opening Tara we had better pay the printers' bills down at Brighton.

JOHN SHOOTINGHAM.

Review.

"*Israel a Christian Nation at the Present Day.*" By Col. Wm. Carey, C.B. Robert Banks & Son, Racquet-court, Fleet-street, E.C. Price Threepence.

THE pamphlet just published by Col. Carey has an interesting title, and one which should prove very welcome, both to the believers in "Our Identity," and to those who oppose us. Many of the latter utterly deny that the Scriptures foretold for the Ten-tribed House of Ephraim-Israel, the status of a nation in the latter days, and cling fast to the delusion that Israel, when discovered, will be not a Christian nation at all, but a miserable and wretched idolatrous remnant of a people not worthy of the name of "a nation." Col. Carey comes forward to prove from the Scriptures that Israel was not only to be a nation in the present day, but a Christian nation. She was, in fact, to be "a great and mighty nation," the chief of all those upon the earth, and a Christian one as well. Let us see how the author deals with the evidence in support of his contention, and how it proves our case. He first appeals to Jer. xxxi. 35, 36, and shows that God is pledged to maintain Israel as a nation before Him, while the sun, moon, and stars exist. Israel being a nation, Col. Carey contends that she must have a country in which, as a nation, she may dwell. God promised them such "a place" in 2 Sam. vii. 10. This place must needs be occupied by Israel, between the date of their captivity and that of their return in triumph. The nation having "a place appointed" for it to live in, must have a government, and that, the monarchial (2 Sam. vii. 12—16). The following texts are quoted as supporting the views held—viz., Psa. lxxxix. 35—37; Jer. xxxiii. 17, 21, 22; Ezek. xvii. 22—24. The collection of Israel to their "appointed place" is the subject of Ezek. xxxvii. 1—14. In this passage, Col. Carey observes that God distinctly declared that He would collect Israel, and the people shall "know" (that is acknowledge) that the collection is by His hand. He, God, would then put His Spirit in them, and they should live: in other words, they should turn and worship Him as the true God. As we believe the Christian religion is the only true

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religion, they, the Ten Tribes, must be Christians at this time. The argument is carried on further in these words (p. 4):—

"In further proof, Isaiah li. 1—10 addresses a nation on whom the Spirit of God has been poured out in the following words: 'Hearken to me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto Me, My people: and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust," &c.

"Now, in thus addressing the nation, Isaiah declares that nation has forgotten or lost the knowledge of those they were descended from. Hence the words: 'Look unto the rock whence ye are hewn, and to the pit whence ye are digged'; in other words, look back and search history to see who your ancestors were, even 'Look unto Abraham your father, and unto Sarah that bare you.' A second declaration that on searching history you will find that you are descended from Abraham by Sarah. In fact, you are the Israelites, for Sarah had only one son, Isaac, the father of Esau and Jacob. The descendants of Esau we know and recognise in the Mahomedans of the day; while the Israelites of the twelve sons of Jacob are lost, unknown except in the Jew of the tribe of Judah and a few others of the kingdom of Judah: and these Jews declare as to the Ten Tribes we know not what has become of them, but they are somewhere. With the expression: 'Look unto Sarah that bare you,' it is evident that the prophet speaks of a literal Israel in contradistinction to the spiritual Israel, openly preached from Christian pulpits, to the effect that the Gentile Christian has taken the place of Israel, and having become children by adoption, are, therefore, the Israelitish nation spoken of or referred to.'"

Col. Carey sees, that by reference to Isaiah xviii. 1—7, a Christian nation, which must be Ephraim-Israel, will "nationalize the Jew." That nation must have command of the sea, and pitying the condition of the Jews, will send its fleets to bring them home. "There is only one nation on the earth," remarks our author, "which is in a position to do all this, and that is the British Empire."

The first chapter or section of the pamphlet with which we are dealing is generally to the tenor of what is gone before in the above. Chapter II. is of rather doubtful usefulness. It describes future events with confidence, and tells us why Constantinople must fall to the British, and the steps by which Syria and Assyria will come into our nation's actual possession! The conversion of India to Christianity, and the causes which will lead to that result are given us, with the decision of a prophet, and the exactness of one who knows. The pamphlet at last takes us to the millennium, which in duration is not a thousand years, but more probably a thousand "creation days," or a "cycle of time," and thus may, very likely, be 30 millions of ordinary years; being the "day of the period of the precession of the equinoxes, or about 30,000 years, multiplied by the millennium of 1,000 years! Such gigantic calculations as these, we do not feel competent to grasp. But Col. Carey builds up his arguments with them, and though we may personally regret the fact, there are very many persons who will like to read what the author has to say on these subjects. We invite them to do so; since, whether the Colonel be right or wrong, the discussion of the whole matter cannot but be profitable, and may besides help to throw some fresh light on Our Identity. The Colonel informs us that his pamphlet is the result of 40 years' study of the Scriptures and of political events. The crisis now at hand in Europe he thinks will culminate in the greatest political event since the Deluge. It will bring about, he imagines, the occupation of Asiatic Turkey, and the government by the British as in Egypt. He believes, as to the Jewish movement, that it will be turned into the migration of the Jews to the British flag, with the consent of all Europe. He believes that the conversion of the Jews to Christ will be accompanied by that of Hindus and Mahomedans, when they all find themselves to be united as one people—that is, as descendants of Abraham, Isaac, and Jacob, under Her Majesty the Queen and Empress. He sees that the British are likely to act the part of "restorers" of Israel and Judah; and that Her Majesty may live to witness the accomplishment of these prophetic wonders! He has come to the conclusion that matters are now ripe for the event.

PROPOSED BRITISH-ISRAEL ASSOCIATION FOR CARDIFF.

At a Meeting of a few believers in the Identity of the British Nation with the Lost Tribes of the House of Israel, held on Wednesday evening last, at 22, Moira-place, Cardiff, Mr. Arthur Lewis in the chair, the following resolutions were put and declared adopted:

1st. On the motion of Mr. E. C. Newby, seconded by Mr. Rowland Houghton: "That a local branch of the British-Israel Association be formed, and that the Head Association be asked for all necessary information with this object in view."

2nd. "That a circular convening a further meeting be sent to names on a list thereupon amended."

A small, but effective library of works on the Identity, which has been formed by several friends, was available, appreciated, and it is confidently hoped will do good work by being circulated on loan, amongst those who have not as yet seen the light.

The Meeting was closed, after a general and very interesting conversation, with a fervent appeal to Almighty God for help that His name might be glorified.

E. C. Newby, }
Arthur Lewis, } *Joint Hon. Secs. (pro. tem.)*

Cardiff, Feb. 4, 1893.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—On page 548 of the Banner, in the article by Mr. R. L. Davis, it is stated that Jerusalem was captured by Omar in A.D. 637. In a work I have consulted, the date is given as A.D. 634. I would be much obliged if you would ascertain which date is correct, also, if possible, give the month and day of the month, and publish the same in the Banner, by doing this you will much oblige.

Anglo-Israelite.

67, Yonge-street, Toronto.

[Anglo-Israelite, Toronto.—The City of Jerusalem was surrendered by the Patriarch Sophronius to the Khalif Omar, A.D. 637 (see "Hayden's Dictionary of the Bible"). The month and day of the month is not given.]

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Why should anyone start a new Anglo-Israel Badge? The present one was designed by the Committee of the British-Israel Association long ago, and is much liked, as its design, and shape, and size all have a meaning. Miss Louisa Hope, 7, Ovington-gardens, S.W., will be happy to supply any in gold, silver, or bronze.

Yours faithfully,

Heywood Smith.

18, Harley-street, Cavendish-square, W., Feb. 20, 1893.

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MESSRS. NEWHAM & Co.'s LINCOLNSHIRE FEATHER FACTORY.

Enlargements & Additions

LINCOLNSHIRE FEATHER BEDS.

An industry that is specially characteristic of Lincolnshire is that of the preparation of feathers for the market. No doubt this industry arose from the enormous number of geese which were kept in the fens previous to their enclosure, or of wild fowl that visited the marshes with the changing seasons. Old Fuller termed Lincolnshire the "Aviary of England." He was rapturous about the plenty, variety, and deliciousness of its birds. Michael Drayton, in his *Polyolbion*, describes strikingly the number of the wild birds in his day—

"My various fleets for fowl, oh, who is he can tell
The species that in me for multitude excel?
The duck and mallard first, the falconer's only sport
(Of river flights the chief, so that all other sort
They only green-fowl term), in every mere abound,
That you would think they sat upon the very ground;
Their numbers being so great, the waters cov'ring quite,
That, raised, the spacious air is darkened by the flight."

But not only were there these enormous quantities of wild fowl, so that from Friskney over 30,000 ducks were sent in a year to the London market, but huge flocks of geese were kept.

Pishley Thompson, the Boston historian, says that "instances are recorded in which a cottager, whose rental did not exceed £5, kept a flock of 1,500 breeding geese."

The geese were plucked five times a year. Now the wild birds have to a considerable extent left us, and geese are kept in yearly diminishing numbers, but the feather business remains behind, a survival from the days of swamp and ague, and Lincolnshire feather beds are known all the world over.

One of the firms doing an extensive and continually growing business from Boston is that of Newham & Co., the Lincolnshire Feather Factory.

At a time like the present, when the decadence of the agricultural interest is keenly felt in the Lincolnshire boroughs and towns, any enterprise which adds to local prosperity should command the best wishes of those in whose midst it is established. The Lincolnshire Feather Factory is an undertaking of this character; and if it continues to grow in the future as it has in the past, it will in no small measure help forward the commercial prosperity of Boston, and thus aid in bringing back to the town the good times when large harvests provided the farmers the money to spend freely with local tradesmen. Some twelve years ago Messrs. Newham & Co. established the Feather Factory at the Grand Sluice, Boston, and commenced to purify feathers by mechanical means. A few weeks served to show how successful an enterprising firm in this line of business might be; and in a short time the immense number of orders received caused an extension of plant and premises to be necessary. Two years later large premises were secured, and machinery of a new and improved character fixed, and at that time it was thought that the extensions would meet all demands for many years to come. Experience, fortunately for the firm, proved otherwise, and again it was necessary to chronicle an enlargement of the factory and an extension of plant. A new warehouse extending nearly the entire length of the factory premises, consisting of two floors, had been erected, the work being of a substantial character.

Notwithstanding the extensive additions that have been made, Messrs. Newham & Co. have found it necessary to make still further additions to their complicated and interesting machinery, and no trouble or expense has been spared in order to make the machinery perfect for the purposes intended.

The plant just laid down includes two large Cyclops for purifying and thoroughly cleaning the feathers. Hitherto one set of machines has served the purpose of dusting, cleaning, purifying, and curling, but in order, if possible, to give greater satisfaction to their customers, the firm have decided to work these by means of separate machines. A large cylinder is first charged with "raw" feathers, the dust from which is partially extracted by means of beaters. At the bottom of this cylinder is affixed a suction fan, which draws the dust away from the feathers. The difference in the feathers before and after having been through this machine is very striking, but this is only one stage in the process. Through the medium of another fan, these feathers are "sucked" into a chamber with perforated sides, in which any remaining dust is taken away. Now, however, the real work begins, as the feathers are re-collected and discharged into two new double-jacketed steel cylinders, with beaters; into the centre of this steam at high pressure is discharged for ten minutes, during which time the feathers are kept in motion, and effectually washed and purified by the moisture. The steam is then withdrawn, and a jet of live steam turned into the jacket. A great heat is thus produced inside the Cyclops and the feathers dried and curled. It is hardly necessary for us to add that any possible germ life remaining is by means of this process thoroughly destroyed. The feathers are now blown into separate chambers, and bagged up, and after being allowed to cool, are placed on the floor of another large chamber, and carefully picked by hand by a number of women specially engaged for this work. In another department there are various specimens of tick, and also the processes of tick making. Very little manual labour is here required, for with commendable regard for the *employées*, Messrs. Newham have fixed up a small steam engine, by means of which all the large sewing-machines are driven, one motion of the foot either setting or stopping the action of the machines. The filling of the beds, pillows, and bolsters with feathers, and the subsequent sewing up and packing of the whole consignment into large Hessian wrappers, is only the work of a few minutes. It only remains for us to add that the factory seems perfectly adapted to meet all the requirements of a large and increasing business, the stock of feathers at present being very heavy. One thing that impresses the observer is that, despite the purity and sweetness of the feathers, no chemicals whatever are used, the whole system being based upon the result of long experience that steam at high temperature is best adapted for the purpose, the tender fibres of the feathers not being destroyed, as is so often the case when other artificial means of purification are used.

The firm, we understand, are busy, but not too busy to keep their orders one day after another. Hundreds of testimonials may be examined on the premises, all very complimentary to the firm, to whom we wish increased success. This firm's business is conducted on the eight-hour day basis, and also on the profit-sharing principle.

Messrs. Newham & Co. rely on advertisements in newspapers, published all over the kingdom, to bring them into direct communication with the public, but they rely chiefly on *recommendations* of their friends who have themselves tried the goods, for second and repeat orders. The factory being situated in the centre of Lincolnshire, they are able to purchase feathers most extensively, and at the best prices for cash. Every feather is warranted **NEW** and **SWEET,** being hand-picked, and specially purified by steam. Formerly, and indeed now in some factories, chemicals, such as sulphur, acids, &c., are used for destroying life, and cleansing feathers; but Messrs. Newham & Co. are confident that such chemicals are highly injurious to feathers, often destroying their tender structure; whereas steam at a high temperature not only effectually destroys all life, but cleanses, and subsequently dries the feathers so purified.

For the convenience of the public, several sizes, weights, and qualities of beds are made; and as the demand for each bed is large, a stock is kept ready made, so that all orders may be executed without delay.—*Boston Guardian.*

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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.

VOL. XVII., No. 846. Entered at Stationer's Hall.] WEDNESDAY, MARCH 15, 1893. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE HOME RULE BILL.

WE have said nothing about Ireland yet, or respecting the intentions of the Prime Minister in the Bill he was pledged to bring in, regarding which no one knew anything, since the secret of its provisions has till now been very carefully concealed from the knowledge of the British public for *seven* months. The Bill has at last been published, and we are in a position to say what it purposes to do, and how far it will affect the Israelite inhabitants of these islands. The measure is a radical one indeed, and if we could conceive the possibility of its passing into law, we should have civil war in Ireland, the disruption of the United Kingdom at home, and the final break up of the Empire at large, the outlying portions of which are not likely to remain loyal to a State which is unable to keep its home subjects in loyal union to the government of the Queen.

The Bill proposes to confer on Ireland, as a people, such a degree of autonomy that the certain result will be separation in the final issue, preceded by civil war between Ulster in the north with the noisy party in the south, which has forced Mr. Gladstone to produce this absurd Bill for the practical disruption of the Empire, and to give the control of what remains of it to the Irish members, whose desire it is to place Ulster and North Ireland under their feet. It is not as if the Bill were popular with the English, Scotch, or Welsh people. The contrary is the case. There is a heavy majority of 70 or 80 members against it in England. Yet in spite of that fact, and the utter abhorrence of one-fourth of the Irish people—the people of Ulster—to change, the present Government proposes to drive a wedge into the Act (and fact) of the union of Great Britain and Ireland, and not only let Ireland become virtually independent, but with strange callousness to the wishes of the majority of the nation, to allow 80 Irish members to sit and vote on Imperial subjects at Westminster, leaving them to decide practically what are not and what are Imperial matters, wherein they may meddle. The Act of Mr. Gladstone, if he succeeds, will be known in history, said Lord Randolph Churchill, as "The Great Betrayal." We believe that expression will live in history! It would be "the great betrayal" of the nation, which united, is the greatest in the world, and God-created for that end, in order to reduce her, if possible, to the strength she had during the Heptarchy, which was none at all! Our views have been well expressed by Lord Randolph Churchill in the peroration of his grand speech on the first reading, as published in the *Times*, of February 17th last, to the following effect. The Bill will pass in the House of Commons very probably. It will be rejected by the Lords, and in the new election to take place about the middle of this year, we believe the will of the nation, guided by the God of Israel, will be declared, and Mr. Gladstone's attempt to frustrate His will, will be brought to nought.

Lord Randolph Churchill said:—

Here, in the House of Commons, I admit I have never counted on the Unionist party being able to defeat the measure of the right hon. gentleman. (Ministerial cheers.) I recognize that they have a majority, and I will not attempt for a moment to analyze the composition of that majority. (Cheers.) A majority of 40 is undoubtedly a majority of 40 (hear, hear), and numerical facts of that kind are rather hard to get over. I have no doubt that various motives, honourable and respectable motives—partly loyalty, partly discipline, the fear of premature dissolution and long absence from office—will induce that majority, at any rate for some time, to keep itself solid. And therefore I place the House of Commons outside of my consideration and make the right hon. gentleman a present of it. (Laughter.) But I move the issue to other courts of equal and even greater power. (Cheers.) In the House of Lords (Ministerial laughter and cheers) I think it is possible that the right hon. gentleman and his party may find a very formidable obstacle. (Laughter.) I know that the action of the House of Lords on great questions is received with derision by hon. gentlemen opposite, but of

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this I am perfectly certain, that the peers of England on this emergent and vital occasion will not be frightened either by ridicule or by menace. (Cheers.) What forces have they behind them? They have behind them some 320 members of the Unionist party in the House of Commons; they have behind them the immense majority in the constituencies of England. (Cheers.) They will be fighting, if as I suppose they will fight and oppose your Bill, for the best cause that the peers ever fought for, because they will not be fighting for any class interest, they will not be fighting for an illiberal object, they will not be fighting for any selfish motive, but they will be fighting for the rights of the English people. (Cheers.) I have no fear that in fighting in such a cause as that you will be able to upset and overcome the House of Lords. (Cheers.) But beyond the House of Lords there is a third tribunal, before which sooner or later all of us must appear. It is a higher tribunal than either the House of Commons or the House of Lords, and from that tribunal there is no appeal. It is before the English constituencies that the ultimate issue between us must be decided. (Cheers.) I look to the people of England as a sure support. (Cheers.) It is to the operatives of Lancashire; it is to the miners of Yorkshire and in the North; it is to the artizans of the Midlands; and it is to the tried loyalty of what I may call the almost solid South that I look to give us a majority big enough to overwhelm the party of Repeal as it exists in its composite form at the present moment. (Cheers.) These classes of the population which I have enumerated know by instinct which is unfailing that their rights are endangered, and I rely upon their determination, on their tenacity, and on their courage to refuse to surrender to a section of the Irish people English rights upon which the strength of the Empire, the maintenance of their commerce and manufacture, and the safety of their homes absolutely depend. (Cheers.) Never will the English allow any minority whatever, no matter of what nationality, to impair their existence: The Unionist are, in my sincere opinion, fighting for the life of England. (Cheers.) I know the nature of the English people, and thank God I know that this Bill cannot pass. (Loud cheers.)

Such were the burning words of one of our statesman, whose opinions on this subject, at least, are worthy of all respect.

Mr. Chamberlain's and Mr. Goschen's speeches were powerful and telling contributions to the debate. But the question remains, how is this matter to be dealt with in the light of Scripture and of the Identity? Is such a measure as that now in question, which those most experienced among our statesmen see to be of the most dangerous and critical character to our Empire, likely to be adopted by the masses of our electors, when it is deliberately put before them after its rejection by the Lords? We believe not. In Scripture, "the Isles afar off" of Jer. xxxi. 10, being the abode of Israel, are treated as one and indivisible. The kingdom must remain one; and there can be no rending asunder of "Israel of the Isles!" In 2 Sam. vii. 10, we have assigned as Israel's "place" of refuge and safety, a spot whence they shall move no more, and where the children of wickedness shall not afflict them any more, "as beforetime." This seems to preclude the possibility of invasion, or indeed, of civil war, such as is more than probable in the event of Mr. Gladstone's Bill becoming the law of the land. God "ordains peace" for Israel, while other nations are in the terrors of the great earthquake war-woe; and peace there cannot be for our nation, if the South Irish are to rule the British Parliament, as well as their own Island, by means of their own Parliament. We may be sure, however, that God has further purposes to answer, by sending His people at the present juncture the severe trial through which the nation is passing now. It may be that He is weakening our power, and reducing our strength at home, that when the great earthquake takes place we may have no temptation to meddle in the quarrels of the Continental belligerents; but for very shame and weakness, shall feel constrained to enter into our chambers, shut "our doors about us, and hide ourselves for a little moment, until the indignation be overpast" (Isa. xxvi. 20, R.V.). This suggestion has always appeared to us as a probable result of our present difficulties and trials, which are, however, really blessings in disguise. To the Lord God of Israel be all the praise!

A NATION AND A COMPANY OF NATIONS.

By John S. Anderson.

"And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: 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."—Gen. xxxv. 10, 11.

It will interest the readers of the Banner of Israel to have some particulars of the report of the Special Committee of the Imperial Federation League, which has recently been issued in *Imperial Federation*, the journal of the Imperial Federation League, recorded by the leading Identity journal, showing how prophecy is being gradually but surely fulfilled. It represents the most important advance made in the history of the Imperial Federation movement since the league was established eight years ago, the Earl of Rosebery being president until his accession to office in the present Government, when the Right Hon. Edward Stanhope, M.P., was elected to fill his place.

In the current number of *Imperal Federation* an article on the past year is headed with the following appropriate quotation:—"Thou who of Thy free grace didst build up this Brittannick Empire to a glorious and enviable height, with all her Daughter Islands about her, stay us in this felicitie.—John Milton."

The report emanates from a very strong committee, than whom eleven men more competent for the work it would be difficult to find, besides being backed by all the information collected by the league, as well as the opinions of about thirty men thoroughly qualified to advise. The committee was appointed about twelve months ago, during which time the discussions were frequent and earnest; so the report is the result of the mature thought of a number of minds representing their preponderating opinion. *Imperial Federation* informs us that this report so arrived at was agreed upon by the committee unanimously, and has been unanimously adopted by the council in a meeting largely and influentially attended.

Before quoting the report, we think we should allude to the resolution moved by the president, Mr. Stanhope, expressing, on behalf of the committee, "its deep sense of the loss which had been sustained by all those who value the unity of the Empire in the death of Lord Tennyson, a former member of the council." The laureate's place on the council was some time previously taken by his son—then Mr. Hallam Tennyson. In acknowledging the resolution of the committee, he (the present Lord Tennyson) said, on behalf of himself and the poet's widow:—"We hope that the memory of the deep interest that my father took in the unity of the Empire may help in some measure to preserve it"; and in replying to a similar resolution passed by the council of the Royal Colonial Institute, the same hand wrote:—"One of the deepest desires of my father's life was to help the realization of the ideal of an empire by the most

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intimate union of every part of our British Empire. He believed that every different member so united would, with a heightening of individuality to each member, give such strength, and greatness, and stability to the whole as would make our Empire a faithful and fearless leader in all that is good throughout the world."

No words could more fitly express the ideas. "*Imperial Federation*," the Editor says, "is struggling to translate into realities those fine lines which our late 'Poet of Empire' wrote at the request of the heir to the throne for the opening of the Indian and Colonial Exhibition by the Queen:—

"'Sharers of our glorious past,
Brothers, must we part at last?
Shall we not thro' good and ill
Cleave to one another still?
Britain's myriad voices call,
"Sons, be welded each and all
Into one Imperial whole,
One with Britain, heart and soul,
One life, one flag, one fleet, one throne.
Britons, hold your own!"'"

The committee nominated for the purpose of drawing up the report was constituted as follows:—The Lord Brassey, K.C.B. (Chairman); James Bryce, Esq., M.P.; Sir John Colomb, K.C.M.G., M.P.; Sir Daniel Cooper, Bart., G.C.M.G.; H. O. Arnold-Forster, Esq.; the Lord Lamington; the Right Hon. Sir Lyon Playfair, K.C.B., M.P.; James Rankin, Esq., M.P.; Sir Rawson Rawson, K.C.M.G., C.B.; the Lord Reay, G.C.S.I., G.C.I.E.; Sir Charles Tupper, Bart., G.C.M.G., C.B.

The report itself is so long and exhaustive that we cannot do more than glance at its most important points. In presenting these proposals, the committee "wish it to be understood that they have proceeded on the assumption that a general desire exists for maintaining the unity of the Empire and making its organization more perfect, especially for the purpose of defence; that the defence of the Empire in war shall be the common defence of all its interests and of all its parts by the united forces and resources of all its members." . . . "It is in the maintenance of the sea communications of the Empire that the community of interests is most absolute. The primary requirements of combined defence, therefore, are a sea-going fleet and naval bases. Means should be adopted for more intimate communication and consultation between the great outlying British possessions and the Imperial Cabinet, and to that end it is proposed that when the provinces of Australasia and South Africa are each united under one government, as Canada now is, and these dominions are represented in London by a member of each government respectively, such representatives should be available for consultation with the Cabinet when matters of foreign policy affecting the colonies are under consideration.

"It may be laid down as a leading principle that as all parts of the Empire enjoy the benefits of Imperial defence they should contribute to its cost. In the case of India and the crown colonies, the United Kingdom would continue to be responsible for all matters relating to their respective contribution. . . . In proposing that the self-governing colonies should bear the enhanced cost of their own defences, and thereby share the cost of the defences of the Empire in common with the people of the United Kingdom, your committee desire to point out that by so doing those countries would be undertaking an incomparably smaller financial expenditure than would be required for their own defences if these did not form part of the general scheme of defence adopted for the Empire. . . . In order to ascertain the views of the different colonies enjoying responsible government . . . they should be invited to send representatives to a conference summoned *ad hoc* . . . This invitation should be accompanied by a complete statement showing the general necessities of the Empire in the matter of defence, &c. . . . It is possible that a preliminary inquiry by Royal Commission may be necessary to supply the groundwork for a comprehensive statement of the complete and authoritative character required."

After proposing measures conducive but not essential in federation, and a number more immediately practicable after federation, the following is the conclusion of the report:—"The committee having thus complied with the suggestion of the Prime Minister to furnish proposals for the consideration of Her Majesty's Government, and having definitely recommended the summoning of a conference for the purpose above referred to, desire to place on record their sense of the very grave importance of the questions involved, and their belief that it will be a matter for great regret if the Imperial Government should fail to take, at the earliest fitting opportunity, the initial step of summoning representatives of the United Kingdom, and of the self-governing colonies respectively, to meet and to discuss the best means of formulating some arrangements for the future government of the Empire which shall make satisfactory provision for the joint protection of its common interests."

It will be observed that the unity of the Empire is made indispensable to the proper development of the project, which is a very good argument to use against the Home Rule policy now being "incubated" for the sister isle. The committee in another paragraph state that "*the chief inducements for keeping the Empire together spring from the identity of the population of the mother country and the self-governing colonies in all the essentials of a common nationality, and from the existence of a common danger which united defence alone can avert*"—a very Identity precept, and remarkable as coming from apparently a purely secular source. (The italics are ours.)

The greater publicity given to this important question the better, especially since the committee state that the late Prime Minister said that it "involves neither more nor less than the future of the British Empire." This Empire being Israel, we have no fear for the result, as it is written in Isa. xlv. 17, "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded: world without end."

Croydon, Jan. 2, 1893.

MULTIPLICATION.

By W. L. Blore.

The Apostle Paul thus writes to Israel: "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" (Heb. vi. 13, 14); and then in ver. 17 the apostle writes, "Wherein God, willing more abundantly to show unto the heirs of promise (you, Israel) the immutability of His counsel (as to blessing and multiplication) confirmed it by an oath."

"The heirs of promise" are those mentioned in Rom. ix. 4, "Israelites, to whom pertaineth the adoption, and the glory, and the covenants (plural), and the giving of the law and the service of God, and the promises (plural)." This multiplication is set forth fully in "Whitaker's Almanac." Since

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the year 1874 the estimated numbers of religious denominations amongst English-speaking communities throughout the world have increased by forty-two millions, or by three millions more than the entire population of the United Kingdom, and twelve millions more than the entire population of Prussia.

This number represents an advance of nearly 60 per cent. in eighteen years. It exceeds the entire population of France, and now the English-speaking population of the world exceeds the population of European Russia by fifteen millions; and if we add to the return Whitaker's return of Hindus, Mohammedans, Buddhists, and others, who read and speak English, we have one hundred and thirty-five millions as the total, which number surpasses the entire Russian Empire in Europe and Asia by twenty-six millions; whereas in 1874 Russia had an excess of seven millions, giving Israel an excess of advance in 1892 of forty-two millions beyond Russia during eighteen years But the advance of the House of Israel during these eighteen years in governing influence is equally surprising. It amounts to eighty-two millions, and, including Egypt, to ninety-three millions, or an advance in excess of the entire population of Russia in Europe, or twice the population of the German Empire minus Alsace-Lorraine with one million added. The German Empire numbers forty-three millions less than our advance in eighteen years in governing influence. The entire governing influence of the House of Israel is now fourfold that of Russia and eightfold that of Germany.

In "Public Opinion" (page 145) there is a tabulated statement by Captain Molard, Professor at St. Cyr Military College, of the armies of Europe necessary to the maintenance of Government influence, from which it appears that, whilst the continental powers have been compelled to increase their armies from six and a-half millions in 1869 to twelve and a quarter millions in 1893, Britain has reduced her forces from four hundred and fifty thousand to three hundred and forty-two thousand.

Now take (*a*) the increase of English-speaking population, (*b*) the increase of Israel's governing influence, and (*c*) the decrease of Israel's military array, whilst the continent have nearly doubled their forces, and then examine the prospective increase of the latter as estimated by Professor Molard within the next seven years at ten millions, making a continental total of twenty-two million men, against a then estimated total of six hundred thousand for Britain; and may we not exclaim with the prophet Isaiah, "Woe to them that 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). Then in ver. 4 we read these encouraging words, "For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise (margin, multitude) of them; so shall the Lord of hosts come down to fight upon Mount Zion, and upon the hill thereof."

But we must remember the admonition in ver. 6 (N.V.), "Turn ye unto Him from whom ye have deeply revolted, O children of Israel," and then the result is described in ver. 8, "Then shall the Assyrian fall with the sword, not of man; and the sword, not of men, shall devour him." Truly "The Lord is a man of war: the Lord is His name" (Exod. xv. 5).

How encouraging is Deut. xx. 1, "When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than those, thou shalt not be afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt." And let our song be, "The people that walked in darkness have seen a great light: they that dwelt in the shadow of death (or deep darkness), upon them hath the light shined. Thou hast multiplied the nation, Thou has increased their joy: they joy before Thee according to the joy of harvest, as men rejoice when they divide the spoil."

Hill House, Sandown, Isle of Wight, Feb. 9, 1893.

THE REV. C. F. COOPER'S SERMON, PREACHED IN YARMOUTH, NOVA SCOTIA.

THE following report of the above sermon appeared in *Yarmouth Light*, Nova Scotia, on December 15th, last. The report does not seem to be very carefully drawn up, and in one portion of it we have been under the necessity of making a correction of an important character.

"ANGLO-ISRAELISM.

"Some notice should be taken of the question raised by 'Barrington' touching the Anglo-Israel teaching. The question of ethnology presents a *real* difficulty to many candid enquirers and for this reason an answer should be given whenever those difficulties are raised. It should be remembered that ethnology and kindred subjects are only in their infancy, and facts are constantly coming to light which are changing our ideas of the ancient races of Europe and Asia. That historians should accept the statements of those who wrote before them, and repeat them in their books without careful investigation is not at all surprising. This has evidently been done by many writers when referring to the early inhabitants of Europe.

"The New World was originally divided to the sons of Noah. Europe, the British Isles, and Southern Russia (Gog and Magog of Scripture) were over-spread by the descendants of Gomer, the son of Japhet; Syria, Assyria, and the countries round about by the sons of Shem. Palestine and Africa were settled by the offspring of Ham, the son of Noah.

"To these three children of the patriarch Noah were certain promises made. God was to enlarge Japheth, but was to dwell with Shem. This has always been understood to mean that the descendants of Japhet and Shem were to be friendly to each other, perhaps their blood should mingle in future ages, but Shem was to enjoy the controlling power and Divine blessing. Ham was to serve them both. These predictions are not yet fully accomplished, but no one at all acquainted with ancient history can deny that they began to be fulfilled very early.

"The Japhetic inhabitants of Europe lapsed into barbarism at the same time when the Semitic branch of the human race was developing the great civilizations of antiquity. The descendants of Canaan, the son of Ham, not only sank into savagery but developed extreme wickedness, for which they were driven out of their land by that branch of the Semitic family at whose head stands Abraham, the 'friend of God.' Thus we prove the dominance of Shem down to B.C. 600, at which time the Saxon story begins.

"At this date the Japhetic territory of Europe began to be invaded by some civilized and warlike tribes of evident Semitic origin. Sharon Turner, who is called 'The father of Anglo-Saxon history,' says these tribes followed the great rivers of Europe and finally settled on the shores of the

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German Ocean. He clearly proves that these people came from Assyria, and that the old Norse civilization was Semitic and not shared by the rest of Europe. Those tribes were surely our Anglo-Saxon ancestors. Now the question arises who were these strangers who came from Assyria? In answering this question I would call the attention of the reader to the date at which these people began their journey across the continent. About 600 B.C. is fixed as the time. This is about one hundred years after the Northern kingdom of Israel was carried away and settled in the very place from which the tribes invade Europe. What is more natural than to suppose that a century in Assyrian captivity (in which they would find their numbers greatly increased) would generate in them a desire to be free again, and taking advantage of the weakened condition of their conquerors at that time, make their escape in large numbers. This is what they actually did, according to apocryphal statement (2 Esdras xiii. 39—46).

"Many of these people remained in different parts of Europe, where they were found and evangelized in the early days of Christianity, but it was the high calling of those who pressed forward to their Island in the West to develop the tribal Empire.

"Other fragments of these wanderers reached the Islands of the West at different times and by different routes, as for instance the Celts of Britain. Dr. Howlet, of Philadelphia, traces this detachment of the tribes to their source: 'The Celts constitute another important link in our chain of evidence. They reached the British Isles a few centuries later than the Tuatha Danaans. They called themselves Cymory (Kimri), and named the region in which they settled Cambria, which signifies the country of the Cymbrians. They came from the Crimea, which still bears their name. They were called by the Greeks Kimmerioi, and by the Romans Cimbri. . . . Two thousand five hundred years ago their name was written on the Assyrian monuments as the Gimiri. . . . Is there any link in history, or any inscription connecting the Gimiri of the Assyrian with the Israel of Palestine?' On an obelisk found by Layard, now in the British Museum, the name Khumri is used as a designation of Jehu the King of Israel. It is thus translated:—'The tribe of Jehu the son of Kumri, silver, gold bowls, vessels, goblets and pitchers of gold, with sceptres for the King's hand, all these I have received.' Thus the Welsh of Britain are traced to their ancestors—the Israelites.

"Mr. H. L. Long says: 'The Cymory is the first wave in the tide of the human race, which, rolling continuously from Asia and the east, reached eventually the coast of Britain.'

"Yeatman, who was by no means thought of Anglo-Israelism, says: 'There is little doubt that Palestine is the home of the Gael, for amongst other divisions it contained an upper and lower Galilee and a Gaulonitis, and above to the North is Galatia.'

"The more this subject is studied the more over-powering is the conviction of our Israelitish origin. Of course, a discovery so new cannot be supposed to be absolutely free from mistakes. It is only 25 years since Mr. Hine began to write on it. He, in ploughing new ground, made some crooked furrows, as might be expected. All is not clear yet, but a great foundation has been laid. Let those who are in doubt not prejudge the case. English law does not condemn a man before he is tried. The following quotation from Frank Leslie's *Weekly* should describe the attitude of all undecided persons. Speaking of Professor Totten's works, he says:—

"'If Professor Totten, of Yale University, has accomplished nothing else in his popular book, entitled, "Our Race," referred to in the recent editorial contribution of the Rev. James H. Ross, he has at least succeeded in rescuing his subject from the supreme contempt with which all the efforts of those who for years have striven to identify our genealogy with "Lost Israel" have hitherto been stifled, and has certainly forced its discussion into an arena where it can confidently expect the opportunity of a fair fight, and where an audience awaits it that will demand fair play among the contestants.

"'The subject of the Identity of the Anglo-Saxon Race with the "Ten Lost Tribes of Israel" has thus, at last, passed its probationary stage, and it is now high time to call a truce to mere ridicule, and admit the hearing into the sober atmosphere of calm and deliberate investigation. Let us change the venue, therefore, and have no more sneers upon this matter; but if any man has facts which can be arrayed against the claims set up by this certainly growing school of genuine students, let him duly produce his case in the same dignified manner in which its adherents justify their own position, or let him hold his peace in the audience.

* * * * * *

"'Henceforth the question of the real origin of the Anglo-Saxons, who constitute a race indubitably destined to dominate in future ages, merits only the most earnest and searching study from the best and noblest truth-seekers of our day, and *the people*, whose dictum in the premises must be the final one, will no longer tolerate a sneer unjustified by reasons to which they can accord their common credence.

"'The very possibility that we have sprung from an Arcadia so lofty, and which is so strenuously maintained by all who seem to have given this subject any study worthy of the name, adds a zest and a solemnity to it which but reacts upon all who have no other condemnation to advance except their own *ipse dixits*. Hence one can fully appreciate the spirit of Bishop Niles, who says concerning it that, "If the case can be fairly made out, nothing so noble has crowned all the scientific, historic, or Scriptural research of these wonderful days of ours," and at the same time understand how so genuine a scholar as "Ik Marvel" has caught the writer's enthusiasm.' "YARMOUTH."

GREAT BRITAIN AND BIBLICAL PROPHECY.

ON Tuesday evening, at the Foresters' Hall, Cowes, the Rev. Frederick Aston, vicar of Bushbury, Wolverhampton, gave an interesting lecture, his subject being, "Is the Empire of Great Britain mentioned in Scripture?" The Rev. John Bailey, rural dean, vicar of Holy Trinity, Cowes, occupied the chair, and introduced the lecturer in an able and appropriate speech.

The Rev. F. Aston, addressing a large audience, in a powerful speech, which was frequently applauded, contended that prophecy was nothing more or less than events or history written beforehand by God Himself. Quoting from the Old Testament, he said that prophecy literally foretold, in the clearest possible manner, the history taking place before us to-day. How came it that a nation like our own, which had done more to ensure progress of Christian civilization than any other, which stood forth as the champion of liberty, had done more than any other nation to put down the slave trade, spent her millions in redeeming them, done more than other nations in sending her missions all over the world, in spending her money for the famine-stricken and distressed,

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to put down the oppressor and to gain liberty of speech and the Press, conferred the blessings of education and peaceful industry, which maintained the precepts of justice, freedom, and peace, sent out the Word of God in nearly every language, and as the chief of Protestant Powers was the first opponent of priestcraft and intolerance—how was it that such a nation, which had proved victorious in wars not of her own making, and stood forth the beacon-light to the world and a witness for God, was unmentioned in the prophetic Scriptures? What title had these people to their present greatness? Why had not the Book of God reckoned them among the nations? Whence have they come? Who are they? Answering these questions, the rev. gentleman proceeded to argue that the Israel of the Scriptures was not the Jewish race, which of all nations was assuredly the most despised and most downtrodden. He quoted numerous verses of the Bible stating the characteristics of God's favoured people—a mighty empire, an island home too small for her, a great maritime power, great in might, and, among other features, a great power to be found under the new covenant. Eloquently concluding, he said one nation, and one only, filled this great *rôle*, one only answered this description, one flag and one alone embraced her dominions, and one crown and one only commanded allegiance. It was the Anglo-Saxon, it was the Union Jack, it was the crown of Queen Victoria, whom might God long preserve (loud cheers).

The Chairman commented on the intense interest of the lecture; and then questions were invited, and some were put, and the rev. lecturer suggested one or two himself. In reply to these, he said the truths he had spoken of checked infidelity, because the truth of God's promises had been so clearly demonstrated; and it vitalised and amplified every Christian grace. As to Scotland and Ireland belonging to the House of Israel, he said Scotland and the North of Ireland did, but not the South. With regard to the restoration of the Jews, the House of Israel was to take the Jews back to Palestine. He had asked Jews why they did not return to Palestine, and they told him because there was no security for life and property there, but they would return to-morrow if England had a protectorate there. Replying as to the present Egyptian question, he said, again quoting Scripture, that he thought there would be a struggle for universal empire between the Great Autocrat of all the Russias and the Power of Great Britain. He was sorry to say it was a trouble in which Britain would suffer reverse and be cast into the crucible of affliction, but the Lord would rescue her.

The Rural Dean again presided at another lecture by the rev. gentleman the following night (Wednesday), when there was again a large audience, and the address was again interesting. From secular history the lecturer proceeded to show the highly exalted and influential position and wide-spreading rule of the British throne, urging that these were all the characteristics of the House of Ephraim-Israel. He hoped that the facts he had pointed out to them would excite their interest, fire their religious zeal, and awaken their minds to the destiny of the Anglo-Saxon race, to her God-given mission, her mighty privileges, and great responsibilities.

Questions were again put at the close of the lecture. One asked if Queen Victoria was a descendant of the House of David. The lecturer replied that it was so, and Her Majesty knew it. Another was, "Where is it mentioned in the Bible that Israel should possess the Gate of the world—Constantinople?" The rev. gentleman contended from Scriptural extracts that Edom was the Turk, and, he added, "God will bring us in to Edom." A gentleman in the audience thought Germany ought to have a share of the prophecies, but the lecturer replied that there was absolutely no Israel on the Continent. The same gentleman from the body of the hall wished to know why the same arguments could not be applied in their day to the great empires of Rome, Greece, &c. In response, the Rev. F. Aston said these nations did not bear the Biblical characteristics of Israel, and there was only one nation that answered her description—the Anglo-Saxon race; and it was foretold to happen in Messianic times.

The Rural Dean testified to the able and interesting character of the lectures, and expressed thanks to the lecturer, a vote which was cordially supported by Mr. J. Whitman.—*Isle of Wight County Press*, Jan. 28, 1893.

AMERICA COUNTING THE COST.

By J. G. Taylor.

Those who believe that the United Kingdom and the United States represent Ephraim and Manasseh, have all along held that when the population of America reached a certain height, its phenomenal increase would be arrested either by natural or artificial means. According to the prophecy, Ephraim has to be many times more numerous than his brother; but if the States were to go on doubling themselves as they have done in the past, they would soon outstrip the British Empire, as they have already outstripped the British Islands. When America is overstocked, the stream of emigrants must inevitably slacken and be turned into Canada, Australia, and Africa. But that kind of check is a long way off yet, and if a brake is to be put upon her swelling millions within the next half century, something else will have to interfere with the current. Such were our views, and recent events have shown that the expectation they contain was not the hallucination of heated imaginations. The brake is being applied, and admission into the United States is becoming surrounded with difficulties. When the States were weak in comparison with others, and the population sparse, it was natural that they should receive the crowds of new-comers with open arms, but now that they have grown into a "great people," possessing "submerged tenths" and "congested districts" of their own, it is equally natural that they should be a little more particular as to whom they entertain. They can afford to pick and choose their associates, so that instead of indiscriminate immigration being encouraged it is discouraged; and perhaps we should not be far wrong if we were to affirm that the majority of the nation, or a very large minority, would like to stop the incursion entirely if it could be done without placing the country in an invidious light or infringing those principles of liberty on which the constitution is based.

The cholera scare brought matters to a crisis, but the fact is that the question has been brewing for years. The destitution of vast numbers of the arrivals, their debased condition, and their suspicious political notions, have created an uncomfortable feeling among thoughtful Americans, not to mention the working classes, whose wages are threatened; until we have the Chairman of the Senate's Committee on Immigration publicly declaring that the "flood of undesirable immigrants" must be "driven back." But the puzzle is how to do it. One proposal is to suspend

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immigration altogether, which is a rather drastic remedy, although it was enforced during last September and October, and in future will probably be resorted to whenever an epidemic is raging in Europe. Another plan would give the President authority to veto immigration at his discretion; while a third is somewhat significant. There can be no doubt that a potent reason why Australia and the Cape do not entice a larger share of our surplus population, is the distance and consequent expense of the voyage. And an influential statesman contends that a tax should be levied so that it may cost as much to get to America as to Australia.

This is a hint that the land of the Southern Cross is welcome to a few stray millions, but emigrants are not influenced by hints. They know the difference between 3,000 miles of ocean buffeting and 12,000; they are also keenly alive to the difference between £4 and £15; but they are not affected by hints like those of Mr. Foster, and Americans realize that if they wish to stem the human tide it will be necessary to adopt practical measures, however much hostility it may raise in foreign quarters. That such precautionary regulations are liable to provoke awkward reprisals may be seen from what actually happened last year, when the German Shipping Companies rebelled against the stringent restrictions with which they had to cope. These restrictions touched the pocket—a very sensitive part—and the shipowners retaliated in a summary fashion, although they were careful to assure the world in general, and America in particular, that the steps they took were purely defensive, not retaliatory. But retaliative or non-retaliative they made a considerable impression on American opinion; for if the British Companies had followed the example of their German competitors the success of the Fair at Chicago might have been detracted from in no small degree. It is obvious however, from the language of America's prominent men, that they are determined to grasp their nettle. The Hon. W. E. Chandler, who is chairman of the Immigration Committee, and whom we have quoted above, contributes an article to the *North American Review* for January, and as he speaks with authority upon the intentions, or desires, of United States politicians, it may be of benefit if we give the following epitome of his paper :—

The writer alludes to the almost universal feeling in the United States in favour of the effective restriction of immigration, and thinks that the probability of a renewed outbreak of cholera in the coming year is alone a sufficient reason for increasing the restrictive powers of the Executive. He comes to the conclusion that total suspension for a year would be preferable to the alternative of the enforcement of stringent and costly regulations. The steamship companies would find the former expedient to their advantage, as cabin passengers intending to visit the Chicago Exhibition would refuse to risk cholera infection by sailing in vessels carrying steerage passengers, and any arrangement short of suspension would prejudicially affect the World's Fair by diminishing the number of European visitors. There need be no fear of immi gration through Canada, as the Canadian authorities would be sure to fall in with the proposals of the United States, if only to avoid the annoyance of railway quarantine on the border. Turning to the more general aspects of the question, Mr. Chandler continues:—

"It is due to frankness to say that resumed immigration would be allowed only under new conditions. Residence and citizenship in the United States are so valuable that it is highly reasonable that the persons or families in Europe who intend to come here should satisfy the United States Consul nearest their home that they are not excluded from coming by any law, and should secure the Consul's certificate enabling them to enter the United States. Nearly all the plans for the restriction of immigration embody a system of investigation on the other side of the ocean before the departure of the immigrants. The nearer this inspection is to the home of the proposed emigrant the better. A prominent objection to the consular certificate is that it will prevent emigrants getting away from their own Government, which may wish to detain them for military purposes; but this objection raises the question whether the United States wishes to take as its citizens any citizens of a foreign country whose Government is unwilling to allow them to depart. The answer is in the negative."

Among the new conditions, Mr. Chandler declares that there must be an educational and property qualification. No immigrants should be allowed to land who are unable to read and write their own language, or who are penniless, but none should have to pay a poll-tax. He then shows from statistics that from Jan. 1 to Oct. 31 of this year the numbers of degraded and illiterate immigrants from Italy, Hungary, Poland, and Russia amounted to 161,268, despite the fact that immigration was suspended during September and October.

"These evils," says Mr. Chandler in conclusion, "are trying and intolerable. We cannot safely undertake the assimilation of ignorant and debased human beings from such sources. No indiscriminate opposition to the admission of foreigners of any particular race is contemplated, but exclusion is required for the maintenance of a high order of American civilisation, and in the interest of the intelligent wage workers of the Continent. The United States is a country of high wages, and it is hoped for the sake of its prosperity that it may long remain so. But it cannot remain so unless the flood of undesirable immigrants who have been recently swarming to our shores is driven back."

Mr. Chandler's views have the merit of being well-defined, —he is no believer in half-measures. But as before shown, the application of official restraints has a tendency to create friction, and Jonathan is handling the problem with his usual cuteness. The Legislature has just passed the Quarantine Bill, which embodies one of the three suggestions previously referred to; that is, it enables the President to forbid the landing of aliens if he pleases to do so. This despotic authority is worthy of the Great Mogul, but the United States are a strange compound of democracy and autocracy. They proclaim the independence of the individual in louder tones than others, yet they are more severe with their socialists and boycotters than we are here. They hold that supreme power is the sacred property of the people, yet every five years they resign this power into the hands of a President. Their treatment of the "burning question" is therefore only in keeping with the broad lines of their policy, but it has a further advantage, because in placing so heavy a responsibility on the shoulders of the President they relieve themselves substantially of the odium which may arise in consequence of exercising prohibition. But prohibition, and all the varied plans which have been mooted, are mere human expedients, and may not be needed.

Mr. Chandler avows that during the first eight months of 1892 the "degraded and illiterate immigrants from Italy, Hungary, Poland, and Russia, amounted to 161,268," which is disagreeable. But it is quite possible that our cousins will not be troubled much longer with this barbarous invasion. A European war would dry up the muddy stream at its source, and although the prospect of such a conflict is nauseous there can be no doubt that it will come. Thirteen millions of men are not equipped and drilled to no purpose, nor can the burden be endured for ever. Years ago the Peace Society was very active, and there was talk of a universal disarmament, but the hope of attaining that desire seems to have died out. Nowadays we hear more about the

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massing of troops than the disbanding of them, and the predominant object of continental nations is to surpass their neighbours in the numbers of their bayonets, the quickness of their volleys, and the general excellence of slaughtering machinery. There is much truth in the argument elaborated by Lytton in his "Coming Race," that war will have to exterminate war; and the world tacitly admits that there is no chance of solid peace except through the ordeal of sanguinary strife. When people comprehend that war has developed into massacre, and that science has eliminated what chivalry it had, they will not be so eager to nourish "military glory." This is one of the results which may be confidently expected from the impending struggle, but its more immediate issue will be to release America from the plague of which she complains.

SUNDAY AT THE WORLD'S FAIR.

THE friend who forwarded the following to us remarked that the United States "were a people that keep Sabbath." "Would any other nation," he added, "sacrifice so much to principle?" The extract is from "Ashore and Afloat" for January, 1893:—

"Those who have induced the United States Congress to close the gates of the coming World's Fair on Sundays are being anathematized very freely just now by certain Chicagoans, who calculate that this interference has cost the city a cool seven million dollars. Preparations had been made to run Sunday excursions to Chicago during the Fair, and the *Western Broker* figures out the loss through Sunday closing in this way: 'With good weather these excursions would, with the immense turn-out of Chicago wage-earners, swell the Sunday attendance to four hundred thousand people. This, for twenty Sundays only, would make four million dollars in gate receipts alone. Reducing the other six Sundays to half that estimate for probable bad weather, it would make six hundred thousand dollars, which, for the twenty-six Sundays, would make a total of nearly five million dollars. On concessions, an official of the Ways and Means estimates that the total receipts would exceed ten million dollars. For the twenty-six largest days, or Sundays, it would reach nearly two million dollars, making a grand total for the exchequer of the Exposition, approximately seven million dollars.'"

We see here what is very remarkable—namely, that the nation in its corporate capacity acting through the United States Congress takes the right step and honours God by deciding that a great international enterprise shall in the eyes of the nations exhibit a picture of obedience to God's laws, even though such obedience should cost the promoters of the exhibition enormous losses. We see on the other hand that the parties pecuniarly interested in the matter are decidedly averse to the prohibition, by which Sunday will be a *dies non* in respect to "The World's Fair." God accepts the act of the Congress as the act of the responsible head of the American people, but disregards the malcontents (save in their individual character), since they do not in any wise represent the body corporate of the State.

The national observance of the Sabbath has wonderful blessings attached to it, and these our own nation as well as the American people are in a great measure enjoying. These blessings are given in detail in Isa. lviii. 13, 14 (R.V.) thus:—

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

The blessings are to be for the sons and afterseed of Jacob—that is, for "the children of Israel,"—and the heritage of Jacob is that cluster of blessings to be found in Deut. xxviii. 1—14, xlviii. 16—19, and those which Jacob having received handed on to his posterity in these "the last days" of the Christian dispensation (Gen. xlix. 1—27).

Correspondence.

AN IDENTITY CONTROVERSY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many thanks for your courteous letter and the *Protestant Observer*, both of which I have read carefully and with much interest. With regard to the points of objection in your note, I think you will find some of them fully answered in a leaflet, "The One Seed, Christ," by Philo-Israel, and in a pamphlet entitled, "Israel in the New Testament," by the late Surgeon-General Grant, who was an able exponent of British-Israel Truth. (Price 4d. R. Banks & Son, Racquet-court, Fleet-street, London, E.C.)

As regards the House of Judah, the epithets "the Jews" and "Israelites" are synonymous terms, but with respect to the House of Israel, the titles are certainly not synonymous. The Biblical distinction between the Israelites of the House of Judah and the Israelites of the House of Israel is clearly stated in the following proposition, that "while all Jews are Israelites, all Israelites are not necessarily Jews." The non-observance of this Scriptural distinction between the two Houses of the Hebrew race has been, and still is, the source of a thousand errors and mistakes in the interpretation of various portions of the Word of God. This is a most vital point; and the individual who cannot see this distinction can never realize the truth of our Israelitish origin. On this subject I would recommend you to get a very interesting leaflet called "The Historical and Prophetical Distinction between the two Houses of Judah and Israel."

Another cause of innumerable errors is the manner in which the majority of our commentators and clerics spiritualize away the meaning of many passages, expressions, and names in Holy Writ. The present Bishop of Liverpool, Dr. Ryle, who is as you know, a sound Protestant evangelical Churchman, has most justly and emphatically condemned this principle of interpretation in his book "Coming Events and Present Duties," from which I enclose an extract, and to which I would direct your thoughtful consideration.

The following is a part of the extract forwarded: "I warn you that unless you interpret the prophetical portion of the Old Testament in the simple, literal meaning of its words, you will find it no easy matter to carry on an argument with an unconverted Jew. . . . Will you dare to tell him that Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ? . . . Oh, reader, if you are a man of this mind, take care what you are doing! I say again, Take care! . . . I think we should remember that we must reject Protestant traditions which are not according to the Bible as much as the traditions of the Church of Rome."—"Literal *versus* Spiritual Israel," THE BANNER OF ISRAEL, July 1, 1891.

In a friendly conversation which I had recently on the Identity with the rector of this parish, a rev. canon, I quoted the text where it is said that Christ told His apostles to "go rather to the lost sheep of the House of Israel" (Matt. x. 6)

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in order to show that that House was in existence and distinct from the House of Judah in the days of our blessed Lord. But my rev. friend said that "there could be a great deal said about that passage by giving it a spiritual interpretation." I replied, "Of course there could; but what right has anyone to spiritualize away the plain meaning of the words when they will admit of a literal exposition?" Now, in my humble opinion, the Scriptural and common sense signification of the words "the House of Israel" *is* "the House of Israel," and *not* "the House of Judah," "the Church of Christ," or "spiritual Israel," which last epithet is conferred with great dignity by our divines on what they affirm to be the Gentile Church, but which is not to be found in the Bible. That the House of Israel was in separate existence from the House of Judah in the days of the Saviour is evident from the patent fact that Christ was Himself preaching in person to the House of Judah at the very time that He told His apostles to go to the House of Israel. It is, moreover, manifest, from the very nature of the commission, that Christ and His apostles knew well where the House of Israel was located. If it were otherwise, how could the apostles obey the command of the Master? or how could they go to preach to a people if they were in total ignorance of the place where they (the Israelites) resided? The fact that the apostles Paul and James have made mention of the Twelve Tribes is enough to prove that the Ten Tribes were in existence when they wrote.

But it does not follow from their statements that the Ten-tribed Israelites were nationally united or amalgamated with the Jewish nation in their day. The union and restoration of the two nations of Israel and Judah to the land of promise is a future event, as the following passages of Holy Scripture clearly prove:—Isa. xl. 11; Jer. iii. 18, xxxii. 40, l. 4; Ezek. xxxvii. 22; Amos ix. 15; Hosea i. 11, &c. Though Paul and James have not named the places where the Ten-tribed Israelites were situated, it does not necessarily follow that they did not know their abode, for the apostle Peter has addressed his first epistle to contingents of the Twelve Tribes as "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father" (1 Peter i. 1, 2). So manifest is this that it is admitted by my rather uncourteous opponent, Mr. John Hopkins, in his letter which appeared in the September issue of *The Catholic*, that the apostle James, in the days of the Gospel, so far from counting the Ten Tribes of Israel as lost, addressed an epistle to the Twelve Tribes scattered abroad (James i. 1), and the great apostle of the circumcision, Peter, locates the children of the dispersion in Pontus, &c., &c.

The Jews knew well that the Ten Tribes were neither non-existent nor united with the House of Judah in the time of our blessed Lord, for when He told them that "Where I am, thither ye cannot come; then said the Jews among themselves, Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles?" (John vii. 34, 35). It was, doubtless, to these dispersed or scattered Israelites that the Saviour alluded when He told the Pharisees that "Other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice" (John x. 16). These are manifestly the lost sheep of the House of Israel to which Christ said that He was sent (Matt. iv. 24), and not the Jews, who not only had rejected His ministry, but also shouted "Crucify Him! Crucify Him!" and filled up the cup of their iniquity by having killed the Prince of Life (Acts iii. 15). Josephus, the Jewish historian, has recorded that in his day the great bulk of the Ten-tribed Israelites were beyond the river Euphrates.

Of course, it is only through the advent of the blessed Redeemer—"the seed of the woman," "the one seed, Christ"—that the prophecy in Gen. xxii. 17, 18 could possibly be fulfilled, as stated by Peter in Acts iii. 25, 26; and yet, when God made the covenant with Abraham, He also swore by Himself that "I will multiply thy seed as the stars in heaven, and as the sand which is upon the seashore, and thy seed shall possess the Gate of his enemies" (Gen. xxii. 17)—temporal promises which have not been and could not be fulfilled in the person of the Saviour alone, while Isaiah has also predicted concerning the lineal descendants of the great patriarch that "all that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. lxi. 9).

That these predictions do not refer to the House of Judah is manifest from the notorious facts that the Jews at the present day are comparatively few in number, do not possess a single Gate or fortress in the world, but are still hunted down and persecuted by their enemies, and are still under the curse of the law. The House of Israel, therefore, must be the imperial race, and the multitudinousness and blessed seed which is pointed at in these prophecies, and which is also referred to by St. Paul in Gal. iii. 8, when he quotes a portion of the Abrahamic covenant, and declares that the Gospel was preached unto Abraham, "saying, In thee shall all nations be blessed," meaning thereby that in Christ, the one seed, and also through the chosen instrumentality of the multitudinousness and blessed seed of Abraham, the children of Israel, redeemed with the precious blood of Christ, shall all nations be blessed. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (Luke i. 68). Hence we find it declared in Hosea that "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," or believers in Christ, as St. John teaches.

Now, it is obvious that these passages of Scripture do not portray Israel in unbelief, or in a state of heathen darkness, but clearly predict the House of Israel as redeemed by Christ from the curse of the law, and in the enjoyment nationally of the spiritual and temporal blessings promised to the seed of Abraham under the Abrahamic and new covenants or the Gospel. Consequently it has been foretold by Isaiah that "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6); and subsequently by our blessed Lord Himself, when He told the Jews that "the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43)—statements which clearly indicate that the House of Israel should become a Christian nation during the present dispensation, in order to be a blessing to all nations by filling the face of the world with the fruits of the Gospel of the Kingdom of God.

Now it is a fact of world-wide notoriety that the British nation is blessing the world at large by maintaining the glorious principles of civil and religious liberty, by the abolition of slavery, by the dissemination of sound and healthy literature, by the establishment of the magnificent discoveries of science, such as steam power, electricity, &c., &c., and, above all, by the universal preaching of the everlasting Gospel, and the circulation of the infallible Word of God in every quarter of the globe. And these are plain, unvarnished facts, which prove beyond all dispute that the British nation, or the Anglo-Saxon race, is the Ten-tribed House of Israel.

In the light of the Scriptures which have been presented in this letter, I hope that the difficulty will be dispelled which has occurred to your mind with reference to the past heathenish condition of the House of Israel, with the prophecy of Balaam, who has affirmed that the events which he had predicted should be accomplished in the latter days (Numb. xxiv. 14), an expression which is admitted by the majority of commentators to denote the Christian or present dispensation, as in 1 Tim. iv. 1, wherein some of the distinctive characteristics of the Roman apostacy have been foretold by the apostle Paul. That statement of Balaam is alone sufficient to show that the House of Israel was not to be in a heathen state during the Christian era, but, on the contrary, a professing and powerful Christian nation, while the prediction respecting the lion and the unicorn has clearly portrayed the royal standard of Great Britain and Ireland, which is the actual banner of Israel.

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is stamped upon every thing connected with the government of the United Kingdom, and which is affixed to every document proceeding from the supreme authorities of every British possession—an emblem commanding and obtaining respect from every British subject, and which, displayed on the breasts of our heroic kings, has struck terror and dismay into our enemies upon the battlefield. Balaam said, "Who can count the dust of Jacob, or the number of the fourth part of Israel?" (Numb. xxiii. 10) "There shall come a Star out of Jacob, and the Sceptre shall rise out of Israel, and Israel shall do valiantly" (Numb. xxiv. 17)—words which are sufficient to prove that Israel was to be a multitudinous, Christian, dominant, and mighty race in the Christian era, and not a small, obscure, barbarous, and heathen nation, as is supposed by the greater part of the individuals who fail to realize the truth of our Israelitish origin.

It is affirmed that the late Lord Beaconsfield, the Hebrew-Christian Prime Minister of England, was a firm believer in the Identity of the Anglo-Saxon race with the Lost Ten Tribes of the House of Israel, and that the light which he derived from the recognition and acceptance of that great truth had enabled him to pursue a policy in connection with the Egyptian and Eastern questions which is destined to eventuate in the permanent acquisition of Palestine by England, and the restoration of the Jews to the holy land under the protection of the Union Jack, "the meteor flag of England," as foretold in Jer. iii. 18, that "In those days the House of Judah shall walk to (margin) 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"—a prediction which is now beginning to be fulfilled before our eyes, for there are thousands of Jews who have been banished from Russia now seeking refuge and settling down in Great Britain and Ireland preparatory to the union of the Two Houses of Judah and Israel, and their return together to the land of promise.

I have, like yourself, always taken a deep interest in the Jews; but since I have embraced the truth of the Identity, and have thereby discovered that they are really "my brethren, my kinsmen, according to the flesh" (Rom. ix. 3), I have felt an affection and pity for them which I had not experienced hitherto, for blood, you know, is thicker than water. It was, therefore, with great pleasure that I read the account of the recent consecration of the new synagogue in Dublin, and the beautiful sermon preached by the Very Rev. Dr. Adler, Chief Rabbi of the British Empire. I know that you will join me in the prayer that the time may be near when the children of Judah shall acknowledge the crucified Jesus as their Messiah and Saviour who will redeem them from the curse of the law, and when their sins shall be washed away in "the Fountain filled with blood," that "Fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1), for

> "Though Jesus died by Jewish hands,
> His blood atones for them."

I fear the perusal of this long letter will weary you. I had not intended to write so much, but as I proceeded I found that I could not express all I wished in a *multum in parvo* way. In conclusion I wish to remark that there may be mistakes in my expositions, as I am neither very experienced nor learned in the subject of the Identity, nor am I infallible like His Holiness the Pope. At the same time, I commend my letter to your careful and impartial consideration. I was thinking, with your permission, of sending your note to the courteous Editor of the BANNER OF ISRAEL, who, if requested, will doubtless reply satisfactorily thereto.

I am, &c.,
EDMOND IRELAND.

Mount Eland, Ballyragget, co. Kilkenny, Dec., 1892.

To John Ennis, Esq.

[Mr. John Ennis's reply to the above, and our own comments on the reply, will appear in our next.—ED.]

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have been asked to send you short accounts of two monthly meetings held in North London in continuation of the work began by our friend Mr. Weller, now removed to Borstal.

At the invitation of Mr. Sutton, of Anson-road, Tufnell Park, N., a large number of friends met at his house on the 19th January last to hear an address by the Rev. C. Idrisyn Jones upon "John Bunyan and British-Israelism." Allusion was made to the remarkable incident in John Bunyan's life where he anxiously questioned his father whether the English were not the descendants of the Lost Ten Tribes, but he was greatly grieved when he received no for an answer. Mr. Jones then proceeded to trace, in a clear and interesting manner, the likeness between the exiled Ten-tribed House of Israel and the "Pilgrim's Progress." A hearty vote of thanks was accorded him at the close, and a Mr. Allan Marriott, who had not before heard a lecture upon British-Israelism, cordially invited those present to hold their next meeting at his house.

Accordingly, on Feb. 16, at Mr. Marriott's residence, 6, Dalmeny-road, Tufnell Park, Mr. Barton read a paper upon Jer. iii. 18—the return of Judah and Israel to Palestine. Mr. Barton having read, for the benefit of new comers, a few of our title-deeds as Israel to the holy land, explained the connection between the above passage with others occurring in several of the prophetic books. He showed that, as foretold would be in the last days, Judah (the Jews) was greatly harassed on all sides in Europe at the present day, all the chief nations of the continent being anti-Semitic, especially the great northern kingdom Russia, called Gog in Ezek. xxxviii.

The discussion which followed the lecture turned upon the manner of Judah's return—*i.e.*, whether a merely representative one, as in the case of Israel in Jer. iii., or whether Judah would go direct south to Palestine. The "haste" mentioned in Jer. iv. 6 was thought to imply the latter course, and that when arrived in Palestine, which Russia eagerly coveted, Judah would seek the protection of Britain-Israel already established in power in Egypt and along the whole course of the Mediterranean. Mr. Marriott could not yet accept British-Israelism, though he admitted that the slight study he had made of it had opened his eyes to passages of Scripture, the importance of which he had overlooked. Votes of thanks to the lecturer and chairman closed an interesting evening.

Truly yours, H. L. BROWETT.

New Southgate, Feb. 21, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—We know that Missionary zeal, followed by commercial activity and that acquisition of territory which alone can secure the permanence of our Christianising efforts, has been and is the glory of this Empire's interference in Africa; and the continuance of it is being marked by the gradual disappearance of slavery.

You have advocated in the BANNER the seizing of these golden opportunities afforded to a Christian Imperialism, and you have, I am sorry to say, often been twitted for drawing attention to the fact that the march forward has always been more rapid and successful under a Conservative Administration than under a Liberal one. Such critics ought to read the leading article in the *Daily News* of 31st January last, in which the following statement appears: "For the inclusion of Uganda within the British sphere of influence, *as indeed for our whole share in the partition of Africa*, the late Government are responsible."

The italics are my own.

Very faithfully yours,
H. L. BROWETT.

New Southgate, Feb. 8, 1893.

CARDIFF.—Meetings on the subject of Our Identity are held every Friday, at 8 p.m., at 120, Queen's Street, Cardiff (Davies' Temperance Hotel). All are welcome.

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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 UNICORN: with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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ISRAEL "PEGGING OUT HER CLAIMS."

IT was indeed a happy expression to which Lord Rosebery gave utterance on March 1st, at the banquet given at the Royal Colonial Institute, in the Metropolis, when he described our nation as engaged at the present moment in "pegging out claims" in Africa for yet unborn "Anglo-Saxons." He declared that it was our duty to see "that the world, as far as it can be moulded by us, shall receive the Anglo-Saxon, and not another character!" These words, which are Lord Rosebery's, come very near to those we have been for years using in this journal; we, because we know that this nation is Israel, and God has made Israel "the heir of the world" (Rom. iv. 13), and has promised us in Christ "the kingdom and dominion and the greatness of the kingdom under the whole heaven," under the sceptre of the Son of God (Dan. vii. 29, R.V.).

Lord Rosebery, on the other hand, is not aware, as far as we know, of our Israelitish origin, or, if he knows of it, gives no credit to the fact. But he avows its cardinal truths since he declared on the occasion in question that it was our nation's "heritage" and responsibility to see that the world becomes Anglo-Saxon! Being a far-sighted statesman, he sees that this is the destiny of our wonderful race. But if he were a student of the Word of God, he would know that the future which he foresees for his native land is none other than that God Himself, who cannot err and cannot lie, declared, in the oracles of truth, should be reserved to His chosen people Israel, but to no other. If our clergy and learned ones would only compare the Bible with the *Times*, they surely must see (unless they be blind?) that the nation which fulfils both the prophetic function and the actual history of our nation must be one and the same race, and that race lost Ephraim?

The man who has these lofty ideas of our nation's greatness, and of her duty in regard to the outward world, has yet joined himself to the party who would obliterate the Anglo-Saxon influence in Ireland, and substitute for it that of the Irish Celtic. For all that, says the *Times*, "Lord Rosebery is penetrated with a deep and ingrained sense of the historic greatness of the Empire. He is struck by the magnitude of its area, by the numbers of its population, by the wealth of its material resources, by the gravity of its responsibilities, and the immensity of its destinies." He takes thus broad views of public questions, and is raised far above those whose object in political life is to catch votes, and to look after the third reading of party measures, to prolong their ministerial lives! That was a fine Israelitish point in Lord Rosebery's speech in which he declared that foreign nations have awakened, too late, to the importance of colonial possessions. But why "too late"? Because they find that "almost all the most desirable lands upon the globe have been appropriated, and we are the men in possession.

This argument we have over and over used in these pages to prove our Israelitish origin, and to show that after us there can be no coming Israel. Because we have seized upon, not almost, but all, the desolate heritages, "at prairie value," as Lord Rosebery said, and erected on them splendid cities like Melbourne and Sydney. These we did not find "ready for us in the bush"! We built them, and there they stand to prove that we have taken the "desolations" of the earth, and made them into smiling gardens of the Lord, blossoming like the rose, according to the prophecies (Isa. xxxv. 1, 2, xlix. 8, R.V.).

Lord Rosebery is just one of those instruments of the Lord's choice who bring confusion upon those who stand up to oppose Him. The Prime Minister, when out of office, was all for the surrender and evacuation of Egypt. Lord Rosebery, his chosen Minister for Foreign Affairs, wiser than he, compels him to stand by Egypt, and refuses to let him give up an inch of it! The Prime Minister has no heart for Uganda; but Lord Rosebery, his Foreign Minister, resolves to hold it, and he does! So Lord Rosebery, with some pleasantry, at the banquet felt he was watched by the Lord Chancellor; but in spite of Lord Herschell's presence,

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he gave utterance to the words we have quoted, which can mean only universal domination, or at least the expansion of British influence and interests—everywhere! It is the duty, he tells us, of a British statesman to provide for the requirements of our unborn posterity—the generations yet to come; to whose advent his lordship looks forward, like a real Israelite; our nation being trustees, he adds, for them. We append for our readers' perusal a portion of this remarkable speech. It is an important one at the present juncture, and should make us content that if it is God's will to give us a Gladstonian Government, He has at least, in mercy, put Lord Rosebery at its Foreign Office!

Lord Rosebery said:—

Since 1868 the Empire has been growing by leaps and bounds. That is, perhaps, not a process which everybody witnesses with unmixed satisfaction. It is not always viewed with unmixed satisfaction in circles outside these islands. There are two schools who view with some apprehension the growth of our Empire. The first is composed of those nations who, coming somewhat late into the field, find that Great Britain has some of the best plots already marked out. (Laughter.) To those nations I will say that they must remember that our colonies were taken—to use a well-known expression—at prairie value (laughter), and that we have made them what they are. We may claim that whatever lands other nations may have touched and rejected, and we have cultivated and improved, are fairly parts of our Empire, which we may claim to possess by an indisputable title. (Hear, hear.) But there is another ground on which the extension of our Empire is greatly attacked, and the attack comes from a quarter nearer home. It is said that our Empire is already large enough, and does not need extension. That would be true enough if the world were elastic, but, unfortunately, it is not elastic, and we are engaged at the present moment, in the language of mining, in "pegging out claims for the future." (Laughter.) We have to consider not what we want now, but what we shall want in the future. (Hear, hear.) We have to consider what countries must be developed, either by ourselves or some other nation, and we have to remember that it is part of our responsibility and heritage to take care that the world, as far as it can be moulded by us, shall receive the Anglo-Saxon and not another character. (Hear, hear.) I think that we, as we struggle in our parties about questions which are relatively small, should remember that the task of the statesman is not merely with the present but with the future, and that the energies of politicians should not be exhausted by the mere third readings of various Bills. (Hear, hear.) We have to look forward beyond the chatter of platforms and the passions of party to the future of the race of which we are at present the trustees, and we should, in my opinion, grossly fail in the task that has been laid upon us did we shrink from responsibilities and decline to take our share in a partition of the world which we have not forced on, but which has been forced upon us. (Hear, hear.) In the moulding of such sentiments as these you of the Colonial Institute have had a prominent part, and there is not one here present, be he a pioneer, settler, or one who has come later into the field, who will not drink with gladness the toast which I now propose. (Cheers.)

Lord Knutsford's speech on the same occasion was also a memorable one, with a true (blind) Identity ring about it, and we have much pleasure in asking our friends to study it, as it contains much which, coming from such a source, an ex-Secretary of State for the Colonies, deserves marked consideration.

Lord Knutsford gave the toast of "The United Empire"—an Empire, he said, so vast in extent that it covered some nine millions of square miles, and containing a population of over 320 millions—an Empire built up by conquest, by cession, by annexation, and settlement, and, principally owing to those various modes of acquisition, containing a variety of races, religions, nationalities, laws, constitutions, and languages unparalleled in the history of any Empire, ancient or modern. (Cheers.) He knew nothing more remarkable in the long, and to us happy, reign of her Majesty than during that reign the enormous extension, not only of the area of the Empire, but of its population, its resources, and general development of trade and commerce. He would ask them to consider two continents in different hemispheres of the globe. Compare Canada in 1837, with its sparse population, its restricted trade, its grievances against the mother country, and its internal difficulties, with the great and peaceful Dominion of Canada, created in 1867, with its increasing population, enormous trade, and with the great railway running across the continent connecting the Atlantic and Pacific Oceans, and opening up all the resources of the Western territories. And then let them turn to Australia, where, he thought, if anything, the progress had been even greater, whether one considered the population, the trade, or the general power and wealth of that continent. Why, it was now just 50 years ago since Mr. Lowe landed at Melbourne on his way to Sydney, and found there 100 huts on the site of which now stand the stately and beautiful edifices of the city of Melbourne. It was rather less than fifty years ago since Mr. Lowe was appointed by the Government to be a member of the Legislative Council, the only Council then throughout all Australia—the parent, he might say, of the great and powerful Legislative Assemblies on that continent. And they must not forget India, with her teeming population of over 200 millions, with her different native princes, laws, and constitutions. They of the mother country had a right to be proud of the Empire, but their brothers and fellow-subjects in the colonies had an equal, nay, a greater right to be proud of the wealth and prosperity which by their statesmanship and ability they had secured for themselves and their posterity. It had been the duty, forced upon them by necessity, of various Governments from time to time, and for various causes, to extend the dominions of her Majesty either by annexation or protection, or by declaring spheres of influence. But he would venture to say that in very few cases, if any—he was inclined to say in none—had the motive cause of those extensions been the mere desire to enlarge the boundaries of the Empire. (Cheers.) The Empire had been felt to be big enough, and, if he might say so with bated breath, it was sometimes difficult enough to manage; and he was certain that those extensions had not been in any case from the pure desire of enlargement. It might be some consolation to those few gentlemen who were opposed to the extension of the Empire at any time to remember that this had, at all events, provided a larger area for emigration. And it not only provided a larger field for trade, because trade always followed the flag, but it provided a greater security for trade, because in those places there was no chance of trade being hampered by hostile tariffs. (Cheers.) There was a time within the memory of most present when there was a want of interest and sympathy in the colonies, and when even leading men thought and talked of the separation of the colonies from the mother country with a light heart. Those times had passed away. (Cheers.) There could be no question of the interest and sympathy felt in the colonies, and as the colonies had grown up in power and wealth, they had begun to observe that a united Empire was as important to the mother country as to the colonies. The mother country with her colonies commanded the respect and admiration of all foreign nations who had not been so happy in their colonization. If we could continue to command and to secure the attachment and confidence of our colonies, we could give the very best guarantee to the world for the maintenance of peace, and also for the development of trade and commerce. (Cheers.)

Reading the above, let Israel praise the Lord and bless His holy name for His faithfulness and truth to Israel, His chosen ones. What He promised to Abraham our forefather, He verily has fulfilled to us, his afterseed, Lord Rosebery and Lord Knutsford being our witnesses!

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NATIONAL DANGER, AND A FEW OF ITS LESSONS.

A Sermon Preached by the Rev. Denis Hanan, D.D.

"Joseph is without doubt rent in pieces."—Gen. xxxvii. 33.

(First Lesson, Third Sunday in Lent.)

The man to whom God had given the name "Israel," a prince with God, was stricken with a terrible woe. He had before him the blood-stained evidence that Joseph, his beloved son, was dead. All the high hopes which he had centered in him were blasted, and the dull sad sense of bereavement overwhelmed him. Joseph was dead, nay more, "rent in pieces," devoured by an evil beast, and he was denied the last sorrowful comfort of laying his body with those of his kindred. Joseph was dead; and the birthright of promise, which Israel so valued, would never have development in the son of his love, who had already, apparently, shown evidence of being a faithful inheritor of the Abrahamic blessings. No multitudinous seed should spring from him, no company of nations should be his descendants, no peoples of the earth should be blessed by him. His brethren should never now recognize the superiority of Rachael's son, or bow down to him, and he, his father, would go down to his son to the grave mourning. But Joseph was not dead; the heir of the birthright was but being fitted to exercise the functions of his office. God had sent him before "to preserve life." The bitter sorrow was overruled for good. The treachery that caused Israel to despair, but worked the accomplishment of the purpose of God, and before he died, Israel saw his son and blessed him, and also acknowledged the guidance of God, who fed him all his life long, and who redeemed him from all evil.

The experience of Israel has been constantly reproduced in the history of his descendants. Joseph's experience has been repeated in the history of his heirs, and they have had to confess again and again, "O God, we have heard with our ears, and our fathers have told us what work thou didst in their days, in the times of old." "For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them" (Psalm xliv.). As Jacob, before the close of his pilgrimage, acknowledged the care of God: as Judah in her after worship recounted her need and her restoration, so we, to whom the oracles of God have now been delivered, make use of these words in our united public worship, for we, even in modern times, have had great national redemption. But suitable as the reminder and acknowledgment is at all times, there have been periods of national anxiety when the words have been accentuated with a direct and a deeper meaning. And we remind one another, when we remind our God, that the deliverances of the past prove that the Lord's hand is not shortened that it cannot save, and that now, as of old, He works and rules.

There is always a difficulty in discerning God's providential care at the period of any great national crisis, or of family or personal trouble. Faith must sustain at all times, it is afterwards that the path is seen to have been carefully laid down. It was necessary that Joseph should have been lost, in order that he should obtain power. It was necessary that Judah should go into captivity in order that she should be purged from idolatry. And although there were faithful servants of God who suffered with those whose acts caused the chastisement—who, many of them, died seeing no deliverance—yet an absolutely necessary work was being wrought upon the people as a whole. Faith alone enabled these suffering servants to endure and to encourage their descendants. But their faith was not misplaced, and God's purpose worked, until in the one case Joseph saved his brethren from famine, and in the other case Judah was restored, in order that the Messiah should be born in Bethlehem.

So also we know that there were faithful Christian Jews, who shared in the untold woes of the dispersion when Jerusalem was destroyed by Titus. And there have been faithful members of the Church, who because of their faithfulness have suffered the loss of all things. It is when we look back over the page of history that we can see why it was necessary that the Levitical worship should cease, and Jerusalem and its temple be overthrown; and why it was necessary that the faith should have been witnessed to by the blood of martyrs.

Similarly, whenever national advance in civilization or in civilizing power has taken place, it has been built upon the anxieties, the losses, the sufferings, and the death of many. The law of progress that governs our world of sin and trouble is not set aside for any. Faith must ever sustain, when it seems to our short-sighted vision that "all things are against us." But that exercise of faith is made for *us* comparatively easy, when we remember that it was through the bitterness of the cross that the King of glory attained the crown. In this also He was made in all things like unto His brethren. He knows our trials. It is well and wise when anxiety press upon us, to look back upon the way by which God has led His chosen nation. For this purpose the greater part of the historical Scriptures were written, and the records of the deliverances wrought in the time of old have been preserved. If the trouble is personal or local, we ought to remember that the small is contained in the great, and that the great whole is influenced by its parts: when the nation is guided, then each unit in the nation is not overlooked or neglected.

If the trouble is national, we, the units, have to remind ourselves of previous guardianship, and of the purposes that are yet future, and to trust, and therefore to pray for their accomplishment: for national disobedience must produce chastisement and delay and loss, while national obedience will bring joy and peace, and the blessings attendant upon a fulfilled mission. The trust in national guidance will produce individual effort, and this effort will have its share in producing the final outcome.

At this time, in this land, we are in sore anxiety. For some purpose which we cannot fathom, the foes of our British Fatherland and of our faith seem to be in the ascendant. The disintegration of our national power must be the result of a measure which would give this country over into the hands of men who are disloyal to the Crown and hostile to the Church. Men, who, as said by one who knew them, "Desired to march through rapine to the dismemberment of the Empire." Our civil and religious liberties, and, it may be in many cases, our lives, are endangered by the proposed disruption of the constitutional union under which they have hitherto been preserved.

The action of political party rule is powerless to avert the danger from us, and loss to the Empire. Party aims blind many patriotic men, and there are those who would sell their brethren into slavery to-day as of old in order that their jealousy and their greed might be indulged. Have we any reason to believe that faction will not be permitted to work out our Empire's ruin, and that ultramontane efforts aided

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by Protestant jealousies will not be permitted to overthrow our national witness to the faith?

If, as of old, we could say that deliverance will come not by our own power, nor our own arm, but by God's right hand, and the light of His countenance, because He has a favour unto us—a favour not because of our national or personal merits, but because of a covenant promise and position; then, indeed, we would have a cause for hope and a basis for faith which will nerve our efforts, and enable us to help forward the triumph which unaided we could not obtain.

Thus it is that pressing national anxieties give a practical and very actual interest to the question—Does Holy Scripture make any mention of the British Empire, or of any Empire similar to ours, possessing its peculiar characteristics, at this particular time of the world's age?

We find predictions that have been absolutely and historically fulfilled. The Babylonian, the Medo-Persian, the Grecian, and the Roman Empires have risen and played their part in the drama of the world's history. They all have been in contact with the seed of Abraham and the land of promise, and they have as foretold passed away. The Ottoman power, the people of the Prince that should come, has risen and ravaged and stung us with scorpion's stings, and entered into the holy mountain, as foretold; and that once dreaded power is now sick unto death. The final enemy who is to come up against the mountains of Israel, the power foretold by name, even the prince of Rosh, Moscow, and Tobolsk (Rosh, Meshek, and Tubal), is year by year making itself more evident. But what of the greatest Empire of all, before which all the empires of the past dwindle into insignificance, and which, while separate from them, has grown as from a stone to a mountain size? Did no seer foresee its rise and its destiny? Is God's Word silent as to its existence and its future, or is it also to pass away as the dust of the summer threshing-floor?

To answer this question we must read the Scriptures intelligently, and, as a whole, in the light of modern circumstances, and any knowledge that we may be able to obtain ought not to be neglected. As in the case of Joseph, he had a predicted destiny to fulfil, and therefore he was not permitted to be slain. As in the case of Judah, she had a predicted destiny to fulfil, and her restoration was certain: so in the case of the witness that is to be borne to the faithfulness of God in the latter days, if we can learn the destiny and the predicted place and purpose of the final Empire, then we may know that it cannot be destroyed, and the knowledge will enable us to be, in measure, the honoured instruments in warding off a threatened woe. If we neglect the prophecies, and fail to read the signs of the times, we may well lose heart, and think that as Babylon and Persia and Greece and Rome have passed away, so also may our Empire, and with it our own and our children's liberties. But when perceiving our place in the divine purposes, we shall be able to work and to pray, and to overcome.

A great purpose has been mapped out by divine wisdom. The redemption wrought by the Lord Jesus Christ, the King of Israel, while far reaching to the aid of all mankind, has also wrought a national redemption. The land of promise is not ever to be trodden down by the non-Abrahamic peoples, and, when the Gentiles cease to tread it down, then there is to come to this world, as it were, "life from the dead." The well-marked times have nearly run their course, and modern circumstances point to an early development. On the one hand we see the predicted great Empire of Russia persecuting the Tribe of Judah and desiring to obtain possession of the Holy Land. On the other side we see the greater Empire, our own, claiming the right to protect the land and willing to aid Judah to return. Now, both these final Empires are foretold. The evidence of this is within our reach, but this is not the time to enter into it. If our Empire apostatizes, or is disintegrated because of being weakened at its very centre, then Russia can do as she desires, and a Mongol race can rise, a fifth Gentile power, to tread down Jerusalem. But it is not God's purpose that this should take place. The final Empire is to overcome, and therefore we are to overcome, and every weapon formed against us must fail, our national progress and witness to true Christianity cannot be overthrown, and although false statesmanship may work loss and sorrow for a time, the wrath of man will, as so often before, be caused to work out the great purpose, and the kingdom of the Lord Jesus Christ will be established over Jerusalem and the world through the instrumentality of the final Empire which His providence has formed, cut out, and caused to grow, until through it, through our instrumentality, the world will be blessed in Him. Joseph, the heir, is yet alive; he has not been, and will not be, "rent in pieces." Therefore, let us take heart, let us put forth every effort—first, by an intelligent and interested study of Holy Scripture, to ascertain for ourselves whether we have a place in prophecy, and what that place is? Secondly, to pray for deliverance and for the accomplishment of that work which the final Empire is to accomplish. Thirdly, to remember that above all personal, or national, or imperial hopes, deliverances, or possibilities, we must consider the honour and the purpose of the King of kings and Lord of lords, the coming of whose kingdom and glory ought to be our first desire. And, lastly, to thank God that every effort that we make—aye, and every suffering we endure—when endeavouring to maintain truth and justice, religion and piety, amongst us for all generations, will be but steps towards the great consummation when the kingdoms of this world will be the kingdoms of the Lord and of His anointed One; when the world's Saviour and Israel's Redeemer will see of the travail of His soul and be satisfied. "O Lord, we pray Thee, raise up Thy great power and come among us, and with great might succour us, that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of Thy Son our Lord; to whom with Thee and the Holy Ghost be honour and glory, world without end. Amen."

ONE WAY OF MEASURING THE EMPIRE.

AT a meeting held in connection with the Tyneside Geographical Society, Sir M. E. Grant Duff made some very interesting remarks, which included a new method of stating the vast dimensions of the British Empire. The usual way of doing this is to say that it contains a certain number of millions of square miles. But this does not convey much idea of its enormous mass. Grant Duff's plan seems to be a better one, although it is a little more roundabout, and perhaps a little more difficult to remember than the square mile enigma. We take the following extract from his speech:—

"When he was on his way home from India he passed through Italy, and a gentleman, in the course of conversation, said to him, 'What is the size of this province you have been governing?' to which he replied, 'Well, it is a little larger than Italy, including the islands.' Madras was

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but one province, and not by any means the largest province in India. The part of British India which we governed directly, putting aside that which we governed through native rulers, might be put, now that Upper Burmah had been annexed, as something like one million square miles. But they might take that great country of India and put it down upon Western Australia, and even then it would barely, if at all, extend beyond the limits of that one colony of Western Australia. (Hear, hear.) Then, when they had put aside Western, they had other colonies in Australia, in relation to which Western Australia was only about one-third in size. Then they might take the whole of Australia and put it down upon the dominions which Her Majesty ruled over in North America and the whole of Australia would stand upon those dominions in the same relation as the cup which he held in his hand bore to its saucer. When they had done all this there remained about forty colonies ranging from small possessions like Gibraltar to countries like New Zealand, about the size of England and Wales, and to South Africa, where they might drop New Zealands about and not be able to find them. (Laughter.) That illustration he, then Under-Secretary of State for the Colonies, used in 1880. It was quite true then, but when he came back six years afterwards, he found that in the meantime a process of annexation—peaceful annexation he might say—(hear, hear)—had been going on in the most astounding way, adding he knew not how many square miles."

THE PSALMS.

By F. C. P.

PART I.

PERHAPS nothing is more necessary than to remind those who are considering the question of the British nation being Israel that the first and best book to be studied is the Bible. If enquirers always "searched the Scriptures," probably a great many more would believe in Our Identity, and, at all events, they would have so many questions cleared up for them that they would have prepared themselves to believe.

If everyone really read the Bible it would be unnecessary to draw attention, as we are constantly obliged to do, to the distinction between Israel and Judah, and the difference of the fate of these two Houses; or to everyone who reads the Prophets with close attention it would not be necessary to point out the fact that Israel must be *somewhere*, and must be restored one day. They might fail to see the marks of Israel in England, but they could not fail to see that *both* Israel and Judah are to repent—to be united—and to be restored to their own land. Again, by searching the Scriptures humbly and prayerfully we must become aware that there are great blessings attached to Israel, and that it must be a privilege to belong to a nation chosen by God, and always the object of His unceasing care. If we are not all able to allow that the English are that nation, it is strange if any can still ask *Cui bono?* or think there is no good in belonging to such a specially favoured people.

It occurred to me to search one book—the Psalms—and see what allusions they contained to the history of the chosen people. In about half there are distinct references to Israel; sometimes merely a title as "the God of Jacob." Sometimes the whole Psalm is devoted to repeating their history, as Psa. lxxviii.; or, as in Psa. xliv., their present circumstances of distress are recorded in words which have a prophetical meaning, probably unconscious to the writer. See verses 11, 13, 14: "Thou hast scattered us among the heathen." "Thou makest us a reproach to our neighbours" —"a byword among the heathen," which applied to the whole House of Israel at one time, and now is specially applicable to the Jews.

Non-believers in Our Identity will tell us it is natural the Psalms should be full of Israel because the authors were Israelites writing in Israel and for Israelites. But here again the question confronts us, Is the Bible, which is a book for the whole world, to have its greater portion taken up with the history of a people who have been allowed to disappear utterly? Is it even reasonable that we should be required to study the history of a few thousands of people living in a country not much bigger than Wales? Having disappeared, why are we to concern ourselves with their wars and conquests, and their repeated sins which have brought upon them the punishment of extinction? They become a mere piece of ancient history fit only for students, not important enough for the general reader, who would find more to reward him among the Greeks and Romans, for even the fact that they were specially favoured by God and watched over by Him has not preserved them from destruction! Their psalms remain a monument of beauty and lyrical poetry, but how are we to believe in their inspiration if it can be proved that the seed which "He will establish for ever" (lxxxix 4) has disappeared as a nation, leaving only one tribe rejected, scorned, and despised? The Identity of the British with Israel answers these questions. When we grasp the fact that this small race was chosen by God, destined by Him to spread over the world, to become a great nation and a company of nations, to be His witness in the world and the means of preaching the Gospel to all the earth, then we see the reason why the beginnings of its history should be recorded with such care both as a valuable testimony to its past, and as affording the marks by which it shall be recognised in "the latter days." Then a book like the Psalms, with its countless allusions to "Israel," becomes not only a solace and comfort for the individual Christian, but a *national* book for the English race—one that shall remind us, when we are crying "out of the depths" of our own individual sorrow, misery, or affliction, that we belong to "His inheritance," and that He will never forget His covenant or forsake His people.

The title "God of Jacob," or "God of Israel," which occurs 23 times in the Psalms, has a depressing effect when it merely reminds us of a man, the greater portion of whose seed has disappeared altogether, and the small remainder wandering without a home or country; but when we think of Jacob as *our* forefather, "God of Jacob" becomes the title of a very *personal* God—one to whom we belong, not because we have believed in Him or chosen Him, but because He first chose us. "Holy One of Israel" is used three times, in each place distinctly referring to Jehovah as the God of the Israelites, therefore to non-believers having merely an historical interest. It is only Anglo-Israelites who can feel the title is just as applicable now when used in Britain or America as it was of old when used in Canaan.

Another point that ought to strike us in the Psalms is that the Israelites are spoken of 31 times as "Thy," "His," or "My people." Who can believe that after these 31 reiterations these people are utterly lost? How doubly clear does Psa. lxxxv. become to Anglo-Israelites? "Thou hast forgiven the iniquity of Thy people. . . . Wilt Thou be angry with us for ever? . . . Wilt Thou not revive us again that Thy people may rejoice in Thee?" The whole Psalm becomes *possessive*. It belongs to *us*, it applies to *our* con-

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dition in the past and in the present. It is no longer the history of a typical and banished race requiring to be spiritualized in order to be made applicable to the Christian of the present day. It is not, of course, intended to imply that the whole of the Psalms are addressed specially or literally to Israelites. There are many which are of an entirely personal character without any reference to nationality, such, for instance, as the long Psa. cxix., which contains the supplication of an individual with repeated promises to keep God's commandments, testimonies, and statutes. It is the personal communing of a soul with God, but has no national characteristics. It is only intended to point out that the allusions to Israel are so intimate and numerous as to make the book a really national one for Anglo-Israelites, apart from its spiritual value to every individual soul.

(To be continued.)

"PESSIMISM" DURING THE WEEK OF UNIVERSAL PRAYER.

On Wednesday, January 4th, 1893, during the "Week of Prayer," held at Clifton, the subject set out as "topics of prayer," and as the foundation of an address by the Rev. W. J. Morgan, a Nonconforming minister, was to this effect:—

"NATIONS AND THEIR RULERS.

"*Prayer* that all earthly rulers may acknowledge their responsibility to the Kings of kings; that all persecutions of Christians may be stayed; that anarchy, oppression, and slavery may cease; that drunkenness, impurity, and gambling may be put away; that the opium traffic may be speedily abolished; that trade disputes may yield to truth and righteousness; that the 'making haste to be rich' and the love of luxury may be arrested; and that God's Day may be nationally honoured (1 Tim. ii. 1—4; Psa. lxvii.; Rom. xiii. 1—7)."

There was depression and sadness in every line of the above! whereas, in respect to several other days of the week the subjects called for "praise and thanksgiving," there was nothing apparently to thank God for in regard to "the nations and their rulers." The speaker painted the colours in the darkest hues. The governments of the world and the nations thereof, he said, were steeped in atheism and godlessness, and the topics of the day, as described above, called only for prayer, unmingled with praise. Wherever we looked at home or abroad, the existence of God in the government of the world was ignored, Christianity was persecuted and frowned on, anarchy was threatening in all lands, oppression and the slave trade were ruining Africa, and our own country was liberating the slave with one hand while pouring the curse of strong drink in the shape of rum, brandy, and gin among the sable masses of Africa, to the ruin of body and soul. There were also the sellers of this poison, those who were making fortunes by the sale of the drink. "Drunkenness, impurity, and gambling" were rife everywhere at home, and the opium question was still flourishing in India, to the ruin of China, and also of many of our Indian fellow subjects. Trade disputes, which made no reference to God's dominion in the world, but only to man's effort to grow rich for selfish purposes, all these things, said the speaker, told of an atheistic spirit abroad which did not acknowledge God's existence but only man's purpose to live without Him. God's day, on the other hand, was being dishonoured abroad everywhere, and at home increasingly so.

Mr. Morgan having made good his object and shown that men here and elsewhere are endeavouring to put God utterly aside, and live and die without Him, left the matter thus, as if there was really nothing on the other side to urge, and no grounds existed for praise or gratitude to God on part of our own nation for blessings we are enjoying that are the gifts of His grace leading us nationally to repentance. We hardly think this is just. It drew from a Presbyterian minister present the remark made in private afterwards that the address was that of a "pessimist"—one who took only the sad and depressing side of matters, forgetting the blessings God has given us without stint for Christ's sake.

We are quite ready to admit to the full that Israel is a degenerate race—always apt to start aside like a broken bow and to forget the Lord who bought them. The disease, as Mr. Morgan described it, of all the world, is "ungodliness," a determined effort of rebellious man, including the Israelite man, to get rid of God and rule or enjoy the world without Him. This, of course, is a losing game for all who so strive to wage war against their Creator. God is stronger than man, and He may be trusted to bring to confusion every effort to set Him aside or to dethrone Him. The remedy for the ungodliness and atheism of the day is not the realization of the disease by those who are blinded by it, but the discovery and adoption of the remedy God has Himself prescribed whereby men may be persuaded that God is and that the Lord He is God. That remedy is described in Isa. xliii. 8—12 and xliv. 8, R.V. God there appeals to a miracle as great—nay, greater than any the Lord Jesus Christ performed, to prove that He was the Son of God. The Lord raised dead men, such as Lazarus, to prove that He was God the Son, and God appeals to His power in raising to political life a dead and lost nation, such as that described in Ezek. xxxvii. 1—15, to prove that He is God. "Pring forth," He says, "the blind people that have eyes and the deaf that have ears (blind Israel and deaf Judah). Let all the nations be gathered, and let the peoples be assembled. Who among them can declare this and show us former things? Let them bring their witnesses and say, 'It is truth.' Ye are My witnesses, saith the Lord, and My servants whom I have chosen, that ye may know and believe Me and understand that I am He. Before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah, and besides Me there is no Saviour. I have declared, I have saved, I have showed, and there was no strange God among you; therefore ye are My witnesses, saith the Lord, that (or, and) I am God." Here, then, is God's remedy for the world's atheism and ungodliness. Let them go and consider the past history of Israel, and see how He has raised up the lost nation of Ephraim. The stupendous miracle of the restoration and resurrection to life of a defunct nation in literal accordance with prophecy is proof of God's existence, and that He is ruling and guiding the nations of the world. Let this miracle be realized, and henceforth there can be no more ungodliness or atheism among men.

The Bible, then, becomes God's Word—a living God's living Word. Henceforth men will believe and worship Him, adore and bless Him. This remedy the clergy and ministers of our day refuse to recognize, and decline to believe. They consider it beneath contempt, and yet the pages of prophecy regarding it are open before them, and the facts of its fulfilment are the current history of the day.

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Our Lord Jesus Christ came to fulfil these promises and predictions, seeing that "He was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. xv. 8, R.V.). Our Identity facts are not opposed to the doctrines of grace and faith in Christ. They rather support and uphold them, since we know that Israel's restoration and resurrection from the dead are needed to carry on God's purpose of mercy towards the world. For Israel, risen from the grave, are to be God's witnesses for Christ. They and they alone are to "blossom and bud and fill the face of the world with fruit"; they are to "go into all the world and preach the Gospel to every creature," and "in their seed all nations, families, and kindreds of the earth" are to be blessed (Isa. xliii. 9—12, lxi. 9; Mark xvi. 14; Gen. xxii. 17, xxviii. 14; Acts iii. 25). Let Israel praise the Lord for the consolation.

A SYDNEY CONTROVERSY ON OUR IDENTITY.

A SYDNEY paper, *The Australian Record*, of November and December last, contains quite an animated discussion in respect to Our Identity. Our two opponents, one a clergyman, we are told, commenced the attack under the names of "Colin Clout" and "James Gilbertson," our champion in defence being Mr. C. S. F. Chatfield, of Sydney. We cannot admire Colin Clout's style, which is rather of the abusive than the argumentative order, and J. Gilbertson pays scant respect to the Scriptures, but attacks our views apparently on the general grounds of ethnic difficulties.

A Mr. Zachary P. Pocock intervened in the correspondence in a sense favourable to our views. We reproduce some of the letters as they appeared, but purposely omit some of Colin Clout's disparaging remarks respecting the authors of the "Handbook." These are not arguments, but only unjust abuse. The correspondence began thus:—

Dr. Lumby is of opinion that the Anglo-Israelite theory "does harm because the devout . . . . often grasp at such an idea, and by their . . . . clinging thereto bring ridicule upon the rest of their faith, and are also led away from a reasonable and earnest study of the Word of God into fanciful interpretations whereby they strive to support their erroneous ideas," and the applying of such a text as Ezek. xvii. 22 to the Princess Tea Tephi seems to me to come at all events very near to falling under such condemnation. With all due respect to those who treat the Bible as the Cabalists did—making the meaning of their text square with their previously formed theories—it does not help on the spread of the Gospel of Christ.

COLIN CLOUT.

Australian Record, Nov. 5, 1892.

To him replied our champion, C. S. F. Chatfield, on November 12:—

COLIN CLOUT AND BRITISH-ISRAEL TRUTH.

SIR,—Will you oblige me by forwarding to your correspondent, Colin Clout (who, I think, is a clerk in holy orders) the accompanying book, "British-Israel Truth" (to be had from Messrs. Turner and Henderson), and I request that he will compare statements made by the authors with the Bible. As a believer that the British people are the Ten-tribed House of Israel, I will not refer him to Sharon Turner or any secular writer, but refer him to Moses and the prophets. I have no wish to cause your correspondent to enter into a controversy; I only request that he will publish in your columns his candid opinion after the perusal of the above-mentioned book.

I will ask Colin Clout through your paper three questions: (1) Where are the descendants of Joseph's sons, Ephraim and Manasseh? Gen. xlviii. 19, (R.V.), "Manasseh to become a great people, Ephraim to become a multitude of nations." (2) When and where did the two tribes separate and become one a great people, the other a nation and a company of nations?

Our Lord and Saviour Jesus Christ (Matt. xxi. 43, R.V.) told the Jews (the Tribe of Judah) that the kingdom of God should be taken from them and given to a nation (not a Church) bringing forth the fruits thereof. I ask Colin Clout what nation in these last or latter days has the kingdom of God, or, in other words, is doing God's work on earth? 1 Chron. v. 2, the birthright was Joseph's. I suppose John Bunyan was one of the most persecuted men of his day, and our Church is not blameless in the matter; but now who outside of the Bible saints is more frequently mentioned from the pulpit. "Out of the mouth of babes and sucklings hast Thou ordained praise."

I am, yours, etc.,
C. S. F. CHATFIELD.

Colin Clout's reply is decidedly objectionable. Regarding the "Handbook," he favoured the Sydney public with his opinion, thus:—

I cannot say that I have never read a more absurd book. . . . "British-Israel Truth" is written by men who can boast of the initials M.A., D.D., and F.R.C.S. Reversing a well-known title, this book might be called "Assumptions without Philosophy." If we divide it into two parts—religious and secular—the former part rests on the assumption that the word "Israel" throughout the Bible refers to the Ten Tribes only. Anybody can test the value of this assumption by finding, with the help of a Concordance, the passages where the word occurs in the New Testament. (A comical paragraph occurs on page 148, where the word "Israel," which in every other place, in defiance of reason, is said to apply only to the Ten Tribes, is twisted to mean *not* the Ten Tribes, and *not* the whole nation, but the Two-tribed Judah exclusively!)

In the secular portion the assumptions are numerous, the rule apparently being to devote the least space to the points which most need proof. The Rev. "Oxonian," M.A., who principally deals with this part of the subject, can hardly have attended either the history or the logic classes at Oxford, while his philology is worthy of "Alice in Wonderland."

[Reading the above, one doubts if C. Clout ever opened the "Handbook"? He is contradicted by pp. 9—32 and other portions of the work where the name Israel is admitted to belong to the Jews as well as to the Ten Tribes.—Editor.]

Colin Clout proceeds:—

This secular part of the book shows plainly how people who, I suppose, are not destitute of common sense as regards ordinary matters, can abandon that common sense when once they are possessed with a dominating idea. They can print on one page the sentence, "A chain of evidence is no stronger than its weakest link," and then on other pages rely on links of thread in the proof of the main points of their arguments. To use another simile, their proof is like an inverted pyramid—an enormous conclusion resting on the slightest of bases. Sometimes it rests on no solid basis whatever, as in the case of the Princess Tea Tephi, which, as Mr. James Gilbertson has shown, is based on nothing but legend. Eight pages of this "Handbook" are devoted to that incident, and it will perhaps hardly be credited that, even if the legend be accepted as a certain truth, there is no one single fact in it to warrant the conclusion that Zedekiah's daughter ever set foot in Ireland. The "proof" supposes that she would be called an Egyptian princess, although the hypothesis is that she had only resided one or two years in Egypt; the rest is philology of the "Alice in Wonderland" order. More important points, such as the position of "Arsareth" are treated in a similar fashion.

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But I have omitted to answer Mr. Chatfield's questions; let me do so now. (1) I do not know where the descendants of Ephraim and Manasseh now are. I agree with "British-Israel Truth" in thinking that probably they have become incorporated into other nations; but I think that those nations are most probably Asiatic. If the book be correct, these 27,000 exiles are the foundation of the Irish, Welsh, English, and American nations, and, if so, history and logic would make them also compose the Scandinavian peoples, the Germans and the Britons; also, as the book "proves"—in other words, assumes—that the Galatians were Israelites, the French and a few other nations would also be their descendants. In fact, after a few days' reading of "British-Israel Truth" one is inclined to parody Mark Twain and suggest that the controversy might be abbreviated by admitting that the whole world is descended from the Israelite race. (2) I don't believe that Ephraim and Manasseh are now separated; the prophecy in Gen. xlviii. is just as likely to refer to the period before the captivity as is the prophecy in ver. 13 of the next chapter. (3) Mr. Chatfield assumes that these are the "latter days"—which begs the question under discussion. Speaking as a Protestant, I should say that England was doing God's work best on earth, although bad is the best. If I were a Roman Catholic, I should probably say Ireland. Either answer would support Mr. Chatfield's theory, and he is quite welcome to whatever satisfaction he can derive from that fact. COLIN CLOUT.

Mr. Chatfield replied to Colin Clout on November 26th as follows:—

COLIN CLOUT AND ANGLO-ISRAELISM.

SIR,—I thank you for sending the book to your clerical correspondent, "Colin Clout." His remarks about the titles acquired by the authors are quite uncalled for. Probably their records in school, college, and university will bear favourable comparison with your correspondent's academic career. I asked your clerical correspondent's opinion of the present condition of the descendants of Joseph's sons, Ephraim and Manasseh. He admits that he does not know, but thinks they are Asiatic nations. Bible students know that God promised Abraham that his seed should be like the stars, and the sand on the seashore, for multitude (Gen. xxii. 17), and that his seed should possess the Gate of his enemies (Gen. xxii. 17). Jacob was promised by God that a "nation and a company of nations shall be of thee, and kings shall come out of thy loins." The birthright was Joseph's (1 Chron. v. 1, 2). Ephraim, his youngest son, was preferred before his elder brother Manasseh. Hear what God says (Jer. xxxi. 35, 36): "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 stilleth the sea when the waves thereof roar. 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 (Jer. xxxi. 36). . . . I am a Father to Israel, and Ephraim is My firstborn in the seventh verse. For, thus saith the Lord, sing with gladness for Jacob and shout for the chief of the nations."

I ask your readers, Does any Asiatic nation correspond with Israel according to God's Word—that is, the Bible. I asked your clerical correspondent about Israel of the present day, anticipating that I should be furnished with valuable information from his acquired and accumulated store of knowledge as a gentleman, a scholar, and a divine. I call the attention of your readers to the fact that he has not given one quotation from the Bible to prove that he is right, or that those who believe in God's promises to Abraham are wrong. He quotes freely from Mr. Clemens' works, but he has not a single quotation from his Master's Book, and naturally I suppose he is better acquainted with Mark Twain than he is with the Bible. I am, &c.,

C. S. F. CHATFIELD.

Nov. 21, 1892

On Nov. 19th, Mr. Chatfield, replying to Mr. Gilbertson, stuck close to the Bible and Book of Common Prayer:—

To the Editor of the "Australian Record."

SIR,—I do not know whether your correspondent, James Gilbertson, is a clergyman or a layman. His reference to Professor Sayce about the captivity of Israel shows gross ignorance of the Bible narrative of that event (2 Kings xvii. 18, R.V.): "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only." Does your correspondent think that the statement of any professor will be regarded by people who have an open Bible to refer to in all matters concerning God's ancient people? So complete was the captivity of the Ten-tribed House of Israel, that the king of Assyria ordered one of the priests to be sent to teach the people who were located in Samaria, after the Israelites had been taken away (2 Kings xvii. 27, R.V.).

Many persons attack those who believe that the British are the Ten-tribed House of Israel, but it is evident that they have not studied the subject. In the Book of Common Prayer the British people lay claim to all that God promised to Israel. In the Liturgy, hear the people throughout the empire say, "We have erred and strayed from Thy ways like lost sheep." Again, in the "Venite," we declare we are the Lord's people, "the people of His pasture, and the sheep of His hand," and that "our fathers grieved Him in the wilderness."

In the "Benedictus" we bless Jehovah, the "Lord God of Israel," in that "He hath visited and redeemed His people . . . . and to remember His holy covenant to perform the oath which he swore to our forefather Abraham." In the "Magnificat" we magnify the Lord—for what? That He, "remembering His mercy, hath holpen His servant Israel, as He promised to our forefathers Abraham and his seed for ever."

In the "Cantate" we sing unto the Lord for remembering His mercy and truth toward the House of Israel. In the "Nunc Dimittis" we declare that our eyes have seen His salvation, "which Thou hast prepared before the face of all people, to be a light to lighten the Gentiles, and to be the glory of Thy people Israel." In the "Jubilate" we say that "the Lord He is God," and "we are His people and the sheep of His pasture." Again in the "Te Deum," "O Lord, save Thy people and bless Thine heritage. Govern them and lift them up for ever." In the Litany we pray, "Spare Thy people whom Thou hast redeemed with Thy most precious blood." We repeat the words: "We have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them." In the Communion Service the Ten Commandments given to Israel are rehearsed, and the prayer put up that these laws may be written in our hearts. This is not merely the prayer of individuals, but of the nation, from the national prayer book; and to whom but to Israel did the Lord promise to write His law in their hearts (Jer. xxxi. 31—33, R.V.)? The Epistle for the 25th Sunday after Trinity is enjoined to be read always on the Sunday next before Advent, and it is a notable Scripture (Jer. xxxiii. 5). It sets forth the King reigning, His name, the consequence of His rule, Judah saved, and Israel dwelling safely. In the Commination Service we openly and avowedly confess ourselves to be Israelites; the minister exhorts us thus: "Make you new hearts and a new spirit. Wherefore will ye die, O ye House of Israel." Then kneeling down we pray, "O, be favourable and gracious unto Zion, build Thou the walls of Jerusalem."

In the service of the 20th June, in the prayer for the Communion Service are these words, "And that these blessings may be continued to after ages; let there never be one wanting in her house to succeed her in the government of this United Kingdom" (Jer. xxxiii. 17—22; Psalm lxxxix. 20—37, R.V.), "that our posterity may see her children's children, and peace upon Israel. So we that are Thy people and sheep of Thy pasture shall give Thee thanks for ever, and will be always showing forth Thy praise from generation to generation." Are these terms, expressions, and sentiments, put into our mouths by the National Church, to be taken literally or spiritually? Let those who deny that the British people

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are the Lost Ten Tribes prove it by finding them. They must be in existence, for the Jews (or tribe of Judah) have to walk to them before they return to Palestine (Jer. iii. 18), "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 to the land that I gave for an inheritance unto your fathers."

I am, &c., C. S F. CHATFIELD.

Nov. 12th, 1892.

On Dec. 3 Mr. Pocock appeared on the scene with the following sensible remarks:—

ANGLO-ISRAELISM.

To the Editor of the "Australian Record."

Sir,—If we did not know that it was determined by the will and foreknowledge of God that the Ten Tribes of Israel should be lost until "the time of the end"—if we did not know the almost impossibility of rooting out the settled convictions of prejudicial minds, it would seem a marvellous fact that so many who read their Bibles are incapable of understanding what they read, and do not know that "no Scripture is of private interpretation; but holy men of old spoke as they were moved by the Holy Ghost." Even the prophet Daniel, to whom the angel of God was sent with this message, "I am come to make thee understand what shall befall thy people in the latter days," had to confess: "I heard, but I understood not," and to his enquiring prayer for more light, he received this answer, "Go thy way Daniel, for the words are closed up and sealed till the time of the end" (Dan. xii. 8, 9). But "the time of the end" is drawing near, when "many shall run to and fro, and knowledge shall be increased" (v. 4).

The late Bishop Titcomb was a determined opponent of what he called "This absurd theory," and set to work to prove its absurdity. With this intention, he examined the prophecies, and compared them with history, and to his surprise, when he had done so, he had to confess, "I do but enjoy as an inheritance of reason, what was before an unresolvable riddle."

I recommend all those who look upon "Anglo-Israelism" as it is called, as an absurd theory to set to work in an honest mind to disprove it—not by rash assertions and senseless abuse of those who can see what they cannot discern; but by a careful study of God's Word, and an intelligent consideration of the plain facts of history, and if, after this, they cannot "enjoy" this "inheritance of reason," and it still remains an "unresolvable riddle," I would remind them of Lord Coke's words, "Miserable is the state of that man, and worthy of pity, who has been persuaded before he was instructed, and now will not be instructed because he will not be persuaded," and recommend them to try again.

I cannot pursue this subject any further, at present, it would occupy more space than you can spare, and more time than I can now devote to it; but, as this important subject has been referred by some of your correspondents, I ask you to oblige me by inserting this letter, and if time and opportunity will permit me to do so, I will show, in a series of papers which I will read, that Jacob knew what he was saying when he prophesied of the two sons of Joseph, Manasseh and Ephraim, "He also (*i.e.*, Manasseh) shall become a people, and shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii, 15—22), and I will show, what none of those, who, like Bishop Titcomb, "never lose an opportunity of throwing ridicule upon what they consider an absurdly extravagant theory," can do,—*i.e.*, that the prophecy of Jacob has been fulfilled—that Manasseh has become "a people great," while Ephraim, "his younger brother," is "greater than he, and his seed" has become a multitude of nations."

The fact is, those who look for the Lost Tribes of Israel are like the detectives in search of an important letter. They searched in every room, cupboard, drawer, and box in the house. They took up carpets, ripped open bed-ticks, mattresses, seats of chairs, etc., etc., but never thought to examine the papers which lay scattered loosely on the writing table before their eyes, and not finding it, reported that it was not in the house. So those in search of Israel look amongst the Afghans, North American Indians, Persians, and everywhere where they are not, and never once turn their eyes to the two countries which show forth the fulfilment of prophecy as plain as the sun, moon, and stars in the sky.

I am, Sir, your obedient servant,

ZACHARY PEARCE POCOCK.

On Dec. 10 Collin Clout concluded the correspondence as far as we have seen it, with the following flippancy, involving a *non sequitur* in regard to the necessity for finding Americans as Ephraimites, if the British were Ephraimites. C. C. has completely missed the point and floundered in the following:—

Are there not enough incredibilities in Anglo-Israelism without adding to them the impossibility implied in the idea that the British nation belongs to the tribe of Ephraim, while the American nation—which is chiefly descended from the British—is said to belong to the tribe of Manasseh? The idea rests on one text which I have already shown to apply probably to the time of the kings of Israel. It needs no examination of the theory, but simply common sense, to see that if the British are Ephraimites, their American cousins must be Ephraimites too. When a religious man endeavours to prove that two and two make five, and interprets a text of Scripture so as to support his contention, he injures both the Scriptures and religion.

COLIN CLOUT.

DIVINE STRATEGY.

BY J. G. TAYLOR.

BISHOP HURST, when acting as the representative of the Methodist Episcopal Church of the United States at a conference in England, contributed his mite towards the ever-increasing volume of blind evidence. We cite a portion of his speech not only because it shows the essential unity of Britons and Americans, but because he alludes to the reason why England and her offspring have been placed so far apart on the surface of the globe. Why England, Scotland, and Ireland were permitted in the past to be politically severed will some day be made clear enough. Why the race has been severed so widely in a geographical sense is already clear. Britain, America, Australia, and the African Cape are only separated from each other in the way that the right wing of an army is separated from the left wing. They are like so many regiments planted at various posts by the great General for the purpose of attacking the devil's kingdom on all sides.

It is evident from Bishop Hurst's observations that the Church is recognising this vital truth. But people do not grow wise all at once, and consequently they do not yet see that the overthrow of Satan's dominion on earth is THE work of Israel; nor do they appear to have the faintest apprehension that, for a Gentile race to perform the task would be utterly subversive of Revelation. The Bishop said:—

"He had always loved England, not only because his ancestry was English, but he had never loved England so much as he had within the last six months. One had to go to the ends of the world to see what England was at home, to see what England had done in North America in her efforts to rescue a continent from French Jesuitism, and to the Antipodes of India to see that Indian continent rescued from French Jesuitism. The time was coming when the

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250 millions of people, and 157 languages and dialects of India would be devoted to Christianity, and no other power could arrest that progress. One Englishman to-day controlled 500 natives, whom he governed politically and taught spiritually. He thanked God for all the open doors and for working hands. The day was coming, and it would come sooner than many of them anticipated, when our Protestant Christianity would cover the face of the whole land—from the Himalayas down to Ceylon. In America they were trying to solve the problems committed to them, and they always felt the pulsation of the brother's heart in their work and in their joy and in their sorrow. When he was a boy, he was brought up to think that England was their foe for the reason that in the last century they had a little trouble. (Laughter.) But never were more burning words spoken on the American side of the Atlantic than were spoken in the English Parliament by Pitt and Burke, and others in favour of leaving America alone. He was so glad to hear the English language once more. His children said to him in Fleet-street two or three days ago, 'Don't it seem strange to hear the English language again?' He was so glad to hear it! What did it mean? It meant religion and Anglo-Saxon Christianity. It meant the belting of the world with the zone of evangelical light. On board ship he spoke to the captain in German. He shook his head and said, 'I don't understand you.' He said to him, 'Why don't you have a man in your boat who speaks a little German?' The captain replied, 'What is your language?' He said, 'English.' 'Then,' said the captain, 'talk to me in your own language.' (Laughter.) The English was the leading language of the world. Wherever he had gone and in most of his travels it was the language of the teachers, the language that meant the English Bible, the English Gospel. It meant Wycliffe and Tyndal and their successors. It meant the world for Christ. (Applause.)

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H. B. O. SAVILE, Clifton.
ARTHUR B. PROWSE, M.D., *Hon. Treasurer.*

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THIS Union is now incorporated with the British-Israel Association, and has been put upon a better footing. Miss A. Wilson still continues Secretary, and will work under the direction of the General Secretary of the Association. The object is (1) to encourage regular and consecutive Bible reading; (2) to cultivate the habit of intercessory prayer.

The card of membership (which is nicely got up) contains suggestions to members with respect to the reading of the Scriptures, prayer, and praise. Two prayers, one of which may be used either publicly at family prayer, or privately in one's chamber, are printed for use; whilst upon the back is printed the consecutive daily readings for 1893. The subscription of membership is 6d. yearly. A post-card will be issued each year, and subjects for special intercession (as circumstances arise) will be sent to the members.

All communications should be addressed to "The Secretary Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C." We should be very glad to receive the names of any who desire to join.

FREDERICK ASTON, *General Secretary.*

86, St. Martin's Lane, London, W.C., March 7, 1893.

Correspondence.

RIDICULE.

To the Editor of the "Banner of Israel."

SIR,—After eight years of sowing, "here a little, and there a little," I am thankful to see fruits of my labours. In connection with a Methodist Church in this town, there are a number of intelligent and thoughtful men who unhesitatingly avow that the Identity is the only key to the Word of God and intelligent way of construing the prophecies of the Old Testament, and the mission of Christ in the New. There are still a few individuals who ought to know better. I had an instance of this recently. After reading a paper on "Palestine, Past, Present, and Future," in which I showed that the history in the future would coincide with that portrayed in the prophecies, one gentleman questioned the geographical capabilities of Jerusalem ever becoming a centre of population and commercial importance. Another stated that the British need not glory in being the seed of Abraham, as Christ had called these very people the "seed of the devil." After cautioning this latter individual against the practice of ridiculing plain facts of the Bible, I read a letter I received from a Wesleyan minister on this topic, who is a firm believer in the Identity. It is as follows:—

"My dear Sir,—There are plenty of ministers and laymen in all parts of the country who ridicule the Identity; but as a rule they are persons who have *not* studied the subject, and, therefore, their opinions are not worth much. What the Bible says of the Ten Lost Tribes can only be applied to the British nation. The restoration of the Jews to the Holy Land, is plainly taught in the Bible, and in the judgment of some of the best expositors, a large portion of the Book of Zechariah has yet to be fulfilled, and will be fulfilled, notwithstanding the ridicule of either ministers or laymen. Ministers who indulge in ridicule on this subject are rather to be pitied than commended. The subject of the Identity is a big one, and many-sided, but you are on the right lines; therefore stick to your Bible and your themes."

Mr. Editor, this is only an extract from a very instructive letter which has often comforted me, and in the case I have named was remarkably instrumental in checking the flow of ridicule from those who professed to expound the Truth to others. If it be, in your opinion, of any service by way of encouragement to workers in the cause of the Identity, kindly insert it in the BANNER.

I am, yours faithfully,
W. T. W.

Crewe.

A.B., Birmingham.—You should purchase the monthly part of the BANNER OF ISRAEL, and then you would obtain what you require.

J. B.—All editions of the *Anglo-Israel Almanack* for 1893 are entirely out of print.

CHANGE OF ADDRESS.—We are requested to state that the address of Mrs. Thompson, of Bath, is now 13, Pulteney-street, Bath—not No. 27.

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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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VOL. XVII., No. 843. Entered at Stationer's Hall.] WEDNESDAY, MARCH 29, 1893. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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QUEENSLAND'S PETITION.

IN the leading article of the BANNER, of February 1st last, No. 840, we drew attention to the extent of our Australian tropical colony of Queensland, and pointed out its immense size, how exactly it responded to its scriptural designation—a "wilderness" and a "desolate heritage"—now happily rapidly emerging out of the wilderness condition and becoming a prosperous garden of the Lord. So prosperous and so wealthy is this late wilderness becoming that the British colonists who are occupying this vast country are becoming discontented and urgent with the British Government to give them the relief they want.

We remind our readers of the vast size of this Australian colony. In the first place, it extends from latitude 12 deg. to about 29 deg. South, having 15 deg. of territory within the tropic of Capricorn with a tropical climate and vegetation. The whole colony contains 668,224 square miles; whereas Victoria has but 87,884, and New South Wales 309,175. It is as large as France, Germany, and Spain put together, and Brisbane, the seat of Government, is as far from the most northerly point of the colony as London is from Gibraltar, and it takes in time to travel between those points as long as it takes us to go from London to the Cape of Good Hope.

The colony thus is unwieldy in its proportions, and having three distinct climatic regions within it, is divided into three parts, which yet return members to the same Parliament in the South at Brisbane. The Northern portion sends 16 members to the Parliament, the centre 11, and the South, where there is the larger population, 45. But though there is this vast disproportion between the three parts of the colony as to representation, the Northern possessing 16 members only has a larger export trade than the Southern region where the seat of Government is situated. The export trade of the North last year was £2,626,222, and that of the South only £2,032,196. The central portion exported to the value of £2,232,446. The imports of the Southern portion, on the other hand, exceeded those of the Northern and central parts of the colony.

Under these circumstances the Northern and central portions of Queensland complain that the Southern colonists are indifferent and ignorant of their wants. They object to the power given to the Southern portion in Parliament to outvote them in all matters vital to Northern interests and demand relief of our Government by a division of the colony into three parts, North, Central, and South, "giving each a separate legislature with the ordinary powers of a self-governing colony to manage its own affairs."

Sir Charles Nicholson, who represented the North in the deputation which waited on the Marquis of Ripon on Friday, February 24th, at the Colonial Office, put the case thus:—

He said that Queensland comprised an enormous territory, the area of which was equal to that of three of the largest European kingdoms—France, Germany, and Spain—united. This large territory was now under a Government which was stationed at one of the extreme corners—at Brisbane—and consequently some portions were as far from the seat of the Legislature as Gibraltar was from London. The progress of the Northern and Central divisions had been very rapid, and there had been great complaint that the revenues of those districts had been unfairly appropriated for the purposes of the Southern division. An agitation had long existed for the purpose of establishing a distinct autonomy for each of these three great divisions; but the Southern division had always shown itself to be unwilling to surrender its prerogatives. It had, therefore, been resolved to call upon the Imperial Government to constitute this one great colony into three separate colonies. Representations had been made to Lord Ripon's predecessor on the subject, and there was perfect unanimity in the Central division as to the desirability of establishing separate autonomy for themselves.

The Marquis of Ripon, in view to the coming general elections in Queensland, declined to accede to the prayer of

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Northern Queensland until the result were known, and wished to have the separation effected by the united consent of the three divisions of the colony. There is not much hope of that, and in the end we suppose the British Government will have to interfere and separate the parties. The result will be that the Northern portions of Western and Central Australia will also by-and-bye ask for similar independence, thus laying the foundations of what will indeed be a large "company of nations" in the vast Australian Island Continent in union with Great Britain, which is Israel.

An instance of the way in which the peculiar interests of North Queensland are injured by the unsympathetic action of the South is thus told by the *Times* :—

One of the most important sources of Northern prosperity has lately been threatened with absolute ruin by a decision happily rescinded in time of the Brisbane Parliament. The cultivation of sugar is the chief industry of the Eastern side of North Queensland, and it is one which experience has proved that white men are unable to follow in a tropical climate. The difficulty was met by the importation of Kanaka labour; and this importation was prohibited in 1890. The planters would have been utterly ruined but that the prohibition was withdrawn and replaced by enactments for the proper regulation of the traffic. It can hardly be matter for surprise if the inhabitants of the North are desirous to protect themselves against similar hasty legislation in the future, and to keep their own affairs in their own hands.

The North and Central portion of Queensland when separated from the South will doubtless increase in population, wealth, and commerce, and so the mighty continent rapidly filled up, will contain a vast population of British-Israelite subjects. These, with the Empire territories of the Canadian Dominion, and the provinces of the gigantic and growing South African States, will at last fulfil the prophecy of Gen. xlviii. 19, where (comparing the greatness of Manasseh with that of the British-Ephraimite Empire) God's Word said, "He (Manasseh) shall be great, but truly his younger brother (Ephraim) shall be greater than he; and his seed shall become a fulness (marg.) of nations." The fulfilment is taking place before our eyes, and we must as in duty bound praise the Lord.

THE HEAD AND NOT THE TAIL EVEN IN FRUIT GROWING.

THE *Globe* newspaper of Feb. 17, has a remarkable article on the "Prospects of the British Fruit Grower," which bears upon our subject, since it shows that although foreign nations have made great efforts to take from us our supremacy in the fruits of the ground, and in fruit growing especially, their efforts have not succeeded; and that where we have put forth the exertion needed, we have beaten them in the quality, and even in the quantity of the fruit required by our home population. It seems our climate is favourable to the gradual and slow growth of healthy fruit trees. The continental nations have what men deem a finer climate than ours. But it is too warm and exciting for fruit trees, and wears them out. Already the quantity of foreign imported fruit is decreasing here, and our own is taking its place. It is hoped that in time the English grower may invade the foreigner's lands, and by the excellence of our produce force the French grower to capitulate to Israel! Ours is the promise contained in Deut. xxviii. 4 and 11, and we may be sure that God, who promised to Israel, will perform to His people only. The following, we think, shows that this is true, our witness being the London *Globe*, and the writer, one who clearly knows nothing of Our Identity. He does not derive his inspiration from the Word of God, or from our national fulfilment of the same. The article was as follows:—

"PROSPECTS OF THE BRITISH FRUIT GROWER.

"'The Fruit Grower's Year Book' is the title of a useful publication by the Horticultural Press Agency; styled the 'official text-book of the fruit-growing movement.' It contains the following remarks on the prospect of fruit growing:—The future of the English fruit farmer is a rosy one, in spite of the depressed condition of agriculture. Already great progress has been made in the resuscitation of an important industry, and although the increase in the area devoted to orchards and fruit gardens during the past ten years is astonishing, yet with the extra produce of over 50,000 acres of land, the prices for choice fruit to-day are as firm and lucrative as ever. At last the consumer has awoke to the fact that one pound of home-grown apples, containing thrice the quantity of pure distilled water of nature, malic acid, and sugar are worth three pounds of the woody specimens sent into this country by the Continental growers, and that from a dietetic point of view it may be possible for cheap fruit in this sense to be even extravagantly dear. Even now, the effect of this enlightenment is evidenced from the fact that we see English fruit side by side with foreign fruit, realising 25 per cent. more than could be obtained for the produce of the foreign orchard. For years it has been pointed out that it was a national shame for choice English fruits to be superseded by the inferior consignments from abroad, and to-day it is satisfactory to find that the trade in imported fruits has received a serious check, to such an extent as to justify our prediction, uttered over ten years ago, that by the utilisation of improved systems of culture it would be possible to drive imported fruits (such, of course, as can be grown in this country) out of the English markets.

"WHY NOT EXPORT BRITISH FRUIT?

"But we are not satisfied at having checkmated the foreign fruit-grower. We want to go a step further. If we can diminish our imports, we can in time dispense with them altogether, and if we can dispense with them altogether, we can take up an offensive attitude, and invade the foreign markets; nay, more, it is but a question of time before the superior products of the English hothouse and fruit gardens will be seen on sale in the shops of Paris, Berlin, Rome, St. Petersburg, Vienna, Oporto, and Madrid. Take the question of apples, pears, tomatoes, and grapes. It is utterly absurd to compare any of these fruits raised in any other country with those grown in the United Kingdom. The apples of France, of Germany, and of Spain, are very low in the scale indeed. As to their tomatoes, they are simply bags of insipid seeds and skin, and what grapes on earth are comparable to the great, luscious, blood-enriching berries raised by the Scotch grape growers? Look at the pale, watery, flavourless French strawberry, and then grow ecstatic over the British Queen or Paxton, raised in Kent or Aberdeen. Why even with new potatoes, which are sent us by the thousands of tons from the Continental growers, they have literally nothing in their favour except their price, and it should not be forgotten that the red, clayey, indigestible samples from Malta, Spain, and Algiers, have, through their soapy indigestibility, been the means of prejudicing the consumer against new potatoes of any kind; whereas, as a

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matter of fact, the delicately flavoured Kentish Ashleaf is one of the most easily digested vegetable dainties known. The world is governed by quality. Choice products meet an insatiable demand all the world over, and there is no practical reason why we should not have quick steamers, special trains, and preferential railway rates for British products, which will enable us to compete successfully with our foreign competitors in their own markets. Of late years forced rhubarb from Leeds has been sent into the Paris market season after season, and it is folly not to take advantage of the finest fruit and market garden climate in the world, ensuring that slow and perfect growth which is so essential to perfect and mature both the fruits and their vegetable juices, and without which they would become as watery and flatulent as the products of the Continental growers. The English fruit grower will yet cross the Channel and invade the foreign markets by the medium of the pruning hook and the spade.

"RAPID DECAY OF AMERICAN ORCHARDS.

"Another prediction is being emphatically verified. The apple cannot stand short seasons and excessive heats. The trees are enervated in a few years in the hot, dry soils, and the fruit decreases in quantity and quality at the same time, and to such a serious extent that the markets are flooded with fruit that hardly pays cost of transit. It is impossible for American, Canadian, Tasmanian, or Australian fruit growers to keep up their supplies of high-grade apples or pears. Already, during the present season, the American shippers have lost thousands of pounds on their shipments of fruit—and why? Is it because, as some assert, too many cargoes of soft early apples were sent us? Not at all; the reason is indisputable—the American apple has decreased in quality, because the climate is too vigorous, if you will, and the trees are exhausted before their time. In one sense, to reproduce an original repetition, England is the home of the apple, and there is no apple comparable to the aromatic products of our English gardens.

"WE CHECK THE ADVANCE OF THE FRENCH GROWER.

"Although at one time we used to export the produce of our market gardens to Paris and other Continental markets, yet for many years of late the tables have been turned. We are not exporters, but importers. The foreign fruit growers flood our markets from one year's end to the other with inferior products by the thousand tons. The English industrial centres have been taken possession of by Frenchmen, not at the point of the bayonet, but by the medium of the pruning hook and the spade. In France one-half, or 20,000,000 of the population, are engaged in agriculture. It is rapidly becoming one vast orchard, and yet we have it on record that actually three-quarters of the exportations of fresh fruit from France are sent to England. Though a fact for serious consideration, yet as the result simply and solely of the fruit growing revival in England, the production of English fruit has increased to an extent sufficient at least to cause the French fruit imports into this country to decline. This is highly gratifying to English fruit farmers, and yet is only what we have predicted again and again—that if such restrictions which fetter the English grower are removed, we should, in a very short space of time, be enabled to drive such imported fruits as can be raised at home out of the English markets.

"STARTLING DECREASE IN FRENCH FRUIT IMPORTS.

"The check the French fruit growers have received is due solely to the improved system of culture we introduced. The point is very easy to prove. Before its introduction the English fruit growers had taken their instruction from an incompetent horticultural press. They had followed its advice, with the result that the industry not only declined, but almost became extinct. As the fruit of ten years' persistent and unceasing labour on behalf of this industry, what results have been secured? The statistics of imports into England from the French orchards furnish us with the most emphatic reply that can be given. They show:—1884, 21,824,616fr.; 1885, 21,267,747fr.; 1886, 20,346,856fr.; 1887,13,026,012fr.; 1888,13 919,482fr.; 1889,12,725,861fr. It was quite four or five years after the agitation was commenced before any result was apparent. But from that time till the present the home production has increased to a sufficient extent to silence the cavils even of the most bigoted opponents of the movement. In 1884 the export of French fruit was equal to 21,824,616fr. In 1889, or five years later, they had fallen to 12,725,861fr., so that we have reduced the annual imports into England by quite 6,000,000fr. Surely this must tend to improve the position of the English fruit grower."

BRITISH FEDERALISM.

At a meeting of the Royal Colonial Institute on Tuesday, Mr. F. P. de Labilliere read a paper on "British Federalism: its Rise and Progress." In the absence of the Marquis of Lorne, at Osborne, the chair was occupied by Sir F. Young.

Mr. de Labilliere, in his paper, began by tracing the growth of the idea of Imperial Federation, pointing out that Edmund Burke's sympathies were all in the direction of British federation, and quoting Adam Smith as one of the earliest believers in the idea. After the loss of the American colonies it became difficult to imagine a Federated Empire of Great Britain, but the idea, he showed, was revived in the colonies themselves—in Australia by Mr. Robert Lowe (Lord Sherbrooke), in New Zealand by Mr. Godley, in 1852, and in Canada by Mr. Joseph Howe, in 1854. A little later, one of the most distinguished public men of Canada, Mr. Edward Blake, advocated Imperial federation, on behalf of which, about the same time, Sir Julius Vogel, of New Zealand, also ably wrote. After noticing the efforts of "the General Associations for the Australian Colonies" in the same direction, the lecturer said that, besides the Republic of the United States, the Empires of Germany and Austria-Hungary had, during the last two decades, been furnishing to the world striking examples of the great power-making capabilities of federalism, even when contending with difficulties and drawbacks more serious than those arising out of the circumstances of our widespread Empire. The remarkable rise and growth of the federal constitution of Canada—a mere paper constitution, as were all those of the colonies not many years back—was by itself an object-lesson for the people of the Empire, sufficient to instruct them in the advantages of federation. A little reflection would bring home the conviction that one of two things was ultimately inevitable—federation or separation. In either we must follow the example of our kinsmen of the United States; and why should the alternative for us be that most undesireable one, which the foolish policy of last century—the reverse of our present colonial policy—forced upon the Americans? When even an American like Mr. Henry George told them that the United States might even now not be independent but for the attempt "to crush the

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American colonies into submission"—which he said had "the effect of splitting into two what might but for that have perhaps yet been one great confederated nation"—surely none but a few short-sighted, faint-hearted, or cross-grained Britishers could be found in any part of our United Empire to believe that there must ever be any necessity for its dismemberment. Mr. de Labilliere next briefly noticed the springing up of what he called that noxious negation of a policy, the idea of disintegration, a cry which was speedily answered by many voices in every British land, and alluded to other circumstances which gave an impetus to the movement, till the formation of the league for the special advocacy of Imperial federation, which, with its many branches in this country, a very strong one in Canada, and some in Australia, was doing much to familiarize the public mind of the Empire with the question. The league had done much, and might do more, to ripen the question for practical adoption by statesmen and Parliaments; but to father any particular scheme was, he strongly insisted, outside its proper functions, and would certainly impair its usefulness. It was evident, he further showed, that the question of intercolonial federation in Australia would for a time stop the way of Imperial federation. Any failure of the Australians to federate would retard the latter policy, for it would at first be thought, erroneously however, that colonies which could not federate among themselves could not federate with the Empire, although Imperial federation would require the surrender of far less by the provincial Governments, and could be worked either with or without intercolonial federation. The adoption of Australian federation would also delay Imperial federation, for their Australian brothers would have enough to do for a time in getting their federal institutions into working order. This done, Imperial federation would come to the front, and could be more easily arranged by four great responsible Governments in the Empire—those of the British Isles, Canada, Australia, and South Africa—than by the much larger number of Governments which, without intercolonial federation, would have to deal with the question.

Lord Playfair, who opened the discussion, said that there was no reason to be discouraged because the federation of our great Empire proceeded slowly, and though there was as yet no general demand for a paper constitution to unite all its parts. At present our Empire was still held together by ties which Burke described as "light as air though as strong as links of iron." These ties depended on the close affection which grew from common names, from kindred blood, from similar privileges, and from equal protection in times of danger. But even the tie of a mother and child was weakened by time, when interests became conflicting. They ought to discuss the question by repeated Imperial conferences in times of peace, so as to be ready if the pace was forced upon us by the dangers of a general war. Since 1813 no colony had felt the brunt or dangers of war. But dark clouds were gathering over all Europe, and no one could say how soon the lightning and thunder might prevail. (Hear, hear.) In such a tumult of the general atmosphere these clouds might roll over this country, and the need of protection at home might weaken our protection of the colonies. In such an event Canada could not prevent a hostile fleet from sailing up the St. Lawrence, and Australia, with its tiny fleet, could not defend her 8,800 miles of seaboard. What we offered by federation was that the defence of our great Empire in all its parts must be by a mutual protection of all its parts through the resources of all its parts. (Hear, hear.) This was scarcely realised by the colonies and possessions of the Crown. These during the reign of Queen Victoria had enlarged from a little more than one million square miles to about 8½ millions, and the English-speaking races in them had increased five-fold. But the revenue of the United Kingdom during that time had only increased 50 per cent., while that of the colonies had increased 500 per cent. (Cheers.) It was obvious that it was a fair claim for federation to ask the colonies to join with this country in securing for them the protection that they needed. England was prepared to take upon herself the lion's share of cost in any scheme. We knew how much England had benefited by her colonies, not materially only, but also morally. (Hear, hear.) The planting of our colonies by men of our race had done much to elevate the spirit of the English people, to inspire them with courage, and to broaden the character of our insular population. It would be a calamity to England, it would be a fatality to our colonies, if our Empire broke by a strain which England alone could not bear very long.

Mr. Bryce, M.P., said that, though no distinct step had been taken towards altering the political relations of Great Britain and her colonies, a new spirit had begun to breathe over her relations, and had found its way into the Colonial Office itself, which now, he was happy to say, was anxious to show the colonies that their interests were very near and dear to us. No one was now found, no speaker, no writer, to advocate, as might have been done 20 or 30 years ago, the separation of the colonies and the mother country. (Hear, hear.) A great deal had been done at home, but a great deal had to be done also in the colonies. They had to form and quicken opinion there, and to make the colonists feel it was their interest as much as ours that political connection should be maintained. He was afraid there still existed—he knew it existed in Canada—in some of our colonies an idea that the mother country was anxious to maintain political relations rather for her own sake than for theirs, and that the first thing we should do was to ask them to submit to some kind of control, and make some kind of contribution. ("No.") He hoped that idea was mistaken, but they had to disabuse the minds of the colonists of the idea. They had to show that we were not asking the colonies to surrender any of the control which they exercised over their institutions, nor to sacrifice their own self-government, nor to give up their own legislation or their local patriotism, which he believed to be a most valuable force in developing their own life. They were asking them to make that local patriotism to coincide, as he believed it ought to be compatible, with a more extended patriotism, which takes in the whole of the British race and the whole of the Queen's dominions, and they were asking them to enter into the still larger and greater life which the whole British race was capable of sustaining. Therefore, so far from asking the colonies to give up anything, they were tendering a part and a share in that great pan-Britannic progress which he believed had a future before it no less glorious than its past. Was there, however, any practical step which at present could be taken? He thought they must bear this in mind—that the difficulties were entirely new. The difficulties which the United States had to deal with, which Canada had to deal with, which the Australasian colonies had to deal with, were all far less than those which beset British Federationists when they sought to unite in a political permanent bond dominions so widely scattered as our Australian, North American, and South African colonies. Therefore they must, as Lord Playfair had said, expect the work to be a slow one, and he thought they ought to begin

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at the most practical point, and that was the question of common defence. That was the most urgent of all their needs. It was a need which he earnestly hoped might not be brought more forcibly home by the outbreak of a war, but it was a need which even in times of peace could be made intelligible both to the people of this country and of the colonies. It was also one which did not require any large initial expenditure. He was persuaded that if a beginning were made, if they could induce the great colonies to agree to some scheme under which a contribution should be made for the maintenance of a common fleet, and under which a corresponding control should be given to the colonies for the common safety, so that they should be entitled to feel it was their fleet as well as our fleet, he believed that very soon the disposition to contribute to what would be felt to be an object of such common interest would increase, and he did not believe that when a beginning had once been made they should find any sort of undue parsimony on the part of the colonies. In connection with the question of common defence they had a practical proposal before them, and he thought, considering how much progress had been made within the last 10 or 15 years, that it was not at all too sanguine to hope that before many years had passed, and perhaps even before Australian confederation had been accomplished, they might have laid the foundations of a system of that kind under which they might feel that a step for which posterity would be grateful to them had been taken of keeping together the noblest political fabric which the world had seen. (Cheers.)

Other gentlemen took part in the discussion, and at the close a vote of thanks was accorded to the lecturer for his paper.—*Times*, January 13, 1893 (Weekly Ed.)

THE PSALMS.

By F. C. P.

PART II.

(*Continued from page* 150.)

The Psalms have been divided into five books. The first of these, ending with Psa. xli., we find almost exclusively composed of Psalms of personal devotion, written by David. The exception is Psa. li., where the Kingdom of God is associated with Israel, and where the heathen are promised for an inheritance. Israelite allusions are found in Psa. xiv. 7, "When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." In Psa. xviii. 43, the promise is repeated that the heathen shall be given for an inheritance, and so God will show mercy to the seed of David for evermore. We cannot prove this text is true unless we show that Israel still exists in a *blessed* condition. Psa. xxii. 23 especially orders the seed of Jacob and Israel to glorify God. In laying claim to the privilege of being Israel we should never forget that that privilege brings also the responsibility of glorifying the Lord, and witnessing for Him. We are those to whom much is given, and therefore of whom much will be required. Psa. xxv., after a long personal prayer, ends with "Redeem Israel, O God, out of all his troubles." Psa. xxviii. concludes with "Save Thy people, and bless Thy inheritance." We have the *right* to pray to Him, *because* we are chosen to be "His people." Psa. xxix. is descriptive of the majesty of God, and concludes with "The Lord will give strength unto His people," which means literally Israel. If any still ask what is the good of being Israel, let them read Psa. xxxiii. 12, "Blessed . . . are the people whom He hath chosen for His own inheritance." The inspired Psalmist at least thought there was some "good" in belonging to Israel. The first book ends with saying, "Blessed be the Lord God of Israel from everlasting to everlasting (Psa. xli. 13).

The second book contains Psalms of a more national character, though it begins with two of personal feeling (Psa. xlii. and xliii.), which really ought not to have been divided. Psa. xliv. is an entirely Israelite Psalm, probably written on the occasion of some national disaster. It speaks of God's past mercies, "Because Thou hadst a favour unto them" (ver. 3); of His having "scattered us amongst the heathen" (ver. 11); and then turning from his strain of lamentation, the psalmist beseeches the Lord to awake, "Cast us not off for ever . . . redeem us for Thy mercies sake" (verses 23—26). Psa. xlvii. and xlviii. are two of those Psalms in which the spiritual kingdom of God is associated with a literal kingdom of Israel, but while fully recognising the spiritual meaning of Mount Zion, and the glories of the *heavenly* city of the great King, we must not lose sight of its literal interpretation, nor forget that "The joy of the whole *earth* is Mount Zion (Psa. xlviii. 2). Those who do not believe in Anglo-Israelism *must* give up the literal interpretation of many passages of Scripture, and if some of the Bible is to be interpreted literally and some figuratively, we weaken the whole book. Psa. liii. is almost an exact repetition of Psa. xiv., reminding us again that He will bring back the captivity of His people. Psa. lxvii. is the alternative, sung occasionally in our churches instead of the *Nunc Dimittis*. It is a song of praise by the people of Israel, and speaking of all Gentile people as "the nations." The result of blessing Israel will be that the ends of the earth will fear Him. Psa. lxviii. may also be called an entirely Israelite Psalm. The end of Psa. lxix. repeats once more that "God will save Zion," and that "the seed of His servants shall inherit it." Spiritualised this may mean all who serve the Lord, but literally it applies to Israelites, and literal interpretations are not to be neglected. Psa. lxxii. concludes the second book with specially blessing God as the God of Israel.

The third book begins with the assertion that God is good to Israel in Psa. lxxiii., but continues in the strain of personal lamentation. Psa. lxxiv. is a Psalm of national lamentation, beginning "O God, why hast Thou cast us off for ever? Why doth Thy anger smoke against the sheep of Thy pasture?" Shepherd of Israel is one of the titles of the Lord (Psa. lxxx. i.), and "sheep" always refers to His people Israel. In verse 20, God is reminded of His covenant, "Have respect unto the covenant." Psa. lxxv. and lxxvi. are of the character of national triumph, breathing the spirit of Israel throughout. Psa. lxxvii. is a Psalm of personal lamentation, where comfort is drawn from reflecting on what God has done for His people (vers. 15—20). The whole of Psa. lxxviii. recounts God's dealings with Israel. Verses 5 and 8 is an admonition every Anglo-Israelite parent ought to lay to heart, "That they should make them known to their children." In verse 52 the favourite simile of the "sheep" is used as applied to Israel. The conclusion is that "He chose David . . . to feed Jacob His people, and Israel His inheritance." We cannot dwell too often on the texts which speak of "His people," and "His inheritance, for each one of them is an assurance that the people of the Lord *cannot* disappear. Psa. lxxix. is also of the character of national lamentation, from "Thy people the sheep of Thy pasture," because "The heathen are come into Thy inheritance" (ver. 1 and 13).

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Psa. lxxx. again a prayer of national humiliation, in which Israel is spoken of under the simile of a vine (vers. 8—16), "The branch that Thou madest strong for Thyself." Psa. lxxxi. changes the tone of lamentation to a national song of triumph, but in which, from the 5th verse, it is the Lord who speaks, "Hear, O My people." "My people would not hearken to My voice." "O that My people had hearkened unto Me." Psa. lxxxiii. is a prayer for revenge upon the enemies of Israel, because "They are confederate against Thee" (ver. 5), they wish to "cut them (Israel) off from being a nation." The psalmist prays that the enemies of Israel may be confounded, "That men may know that Thou, whose name alone is Jehovah, art the most High over all the earth" (ver. 18). This last verse gives the keynote to the importance of discovering Israel—viz, that men may know Jehovah, and may understand His wonderful scheme of blessing the world through Israel. Sometimes we hear that the authors of certain Psalms anathamatize their enemies in language which is not in accordance with the later teaching of the gospel, and that one like Psa. lxxxiii. is not "charitable." In a certain sense this is true, the gospel has revealed that God is love, but in an imprecatory Psalm like the lxxxiii., another meaning is conveyed to us if we cease to think of Israel as merely one among many races, and lift her to the proper position of the one God-chosen race, then we can become imbued with the psalmist's feeling, "They are confederate against Thee," then we can understand what it would be if the name of Israel were "no more in remembrance" (ver. 4). Then such verses as "So persecute them with Thy tempest," "Let them be confounded and troubled for ever," are no longer merely the exaggerated expressions of a patriot, but they are utterances of a man who is deeply imbued with the feeling that the inheritance of his God, and the people who are to be a witness in the earth for Him are endangered by the machinations of evil. Psa. lxxxv. begins, "Lord, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob." From this past experience, the psalmist prays for a continuance of favour in words which have a personal and pathetic application to us British-Israel, and our brethren the Jews, "Wilt Thou be angry with us for ever? . . . Wilt Thou not revive us again: that Thy people may rejoice in Thee" (vers. 5, 6). We are indeed "revived," but we still await the day when Judah shall revive too, and when we shall all know it is because we are Israel "His people." Psa. lxxxvii. is entirely descriptive of Zion, and becomes very enigmatical if its meaning is to be only taken in a spiritual sense. It is preceded and followed by deeply personal Psalms, but Psa. lxxxix, with which the third book concludes, is very important from an Israelite point of view from the solemn reiteration of the covenant with David (vers. 3, 4; 20—37). In these verses we have the answer to those people who say that Israel, by her sins, has forfeited the favour and the blessing of God, "If they break My statutes, and keep not My commandments, then will I 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. My covenant will I not break, nor alter the thing that is gone out of my lips." Here is a distinct promise, that *in spite* of sin, and *notwithstanding* transgression, God will not break His covenant with David.

(To be continued.)

THE Monthly Part of the BANNER OF ISRAEL for April is now ready.

ISRAEL'S RELIGIOUS GROWTH.

By E. REEP.

SINCE the days when St. Paul preached in the West as well as in the East spiritual warfare has distracted Israel. That the conflict does not grow less contentious has been recently demonstrated in the *Daily Chronicle* under the heading "Is Christianity Played Out?" From the too voluminous correspondence on the subject the one morsel of comfort to be elicited was the disclosure that religion is of vital interest to our race, and that it is in reality the axis on which our inner national life revolves. Notwithstanding it must be said we are an adulterous generation, perverted by a miserable incredulous doubt of every doctrine demanding faith in the natural government of the world by a Providence that is divine.

Happily our Heavenly Father does not vindicate His purposes towards humanity, nor reveal them to an unbelieving world without some reverent enquiry on the part of man. A moment's reflection tells us that were He to do so not only would the faith rooted in Christianity be played out, but our interest in living at all would be played out; just as it would to a child conscious from its birth of every incident of infancy, youth, maturity, and old age. Obviously the moral pleasure of seeking to know God and the righteousness of His laws is embodied in the effort to learn of Him, and of how He may be found.

Moreover, it is apparent that it was to assist this self-effort on the part of humankind that God made clearer to us by His Son the teaching of the Holy Ghost, which had only before, says the Epistle to the Hebrews, been spoken by angels. As Clement, of Rome, told the Corinthians, who were in all probability Israelite-Corinthians, "By Him are the eyes of our hearts opened; by Him our understanding rejoiceth in knowledge." When these words were written much dissension and sedition had crept in among the Christians at Corinth to the grief and dismay of Clement, who in his epistle appeals to them to consider their venerable and renowned name and how they in the past had contended for the brotherhood of the elect, and been sincere in considering themselves responsible for their neighbours' sins and in their kindness one to another. "All honour and enlargement," he says, as if addressing Israelites, "was given unto you; and so was fulfilled that which is written, 'My beloved did eat and drink, he was enlarged and waxed fat, and he kicked'" (Deut. xxxii. 15). "Hence had come emulation and envy, strife and lawlessness."

That the Church of Corinth was largely composed of Israelites appears still more certain from Clement's further Old Testament quotations—quotations that to a purely Gentile community would have been unintelligible. After the warning that all things are seen and heard by God, he writes: "Let us therefore come to Him with holiness of heart; loving our gracious and merciful Father who has made us to partake of His election.* For so it is written, 'When the Most High divided the nations, when He separated the sons of Adam, He set the bounds of the nations, according to the number of His angels (the children of Israel, Deut. xxxii. 8): His people Jacob became the portion of the Lord, and Israel the lot of His inheritance.'" "Wherefore we being the portion of the Holy One, let us do all those things that pertain unto holiness." And as if to further impress upon the Corinthian Christians their responsibilities as Israelites, Clement finishes his letter with the

* According to Bishop Lightfoot, Clement was a Jew.

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reminder that God had chosen our Lord Jesus Christ to show forth His glory, majesty, and power, and, he adds, us by Him to be His peculiar people.

This epistle of Clement's, we learn from Eusebius, was considered of such importance, that it was publicly read for common benefit in most of the churches. That it was addressed to Israelites of the dispersion is to be almost positively inferred from its recognised resemblance to that written to the Hebrews, to whom the promises of the Old Testament covenant, whether of Israel or Judah, would at that period be no occult mystery.*

If variance and diversity of thought be, according to common opinion a sign that Christianity is played out, then it died very shortly after its birth. But do antithetical conditions even breathe of dissolution? On the contrary all experience goes to show that they vitalize and quicken our search after truth, which but for some crucial test being occasionally applied would become obscure in its meaning and to posterity a dead letter.

While Israel's religious growth was unfolding itself at Corinth, in Gaul Christianity was qualifying for the discipline of persecution. Crescens, the friend and fellow-labourer of St. Paul, is named by Eusebius as the founder of the faith among the Galli. Over these, as we know from Cæsar's Commentaries, the Druids exercised supreme authority. It was not, however, from them that proceeded the ferocious cruelty of inflicting every species of reproach and torture on the Christian converts. The religion practised by the Druids was, in its internal beliefs, too nearly related to Judaism to offer any obstinate resistance to the preaching of Christ, believing as they did in the immortality of the soul and the resurrection of the dead. It is also pretty certain that the Magian priesthood, whether located in Media, in Thrace, in Gaul or Britain, anticipated and looked for the revelation of One who was to purify the earth from oppression and iniquity, and thereby establish among men the reign of peace and justice. Hence in all probability the Druids rather welcomed the preaching of the Gospel than hindered it, a possibility that may account for the rapid foundation and growth of Christianity in Britain and Ireland. To these countries many converts must have fled from Gaul to escape the insults and horrors heaped upon them by the Romans. With the fugitives would go the substance contained in the epistles, that were interchanged between the churches of Asia, Phrygia, Corinth and other distant regions. Thus the faith spread and has been spreading ever since, despite derision, infidelity and every other obstacle that could be raised against it. For we may repeat now what Tertullian said of Christianity and of Christians fifteen hundred years ago—"We are like the grass, which grows the more luxuriantly the oftener it is mown."

Among the problems of our religious growth there is, perhaps, no assertion less assailed than the oft-made statement that our forefathers were indebted to priests of Rome for their first introduction to the knowledge of Christianity. The explanation of this singular delusion is probably to be found in the fact that all learning and teaching was centralized in monasteries in the early centuries of our era. Naturally, the Romish priests, as they became more and more firmly established in Britain, desired to impress upon the people the supremacy of their own Church, and we may readily believe that in time the people came to regard such teaching as genuine history. In no other way can we account for the ignorance that existed in the centuries following the arrival of Augustine and his monks as to the real parentage of the Christian Church in the British Isles.

As we examine history more closely we can perceive that even the priests themselves had no access to documents of any historic value. Reference to Gildas, the most ancient of British authors, shows this to be no mere conjecture. In writing his account of Britain, he admits that he is not following the writings and records of his country, since they had been consumed in the fires of the enemy or had been carried away by exiled countrymen to distant lands. Whether for lack of these records he was driven to quote the most salient portions of Israel's history from the Bible, it is impossible to say, but it is certain that he considered the history of the chosen people as one that supplied a family likeness to that of the people of Britain. The denunciations of the prophets are hurled with a sad intensity against the clergy; bishops, priests, clerks, are all regarded alike as alone worthy of the hard blows of words. "Britain," he says, "hath priests, but they are very unwise; very many ministers, but many of them impudent; clerks she hath, but certain of them are deceitful raveners; pastors that are wolves prepared for the slaughter of souls, for they provide not for the good of the common people, but covet for themselves, desiring ordination and preferment for filthy lucre's sake; instructing the laity, but showing, withal, most depraved examples, vices, and evil manners; looking on the poor and the weak with stern countenances, and reverencing the rich man without any respect of shame." Then mingled with all this we read, "Too far hath the iniquity of the House of Israel and the House of Judah prevailed. . . . And all nations shall understand that the House of Israel are led captive away for their offences, because they have forsaken Me."

The admirers of Gildas, and those who listened to him, doubtless took much the same views of the progress and influence of Christianity as many of the late correspondents of the *Daily Chronicle*. But time has shown that Christianity is neither arrested nor very much touched in its progress forward to accomplish God's schemes of redemption, however men may think or however content they may be to set aside its necessary power and grace. Israel in Britain would have been as spiritually stunted without it as she was in Palestine; there would have been no blossoming and budding and filling the world with fruit; no witnessing for God in all lands; no thirsting and hungering on the part of thousands to minister to every work of charity; no anti-slavery societies, no opposition to idolatry, no true devotion to the paths of duty and holiness, and no real love of God. By it the thorn has withered, and there has come up the fir-tree; and instead of the briar has come up the myrtle-tree; and by it Israel shall be to the Lord a name that shall not be cut off (Isa. lv.).

* Even in the time of Eusebius, it was understood that the first Epistle of Peter was addressed to the Hebrews of exiled Northern Israel.

THE PRESENT CRISIS AND IRELAND.—A new leaflet, by Miss Pringle (the authoress of "An Englishman, an Israelite"), will be ready on March 30. The title is "NO ROME RULE." It is written in the form of a conversation, and will be found exceedingly useful for distribution amongst the working classes at the present time. The price is 1s. per 100 nett; 1,000, carriage paid to any address in the United Kingdom, for 10s. The leaflet is strongly recommended by Miss Rush, of the Free Distribution Fund. Publishers: R. Banks & Son, Racquet-court, Fleet-street, E.C.

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THE "FINANCIAL NEWS" ON EGYPTIAN PROGRESS.

In the issue of February 15th the *Financial News* published a good article on Egyptian progress, into which statistics and financial considerations largely entered. The writer of that article describes as "wonderful" the results which have been produced in Egypt by the British occupation. And so indeed they are. The revenues of the country have been largely expanded in spite of large remissions of taxation; the condition of the Fellahin has been vastly improved and the country's resources have been developed as they never were developed before. All this is directly owing to British supervision and initiation and could never have taken place without it.

The French are, of course, filled with envy and resentment that such prosperity should have followed our occupation, and they are doing their best to get us out of the Nile Valley, even though the good fruits of our labours should suddenly cease to the irreparable injury of the Egyptian people.

But, says the *Financial News*, Egypt cannot safely be left alone to govern itself, and therefore we must abide there; and so long as the public peace and tranquility of Egypt is in danger by our departure, we must remain to preserve it. We stay and bless the country, and while we give that proof of our beneficent rule and control, we are bound to stay. The evidence that we are doing good to Egypt are the following facts and figures:—

The public accounts show that in 1892 the revenue realized was £E. 10,370.000, the expenditure reached £E. 9,595,000; surplus, after all deductions, £E. 768,000, or £787,200 British sterling money. The Budget estimate was thus largely exceeded, and that for the second time. In 1891 the surplus was £1,127,500. In 1892 there was a large reduction of taxation (£E. 254,000), hence the smaller surplus. One of the most satisfactory points showing the benefits of our rule is that in the last three years the burdens of the people have been reduced by £760,000 a year! The Corvée was abolished too, and that is estimated to be a remission of quite half a million sterling. More remission could have been given had not the French interposed and prevented it. They refuse to allow the sum of £672,000 obtained by "the conversion savings" in Egyptian finance to be spent on the reduction of taxation, and consequently the Fellahin are more heavily burdened than they ought to be. They have to thank the French for that.

Besides all this, the railways in Egypt are paying better now than in 1891. Last year the revenue reached the highest point as far as railways are concerned. The customs and indirect taxes also showed improvement, "pointing clearly to the growing prosperity of Egypt." The revenue assigned for the payment of the public debt to the Caisse de la Dette Publique exceeded by a million sterling the amount required to pay the interest. Such has been the prosperity of the country that the surplus revenue and special reserve funds arising from the conversion savings have reached the enormous sum of £3,472,000 in hand with the Government for the good of the country. The taxation this year is going to be reduced again by the sum of £E. 123,000, and, as the *Financial News* justly says, these results, it is idle to pretend, would have been accomplished had it not been for the British occupation, which, while benefiting the bondholders, has been in the best interests of the land of Egypt. This is impartial testimony to the benefit Israel has brought to the suffering land of Egypt. God has employed us to smite the country and then to heal it, and both processes have been in operation within the memory of the generation now existing (Isa. xix. 20—22). God has mercy in store for Egypt because the Egyptians were once kind to Israel and offered them a peaceful domicile for two or three centuries. He means then to bless the country and to constitute the inhabitants thereof—"His people" (Isa. xix. 25).

The outcries of the French are natural, but they cannot be attended to. We have a work to do in Egypt, being Israel, which God has entrusted to us, and do it we must and shall. We have to occupy it because it is a strategic land commanding our shortest, most direct road to India and Australasia. We cannot allow the French or other possible future enemies of our race to hold it, so as to impede our route through the Canal, from the Mediterranean to the Red Sea, and *vice versâ*. They show by their conduct now how they resent our success in Egypt, and that they desire nothing more than to oust us and so seize the Gate of the route to the East. But God has not favoured them in India, Canada, or the Mauritius, and we confidently expect that He will prevent their interference with our occupation of the valley of the Nile. To Him be all the praise!

SOME REMARKS CONCERNING THE CUNEIFORM RECORDS OF SARGON, THE ASSYRIAN.

By H. J. F.

PART I.

Upon the death of Tiglath-pileser II. in 727 B.C., Israel (who had already become subject to the King of Assyria in consequence of the death of Pekah, when Hoshea was placed over them by Tiglath-pileser as his vassal) indulged in a forlorn hope in common with her sister kingdoms, Phœnicia and Judah, and also of Egypt and Ethiopia, that they would now be able to throw off the yoke of "the Assyrian that came down like the wolf on the fold"; but Isaiah thereupon beseeches them, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken, for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. . . . Howl, O gate; cry, O city; thou whole Palestina art dissolved, for there shall come from the North a smoke . . . ." (xiv. 29—31). Israel disregarded this warning, and we learn Shalmaneser, Tiglath-pileser's successor, "found conspiracy in Hoshea," for he had sent messengers to So, King of Egypt, and brought no present to the King of Assyria, as he had done year by year. Therefore the King of Assyria shut him up and bound him in prison" (2 Kings xvii. 4), and he is the last independent King of Israel we read about. "Then the King of Assyria came up throughout all the land and went up to Samaria and besieged it three years (ver. 5). In the ninth year of Hosea the King of Assyria took Samaria and carried Israel away into Assyria" (ver. 6). From the Biblical account just quoted it might be thought that the King of Assyria who "besieged Samaria" (ver. 5) was the same King of Assyria who "took Samaria" (ver. 6). Shalmaneser IV. is the first king alluded to, but in the ninth year of Hoshea he was no more, and Sargon reigned in his stead, as we learn from this king's monumental inscriptions excavated at Khors-abad. One of the first events recorded thereon runs: "In the beginning of my reign I besieged; I took by the help of the god Shamash, who gives me victory over my

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enemies, the city of Samaria; 27,280 of its inhabitants I carried away. I took fifty chariots for my own royal share. I took them (the captives) to Assyria, and put into their places people whom my hand had conquered. I set my officers and governors over them, and laid on them a tribute as on the Assyrians."

Verses 24 and 25 of the same chapter of the Book of Kings, after mentioning the places from which Sargon transplanted the people to replace those he transported, informs us the strangers were much alarmed at the lions which doubtless, owing to the recent disturbances had been suffered to increase (royal hunts having in the meantime been unavoidably suspended), appealed to the King of Assyria to send them one of the priests whom he had taken from the land in order to teach them the manner of the God of the land, to their ignorance of whom they attributed this ill omen. The result was "that they feared the Lord, and served their own gods after the manner of the nations from among whom they had been carried away," thus creating quite a conglomeration of religions; and it is not surprising that we read that the Jews, who prided themselves upon the purity of their worship, would have no dealings with the "Samaritans." There were a great many more of these foreigners settled in Samaria than those mentioned in the Bible.

(To be continued.)

Correspondence.

MR. JOHN ENNIS' LETTER TO MR. E. IRELAND.

(*See page* 140.)

To the Editor of the "Banner of Israel."

DEAR SIR,—I have again to thank you for your letter and publications, all of which I have read with much interest, and not a little edification. In the discussion of theological subjects I admire honest criticism; but I do not care much for what is termed "Theological hair-splitting." In the interpretation of the Bible I can see no necessity for any such theological practice. And hence when I can consistently take the teaching of the Bible in a literal sense, I do so; because I think it lacks true wisdom, and is a handling of the Word of God deceitfully, to explain the literal statements contained in the Bible relative to either persons or things by allegorizing them so as to suit our own fancy. And while I may not be able to explain all that I am taught in the Bible relative to the House of Israel, I believe that its future history is literally foretold, although it may be, as in Ezekiel's vision of the dry bones, figuratively expressed. However, after much consideration, it appears strange to me that I can find nothing in the New Testament relative to the House of Israel as such. If the House of Israel in Matt. x. 6 does not mean the Jews, how am I to reconcile the Divine commission with the fact that there was no gospel preached to the heathen world until after the day of Pentecost (Acts x. and xi.)? And, moreover, the Saviour commanded His apostles to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5). Consequently it seems plain that the Gospel was first preached to the Jewish people as the House of Israel (Rom. i. 16; Acts xiii. 46). Peter, on the day of Pentecost, preached to the Jews as the House of Israel (Acts ii. 22, 36, 39). And in Acts iii. 12 the apostle addressed the Jews as "Men of Israel," and tells them that while they "killed the Prince of life," "they were the children of the prophets and of the covenant which God made with their fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And hence if the promise made to Abraham is fulfilled in the House of Judah as preached in the New Testament, it cannot be fulfilled in the House of Israel, then in an heathenish state, and therefore as such the preaching of Peter and Paul could not be applicable.

Stephen, in Acts vii. 37—42, addresses the Jews as the House of Israel. Paul does the same in Acts xiii. 16, 17, and in 2 Cor. xi. 22 the apostle calls himself both a Hebrew and Israelite, both being synonymous terms (Phil. iii. 5). Jesus was made manifest to Israel, and He addresses Nathanael as an Israelite. Jesus is also called a Jew and an Israelite (John i. 49; Matt. xxvii. 37—42). Nicodemus is called a Jew and a master in Israel (John iii. 10). Jesus, in Mark xii, 29, addresses the Jews as the House of Israel. John the Baptist preached to the Jews as Israelites (Luke i. 16, 54, 55, 68, 80, ii. 34), and showed them that natural descent from Abraham was not sufficient to justify them in God's sight (Luke iii. 6), language in no sense applicable to people in a heathenish state. Jesus came to His own (John i. 11), the Jews or Israelites (Matt. xv. 24), and they put Him to death. And He found no such faith as that of the centurion in Israel or the Jews.

I would be glad to know how I am to reconcile all these New Testament statements relative to the absolute oneness of the words Jews and Israelites with the statement in the BANNER OF ISRAEL—viz., "that there is no authority in the whole of the New Testament for applying the word Israel to anyone but the nation Israel."—Q. E. D.

I am, dear Sir, yours most respectfully,

JOHN ENNIS.

Knocktopher, Thomastown, Jan. 31st, 1893.

NOTES OF THE EDITOR THEREON.

We have been requested by Mr. Edmund Ireland to reply to the difficulties raised by Mr. John Ennis in the above letter respecting the alleged New Testament description of the Jews, as "The House of Israel." Before we do so we must notice the last few lines of the writer in which he states himself unable to reconcile the New Testament passages he refers to, "relative to the absolute oneness of the words Jews and Israelites, with a statement in THE BANNER OF ISRAEL—namely, that "There is no authority in the *whole* of the New Testament for applying the word Israel to anyone but the Nation Israel." The quotation appears at the foot of column 2, p. 268 of the BANNER of July 1st, 1891, No. 757, Vol. XV., in an article headed, "Literal *versus* Spiritual Israel." The words were not our words, nor those of any other Anglo-Israelite, but those of honest John C. Ryle, now Bishop of Liverpool, who is no believer in Our Identity, and certainly does not recognise any "House of Israel" at all, as existing to-day, outside the people we know as the Jews! We quoted his words to show that the good Bishop refused to spiritualize the name "Israel" to mean the Church of Christ, and declared that the word Israel in the New Testament meant "the Nation Israel, but not the Christian Church at all." We cannot be bound, however, by the Bishop's words in this matter, though as a matter of fact we do not see, if we adopt them, that they are far wrong, since the two "Houses" now existing are both "Houses of Israel," but are destined yet according to Ezek. xxxvii. 22 to become one nation, a nation of Israelites.

The whole of Mr. J. Ennis' difficulties turn on this. He does not distinguish the Houses. The New Testament plainly tells us that in St. Paul's days the two Houses were then existing in separation, and that a grand future was before them. Thus, in Heb. viii. 10—12, the apostle quoted Jer. xxxi. 30—34, and declared that God's New Testament, or covenant, was yet to be made with the two Houses—the House of Israel and the House of Judah—the representatives of the body of Israelites in fact, who came out of Egypt, and with whom also the Lord made the first Covenant or Testament in Sinai. The New Covenant was one the Lord Jesus Christ was to establish; and it was to be made and fulfilled in the Christian dispensation by Him. Here, then, is our first splendid instance of the New Testament distinction between the two Houses, showing that the House of Israel and the Jews are not the same body of persons, but two different nations, both being Israelites. Mr. Ennis labours

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under the erroneous idea that because the Jews are termed Israel, Israelites, and children of Israel in the New Testament, that therefore they were and are the only body of Israelites in the world. This is a cardinal error. There was, and is, a large body of Israel extant in the world, all of them Israelites nationally viewed, but not Jews. The Twelve Tribes were divided into two Houses, the one termed "The House of Israel" being the Ten-tribed House of Joseph, Isaac, or Ephraim, and also called "Israel"; and the other, also Israelites, but called the House of Judah or Jews. Hence it is true "that all the Jews were and are Israelites," and may be called Israel; but not all the Israelites were Jews. There was, and is, in short, a large body of Israelites somewhere, who are not Jews, but Israelites only. With them the New Testament does concern itself, but they are the main subject of notice in the BANNER OF ISRAEL.

But, says Mr. Ennis, our Saviour told His disciples not to go to "The Nations" (or Gentiles), nor to the Samaritan cities, but only to the lost sheep of the House of Israel—that is to the Jews; since "the Gospel was first preached to them, and there was no Gospel preached to the heathen world until after the Day of Pentecost" (Acts x. and xi.). Our Lord's command was that His disciples should preach "to the lost sheep of the House of Israel." The Jews were not lost sheep in His day or since; and they were never once addressed or termed "the House of Israel" in the New Testament from the beginning to end! This may be a great surprise to Mr. Ennis, but we mean to show him how perfunctory was the reading of his quotations, as made by him, and how wrong he is in his facts. First, did Peter on the Day of Pentecost preach to the Jews as "the House of Israel?" Acts ii. 22, 36, 39 are the authorities quoted by Mr. Ennis. In ver. 22 the House of Israel is not even mentioned! "The men of Israel" are; and the Jews were such! In ver. 36, St. Peter addressed "all the House of Israel," a copyright term describing the House of Ephraim, Joseph, or Israel, as Ezek. xxxvii. 16, and xi. 15, proves; but he said nothing about "the House of Israel; ver. 39 makes no mention of the name at all.

In Acts iii. 12, the apostle rightly addressed the Jews as "men of Israel." They were so. But that did not constitute the Jews "the House of Israel" or justify Mr. E. in saying St. Peter so described them?

In Acts vii. 37—42, Stephen did not, *pace* Mr. Ennis, address the Jews as "the House of Israel"? He said nothing about it in ver. 37; and in ver. 42 he quoted to the Jews a passage in Amos v. 25, 26 (a Prophet to Israel, see chap. i. 1) addressed to the Ten Tribes, and declaring God's intention to carry them captive beyond *Damascus*. Stephen quoted the passage and applied it to the Jews, but changed "Damascus" into "Babylon," to suit their case. He did not thus give the Jews Israel's name, but told them God had visited them with Israel's curse, by a like distant captivity; not beyond Damascus, but beyond Babylon.

St. Paul in Acts xiii. 16, 17, says nothing about "the House of Israel," as alleged, but describes the Jews as "the men" and "people of Israel" which they were!

In 2 Cor. xi. 22, St. Paul calls himself both a Hebrew and an Israelite. He was both! and he was correct. But he did not say the Jews were "the House of Israel"? But "all Jews are Israelites," and St. Paul besides belonged to the tribe of Benjamin, which was a portion of "The House of Joseph." (2 Sam. xix. 20.)

Phil. iii. 5 takes Mr. Ennis no further and proves nothing. Nathaniel was an "Israelite" whether he belonged to the Northern House, or to the Jews; and our Lord was a Jew, and also an Israelite, because "all Jews are Israelites," and He was the King, not only of Israel, but of the Jews also (John i. 49; Matt. xxvii. 37—42). Nicodemus was "a Jew," and also "a master in Israel," since "all Jews were Israelites." In Mark xii. 29, the Lord did not address the Jews as the "House of Israel," but quoted Deut. vi. 4, and spoke to them as "Israel," which they were! (We wonder Mr. Ennis is so constantly inaccurate!)

Of course John the Baptist preached to the Jews as Israelites in Luke i. 16, 54, 55; 68—80, and ii. 34. They were Israelites; and therefore he was correct. But he did not preach to them as "The House of Israel," such being the name of the other House of Joseph. The remaining texts named by Mr. Ennis —John i. 11; Matt. xv. 24; and Luke iii. 8, do not seem to call for comment as they do not prove anything *ad rem*. On the whole, we fail to see what Mr. J. Ennis' difficulties are? They arise from his own want of attention to the teaching of Scripture, and from his failure to recollect that the "House of Israel" was "lost" as Isa. xxvii. 13, R.V. (margin), and the Hebrew text teaches; but that the Jews are never described anywhere in the Bible as a "lost" House in our Lord's time, or since.

To the Editor of the "Banner of Israel."

SIR,—Your article on the somewhat strange views of the Rev. A. B. C. led my thoughts to a point I believe I wrote of some years ago in the BANNER, when speaking of the drawing forth of Manasseh from the midst of the Tribes of Ephraim, when the time had arrived for them to be planted in America, to commence the building up of the prophesied "great nation." I refer now to the remarkable fact of the descendants of Jacob, when located in Egypt some three hundred years or more, not losing the knowledge as to which brother of Joseph the various families descended from. Had those who sprang from Joseph handed down from generation to generation the fact of who was their progenitor, it would not have been especially marvellous, as they might well have prided themselves on being descendants of that great man who ruled in Egypt with a power only second to the king's. But when the rest of the Israelites were dwelling together in the land of Goshen we might have expected they would by degrees have become hopelessly mixed as to their distinctive origin, after the patriarch Jacob.

We are not told that when the land of Goshen was dwelt in by them there was any tribal division of the land, allotted to each of the twelve sons. Neither does Jacob appear to have bidden his sons keep themselves and their little ones separated from each other, to prevent after confusion, when the carrying out of the especial prophecies he had uttered concerning each should be accomplished. It might well appear to us as if the distinctions between the offspring of the brothers would have become more and more entangled when they sank from their position of early prosperity in the land of Egypt into being persecuted vassals and slaves. And when flying afterwards from the Egyptians, we might have imagined that their probable ignorance as to their different origins would have increased, together with indifference as to the fact.

They were promised the land of Canaan, but what did they know, or why should they care beforehand, if the children of Dan and the children of Gad and Asher, and so on, were to have separate divisions of land allotted to them, instead of their all living *en masse* as sons of Jacob? Yet when ordered by Moses, under the Lord's direction (Numb. i. 1), to range themselves under their various standards, lo! they all fell into their places, without apparently any difficulty, disorder, or doubt (Numb. i. 18), and each set up the ensign of their father's house (Numb. ii. 2). Surely we may believe every family having been led to hand down, we know not how, the "pedigrees" of their family, Numb. i. 18 was an especial inspiration sent by Him who knew their end from the beginning.

I think Mr. Hine, or one of his contributors, pointed to a similarity to these tribal distinctions in the clans and the clannishness of the Highlands of Scotland, and to this being a possible outcome of their Israelitish origin. But putting aside this latter suggestion, would this clan exclusiveness have lasted had the Highlanders been three hundred years aliens in a strange land, massed together, and finally reduced to a miserable state of slavery, which is calculated to destroy all pride and self-respect and interest in what brings no alleviation to present hardship, and no distinct hope of release from a crushing bondage.

L. P.

Feb. 15th, 1893.

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NOTICES.

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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.

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ISRAEL'S COLONIES COMPARED WITH THOSE OF ATHENS.

THE *Daily Telegraph* of March 2 has a fine leader on Lord Rosebery's famous speech at the Royal Colonial Institute's Banquet. We have already noticed the latter in these columns; but it will be an encouragement to some to see how the *Daily Telegraph* views the subject, and how remarkable the contrast is between our splendid colonies, and those of Athens, which being founded, came to nought. "The nation and company of nations" was to be of Israel, according to the Divine appointment, and it was not consistent with God's will that Athens should survive as a "great and mighty" Colonial Power. It consequently died away, but the British Colonies constitute an Empire already, and are, as the *Daily Telegraph* allows, "a magnificent cluster of Imperial" daughters of the old "mother in the West;" being "a Pan-Anglican League of Powers," in union with Great Britain! The *Daily Telegraph* alluded to the Athenian Colonies in the following way, and showed why they collapsed, but we and our children exist still a united family of nations:—

The necessary connection between the Empire and its Colonies, we repeat, made Lord Rosebery a natural spokesman on behalf of the latter. It is interesting to compare the position of England in the midst of her Imperial offshoots with that of the Colonial Power which she most resembles in ancient times—Athens. The colonies of Rome were mainly military, but the "City of the Violet Crown" was like this country in the nature and origin of her over-sea dependencies, and in the solid grandeur which she derived from them. Greece, and especially Attic Greece, was not the little State overlooking the Bay of Salamis, any more than England is to be measured by the acreage of the United Kingdom. The true Hellas stretched by her settlements from Trapezus on the Black Sea to Massalia in Gaul, and from Cyrene in Africa to Byzantium. All those old wanderers from home gloried in the common name of Hellenes; they were prouder of nothing than their right to take part in the Olympic and other national games of the motherland. Yet, from the beginning they were always largely independent of their former home: the strongest tie between them and her was pride of birth and settled loyalty. They took with them abroad the sacred fire for their new altars from the Prytaneum of the city they had left, and always chose their leader or governor from among its great men. So far from imitating that foolish democratic journal in Australia, which lately announced that it would recognise no more titles conferred by our Queen, they received distinguished citizens from home with utmost deference, and if they founded a sub-colony the new leader was selected from the old stock. It was considered a gross violation of the sacred law for a colony to make war upon its motherland, and the violent act of the New England farmers in 1778 would have brought down curses from the Delphic Oracle if there had been such a thing at Boston. At the same time it was observed then, as now, that the tendency of things was to render these transmarine settlements democratic; common hardships and dangers placed the members of the new cities on a natural equality. It is curious to note that in the colonization schemes of Pericles the mother city, or "metropolis," owned all the foreign soil, whether by conquest or treaty, and gave it out in parcels called "cleruchies" to its migrating children, who retained under this system their original rights of citizenship. Pericles was a statesman who, if he could be ours, would make a notable and noble use of the waste regions "taken at prairie value," as Lord Rosebery said, by Great Britain. At one stroke he planted a thousand Athenian families in Chersonese, at another five hundred in Naxos, and two hundred and fifty more in Andros. Athens, however, committed the fault of pushing too far and too harshly her acknowledged supremacy. She lived too openly upon her colonies, drew too large a tribute from them, reinforced her fleets from their forests and their treasuries, and paid heavily in the end when the sentiment of filial piety faded out under newer circumstances, and the interest of the motherland clashed with that of its settlements.

There has been, and there can be, with us and our offspring nothing of this nature to check the natural process which ought eventually to transform the mother country and her colonies into a Pan-Anglian League of Powers. Up to the present date England has been a true parent to all her

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Imperial children. She has given everything and asked for nothing. Her fleets protect the independence of her settlements; her soldiers have helped to garrison them; her Exchange has provided them with loans; her statesmen have imparted to them the art of government. If she has derived. and does still derive, great commercial benefits from their trade, this has been all in the way of ordinary business, and because the natural course of barter made mother and children constant customers. The colonies, on their side, so far as they have been free, have not shown any sentimental tenderness to England as regards tariffs, and in some cases have distinctly gone against her fiscal interests. All this is really healthier than the ancient method of bonds that vexed and duties that galled. The best foundation of that political and commercial union which all must desire, for the sake of England first, and next, for the sake of all humanity, is common interest. We shall never again coerce a colony. The possibility of the thing has passed away. As the great children of the Empire grow up to maturity they must and will stand more and more on their own feet, and what they properly ask of us towards this consummation they will have for the asking. They will not find, however, as they thus one by one come of age, the mother country senile or decrepit; they will find her full, as before, of vast and noble tasks of Empire in India, in Africa, in the Pacific and the Atlantic Seas, stronger and stouter than the best among them, and quite as desirable in the character of a friend and ally as ever she was in that of a mother. And the lighter our domination has sat upon them the deeper and more sincere is likely to become the sentiment of filial affection, which is as real a feeling with nations as with human beings. We may, therefore, hope that by patience and wisdom there will grow up between England and her magnificent cluster of Imperial offspring that best and firmest of all confederations which comes from self-interest, warmed by higher emotions—such as one sees in the parallel case of sons and daughters kindly and liberally brought up and repaying their parents in later life with an attachment all the closer for being spontaneous. In a word, like Lord Rosebery, we believe more in the slow and steady growth of the Federation which all good Britons must desire than in any sudden manufacture of it.

The journalist notices that the population of the United States is rapidly becoming a new race, by the blending of German, French, Scandinavian, Irish, Italian, and Spanish, with American blood. "It will speak English, but it will not be Anglo-Saxon." The British Colonies, on the contrary, are mainly peopled with the original British blood, and promise to retain it everywhere. The final words of the article are too good to be lost. They were these:—

There is no such breed extant for extension and progress as the British; and in the multiplication of these young Englands beyond the sea, and in the never-ceasing tap of "the Queen's drum, which beats round the world," there beams the promise of a future so secure, so peaceful, and so glorious that we can wait in patience for the formal union of the Anglo-Saxon Powers, and forgive Lord Rosebery, in view of his excellent speech, for being, by momentary exigency, and against his own good sense, led to become a Home Ruler.

The *Daily Telegraph*, in short, blindly writes Identity truths and facts; but is not the least aware why our Colonies have not followed the dismal fate of those of Athens; or why Athens went down into gloom, while Britain bids fair to fill the world with her sons, her Empire, and her language. "A nation and a company of nations" were to come of Israel in the latter days, according to Gen. xxxv. 11; and the race was, by her Divine destiny, to "spread abroad to the West, and to the East, and to the North, and to the South," in accomplishing it (Gen. xxviii. 14).

Facts, as dealt with by the *Daily Telegraph*, point to the fulfilment of the prophecy in our own Anglo-Saxon race; but no other nation since time was, not even Athens, can claim to have responded to the promises. The argument and facts furnish us with another cogent proof that the British are Israel, and that Athens was not.

In modern times certainly no nation extant can claim to be Israel but the British; since such a writer as Mr. Grant Allen, who cannot be suspected of favouring the Holy Scriptures, or appealing to their truth by the fulfilment of prophecy, wrote the following in one of the first numbers of the *Westminster Gazette*:—

In South Africa Dutch has got a footing, it is true, but it is fast losing it. The new-comers learn English, and though the elder Boers stick with Boer conservatism to their native tongue, young Piet and young Paul find it pays them better to know and speak the language of commerce—the language of Cape Town, of Kimberley, of the future. English is spoken by a hundred million people in Europe and America; is overrunning Africa; has annexed Australasia and the Pacific Isles; has ousted, or is ousting, Dutch at the Cape.

But the evidence, as all our readers know, is not limited to the facts of our Colonial Empire, or to the vast expansion of our British Dominions and language. Ours is the missionary nation, evangelizing the whole world, "blossoming and budding, and filling the face of it with fruit" (Isa. xxvii. 6, R.V.), as Israel was to do. Our abnormal population-increase testifies that we are Israel, and our Christian character does the same, in response to Hosea i. 10. We have the oracles of God, the Bible, in our possession, as a national heirloom, and we see it to be our duty to translate it into all languages of the earth, and disseminate it as God's message to sinful man (Mark xv. 15). To us, especially, God has nationally shown "His Words, His statutes, and His judgments," and He declared in Psa. cxlvii. 19, 20, that He would not deal so with any nation, but "His chosen ones" Israel. Judged by whatever test men may choose, it can be shown that the British are Israel; and we claim, therefore, that our clergy and our countrymen should pause and consider the evidence; that, believing the facts, they may glorify and praise the Lord!

THE HOUSE OF JUDAH WALKING TO THE HOUSE OF ISRAEL.

THE following has appeared in recent newspapers, and should be noted. While the continent and even the American States are refusing to give shelter to the Jews, our own land, greatly to its discomfort and loss, is obliged to welcome the persecuted race. The report is this:—"Our Odessa correspondent states that extensive preparations are being made for the emigration of Jews from South Russia to England during the spring. Upwards of two thousand will leave during the next fortnight. Nine hundred left last week."

The singular spectacle we are witnessing of the persecution and forced emigration of a people numbering millions of souls from Russia, and the refusal of almost all nations to give them an asylum, is striking enough. But when we also note that this hapless people of God, His ancient people, who have refused to obey Him, but have never been abandoned by Him, are forced, by a strange combination of circumstances, to come to this country, to the exclusion of all others, we are reminded of the text in Jer. iii. 18, R.V., which says, "In those days the House of Judah shall walk to the House of Israel (margin), and they shall come together out of the land of the north to the land that I gave

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for an inheritance to your fathers." This latter land is Palestine; the House of Judah are the Jews; and these are the days when the restoration is likely to take place. We have proved to demonstration that the British are the House of Israel, and our land is a "land of the north," "the isles afar off" from Palestine (Jer. xxxi. 10, R.V.).

We believe, then, on reasonable grounds, that the present gathering of the Jews into the British Islands, is a prophetic fulfilment, incipient it may be, of the prophecy above quoted, and that we may expect an immense immigration of Jews into Britain till the pressure will be intolerable to our own people, and then by natural causes we shall be compelled to provide for the location of the Jews in Palestine, and, by God's providential arrangement, our own nation will furnish the selected emigrants from the mingled tribes of Israel to occupy those portions of the inheritance which Ezek. xlviii. shows will be allotted to the thirteen representative tribes of the children of Israel. Whether we are right or wrong in connecting these events with the coming return of the tribes to their land, it is clear that the facts transpiring before us are remarkable and striking in the extreme. They point to the coming restoration, and if that be the case the recognition of the House of Israel must be near, and the proclamation that the British are Israel must be close at hand.

SOME REMARKS CONCERNING THE CUNEIFORM RECORDS OF SARGON, THE ASSYRIAN.

By H. J. F.

PART II. (*Concluded from page* 165.)

SARGON in his record says, "In the seventh year of my reign I made subject several remote Arabian tribes that dwelt in a land which no wise men and no sender of messengers knew—a land which had never paid tribute to the kings, my fathers, and the remnant of them I transported and settled in the city of Samaria."

Sargon it was who built that great city and palace of Dur-Sharrukin, the city of Sargon, the foundations of which were discovered by Botta in 1842, and for nearly all the information concerning this king, and all that he did we owe to the monumental inscriptions thereon. It is a curious fact that this mighty monarch is only once mentioned by name in the Bible (Isa. xx. 1). His own description of this city is worth quoting: "Day and night I planned to build that city, to erect dwellings for the great gods and palaces, the dwelling of my royalty, and I gave the order to begin the work. In accordance with the name I bear (Sharrukênu, "the true, faithful" king) and which the gods gave me, that I might be the guardian of right and justice, govern the powerless, not harm the weak, I paid the price for the land for the city, after the tablets appraising its value to the owners thereof, and in order to do no wrong I gave to those who did not wish to take money, field for field, wherever they chose . . . ." "The pious utterances of my lips to bless it pleased the exalted prophets, my masters, and to build the city and dig the canal they gave the command." "May Asshur bless this city and this palace! May he invest these constructions with an eternal brightness. May he grant that they shall be inhabited until the remotest days! May the sculptured bull, the guarding spirit, stand for ever before his face! May he keep watch here night and day, and may his feet never move from this threshold."

There can be little doubt that some of the captive children of Israel formed part of the first population of this mighty citadel, for Sargon further says, "People from the four quarters of the world, of foreign speech, of manifold tongues, who had dwelt in mountains and valleys . . . whom I in the name of Asshur, my lord, by the might of my arms had carried away into captivity, I commanded to speak one language and settled them therein. Sons of Asshur, of wise insight in all things, I placed over them; learned men and scribes to teach them the fear of God and the king."

Surely the lot of these captives might have been less pleasant, but it was ever the policy of Sargon to make them "one with the Assyrians," for which purpose he adopted them as natural-born subjects. In the final clause of this cuneiform inscription Sargon says, "With the chiefs of provinces the wise men, astronomers, great dignitaries, the lieutenants and governors of Assyria, I sat in my palace, and I practised justice. And may it be that I, Sharrukênu, who inhabit this palace, may be preserved by destiny during long years for the happiness of my body, for the satisfaction of my heart. . . ." But in a little over a year after he had taken up his abode in this noble residence at Khorsabad he died at the hands of an unknown assassin a violent death, after reigning gloriously over Assyria for seventeen years.

Brighton, March 2nd, 1893.

THE PSALMS.—By F. C. P.

PART III. (*Concluded from page* 162.)

THE fourth of the five books into which the Psalms are divided opens beautifully with trust in the Lord and adoration, but with no special allusion to Israel till we come to Psa. xciv., where we are once again reminded that the Lord will not cast off His people, neither will He forsake His inheritance (ver. 14). Psa. xcv., appointed to be sung in our morning church service, is from ver. 7 only applicable to Israel in its literal sense, and the reason we assign for our praises in the first six verses is "because He is our God and we are the sheep of His pasture;"—Sheep being, as we have seen, a title in the Psalms for Israel. Psa. xciii. to c. form a group of what may be called adoration psalms. Psa. xcviii. is appointed to be sung in our church service as an alternative, with the Magnificat, and may be said to be in the spirit of prophetical praise: "All the ends of the earth have seen the salvation of our God." The Gospel is spreading, but it has not yet been preached to all the ends of the earth. Psa. ci. and the first half of Psa. cii. are of a more personal character, but in the latter half of Psa. cii. the psalmist returns to a favourite theme—namely, mercy upon Zion. After declaring the unchangeableness of God, he concludes with, "the children of Thy servants shall continue, and their seed shall be established before Thee." Where is the proof of this unchangeableness if this seed has disappeared?

The first portion of Psa. cv. we find in 1 Chron. xvi., being part of the song of praise David caused to be sung when the ark was brought from the house of Obed-edom; Psa. xcvi. forms the latter half of this song of praise. The last part of Psa. cv. and the whole of Psa. cvi., with which the fourth book concludes, are historical; they are spoken to the "seed of Abraham His servant, the children of Jacob His chosen" (Psa. cv. 6), and are to remind them of God's past mercies, and that, notwithstanding their iniquities, He had "remembered His covenant" (Psa. cv. 8; cvi. 45). Those to whom it is a stumbling-block that we do not deserve the great blessings we claim for Israel should take note of such verses as Psa. cvi. 7, 8: "Our fathers understood not Thy wonders in Egypt . . . but provoked Him at the Red Sea. . . . Nevertheless He saved them for

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His name's sake." It may be said now, with perfect truth, that we do not understand the wonders of the Lord, but one day we shall see that He has been blessing us for His name's sake.

The fifth book opens with Psa. cvii., which speaks of the Israelites as the redeemed of the Lord. The whole Psalm speaks of God's loving care for them, and how "He bringeth them out of their distresses" when they cry unto Him. Psa. cviii. is composed of the last five verses of Psa. lvii. and the last eight verses of Psa. lx., and is distinctly spoken of Israel. Psa. cx. is prophetical of Christ the King of Israel. Psa. cxi. twice reminds us that God will be mindful of His covenant, and that He will give His people the heritage of the heathen (ver. 5, 6, 9). Psa cxiii. and cxviii. form what was called the hallel or hallelujah service, and was used at the three great feasts of the Passover, weeks or Pentecost, and Tabernacles, also at the feast of Dedication. Psa. cxviii. was called the hosanna psalm, and was especially appropriated to the great national thanksgiving at the feast of Tabernacles. The six psalms form a series of praise or thanksgiving, mostly national, except Psa. cxvi., which may be characterized as personal thanksgiving, and which is fitly incorporated into our service for the churching of women. Psa. cxiii. is metaphorical of Israel. Psa. cxiv. is a short summary of the history of Israel through the wilderness when difficulties had vanished before them because they had the presence of the God of Jacob

Psa. cxv. contains a beautiful appeal first to Israel then to the House of Aaron (for if the priests of a people are not righteous how can they teach righteousness), then to all who fear the Lord, to trust in the Lord . . . The Lord hath been mindful of us; He will bless us. . . . The Lord shall increase you more and more. . . Ye are blessed of the Lord (ver. 9—15), a distant allusion to the covenant with Abraham, and who but the seed of Abraham can literally sing the hallel? We ought to take to heart the verse in the hosanna psalm (cxviii. 2: "Let Israel now say that His mercy endureth for ever," for it is in order that we may proclaim His mercy that we have been chosen, preserved, and blessed.

Psa. cxix. is not a national Psalm, but, as has already been said, one of personal communing with God. With Psa. cxx. we begin a group supposed to have been sung by the pilgrims going up to the second temple after the captivity, so they became national in character and of the nature of public praise and prayer: "Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi. 4). Psa. cxxii. is entirely in praise of Jerusalem, where was the "house of the Lord" (ver. 1—9). These psalms of the second temple probably conclude with Psa. cxxxvi.; they abound with praise to God as the God of Israel. "Let Israel hope in the Lord . . . He shall redeem Israel from all his iniquities" (Psa. cxxx. 7, 8). Psa. cxxxii. repeats the promise to David: "The Lord hath sworn in truth unto David; He will not turn from it. Of the fruit of thy body will I set upon thy throne"; while Psa. cxxxv. 4 repeats to us the blessed assurance: "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." When we remember that at this time only Two Tribes were restored from the Babylonish captivity and that ten were lost, we must take this verse in connection with ver. 14: "For the Lord will judge His people, and He will repent Himself concerning His servants," and look upon them as prophetical of the time when He would redeem them from all their iniquities. These songs of the pilgrims close with once more giving the history of Israel being brought out of Egypt (Psa. cxxxvi.).

Psa. cxxxvii. is the touching lament of the Jews by the waters of Babylon during the captivity. Psa. cxxxviii. and cxlv. are ascribed to David, by which we see no chronological order has been observed in the arrangement of the Psalms, for they must have been written long before those we have just been considering. They are remarkable for intense personal devotion, the communing of a soul whose only desire is to know and be known of God and to be kept from evil; it is not in such that we expect to find many of the national characteristics of Israel, so it is only in Psa. cxlv. that we find an allusion to the kingdom of God: "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom . . . to make known to the sons of men His mighty acts and the glorious majesty of His kingdom" (ver. 10—12). "Saints," which is used many times in the Psalms, always refers to the Israelites, and here again we have the same duty and responsibility laid upon them that we have noticed before—namely, that of "witnessing." Psa. cxlvii. repeats that "the Lord doth build up Jerusalem; He gathereth together the outcasts of Israel" (ver. 2), and ends with saying "He sheweth His word unto Jacob . . . He hath not dealt so with any nation" (ver. 19, 20). If we believe in the inspiration of the Psalms at all, how can we be indifferent to the privilege of belonging to Israel after reading such words as these?

The last three Psalms form one continuous song of praise. Psa. cxlviii. contains the significant verse, "He also exalteth the horn of His people, the praise of all His saints, even of the children of Israel, a people near unto Him (ver. 14). It is a coincidence that Plymouth Brethren commonly use "saints," meaning all believers in the Lord, though to the world in general it is one of those words which has become both limited and exalted in meaning, for we only think of applying it now to those whom even the world regards as "elected" and worthy of "selection" among believers. How it ought to fill us with joy, thankfulness, and humility when we grasp the fact that God Himself call us "His saints"! and how it ought to spur us to fresh endeavour to live worthy of the name!

In conclusion, let us notice that the covenant with Abraham is alluded to five times in the Psalms, that with David three times, and that four times it is promised that God will "gather" or bring again the captivity of Jacob. If we had no inspired book but the Psalms they ought to be sufficient to prove to us that Israel is a nation chosen, blessed, lost, to be redeemed, restored. We read these Psalms regularly in our churches every Sunday, and they are dear to the heart of every Christian, but how much dearer do they become to one who feels that it is of his own race that he is speaking, and that on that race rests the high command, "All ye the seed of Jacob, glorify Him, and fear him all ye seed of Israel" (Psa. xxii. 23). It has not been within the scope of these papers to allude to every place where Israel is mentioned nor to expound those that are metaphorical; it is simply desired to call attention to the fact that, in enquiring into the Identity question, the first and most important thing to do is to search the Scriptures, for in them will be found the marks of Israel which we claim are now only to be recognized in the Anglo-Saxon race.

THE PRESENT CRISIS.—**The new Leaflet is now ready, "No Rome Rule." Price 1s. per 100 nett. 1,000 carriage paid to any address for 10s. London: Robert Banks & Son, Racquet court, Fleet-street, E.C.**

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THE YARMOUTH CONTROVERSY—NOVA SCOTIA.

ANGLO-ISRAELISM.—REPLY No. II.

WHEN it is proven, as it surely has been, that the European Sythians, or the Gothic conquerors of Europe, are of Israelitish origin, controversy ought to be at an end. These people smote the image upon its feet, causing it to fall with a tremendous crash (Dan. ii. 34, 35) at the very time their kinsmen were establishing themselves in the British Isles. It was at this period the Stone Kingdom appeared as predicted by Daniel. The tribes so long lost to themselves (Hos. ii. 6; Isa. xliii. 8; Rom. xi. 25), and others now arose like a slumbering giant, wiped the sleep of centuries from his eyes, and girded himself for conflict as in the days of old. But the question of ethnology now troubles your correspondent less than the fear that Anglo-Israelism is against the spirituality of the Christian religion. I would put his mind for ever at rest on this point. No man can so truly believe in Christ as he who fully receives Him as the Redeemer of Israel, who came to "raise up the tribes of Jacob" and to be for salvation to the ends of the earth.

It was plainly revealed in the Scriptures that Judah should reject the Messiah, but Israel should receive him. If this fact is kept in mind, the reader of the Bible will not be confused by applying Scriptures to Judah which have never been fulfilled upon them, because they were not written for them. Isa. xliii., for example, tells how the royal tribe would treat the Messiah, while the prophecy of Hosea declares how the House of Israel will turn to Him and live (Hosea ii., iii., also xiv. 8, 9). These Scriptures contradict each other unless it is remembered that the House of Israel was in foreign lands, not in Palestine (Ezek. xi. 15).

Your correspondent speaks of the Rabbins as literalists of their day. Let us see if this statement is made with due regard to the facts. I have always understood that these men were charged by our Lord with having left the Scriptures to follow their traditions, and for that reason they could not see how Jesus of Nazareth was literally fulfilling the prophets.

The Saduceean party, which was in power when our Lord was rejected, had so far given up the literal interpretation of the Scriptures as to deny the resurrection of the dead. They maintained that there was no such being as an angel, and did not believe in the soul's immortality. In the face of these opinions of the Jewish leaders, it is marvellous that they should be called literalists. The Anglo-Israelite does not seek to establish the law, as the Jew did, but holds, more than any other man, that all has been done by the righteousness of faith. But does faith make the covenants of promise of no effect? It certainly does if we must spiritualize them all away; but Paul held that faith established the covenants.

The Jewish doctors expected that the Messiah would establish a glorious kingdom through His work, and in this they were quite right. No reader of the Hebrew Scriptures can escape the conclusion that the restoration of the kingdom to Israel was one of the objects of Messiah's advent. The difficulty was this: The Jews were determined that the kingdom should be given to the House of Judah, and that it should come through the old covenant of works, whereas the kingdom belonged to the House of Israel, and was to come in by faith. For teaching this truth the Jews denounced Jesus as a Samaritan.

Has "Barrington" ever observed how careful the Evangelists are to show the literal fulfilment of the Scriptures in their Lord's life? How frequently did these writers add this sentence to their accounts of His life: "That the Scriptures might be fulfilled." To what apparently trivial matters did this literal filling up of the Scriptures extend?

The Messiah must—(1) be born of a virgin; (2) be of the seed of Abraham; (3) be of the tribe of Judah; (4) be of the House of David; (5) be born in Bethlehem; (6) die on the cross; (7) come at the proper date (Dan. ii. 44); (8) be worshipped by wise men; (9) flee into Egypt; (10) work miracles (11) be sold for thirty pieces of silver (Zech. xi. 62); (12) be betrayed by a friend. These and many other things happened to our Lord in accord with the Scriptures. If the Pharisees understood the Scriptures literally, it is hard to see how they could have rejected these identities.

The truth is, they were the spiritualizers of their day, and were joined to their theology, which had its origin in the period between Malachi and our Lord, during which no prophet's voice was heard in Israel; and while Jesus was fulfilling the law and the prophets before their eyes, they were speculating as to how high the buildings in Jerusalem should be when Messias should come.

The one sided reading of the oracles of God which "Barrington" charges upon the Pharisees may with equal pertinance be charged upon the theologians of this day. Because all nations are saved by faith in Christ, without distinction of race or condition, it is affirmed that national election has no foundation in the Scriptures. The effect of this teaching is to obscure the greater part of both Testaments. It is quite evident that James and Peter each understood that Israel was yet the elect nation or they would not have so addressed them (Jas. i. 1; 1 Pet. i. 1, 2).

Now, as touching Judah, all the predictions concerning her we understand literally. Truly they are living witnesses to the inspiration of the Scriptures. They have been preserved because they are to be restored to their land from which Israel was disinherited never again to return, because their destiny was to be worked out in other lands; and the kingdom was taken from Judah and given to Israel. As it is written, "I will set his dominion in the sea." When it is said that the Jews should be "scattered and peeled," "bereft of children," "few and trembling," "without a country," "without a temple," "with no sacrifice," &c, we all understand these sayings in a literal sense.

But God has another witness. What about the birthright? Was not this given to Joseph? (1 Chron. v. 1, 2). According to God's revealed methods for the world's salvation, it is impossible to see how that end could be secured unless some nation was raised up to be the expression of the saving power of the Gospel. Hence Israel was to come into possession of the heathen; and truly to-day no land is open to the missionary of the Gospel where Anglo-Saxon power does not extend. We believe that one day our nation will awake to her high calling and put millions into the treasury of the Lord.

Did not the birthright include the "double portion"—*i.e.*, both the spiritual and the temporal blessing? How is the House of Judah to get possession of their land? Not until Jacob possesses Esau; but how could this be done in the narrow confines of Palestine? Israel was therefore removed and made great among the nations.

According to the Scriptures Judah is to come to Israel, who will restore her to her own land. Look at the state of things now in European politics. All agree that England must possess Turkey, in which event Palestine becomes a British province—then the way will be clear for Judah's return. Is Judah not now being gathered out of the "North Country?"

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The idea of your correspondent that "all Israel" will never be able to go back to Palestine seems quite absurd in the light of the prophets (see Jer. iii. 14). They go back by representation according to this passage. Furthermore, it was never promised the House of Israel that they should go back, but the House of Judah will go back and dwell there in federation with the House of Israel (Jer. iii. 12—18). At that time all such Scriptures as Zech. xiv. 17 will be literally fulfilled.

But why do we not understand the prophecies concerning the House of Israel in just the same way as those relating to the Jews are interpreted? Because and only because our spiritualizing doctors have told us that Israel means converted Gentiles.

How can we spiritualize such passages as Micah v. 8, 9, and vii. 16—20? They do not describe the Church, nor are they applicable to Judah. They do, however, describe to a hair the career of the Gothic tribes since their first entrance into Europe. But I must not make this article too long, only to add this:—We are living in the days of the preparation for Israel's manifestation, and it would be well if men would turn their thoughts towards the signs of the times. We are evidently coming near to the period of which Paul speaks when he says, "All Israel will be saved,"—*i.e.*, when the two Houses will be reunited, and the glory of the Lord will be revealed.

Already the railroad from Joppa to Jerusalem is built, and soon the red coats of Israel will be carried across the ancient plains of Esdraelon in the flaming chariot mentioned in Nahum ii. 3, 4. That great numbers of the people are now treating the Church with indifference must be noticeable to all, but depend upon it our God will soon cause the ears of the deaf to tingle, and the heart of the stout worldling to melt with fear. One word more:—When Mr. Darwin told the world that we all descended from monkeys, the wise men all said, "So we did." But when we are told that we have descended from the chosen people of the Most High, everyone thinks that it is an indication of wisdom not to believe it. I cannot wonder that some are incredulous on the subject.

YARMOUTH.

—*Yarmouth Light*, January 5, 1893.

INDIA UNDER THE CROWN.

THERE was a large gathering in the hall of the Society of Arts, John-street, Adelphi, yesterday afternoon, when Sir William Wilson Hunter, K.C.S.I., C.I.E., LL.D., read an elaborate paper, abounding in statistics, on "The Progress of India under the Crown." In the absence of the Marquis of Ripon, who had been summoned to a Cabinet Council, Sir F. Forbes Adam, C.I.E., formerly chairman of the Bombay Chamber of Commerce, presided. Among those present were Lord Hobhouse, Lord Reay, Sir Mountstuart Grant Duff, General Sir Andrew Clarke, General Sir Harry Prendergast, General Sir Richard Meade, Major-General Sir Owen Tudor Burne, Sir Steuart Colvin Bayley, Sir George Birdwood, Sir Juland Danvers, Sir John Phear, Sir William Wedderburn, Surgeon-General Sir William Moore, Mr. Justice Jardine (Bombay), the Hon. Mr. Bliss, the Ven. Archdeacon Baly, General A. Ruxton MacMahon, General J. T. Walker, General Raines, Lieutenant-General Pearce, Major-General Mackesy, General J. Michael, Colonel E. T. Thackeray, Mr. Lionel Ashburner, Mr. T. H. Thornton, Dr. John Pollen, Dr. A. D. Pollen, Mr. R. N. Cust, Mr. R. B. Buckley, and Mr. S. Digby (secretary of the Indian section).

Sir William Hunter, who was cordially received, said that the thirty-five years which had elapsed since India passed to the Crown had been spent in making the British Empire of India safe, in making her peoples prosperous, and also, thank God, in making them loyal. The essential history of India during that period might be summed up in two words—defence and development. The first duty imperiously imposed by the mutiny on the governing power was to make India secure. We had disarmed the races of India, and were bound to assure the safety of the peoples from whom we had taken away the means of self-defence. A full quarter of a century of peace within India, and the absence of any serious danger from without, enabled the long task of remodelling the army to be thoroughly accomplished. But, during the twelve years which had followed 1881, the military problem in India underwent a change. The steady advance of Russia on Central Asia, and her contact with the States on our North-Western Frontier, transformed the freedom from external danger, which India had previously enjoyed, into a condition of affairs approximately to that among the great armed States of Europe. That new order rendered not only an increase in the Indian armies, but also a higher standard in their fighting efficiency, absolutely necessary for the safety of the British Empire of India. The internal safety of India had now been secured by a reconstitution of her Army, and by a widely-spread, unobtrusive system of local defence works, scientifically planned, and vigilantly inspected—a combination of living strength of control, and of physical difficulties placed in the way of revolt which not even Dalhousie would have ventured to think possible when the government passed to the Crown. In regard to material defence works, as in regard to the organization of the army, the safety of India was no longer a problem, of internal protection alone. The long land frontier of the North-West, whose difficulties were only emerging in Dalhousie's time, was now recognized to be one of the heaviest responsibilities of the British rulers of India. The whole North-Western frontier line of British India, over 800 miles in length, was now reasonably secure. The coast defences had also been placed on a sound footing. The country had been rendered not only safe, but solvent to a degree never attained under any previous government. At the beginning of the period India had to pay interest on its debt at 4 to 5½ per cent.; it could now borrow at a little over 3 per cent. One cause of the improvement in the finances was a greater economy in expenditure. Money was made to go further. The decentralization of finance, while reserving intact the control of the Government of India and of the Secretary of State, had produced two results. It had rendered that control more really effective by divesting it of ineffectual interference in petty details; it had enlisted the Provincial Governments on the side of a vigilant economy, by securing to them the gains accruing from economy and vigilance. The main cause of financial improvement in India had been the steady growth of the revenue, due, not to new taxation, but to the increase of the population, and to the still more rapid increase of material prosperity, and the means of internal development, such as roads, railways, and irrigation works. While the rent paid by the people to the Government had increased by one-third, the value of the produce of their fields had more than doubled. This was partly due to the higher local prices, and partly to the enormous increase in the area of cultivation. The whole existing system of the Indian Legislature was remodelled in 1861; and, after

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thirty years of careful watching, it had been expanded on a wider and more popular basis, alike for the Supreme Government of India, and for the Provincial Governments, by Lord Cross's Act of 1892. Under the Crown, also, a magnificent series of law codes had been passed, consolidating the whole Empire of India under a common system of jurisprudence. Next to sound finance, a wisely-constituted Legislature, and a clear and uniform system of law came an accessible system of Courts of justice and a vigilant police. The law Courts of India, from the highest to the lowest, had been remodelled under the Crown. But the great improvement in the actual administration of justice was due not so much to changes in system as to the growth of a highly-trained and thoroughly upright body of native Judges and magistrates. Nine-tenths of the original civil suits, and more than three-quarters of the magisterial cases, now came before the native Judges and magistrates. The police had been completely reorganized by a series of legislative enactments, since India passed to the Crown, commencing with the fundamental Police Act of 1861. As a source of security, the new system had been an unqualified success. But against the smaller class of offences the Indian police were less successful, nor had they yet purged themselves of a widespread suspicion of corruption as the Indian native Judges had done. Indian commerce had expanded to an extent which the world had scarcely ever seen, and which would have been regarded as an impossible dream in any Asiatic country thirty-five years ago. If any one would realize the industrial revolution effected, he could not do better than visit the Indian section of the Imperial Institute at South Kensington. For the first time in the history of India, her produce would be brought in a practical commercial way, and as a whole, before the Western world. The native princes had recognized by liberal donations the importance of the Institute as a means of developing the resources of their territories. It was to be hoped that the great producing interests in India, who were even more directly interested, would also now come forward. Marvellous as had been the material progress of India under the Crown, its moral and intellectual development had been still more significant. A great system of education had come into force, and a powerful native press had sprung up. A far-reaching intellectual activity was profoundly affecting both the social life and the political aspirations of important sections of the people. The ancient caste-system of India had been brought to the bar of modern Indian public opinion—from the religious obligation of child marriage to the religious prohibition against sea voyages by Hindoos. At the Chicago Exhibition this year, the most striking Indian exhibit would be, not the fibres, nor the fabrics, nor the food grains, nor the tea, nor the ironwork, nor the coals of India, but a complete ship-load of Hindoos, who, after a full and public discussion of their caste restrictions on sea voyages, had chartered a steamer for America with the public approval of leaders of the Hindoo community and of the Hindoo Press. Such an expedition would have been regarded as an impious impossibility thirty-three years ago. Nor were the political aspirations of the educated classes in India producing less striking results. Since the Act of 1861, native gentlemen had formed an important element in the Legislative Councils both of the Supreme and the Provincial Governments. Under the Act of 1892 they would form a still more important element. In the practical administration of the law, native Judges had taken their place under the Crown in all the supreme tribunals of India as High Court Judges. In the subordinate ranks of the judicial administration, the Blue-book of 1889 stated that, out of 2,588 judges and magistrates, in 1889 no fewer than 2,553 were natives of India (including 104 Eurasians) and only thirty-five were Europeans. The Covenanted Civil Service was open alike to all subjects of the Queen, and local self-government, the best preparation for public life, had made important progress. The ruling power was now strong enough to be able to listen without fear to the wishes of the people. It recognized that the loyal expression of their opinions, and their desire for an increasing share in administration and legislation were sources, not of danger, but of additional strength. Our position in India always had been, and always would be, full of difficulties, but the fundamental condition on which we held India was the courage to face and the power to conquer great difficulties. That courage and that power had never failed the British nation in the past, and so long as it remained true to itself they would not fail it in the future. (Cheers.)

In the discussion that followed, Sir Owen Burne, Sir William Wedderburn, Mr. H. Hyndman, and others took part, the first incidentally remarking that he believed that the Imperial Institute would be opened in May by the Queen.

Sir William Hunter, in reply to the vote of thanks, said it had been remarked by one of the speakers that our best reply to Russia lay in the loyalty of India. That reply had been made by the people of India themselves after Penjdeh; and it was one of the greatest ever known (Cheers.)

This brought an unusually long sitting to a close.—*The Times*, Feb. 17, 1893.

BRITISH-ISRAEL'S RECENT ACQUISITIONS OF FOREIGN TERRITORY.

We are indebted to a Canadian paper *The Empire*, of Toronto, of Feb. 22, last, for the following statistics in regard to our nation's acquisition of territory under the present Premier's Government as compared with Lord Salisbury's additions to the Dominions of the Queen. The figures relate to our expansion since 1868, and are too valuable to omit, especially to our friends who long for statistics, and write to us constantly to be furnished with them.

The acquisitions under Mr. Gladstone are few, and relate to the years 1881 and 1882; while Lord Salisbury, in 1886 and 1888, added nearly two millions of square miles to the Empire! Mr. Gladstone, however, is credited with the annexation of Egypt and its 394,240 square miles. But we all know that he had no wish to meddle with that land, and was only forced by facts to remain in it. He has often striven to escape from it, but in vain! We believe it is Lord Rosebery's influence which now compels him to retain his hold upon the Valley of the Nile, probably because he sees, too, that to relinquish it at present would cost him votes.

The Toronto editor wrote thus:—

BRITISH ACQUISITIONS OF TERRITORY.

A British Columbia reader of *The Empire* enquires as to the amount of territory annexed to the British Empire by the Liberal and Conservative Ministries in Great Britain since 1868. The question opens up an interesting field for information, and is worthy of a reply. Leaving out of consideration a few little islands and places of no particular consequence, such as Jelebu in the Straits Settlements, the North Somali Coast, and Negri-Sembilan; taking Egypt as an acquisition and addition to the Empire, which it really is,

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though that result was hardly contemplated by Mr. Gladstone; and counting Afghanistan and Zululand as independent States, although they are practically dependent Protectorates; the following will be found a correct statement of the situation, as between the two parties:—

Place	Date	Area in sq. miles.
UNDER MR. GLADSTONE.		
Rotumah	1881	310
Tonga Isles	1881	385
Egypt	1882	394,240
UNDER LORD SALISBURY.		
Upper Burmah	1886	180,000
Royal Niger Co.	1886	400,000
Pahang	1888	10,000
British East Africa	1888	400,000
New Guinea	1888	305,900
British South Africa	1888	500,000

The population of many of these vast territories is impossible to accurately determine at present. Sections of those in Africa are swarming with human beings, whilst other portions are decimated by the warfare and slave trade of the past. But in glancing at these tables, disproportionate as they may seem, there is a negative side to one of them. Mr. Gladstone's Government lost to England the sovereignty of the Transvaal and of Zululand, the great plains of the Soudan and other portions of Africa, which should have been guarded by Britain in the interests of Christianity, civilization, and peace.

With all mistakes considered, however, and the difficulties of England's great position duly appreciated, this is a magnificent Imperial record. It is unequalled in the modern world, as indeed the structure, size, evolution and Government of the British Empire are unparalleled in all history.

REPORT OF A MEETING IN EDINBURGH.

THE Edinburgh Israel's Identification Association held upon 25th inst.. a Conference and Social Meeting. Major-General Morgan, President of the Association, opened the conference, and Mr. J. G. Taylor, of Newcastle, Rev. Mr. Milner (Oxonian), and Vice-President Rev. P. Carlyon followed with interesting and conclusive statements. The Rev. E. Bassin, of the House of Judah, concluding with a few good words, and attention also was drawn by the chair to the claims of the British-Israel Association, and to the Tara Exploration.

Testimony as to the convincing nature of the statements made was rendered from the body of the hall; and, during the social meeting, expressions of satisfaction and pleasure derived from the meeting were general. Some at once gave in their names as members of the Association. J. J. R.

Edinburgh, Feb. 27, 1893.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.—The Hon. Sec. of the Fund will be very grateful to all friends who will send donations at this time, when a grave peril overshadows the British Isles, to aid in distributing extra copies of the BANNER OF ISRAEL for March 15th (containing Philo-Israel's leading article upon the "Home Rule Bill" for Ireland), also for sending to our Sowers suitable leaflets to show that Israel's Empire should remain undivided, and independent of Papal or Jesuit rule. Donations will be gladly received by the Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea.

"MY MOTHER."—A Sermon by Rev. Archibald G. Brown, preached in the East London Tabernacle, on the occasion of the death of his mother, is one that should be read and distributed by all parents. Price 1d. Published by Robert Banks & Son, Racquet-court, Fleet-street, E.C.

BRITAIN'S PROGRESS FOR FORTY YEARS—1851-91.

THE following sheet of statistics was compiled by Mr. W. M. Batten, of Wolverhampton, in January last, from authentic sources. We beg our readers carefully to examine them, as evidence of the wonderful advance, literally "by leaps and bounds," of our country during the last forty years. Whether we look at the population, or foreign expansion of the Empire, the wealth or the savings of the British, our response to the picture of Israel as drawn in the Scripture, confronts us on every side. We are greatly indebted to Mr. Batten for the result of his labours, and to those who are constantly asking us for statistics on the subjects connected with Our Identity we point to those Mr. Batten has given us as corroborations of our contention.

	1851	1891	Increase or Decrease.	
Population of England & Wales	17,927,609	29,001,018	Increase	11,073,409
Population of Scotland	2,888,742	4,033,103	„	1,144,361
Population of Ireland	6,552,385	4,706,162	Decrease	1,846,223
Population of Islands	143,126	147,870	Increase	4,744
Population of United Kingdom	27,511,862	37,888,153	Net increase	10,376,291
Population of Total British Possessions	246,000,000	366,000,000	Increase	120,000,000
Area in square miles of British Empire	8,500,000	11,000,000	„	2,500,000
Annual Income United Kingdom	£550,000,000	£1,250,000,000	„	£700,000,000
Revenue	£57,500,000	£96,500,000	„	£39,000,000
Imports	£110,441,000	£435,441,000	„	£325,000,000
Exports	£98,113,000	£309,113,000	„	£211,000,000
Value of Property and Profits	£257,000,000	£677,000,000	„	£420,000,000
Deposits in Savings Banks	£29,000,000	£114,000,000	„	£85,000,000
Railway Capital	£248,240,000	£919,425,000	„	£671,185,000
Traffic Receipts ...	£14,997,000	£78,361,000	„	£63,364,000
Number of Passengers ...	85,391,000	845,463,060	„	760,072,000
Miles Open ...	6,890	20,191	„	13,301
Post Office—Letters delivered ...	385,800,000	1,705,800,000	„	1,320,000,000
Telegraph Messages...	Nil.	70,000,000	„	70,000,000
Education — Government Grant ...	£200,000	£4,400,000	„	£4,200,000
No. of Children in attendance ...	2,000,000	5,000,000	„	3,000,000
No. of English - speaking People in the World	65,000,000	125,000,000	„	60,000,000
No. of Registered Electors United Kingdom ...	1,200,000	6,100,000	„	4,900,000
No. of Paupers	1,206,000	956,000	Decrease	250,000
No. of Habitual Criminals	102,000	52,000	„	50,000
Amount of National Debt	£787,000,000	£684,000,000	„	£103,000,000
No. of Sailing Vessels U.K.	25,023	13,823	„	11,200
Tonnage of „ ...	3,402,000 tons	2,971,000 tons	„	430,000 tons
No. of Steam Vessels U.K.	1,200	7,720	Increase	6,520
Tonnage of „ ...	170,000 tons	5,307,000 tons	„	5,137,000 tons
Coal Tonnage raised U.K...	30,000,000	180,000,000	„	150,000,000

THE BRITISH-ISRAEL ASSOCIATION.

MEETINGS.—Since writing my last report lectures have been given in Bath, and were very well attended, and ere this will be in print, lectures will (D.V.) have been given in Manchester, Glasgow, and Culworth, near Banbury. The following have been arranged: April 11, the Memorial Hall, Clifton, 3 p.m. and 8 p.m., the Rev. Fredk. Aston; May 16, meetings at Exeter Hall, 4 p.m. and 7 p.m. Seventeen lectures have already been given this year up to date, whereas last year only ten had been given. If any of our friends are desirous of having any in their own locality they must communicate with me as soon as possible, as vacant dates are fast being filled up.

THE BADGE.—A superior quality badge has now been ordered, but as we are ordering over 500 at a time they are much cheaper. Readers of the BANNER will find a description given on page 70, No. 840, Feb. 1, 1893, in Mr. Pain's letter, and they can now be supplied in good electro upon German silver foundation for one shilling each, postage one penny extra. Application must be made to the secretary at the offices of the association.

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NEW MEMBERS.—We are glad to be able to report an accession of new members. We hope, however, to receive the names of many more. The association is doing good work, the committee work hard to make good progress, and we do feel that we are deserving of more support and encouragement than we get. We are deeply grateful to those who so generously and liberally aid us in many ways, giving us both time and money, but when we hear of or are told by people "that they are most enthusiastic," but whose enthusiasm does not extend to their pockets, we really wonder what it consists of. It reminds me of a person I once knew whose income at the least was £4,000 a year, and who told me she took the deepest interest in the spiritual condition of the poor, and at the same time offered me the munificent sum of one shilling. Deeds speak far more forcibly than words, and if only our friends would con our subscription list, and note how many names of enthusiastic believers are missing and call their attention to it, we might thereby benefit to a very considerable extent.

FREDK. ASTON, *General Secretary.*

86, St. Martin's-lane, London, W.C., March 10, 1893.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

'Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND TWELFTH MONTHLY REPORT.

THE following subscriptions and donations, received from Feb. 10th, to March 18th, are very gratefully acknowledged:—

By the Treasurer: B. N. C., Maryport, £1 1s.; Mrs. M., Peterborough, 5s.; "Bob," Bournemouth, 1s.; Miss D. and Friend, 2s.; Miss S., Bromley, 5s.; A Reader of the BANNER, per Messrs. Banks and Son, 1s.; W. I., Perth, W. Australia, per Messrs. Banks and Son, £1; Miss H., Lymington, 10s.; A. M. B., Bath, 5s.; W. B., Wolverhampton, 1s., I. I. M., S. Africa, £5; E. L. D., Launceston, Tasmania (a collection), 7s.

By Miss E. M. Rush: E. G. A., Dubbo, N.S.W., £2; J. R. B., Penryn, 1s.; P. C. (sale of books at meetings), 16s.; J. M. S., 1s.; Miss S., Wellingborough, 1s.; J. M., Malta, 1s.; J. C., Malta, 2s. 6d.; Miss P., Topsham, 5s.; Sale of books, &c., 3s. 9d.; G. W., Tunbridge Wells, 1s. 3d.; A. J., St. Albans, 5s.; J. V. B., Colon, 2s. 6d.; G. W., Barnsley, 1s.; Mr. and Mrs. H., Cheshunt, 7s.

Total, £13 6s. 0d.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent weekly, to Chelmsford and the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Sixty-nine parcels have been forwarded to the following places since last report: London (2), Claughton, Attercliffe, Stoke, Stirling, Ludlow, Southsea, Tunbridge Wells, Moreton-in-Marsh, Eastbourne, Weymouth, Shepherd's Bush, Birmingham, Barnsley (2), Kingsbridge, St. Leonard's-on-Sea, Chippenham, Dundee (2), Hull, Cardiff, Horsforth, Maesteg, Wadingham, Chelmsford, Commercial-road, E., Westgate-on-Sea (2), Loughton, Woolwich, Wellingborough, Sandown, Shrewsbury; Malta (4); Bangalore (2), Nellore (2), Secunderabad (2), Poona; Rangoon (2), Moulmien (2); Kandy (2); Dubbo, N.S.W.; Auckland, Tearoka, Kati-Kati, Thames, Taranaki, N.Z.; Demerara; Barbadoes; Detroit, U.S.; Victoria, B.C.; Halifax, Yarmouth, N.S.; Jerusalem; Cape Town; Likoma Island, B.C. Africa; Abiskuta, W. Africa; Ianduwa, Congo Free State.

CORRESPONDENCE.—Our anonymous friend, I. I. M., in South Africa, is very heartily thanked for his kind and generous gift, "towards helping the good work of our Master, Jesus Christ."

From India one writes: "I have again to tender you my best thanks for the BANNERS and packets of literature forwarded during the past year, and which has been all distributed. I have reason to believe that the seed sown has had good effect, and in three or four cases led to serious searchings of heart and reading of the Scriptures to see whether the literature circulated is in accordance with the truth of God's revealed will and Word. Quetta is a large military station, and I trust, by God's help, during my short stay to be of use, and further the Lord's work as far as lies in my power, and as He gives me grace and strength to perform the same."

One working among our soldiers says: "It is not because I am or have been ungrateful to you for so kindly supplying me so regularly with BANNERS and other literature, that I have not written to you for such a long time. I believe some interest has been taken in the reading, and those I have constantly supplied with literature are more eager than ever for it. The map of Africa has been posted up in the office of a Royal Horse Artillery Battery, and officers and men have had their attention drawn to it all the past year. Now another map will be placed by the side of it—viz., the Indian Empire. I have a little banter now and then from some, but as they cannot give me a better explanation, I tell them I cannot agree with them."

Referring to "Our Race," one says: "Herewith I return Prof. Totten's book, which I have perused with much pleasure and profit. It is written in a most fascinating style, and I should say calculated to arrest attention to a marked degree, and cannot fail to do much good in furthering the knowledge of Israelitish truth. Thank you very much for the loan of it."

Another writes: "I am sorry that Prof. Totten cannot see his way to go on publishing these studies, 'Our Race.' They have taken great hold on many here, and led them to search the Scriptures. The officers especially are very much interested, and helped thereby to realize our connection with lost Israel. I was enabled to give some almanacks to chaplains in the Royal Navy, and I must tell you that it is much respected at Masonic Hall, where it is well read, and yet treated kindly. I trust it will do good and open the eyes of some of the brethren. I cannot understand how any Freemason can help seeing Our Identity with Israel."

From South Devon: "I thank you very much for the literature. I circulate it all I can, and find many willing to read it, but no opposers. I wish sometimes I had, for then I should feel people were thinking about it. A few smile at what they call my harmless delusion. How little they know of God's glorious promises, and what a light this truth throws on His holy Word."

Another, sending a donation above the average, says: "In view of the many claims for various missions and charities, I am not able to make it more, my means being very limited. Nevertheless, I feel strongly that this truth is the master key of Biblical interpretation, and, humanly speaking, the one clue which might guide our statesmen through the perils of the present political crisis. How low must we be brought before we will acknowledge that the Lord He is God? And when shall we be emboldened again to say nationally, 'The Bishop of Rome has no jurisdiction in this realm of England,' instead of congratulating the Pope and succumbing to the priesthood in Ireland?"

From Bournemouth: "John Shootingham's 'shafts' are not so very 'random' after all. He has hit the bull's-eye in the matter of a shilling subscription to the Free Distribution Fund."

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

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ISRAEL'S SCRIPTURE AND PRAYER UNION.

Since last report four new members have been added, making a total of 1,443.

A donation of 6d. was gladly received from Miss M., Bishop Auckland.

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 Prayer Union has been joined with the British-Israel Association.

A new Card of Membership has been printed, which may be renewed each year. It has a list of chapters for the whole year, prayers, etc. It is of a size convenient for keeping in Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

For the future the monthly list for daily reading will not be published in the Banner.

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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—I think the question as to the utility of a badge and the advisability of wearing it would be cleared a little if Miss L. Hope would inform us how many have been sold since it was first introduced. There might be something in what the Rev. J. I. Jones says if every conscious Israelite would wear it, but, as it is, his words have no weight, because we may be sure it is, and will be, adopted only by a small minority. I have never yet met any stranger wearing it. I do not know the circulation of the Banner, but say 7,000 weekly, and allowing two readers for every number, we get 14,000. (This is a mere guess, probably below the mark, and Banner readers only). Now, if we take the number of subscribers, in one year, to the British-Israel Association, or Free Distribution Fund, we shall probably get some idea as to how many will wear the badge. The subscriptions to the Free Distribution Fund last year (reckoning 14,000 readers) were rather less than fifteen in every thousand. Taking the individual subscribers, it would be less, as many sent more than once. This year, in answer to John Shootingham's appeal, rather more than eight in every thousand have responded. This seems almost too ridiculous to be true, so perhaps some one will prove that I am wrong in my calculations. Let us endeavour, if possible, to get at the truth. Perhaps the British-Israel Association will give us the number of their subscribers last year, and Messrs. Banks & Son the average circulation of the Banner?

Yours truly,

Jessie Lawrence.

To the Editor of the "Banner of Israel."

My Dear Sir,—Allow me a line or two of thanks for your kind words in last week's Banner, and, also, for your kind offer of hospitality received through Col. S. To-morrow I start for America, where I hope to do something for the cause of Israel and Judah.

Hoping to have the pleasure of meeting you in future days, and that blessing may attend your efforts,

I remain, yours very sincerely,

Mark Levy.

London, N., Feb. 28, 1893.

ODE BY MR. SWINBURNE.

The following Ode, suggested by the forthcoming Chicago Exhibition, has been written by Mr. Swinburne, and set to music by Professor Stanford. It will shortly be published by Messrs. Novello, Ewer, and Co.:—

EAST TO WEST.

Sunset smiles on sunrise: east and west are one,
Face to face in heaven before the sovereign sun.
From the springs of the dawn everlasting, a glory renews and transfigures the west,
From the depths of the sunset a light as of morning enkindles the broad sea's breast, [the night's work done.
And the lands and the skies and the waters are glad of the day's and
Child of dawn, and regent on the world-wide sea,
England smiles on Europe, fair as dawn and free.
Not the waters that gird her are purer, nor mightier the winds that her waters know.
But America, daughter and sister of England, is praised of them, far as they flow: [shall be.
Atlantic responds to Pacific the praise of her days that have been and
So from England westward let the watchword fly,
So for England eastward let the seas reply;
Praise, honour, and love everlasting be sent on the wind's wings, westward and east, [friends at feast,
That the pride of the past and the pride of the future may mingle as
And the sons of the lords of the world-wide seas be one till the world's life die.

A. C. Swinburne.

TESTIMONY OF LOUIS PHILIPPE, KING OF THE FRENCH, TO THE NECESSITY OF ENGLAND TO THE WORLD'S WELFARE.

By Q. E. D.

While the late Louis Philippe was the Duke of Orleans he had to seek refuge in this country about the beginning of this century, after having already been in exile for some half-a-dozen years or more. Writing from Twickenham to the late Bishop of Llandaff, in July, 1804, he said: "I quitted my native land so early that I have hardly the habits or manners of a Frenchman, and I can say with truth that I am attached to England, not only by gratitude, but by taste and inclination. In the sincerity of my heart do I pray that I may never leave this hospitable soil. But it is not from individual feeling only that I take so much interest in the success of England—it is also as a man. The safety of Europe, of the world itself, the happiness and independence of the human race, depend upon the safety and independence of England." (From "Chamber's Miscellany of Useful and Entertaining Tracts," vol. I., p. 25, 26).

The above is a remarkable testimony to the value, and even necessity, of England to the world's welfare. When Louis Phillippe wrote it, he was a young man of thirty years old, and had witnessed the awful outburst of the great French Revolution which had proved so fatal to his father and many of the royal personages of France, as well as others of a lower degree. His had already been a chequered career, but he was destined to become King of the French, and then again, after a reign of eighteen years, seek safety on England's "hospitable soil," and where he eventually died, after a life remarkable for its vicissitudes and illustrative of the instability of human greatness.

If this was the character of England and English influence nearly ninety years ago, is it any less truly so to-day? Is it not far more applicable? The power and the will of England to do good to all the human race wherever found at the present time, is a thing unique in the history of the world. No nation before was ever so circumstanced and so qualified; and we dare say no nation was ever so willing (notwithstanding all our shortcomings) to discharge faithfully the obligations thus resting upon her. The answer to the query, "Why is this?" can only be found in the Identity. Israel was to "blossom, and fill the face of the earth with fruit." England alone does this; therefore, England is Israel.

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NOTICES.

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

RATES OF SUBSCRIPTION for the BANNER OF ISRAEL, in Weekly Numbers or Monthly Parts. To any country included in the Postal Union, including the following:—United Kingdom, Canada, America, Europe, New Zealand, Cape Colony, Victoria, Western Australia, Transvaal, Tasmania, South Australia, Queensland, Natal, New South Wales, India, Ceylon *via* Brindisi, 7s. per year, including postage.

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MR. J. CHAMBERLAIN ON THE QUESTION OF UGANDA.

THE speech of Mr. Chamberlain in Parliament, as reported in the papers of March 21st, was a striking one, illustrating several of our points with which we are so familiar in the BANNER. The subject was—Uganda; whether it was worth our nation's while to retain it, or whether, as Mr. Labouchere maintained, it ought to be abandoned to the Germans, or to any one ready and willing to have it? Mr. Chamberlain, in reply to the plea "that we wanted no more territory, and that the Empire was too large already," said that the policy of expansion in the past had given the means of livelihood to the 40,000,000 people of this country who benefited by the vast trade such increase of dominion brought us to-day. Our ancestors did not shrink from sacrifices, and were not ashamed "to peg out claims for posterity." We must not be meaner and more selfish by refusing to do anything of like character for those to come after us. Parliament could not now review the whole policy of the country, which had been undertaken and carried out in the past, with the full consent of the vast majority of the people. We surrendered Heligoland to the Germans to secure Uganda. Was that to go for nothing? "Great Britain was, however, determined to take its full share in the disposition of the new land, and in the work of civilization." "The spirit of enterprise distinguished the Anglo-Saxon race, and has made us peculiarly fit to carry out the work of colonization."

"It was a curious fact," said the speaker, "that of all nations of the world this country was the only one able to carry out this work without absolute cost to ourselves. France had Algeria and Tunis; Italy had possessions in Abyssinia; Germany and Portugal had colonies; and all had to pay money. Only Spain and Holland had drawn money from her colonies at one time. These facts should lead them to be hopeful in undertaking this new work of colonization, which did not differ from that we had carried out successfully in the past." We see thus far that Mr. Chamberlain approves of the policy of expansion for Great Britain, which God destines for Israel. The latter have the Gates to give them world-wide supremacy, and the kingdom and dominion, finally, under the whole heaven (Gen. xii. 17; Dan. vii. 27). The speaker saw that our nation was "the head and not the tail" in respect to colonization—making it pay while no other nation now can do so—and thus he bore testimony that we were Israel (Deut. xxviii. 1 and 13). He saw that our success in the past gave us claims for the future, all men admitting that we were the seed which really has the blessing (Isa. lxi. 9, R.V.).

As to Uganda, Mr. Chamberlain saw that we could not go back if we would. We had broken up the native Governments, and, as in India, had given those African lands the *Pax Britannica* to benefit them. We could not leave them now to civil war and awful massacres. "This country now could not leave Uganda, whatever it cost." "Even if it cost another expedition, the Government were bound, at all cost, to fulfil the obligations of this country to the people to whom our faith had been pledged." The peace and prosperity of Uganda depended absolutely upon the continuance of Britain's hold upon those who, as citizens, occupied those lands. Our action in this matter would affect not only Uganda, but the whole of Africa, and would extend to long years after we had announced and acted on our decision.

In regard to the means needful to hold the country of Uganda, the evidence went to show that the peace of Uganda and of the neighbouring countries could be maintained at a very inconsiderable cost. Men spoke of "forts."

Did men know that a fort in Uganda was a mere stockade, constructed at the cost of a few shillings, yet was sufficient to withstand attack? He did not see the slightest reason for believing that the cost of policing Uganda would be anything more than the taxation of the country could bear. We had

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had the same question over and over again in every one of the barbarous regions of South Africa, and in all cases it had been found that the discretion and prudence of a few English officers had made it possible to keep the peace without one single farthing of expense to the English Exchequer. Mention had been made of the dangers from outsiders—the Mahdis and the Senoussis. Mahdism was not to be feared any more. It was a periodic outburst of fanaticism which was nearly exhausted, and in a very short time the Soudan would fall like a ripe pear into the lap of Egypt He made that prediction with confidence. Senoussi was a person of a very different character, and it was very difficult to prophesy what might be the future of the party he led. Putting aside these two impossible hypotheses, there was no reason to believe that the cost of our protectorate or rule in Uganda was likely to be anything but moderate in the first instance, and nothing at all in the course of a very few years. As to the commerce of Uganda, the late Mr. Mackay, the missionary, universally respected, had said that the climate of Uganda was excellent, that the country could produce almost anything, and that the only difficulty was the want of transport. How could they expect commerce in Uganda, when the cost per ton of traffic to and from the coast was £200? North-West Canada, fifty years ago, and until the railway was constructed, had no commerce. The prospect in Uganda at this moment was as good as had been the prospect in North-West Canada fifty years ago. That was what Lord Rosebery meant when he talked of pegging out claims for futurity. Lord Rosebery was sensible that our return could not be immediate, but he ventured to prophesy that our return at some time or another was almost certain. The policy of the Government seemed to him to be merely drifting, and they might just as well make a bold stand at once, because the result would be the same. They had committed themselves as much by sending out this mission as by facing the people of this country and saying they were going to retain Uganda and to make the best of it (hear, hear). How much time, however, were they going to waste before they made the best of it? Nothing could be made of the country unless the Government were prepared to carry out the railway, which it was said would cost two and a-half or three millions, although the present view of those who know the country best was that it would be quite sufficient to make a railway for 300 miles up to the mountains, and the traffic could be carried the rest of the way by porterage. This would cost about a million and a-half; but whether the railway cost that sum or three millions, if we were going to stop there, we should have to spend the money or, in other words, guarantee the interest upon it. He firmly believed that the country with the railway would pay, and that the railway would be a good investment. Besides, this money would be spent amongst the people of the slums and the working people of this country, as the whole of the work would be done in this country, and the line engineered by our countrymen. He believed that the chances of this railway were every bit as good as the railways which this country made thirty years ago in the Peninsula of India, which were now bringing in a good revenue. This railway would bring us into contact with 12 000,000 of people, as, besides the people of Uganda, there was the population of the conterminous States to be considered. Thus a large commerce would probably spring up. Then, with regard to the slave trade, he said that the railway would do more to suppress that abominable traffic than could be accomplished by any other expenditure of the same sum. People did not make slaves through love of cruelty or mischief, but they did so because they made their livelihood by it. The people were taken in order to carry burdens to the coast, and when they had done that they were sold. But if the slave-trading Arabs were given the means of a decent, honest, and respectable livelihood, he did not believe they enjoyed war so much that they would prefer war to peaceful opportunities which might be offered to them. They had never found a case in which it was more profitable for a nation or tribe to keep the peace that they had failed to do so. The railway would take away three-quarters, and, he believed, almost the whole, temptation which existed to carry on this trade, and as he was in earnest in his desire to suppress it, regarding the part which this country had taken in former times as one of our great glories, he thought this money should be spent. In former years we had spent as much in sending a squadron, which only increased its horrors, to put down the trade. He hoped that the Government would take this debate to heart. They got no credit from either side by taking a middle course (cheers).

Here we have, then, a patriotic statesman speaking from a secular point of view, and yet urging the Government of the day to carry out for his country an Israelitish destiny. We must hold Africa for the good of its inhabitants, and because of the power and advantage its retention will bring to our own nation. Holding Uganda we shall retain our hold on Egypt, the key or Gate of the route to India and the East. We can, holding Uganda, fulfil another of Israel's functions by killing the slave trade and benefiting lawful commerce. We spend large sums now on the maintenance of the naval squadrons for the extermination of the trade, but the result is unsatisfactory, and the hellish trade goes on. Mr. Chamberlain believes the railway from Uganda to the East Coast would cheaply destroy the trade in men, and show the Arab traders "a better way." We are glad the subject has the powerful advocacy of Mr. Chamberlain, and hope that as he is so far on the road with us, he may ere long be led to see that our nation, which is so fast occupying the earth, and adding to its own wealth while labouring for the good of the nations, can be no other than God's chosen people Israel, fulfilling their own special prophecies, "set high above all the nations of the earth," "blossoming and budding" for Christ, "and filling the face of the world" with Gospel "fruit." To Him let Israel give all the praise, and let Mr. Chamberlain also not forget to do the same!

THE TRIBE OF BENJAMIN.

By W. H. Larkins, Lieut. Col.

Joseph and Benjamin were the two youngest sons of Jacob by his wife, Rachael, who died after giving birth to the latter. She called him Benoni, the son of my sorrow; but his father called him Benjamin, the son of my right hand (Gen. xxxv. 16—19). The aged patriarch, Jacob, on his deathbed called his sons together, and told them what should befall them in the last days: "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix. 27). The exact construction to be given to these words is no very easy matter to define, but when taken in connection with the meaning of the name given to Benjamin, the son of my right hand, they might be taken as pointing to their becoming a powerful and warlike race, and this they proved themselves to be. The blessing of Moses is quite of a different character altogether, pointing to Benjamin's dwelling in safety under the cover of the Lord, "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" (Deut. xxxiii. 12).

An incident occurred in the history of Benjamin which is worthy of notice, but space would not permit of my entering into the circumstances that led to, or into the particulars of the horrible crime committed at Gibeah, within the borders of Benjamin, and the perpetrators of which they refused to surrender to the congregation of Israel assembled at Shiloh, then the central seat of Government of the Tribes of Israel. Full particulars of the

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incident referred to will be found in Judges xviii. 19—21, and it will be sufficient for me to say that the refusal to give up the offenders to justice, brought down upon Benjamin the united strength of Israel, and Gibeah was assailed by 400,000 men of war, and the obstinate resistance offered, and the gallant manner in which the Benjamites, with a mere handful of men (26,000), three successive days drove back the overpowering masses of their enemies, with terrific slaughter, fully testified to their valour and the warlike character of the Tribe of Benjamin, as foretold by the dying patriarch Jacob. The misfortune that befell Benjamin in this matter was a just retribution for their misconduct, and is clearly traceable to the hand of the Almighty, for on being enquired of, "The Lord said, Go up; for to-morrow I will deliver them into your hand" (Judges xx. 28), and when reduced to a skeleton of 600 men, the hand of the same merciful Lord might be seen interposing in behalf of "His beloved Tribe," and by devising means by which the possibility of the Tribe becoming extinct might be averted. Every man, woman, and child, with the exception of 600 men already referred to, were destroyed, and the men of the other Tribes had sworn not to give their daughters in marriage to Benjamin, how then was the danger to be averted was a matter of very serious consideration, but the means devised, and the remarkable manner in which they were carried out, seems to me to point to something more than human means could effect. It was discovered that none of the men of Jabesh-gilead came up before the Lord at Mizpeh, and consequently that place was destroyed, together with the whole of the inhabitants, with the exception of 400 maidens, who were brought away alive, and made over to the remnant of Benjamin for wives. This did not, however, complete the number required, and it was suggested that there was an annual feast of the Lord at Shiloh, when the maidens came out to dance, and the men of Benjamin were told by the elders of the congregation of Israel to lie in wait for them, and when they came to the dance each man was to come out and carry off his wife (Judges xxi.). This they did, and thus the whole of the remnant of Benjamin were supplied with Israelitish maidens for wives, and all fear of this Tribe being cut off from Israel was removed. In their refusal to give up the offenders to justice, the Benjamites brought a just retribution upon themselves, and as their brethren had bound themselves by an oath not to give their daughters in marriage to Benjamin, unless some means had been devised to supply the remnant of 600 with wives, the Tribe of Benjamin must have become extinct.

Up to this period of their history, the children of Israel had no king, having been ruled by judges up to the time of Samuel, but at length they asked for a king to rule over them, and Samuel was commanded to anoint Saul, the son of Kish, a Benjamite, to be king over Israel. Saul was a valiant man, and of great stature, but was subject to fits of frenzy and mental aberration. Saul disobeyed the command of the Lord in sparing the life of Agag, king of Amelek, and retaining the best of the sheep and the oxen, and the Lord rejected him from being king; and Samuel the prophet was commanded to anoint David, the son of Jesse of Bethlehem, in Judah, to be king over Israel in place of Saul, who was subsequently killed in battle with the Philistines. His body was decapitated, and the head carried away, but the body was recovered by the men of Jabesh-gilead, and buried by them. The remains were subsequently removed by King David to his native place, Zelah, in Benjamin, and there interred. The patriarch Jacob divided the rights of primogeniture between Judah and Joseph, assigning to the former the sceptre or chief ruler, from which the promised Messiah was to come; but the birthright forfeited by Reuben for misconduct was conferred upon Joseph (Gen. xlix. 10, 1 Chron. v. 1). This was the first step pointing to the future division of the Tribes into two Houses, with Joseph at the head of the Ten-tribed House of Israel, and Judah at the head of the Two-tribed House of Judah.

King Solomon had numerous wives, many of whom were daughters of the heathen nations, who turned away his heart from the worship of Jehovah to that of strange gods, and therefore the Lord said, "I will rend the kingdom from thee, and give it to thy servant (Jeroboam); not in thy days, but I will rend it out of the hand of thy son. Howbeit I will not rend the whole kingdom; but will give thy son one Tribe for My servant David's sake" (1 Kings xi. 11—13). Words to the same effect were spoken by Ahija, the Shilonite, to Jeroboam, and the reason assigned why these nine Tribes had been given to Jeroboam was "Because they have forsaken Me, and served strange gods" (1 Kings xi. 30—33), and the one out of the Ten Tribes was given to Rehoboam "in order that David My servant might have light always before Me in Jerusalem, the city which I have chosen Me to place My name there" (1 Kings xi. 36).

The kingdom was rent on the death of Solomon (B.C. 975), and divided into two Houses or kingdoms—namely, that of Israel or Joseph, and Judah. The House of Israel comprised Ten Tribes, of which Benjamin was one; and the remaining two Tribes of Judah and Levi formed the House of Judah. Beyond the fact that one of the Ten-tribed House of Israel was to be given to Rehoboam, the name of the Tribe chosen to furnish a light in Jerusalem is not given; but when Rehoboam returned to Jerusalem from Shechem, we are told "He assembled all the House of Judah with the Tribe of Benjamin to bring back the kingdom" (1 Kings xii. 20, 21), and this is the only indication we have that Benjamin was the Tribe selected for this special divine purpose. Rehoboam went to Shechem, which is in Mount Ephraim, where all Israel were come to make him king, and when he returned to Jerusalem, he assembled the men of Judah and Benjamin, thereby clearly proving that Benjamin was not present with the other Tribes of the House of Israel at Shechem, but remained at Jerusalem (1 Kings xii. 1 and 21). The reason why this Tribe in particular was selected for special duty we are not told, but there are certain circumstances connected with the history of this Tribe bearing on the question, which are worthy of notice. First of all Benjamin was "the beloved of the Lord"; second, it was a royal Tribe, having given the first king to Israel; third, they were connected by marriage with the royal Tribe of Judah; fourth, Judah and Benjamin jointly occupied Jerusalem and Mount Zion, the possession of the Jebusites; lastly, because they, the nine Tribes given to Jeroboam, had forsaken the Lord, their God, and worshipped strange gods; whereas Benjamin, we may fairly assume, was not at that time tainted with idolatry (1 Kings xi. 33); but whether any of these circumstances had anything to do with the choice of Benjamin or not I will not venture to offer an opinion.

The history of Benjamin is peculiar, as one of the Ten-tribed House of Israel, and yet separated from that House and attached to the House of Judah for upwards of 1,000 years, from B.C. 975, to within a year of the destruction of Jerusalem by the Romans A.D. 70; so that the history of the House of Israel during the period just referred to affords no clue to the history of Benjamin.

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Hosea began to prophecy in B.C. 785, some 200 years after the separation of Benjamin from the House of Israel, and if we turn to those prophecies contained in Hosea i. 4, 6, 9, we shall find they applied only to the nine idolatrous Tribes that constituted "the kingdom" of the House of Israel, and did not embrace Benjamin; and it seems to me that in making use of the expression, "The kingdom of the House of Israel" not to be found elsewhere, the prophet was drawing a distinction between "the kingdom of the House," and "the House of Israel," the former comprising nine Tribes and the latter Ten, for Benjamin never formed a part of that kingdom of Samaria, nor was subject to any of its rulers. It was the kingdom that was to cease to exist, that was to go into captivity, and that was to be pronounced Lo-ammi, "Not My people." None of these calamities befell the Tribe of Benjamin, clearly showing that those prophecies referred to did not apply to that Tribe, or they would most assuredly have had their fulfilment in Benjamin as in the other nine Tribes of the House of Israel; but this was not the case, for Benjamin did not go into captivity with the House of Israel, nor was this Tribe uncovenanted or divorced from the Mosaic covenant of the law.

That Benjamin formed a part of the kingdom of Judah there can be little doubt, as they were subject to its rulers, and fought side by side with Judah on all occasions, even against their own brethren in Samaria; but the position of the tribe in connection with the House of Judah is not very easy to define, for in 1 Kings xi. Benjamin is spoken of apart from Judah, but after this to the end of the two books of Kings there is no further mention of this tribe. In Jer. xxiv. 3 again they are not named, but referred to as "them that were carried away captive of Judah,"—namely, the good figs sent away out of Jerusalem to Babylon for their good, but Judah, the bad figs, for their hurt (ver. 3—9).

Jeremiah the prophet was a native of Anathoth, one of the villages assigned to the Levites in the borders of Benjamin, and consequently there is more information to be obtained regarding this tribe from Jeremiah than from any of the other prophets, as, for instance, the warning to Benjamin in chap. vi., and again in chap. xxiv., where he predicts the Babylonish captivity. No mention is made of this tribe by name, but there can be little doubt that the two baskets of figs represent the Two Tribes of Benjamin and Judah. The latter are the bad figs, so bad they could not be eaten, to be removed for their hurt (ver. 8, 9), and the former, "as these good figs, so will I acknowledge them that are carried away captive of Judah for their good" (ver. 3). "I will bring them again into this land; they shall know that I am the Lord, and they shall return unto Me with their whole heart" (ver. 6, 7). It is evident from these extracts that even in the case of the beloved tribe of Benjamin there must have been a slight turning away from the worship of Jehovah and that their hearts were not altogether perfect with the Lord their God when the prophet speaks of their returning to Him with their whole heart. This the captivity to Babylon for 70 years we may be sure effected. Ezra and Nehemiah both mention the return of Benjamin, with Judah and Levi, from Babylon in B.C. 536 to their own land, but they were no longer an independent kingdom, but subject to the Roman ruler, and from this time for the ensuing 500 odd years we know nothing about Benjamin until the first advent when John the Baptist, as the forerunner of Christ, among other duties that devolved upon him, was that of "making ready a people prepared for the Lord" (Luke i 17).

Who were the people referred to? They were not the Jews, for when they came to John's baptism he addressed them as a "generation of vipers" (Luke iii. 7). Benjamin was the only one of the Ten-tribed House of Israel present in the land at the time, and as the other tribes were far beyond the sphere of the Baptist's mission, which did not extend beyond the borders of Judea, we have good grounds for believing that the children of Benjamin were the people referred to. When Christ came they accepted Him at once as the promised Messiah, and from the moment of their conversion the law became a dead letter to them, for Christ is the end of the law for righteousness to every one that believeth (Rom. x. 4), and they came under the new covenant of grace promised to the House of Israel (Jer. xxxi. 31; Heb. x. 16, 17).

It would be unreasonable, under such circumstances, to suppose that Benjamin, the beloved of the Lord Jesus Christ, the pioneer of Christianity, and the first fruits of Israel unto Christ, was in any way implicated in the crucifixion, for this was the act of those whom John the Baptist stigmatized as a "generation of vipers" and our Lord termed hypocrites—namely, the Scribes and Pharisees—and had Benjamin taken any part in that cruel act we may rest assured the same punishment would have been meted out to them which befell the Jews.

The Tribe of Benjamin was given to Rehoboam to furnish light in Jerusalem during our Lord's mission and to become the lightbearers of the Gospel, when rejected by the Jews, to their brethren, the lost sheep of the House of Israel, and eventually to the Gentiles. And who were these lightbearers of the Gospel but the apostles of our Lord who were generally supposed to be Galileans from the fact of St. Peter, when in the hall of the palace of the High Priest, being recognized as one of our Lord's disciples from his Galilean tongue (Matt. xxvi. 73), but exclusive of this, with two or three exceptions, it can be shown that they were all either natives of or residents in Galilee. For instance, James the less and Jude were both of Nazareth, Simon Zelotes was of Cana in Galilee, Simon Peter, his brother Andrew, John and James, the sons of Zebedee, Philip, and Nathanael were all of Bethsaida; Matthew, also called Levi, was called when at the seat of custom in Galilee; Judas Iscariot was of Judah, and as regards Thomas nothing is known, but doubtless he was a Galilean like the rest.

That the apostles were Galileans there can be but little doubt, and although there may be an absence of proof in some few cases to show they were Israelites, yet there is ample evidence to prove that as a body they were so, including St. Paul, who himself tells us that he was an Israelite of the Tribe of Benjamin (Rom. xi. 1). James the less and Judas Iscariot were of the Tribe of Judah; Simon Zelotes was one of the sect of the Zelots who were strict observers of the rites of the Mosaic law, therefore an Israelite; Nathanael our Lord Himself addressed as an Israelite in whom there was no guile (John i. 47); St. Paul, when he met St. Peter at Antioch, addressed him as a Jew in these words, "If thou, being a Jew by nature," &c. (Gal. ii. 14). St. Paul called himself a Jew having been brought up as a Pharisee, but he was not of the tribe of Judah, but a Benjamite. It must be remembered, however, that all of the captivity on their return from Babylon came under the general denomination of Jews, but the term applied more especially to the Tribe of Judah. St. Peter was a Jew, so was his brother Andrew, and of the remaining five there is nothing to prove individually that they were Israelites, although in the case of the two sons of Zebedee, who were fishermen residing in the same village of Bethsaida

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as Peter and his brother, and being partners together in the same craft, there are very strong grounds for believing they were Israelitish brethren; and the same would hold good as regards Philip, also a fisherman of Bethsaida, on the sea of Galilee.

When the twelve were assembled at Jerusalem after the resurrection and the Lord appeared unto them, they asked Him, "Wilt Thou at this time restore the kingdom of Israel?" (Acts i.). If the apostles had not been Israelites why should they have concerned themselves about the restoration of the kingdom to Israel? On another occasion, when our Lord told them how hard it was for a rich man to enter into the kingdom of heaven, in answer to St. Peter He said, "Verily I say unto you that ye which have followed Me in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit on the twelve thrones judging the Twelve Tribes of Israel (Matt. xix. 1—3). The disciples on a certain occasion, while passing through the cornfields plucking corn on the Sabbath-day, the Scribes and Pharisees asked why His disciples did that which it was unlawful to do on the Sabbath-day? The Pharisees, of course, referred to the law of the ten commandments, but unless those of whom they complained were amenable to the same law their charge of a breach of the fourth commandment was futile and groundless, for that law applied only to Israel.

Other instances might be adduced—such as "that of sitting down to eat with unwashen hands, contrary to the traditions of the elders (Mark vii. 2—5), and the sitting at meat with publicans and sinners" (Luke xv. 2)—but I think sufficient has been brought forward to establish the fact that the apostles as a whole were Israelites, and with, perhaps, three exceptions of the Tribe of Benjamin. Another point that might have been advanced in favour of the assumption that the apostles were Israelites is the fact that after their return from the Babylonish captivity, Benjamin extended its borders, taking in Gilead, half of which formerly belonged to the half tribe of Manasseh and the other half to Gad, thus bringing Benjamin's borders in close proximity to the south-east side of the sea of Galilee, whilst Bethsaida is situated on the north-west shore of that sea, in Lower Galilee, which embraced Nazareth, Capernaum, Chorazin, Cana, etc. (Obed. 19).

When the divine purpose for which they had been lent to the House of Judah was accomplished, Benjamin, together with the whole of the Hebrew converts, left Jerusalem about a year or so previous to the destruction of that city by the Romans (A.D. 70). In taking this step the children of Benjamin were no doubt acting out the warning of Jeremiah (chap. vi. 1, 2), when they saw "evil appearing out of the North, and great destruction, to flee out of the midst of Jerusalem unto the mountains," and our Lord Himself repeated a similar warning to the twelve in the following words: "When ye see the abomination of desolation spoken of by the prophet Daniel standing in the holy place or where it ought not, then let every one that is in Judea flee to the mountains" (Matt. xxiv. 15; Mark xiii. 14). St. Paul later on, as the time drew nigh for the fulfilment of the judgments, denounced by our Lord against the Jews and their city, addressed an epistle to his brethren who had become converts to Christianity, warning them not so much with reference to the calamities that would soon befall the Jews, but exhorting them to make use of the time of grace —that is to say 'to-day," while they had the opportunity, and not to harden their hearts as their fathers did in the wilderness where they perished, not being permitted to enter into the promised land, lest any of them should fall short of that rest that remaineth for the people of God (Heb. iii., iv.). St. Paul's epistle to the Hebrews was addressed chiefly to his brethren of the Tribe of Benjamin who had become converts to Christianity, but there are good grounds for believing that a very large portion of the priests and Levites turned away from Judaism and joined the Church of Christ, for it is announced more than once in the acts of the apostles "that many were added to the church both of Priests and Levites," and this epistle would apply equally to them as well as to all converts to Christianity.

Up to the time of the crucifixion, by the presence of Benjamin, there was still a link binding the two Houses together, but the crucifixion severed the bands of brotherhood between Judah and Israel. When the Benjamites left Jerusalem for Pella, Judah was left in the isolated position predicted by Moses in Deut. xxxiii. 7.

Bromley, Kent, January, 1893.

THE LATE REV. DR. DUFF ON THE INFLUENCE OF THE ENGLISH LANGUAGE IN INDIA.

By Joseph Thomson.

The following is the testimony of the Rev. Dr. Duff, missionary of the Church of Scotland in India, respecting the influence of the English language in that country at a date now over fifty years ago. He said, "With regard to the medium of teaching in our institution, it is English, . . . the grand medium by which all our knowledge is conveyed, is the English language. This has led some to think that our scheme is to eradicate the native languages altogether, and substitute English universally in their place. No such thing was ever dreamt of; no such conspiracy against the languages of India ever entered our imagination. . . . We declare, without fear of contradiction, that the vernacular languages alone are available for imparting an elementary education to the mass of the people of Hindoostan; but insist on, as a fact, that these languages do not at present afford an adequate medium for communicating a knowledge of the higher departments of literature, science, and theology. For such a purpose these dialects do not contain a sufficient number and variety of terms; and even if they did, there are no original writings, and not enough translated, nor will be, for centuries to come. The English language, and it alone, is found to supply the necessary medium. It is accordingly employed as the only adequate instrument for conveying every branch of useful knowledge, with the view of raising up a higher order of men, who shall spread a healthful influence throughout India. The English language in India holds the same place now, which the Latin and Greek did in Europe at the Reformation. Our reformers did not obtain their information in the vernacular tongues, because these did not contain it. They had to search for it in those ancient languages. But, by degrees, some of the European languages have become so enriched by the incorporation of foreign terms, that the necessity of studying the ancient ones, as media of knowledge, is in a great measure superseded. Precisely similar is the case of India. Do we want to raise up there a class of men who shall have the stamp, and character, and energy of reformers? If so, they must be the recipients of a higher knowledge. And where is this knowledge to be acquired? Not, surely, in the native languages, which have it not; but in that modern language

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which has it all in highest perfection—the English. And when the former become sufficiently enriched by a copious infusion of expressive terms, the latter may, as a medium of gathering knowledge, be altogether dispensed with. Thus, for the present, must the English language in India be viewed as the medium of acquisition to the thoroughly educated few; and the vernacular dialects to the ordinarily educated many. . . . The former unseals the inexhaustible fountain of all knowledge; the latter serve as ducts to diffuse its vivifying waters over the wastes of a dry and parched land. . . . The English language is the lever which, as an instrument, is destined to move all Hindoostan. This naturally leads me to refer to a crisis in the history of India which seems now approaching. If the communication of useful knowledge will destroy the ancient Hindoo systems; and if the English language cannot be thoroughly mastered without such knowledge being acquired, what follows? The universal spread of English would prove the universal death knell of the Hindoo systems. And what next? One almost shrinks from the contemplation of it. Weigh the facts of the case. Already in Calcutta, Allahabad, Delhi, and other stations, there are government seminaries established, where English is taught without religion. And the demand for English is likely soon to increase ten-fold, if not a hundred fold. The reason is obvious. Till very recently, the language universal in India, as the language of government business, has been the Persian, whose attainment will not enlighten, though it may greatly darken the mind, and vitiate the heart. At present there is a strong disposition to abolish it, and substitute English in its place. About two years ago (*i.e.*, about 1837) it was abolished in the political department of government. This change has already begun to work. In the great native courts, instead of a Persian, in future an English secretary must be supported: and the next step is to send for an English schoolmaster. In some instances these two offices have been conjoined, so that in several of the palaces of the rajahs there is now an English school. Owing to this substitution of the English for the Persian language, a considerable sensation has taken place. The present noble and enlightened Governor (Lord Auckland) has given intensity to this sensation. Instead of sending, as heretofore, presents of cashmere shawls, and other Oriental ornaments to the different princes, he has, with a wisdom peculiar to himself, as Governor-general of India, resolved, in most cases, to substitute something more profitable; such as globes, atlases, telescopes, microscopes, barometers, thermometers, and English spelling-books, with large pictures in them to suit Eastern taste; often accompanying them with a note to this effect—'That, having understood that such a person was aware of the great difference between the learning of the East and of the West, he wished he would, by comparison, ascertain the nature and amount of those differences, and, at his own convenience, acquaint him with the result of his enquiries.' Such requisition was admirably calculated to stimulate curiosity; and the consequence has been that, from Burmah to the Indus, there has been, more or less, a demand for English books and English teachers." (From "The Sacred Star," 1839, pp. 19—195).

Who cannot see in this testimony of the learned Dr. Duff the immense influence of the English language in India, which he could see fifty years ago looming in the near future, a great confirmation of the truth of the Identity? The history of India, and its connection with this country during the past half century, is a history of which any country might be proud—for having been made the instrument of imparting much good to a large portion of the human race. Christianity teaches us that all things are wisely directed by a beneficent and supreme Power, who delights in being called "Our Father," by His children, and whose will is that the happiness of mankind should be increased. To this end England—the English power, and the English language have been used; and now we behold, as the result, a vast increase in the temporal comfort, spiritual welfare, and ultimate destiny of many millions of our fellow men. And all this indisputable improvement has been brought about by the secondary agencies we have just mentioned. Why, and how is this? Because, as Revelation informs us, God had long ago determined that He would make of Abraham "a great nation," a promise never made to any other. This people Israel "is to blossom and bud, and fill the face of the earth with fruit"; this is the nation God has "formed" for Himself, that they, by their works, and they alone, should "show forth His praise" (Gen. xii. 1—3; xvii. 3—8; Isa. xxvii. 6; xliii. 21). God's instrument in the regeneration of the world, is His people Israel, and not a temporarily favoured Gentile power. According to the plain statements of the Bible, this is Israel's rôle, and cannot be delegated, even for a time of preparation, to any other. But we find indisputable facts showing that England is now doing this work: hence our conclusion, that the English people must be Israel, known by "another name" (Isa. lxv. 15), as God Himself is true.

A FORECAST IN 1842.

By E. M Rush.

A CORRESPONDENT has brought to light an article written fifty years ago which gives a wonderful view and forecast of "England's Destiny," which will be read no doubt with astonishment by many, seeing that the years that have elapsed witness to the coming to pass of what was then foretold. More than this is to be observed the keen appreciation which is shown by the unknown writer of the proud position and great influences for good of the highest order which had been given as a blessing to our nation.

Were it not for internal proof that will readily be detected we might surely have said, "This has been written in these days by a conscious Anglo-Israelite." An original number of the magazine in which the article appeared is in my hands, bearing unmistakeably the marks of its fifty years' service.

While introducing this article to the readers of the BANNER, I would beg them to remark the spirit in which it is written, that spirit which should animate us all in setting forth the truth of the present revelation of Israel, remembering how momentous is the question! how great our responsibility! how utterly we must fail in all our endeavours if we attempt it in our own wisdom, in our own strength, and for a lesser object than for the ultimate glory of the Lord (Col. iii. 23); for as the writer of the article truly observes, the great power we have given us is "*above all, and before all* [his own italics, as elsewhere in the article], for the hallowed purpose of planting the glorious standard of the cross among benighted heathens and idolaters—of inculcating, by precept and example, in Europe, Asia, Africa, and America, the supreme laws of Omniscience—and in the fulfilment of their destiny thus establishing the kingdom of Christ upon earth."

Must it not be granted assuredly by us all, that had the great and necessary work, indicated by this unknown writer,

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been undertaken and prosecuted throughout the past fifty years, not for mere self interest, nor even forwarded only for the temporal good of our poorer neighbours, but for Christ's sake; if in His name we had endeavoured to go forth to blossom and bud and fill the face of the earth with fruit for Him, that long ere this greater and better results would have been achieved for our teeming population, and for the increase of righteousness amongst the peoples that should have resounded in heartfelt praise to the Lord in all the earth.

Westgate-on-Sea, Jan. 26, 1893.

"ENGLAND'S DESTINY—COLONIZATION.

"PART I.

"FROM THE 'COLONIAL MAGAZINE AND COMMERCIAL-"MARITIME JOURNAL,' VOL. VII., NO 26.

"ENGLAND! Old England!! Young England!!! There is a magic power in thy name; it involves past, present, future; it is identified with physical power, moral worth, intellectual greatness, the blessings of peace, the triumphs of civilization, the glorious progress of Christianity, are all thine; wealth unbounded is within the vast domain of thy Empire; thy fleets cover every ocean, and thy dauntless navigators penetrate the thick-ribbed icy barriers of the Poles, the strongest fortresses, the richest plains, the noblest rivers, the most beautiful islands, the securest havens in either Ind, are all beneath thy sway. In the New World and in the Old thy supremacy is acknowledged, and on the continental, insular, and peninsular shores of the four quarters of the globe, thy cross-stricken banner indicates the abode of virtue and va'our, of peace and piety, of civilization and Christianity. A thousand years have witnessed thy duration as a Christian kingdom. The first Christian emperor* drew his earliest breath within thy isle, the first Christian king† sat upon thy throne, by thee has the revealed Word of God been translated into every written language, and by thee disseminated among all the nations of the earth.

"Was this vast territorial power, this almost illimitable mental energy, this extraordinary moral influence, given thee for thy sole and temporary benefit? or was it vouchsafed to thee from on high for the grand and beneficent purpose of peopling the desert places, for reclaiming the wild savage, for enforcing peace and order where strife and discord heretofore reigned, for interchanging the products of industry between man and man, introducing art and science, bringing the most distant regions into constant, safe, and speedy communication; for establishing the foundations of civil government—*above all and before all,* for the hallowed purpose of planting the glorious standard of the cross among benighted heathens and idolaters—of inculcating by precept and example in Europe, Asia, Africa, and America the supreme laws of Omniscience, and in the fulfilment of thy destiny thus establishing the kingdom of Christ upon earth?

"This is a serious, solemn question. In the vain and worldly-minded it may raise emotions of pride and self-satisfaction; in the Christian it must excite thoughtful feelings, and, if responded to affirmatively, he will with humility acknowledge his own utter want of merit for the fulfilment of the sacred purposes assigned to him; with trembling distrust of himself he will endeavour to regulate all his thoughts and actions in conformity with the Almighty will, and, like David, he will then go forth confiding in that divine power, without which all human efforts are worthless, but which, when vouchsafed, converts feebleness into strength, humility into greatness, poverty into wealth, suffering into happiness, and a temporal into an eternal kingdom.

"England, then, viewed in this exalted aspect, is not merely a name; it is *the representative of a principle;* it is to Christianity what Jerusalem was to Judaism; it is a light set upon a hill, which the Gentile may behold from afar; it is a well, ever 'springing with the living water, of which whosoever drinketh he will never thirst again.' Her mission is to establish heaven's first law, Order,—to strike the fetter from the slave, and to bid the bond go free: 'to be fruitful, to multiply and replenish the earth' (Gen. ix. 1); to subdue evil, to proclaim peace and good-will from man to man, to make this world an educational abode for another and better stage of existence, by expounding, and if necessary enforcing, that moral and divine law, which the Creator has in mercy revealed for the guidance and the government of his creatures.

And how is England to fulfil this high behest? *By means of colonization!* Everything material, mental, and moral connected with her existence and position indicates that such is her destiny. "The British islands are of comparatively small extent—sufficiently distant from the adjacent continent to preserve their insularity complete, yet advantageously placed for rapid communication with different regions; their coasts are indented with capacious harbours, and yet subjected to dangers which require skill, perseverance, and courage in those who navigate the contiguous shores, the climate is extremely salubrious, well adapted for the preparation of various useful products, and even in its severity calculated to compel to provident care and industry on the part of those who would otherwise suffer from its rigours and vicissitudes; the soil in some places abundantly rewards the labours of the husbandman, in others yields a rich mine of metallic wealth, and almost everywhere furnishes an ample and cheap supply of fuel; the horse (?), ox, sheep, swine, and poultry are of the most superior breeds and extensively consumed; the rivers and adjoining seas abound with the greatest variety of fish and of the finest qualities, yielding a profitable employment to a hardy and valuable class of men. Such are a few of the material characteristics of the British islands. The *mental* and *moral* features are not less striking. The population is of great density (about three hundred mouths to the square mile) and derived from various races, including the aboriginal Britons and Celts, the Romans, Danes or Northmen, Saxons, etc.; each contributing some valuable quality for the better fulfilment of the arduous duties assigned to the nation of which they constitute a part. Among these qualities we may enumerate physical courage and indomitable perseverance—a fondness for maritime pursuits, remarkable industry, an instinctive love of order, a respect for rank and hereditary power, producing a ready obedience to law and authority; capacity for self-government, combined with a manly submission to monarchical rule which, next to theocracy, seems the best adapted for the attainment and maintenance of political liberty; a sedulous fulfilment of the duties and an enhanced appreciation of the enjoyments of domestic life; an attachment to the localities of birth, or position, or circumstances, yet conjoined with a spirit of enterprise, a desire for nautical adventure and a thirst for novelty and dangerous pursuits cherishing in a remarkable degree liberty corporeal, political, and moral,—and, as a natural consequence, reverencing truth; strongly imbued with a feeling of superiority to all other nations, yet generally exercising vast strength and immense resources for their benefit, rather than with an immediate view to personal advantage; possessing an innate selfishness, which requires the constant watchfulness of a

* The Emperor Constantine, born at York. † Egbert.

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nobler principle, justice, to prevent its extreme development, and the necessarily injurious results. To these (and many other qualities, good and bad, might be enumerated) may be added an extraordinary language, which appears to be compounded of various tongues, and which is capable of receiving (and is daily receiving) new additions from almost every spoken or written dialect—a language copious, yet terse; vigorous, yet harmonious; complex, yet clear; well adapted for the Senate and the Pulpit by its majestic and solemn sonorousness, yet equally suited to the Exchange and the Theatre by its facile and flexible constructiveness; a language in fact which seems designed for being the universal medium of communication among mankind. One more quality remains to be noticed; it is one essentially conducive to the purpose for which it appears England is designed by an overruling Providence, and without this one quality all the preceding ones would but serve temporary purposes, and produce no permanent useful results.

"No nation that has ever preceded England in the history of mankind has evinced the same love of pure religion; the same ardent desire to extend its blessed influence; the same unflinching determination to preserve it from the contamination of corrupting dogmas, tenets, and examples, whether arising from within her own precincts or from her intercourse with foreign and distant lands. Typically, she may be said to be the earthly representative of the Church, whose offspring shall be nations of which kings shall be the fathers and queens the nursing mothers. Like the early Christians, she has passed through tribulation and suffering; she has had her martyrs, her temptations, and trials, but steadfast in faith, the Anglo-Saxon Church has maintained with renovated strength an undefiled spiritual worship at home, while she has preached the Gospel and sent forth the glad tidings of salvation to all other lands.

"If the truth of the foregoing statement be acknowledged, it will lead to the conclusion, that the present position of England has been designed by the Creator and Governor of the Universe for the more efficient fulfilment of her mission. The rapid augmentation of her population—the remarkable application of machinery to purposes heretofore supposed to be confined entirely to skilled manual labour, thus rendering the increase of a population of one thousand a day more and more felt in competitive efforts for self-preservation—the wonderful extension of steam-navigation, whereby Asia and America are brought within a few day's journey of Europe, thus diminishing the effect which distance has on even expansive and well-regulated minds—the imperative necessity which England now feels for acquiring new markets for the disposal of accumulating stocks of merchandise, or for the cheap and certain obtainment of the raw materials requisite for the continued employment of her manufacturing skill, the vent sought for the profitable remuneration for an abundance of dormant capital, and the impulsive instinct for the cultivation of new lands, and the growth and preparation of tropical products, all demonstrate that the most important, and the most urgent duty of England, at this *moment, is colonization.*

"It is unnecessary to inquire why the destiny of England should be colonization; we see that every nation, as every individual, has a destiny to fulfil—'to everything there is a season, and a time to every purpose under heaven.' Babylon, Nineveh, Tyre, Egypt, Athens, Carthage, Rome, all fulfilled some special destiny, and having completed the purpose for which they were permitted, they were swept away, to give place to other and superior powers. Thus, also, we see that noxious animals and plants perish before civilization and cultivation; and that whole races of mankind have been destroyed by reason of their idolatry, and vices, whose territories will ultimately be occupied by Christian races: "God shall enlarge Japhet" (Europe), and He shall dwell in the tents of Shem (Asia), and Canaan (Africa) shall be His servant" (Gen. ix. 27), by which we may understand that Europe (or Christianity) shall overspread Asia; and that Canaan (as the type of an idolatrous and sensual principle) shall be subjected to the doctrines of Christ, and become His servant. Foremost among the nations of Europe is England, and for the reasons before specified, her position and circumstances point her out as peculiarly the descendants of Japhet, who are to dwell in Asia, and to subdue the evil practices—slavery and idolatry—of Africa.

"It is deserving of deep consideration, that the Almighty did not permit England to commence her career of colonization until after the doctrines of the Reformation had been openly espoused by her Government, and the Bible printed into the languages used by the people. The period for the commencement of her mission had then arrived—it has continued uninterruptedly for three hundred years, and it is still in its infancy, but gathering new strength, while gradually its genial operating influence and lofty responsibility is more and more extensively felt and appreciated.

"No human efforts can ultimately retard the fulfilment of this divine mission. It will be well for those who do not oppose it—*doubly, aye trebly well*, will it be for those who aid forward, and with heart-felt joy accelerate, its progress. On its wings are borne glad tidings, to England we believe—'*Thus saith the Lord, Listen, O isles, unto Me, and hearken, ye people from afar, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall not hunger, nor thirst; neither shall the heat or sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim . . . Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me. I will contend with him that contendeth with thee, and I will save thy children*' (Isa. xlix., passim).

"Numerous and striking are the passages in Holy Writ which thus apparently point to England, and indicate her mighty mission. Why should any sane being wish it were otherwise? Why, on the contrary, ought not every Britain with a reflecting mind, humbly glorify God for making his country the instrument for advancing the welfare and happiness of mankind?

"Let each and all, in every degree, rank and class of society, from the sovereign on the throne, to the poorest peasant and mechanic, have this doctrine instilled into them by the ministers of religion. Let it sound from her pulpits, and resound through her schools and colleges. Why should not Oxford and Cambridge take the lead in this holy crusade for the extension of Christianity, accompanied by her handmaids—civilization and commerce? Why should not the

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younger branches of our justly exalted nobles lead forth bands of colonizing pilgrim fathers and found new Englands on the unoccupied shores of the Pacific? Why should not the paternal care of government—the embryo model of our time-honoured institution of Church and State accompany each colony, grow with its growth, and strengthen with its strength? O, that an inspired angel would breathe this vivifying, this ennobling principle of colonization in every ear throughout the land! then, indeed, would the wail of woe and the demon of discord cease to be heard and felt throughout these fair and favoured isles; then would the sound of alarm at foreign rivalry be hushed; and the advancement of France, Germany, Prussia, Russia, America, &c., in arts and commerce, be hailed with rejoicing, instead of being brooded over with envious eyes; then, indeed, would there be a cessation of that paltry, despicable, unnatural class animosity which has been so sedulously and banefully disseminated far and wide; then, indeed, the mischievous and selfish idea, that the interests of various classes in society are opposed to each other, would be removed, and each would feel rejoiced at the prosperity of his neighbour; the landlord, the manufacturer, and the merchant would find that their interests were reciprocal, and not antagonistic and that England's strength and welfare consists in her "unity," and that this unity may best be promoted by viewing her destiny as a nation to be, Colonization; and that by fulfilling that decree, her power and her glory will be preserved to her for ever."

TO AND FRO.

"In his 'Apocalyptic Scenes' article on February 9, Sir S. A. Blackwood, in agreement with ancient and modern expositors of repute, quoted Dan. xii. 4, as showing that at the time of the end many will *search* the prophecy of the book—'running to and fro' in its pages. A correspondent challenges this interpretation, and maintains that the verse refers to 'the increase of locomotion and the advance of science as witnessed in our day.' It is hardly needful to point out that mere human activity, whether in knowledge or travel, cannot possibly unfold or make plain predictions regarding the Kingdom of God, as the 'running to and fro' is said to do. The view taken by Sir Arthur Blackwood is that of the best lexicographers, who have set out significations not merely empirically, but also in the light of the analogy of languages."

By the above extract from the *Christian* of February the 23rd, it would appear that Sir Arthur Blackwood's "Ancient and Modern Expositors of Repute," and "The Best Lexicographers," are guilty of that, with which we are occasionally credited by our opponents, and can twist a scriptural passage to suit a foregone conclusion, to explain away a difficulty, or to throw doubts on circumstances that might lead to awkward conclusions—awkward according to their opinions.

The view stated in the extract, seems scarcely to be borne out by the passage (Dan. xii. 4), with which I cannot attempt to deal learnedly, but take simply as it appears in the English Bible. It strikes my ignorance as an extraordinary idea, even by the laws of spiritualizing which guide so many Bible students, that "running to and fro" should mean scanning the pages of a book which has just before, in the same verse, been stated to be "sealed to the end of time." What reason is there for supposing the expression to be used here in any other sense, than in Gen. iii. 7; 2 Kings iv. 35; Job i. 7; Isa. xxxiii. 4; Ezra xxvii. 19; Zech. vi. 7, &c. Assuredly it is a remarkable interpretation to give of a simple expression, to suppose going "to and fro" means studying a book erratically!

In the cutting from the *Christian* it is said "that mere human activity cannot possibly unfold or make plain predictions regarding the Kingdom of God, as the 'running to and fro' is said to do." Why not? The activity alone, if it is remarkable and exceptional as compared to all that has gone before, may very distinctly "unfold" the fulfilment of a prophecy. Also, if the running "to and fro" be that of many members of a Christian Nation, we may believe that a portion at least of this scattered people may be the means of conveying biblical knowledge throughout the world which would make plain the truths concerning the "Kingdom of God."

I may be unjustifiably suspicious, but the thought will creep in, that there is a decided disinclination on the part of the opponents of our Anglo-Israel belief to think any prophecy bears especially on our habits, blessings, privileges, or position in the world. With the Jews they would say, it is different; there is no mistaking the fact that the part they have played for centuries has been according to prophetic threats and that in the future they will enjoy foretold blessings. But for us to suppose that we British are conspicuously carrying out what was foretold of Israel is presumption or craziness!

And yet we, as a people, and including our Colonists and our American brothers, are "running to and fro," beyond, I imagine, any other people in the world. We can almost suppose that we do this to such an extent, that to exceed the frequency and rapidity of our present restless rushings would necessitate a super-human alteration of our present capabilities of heart, brain, and lungs, that we might bear without physical annihilation the perpetual excitement and fatigue!

It is remarkable that the last sentence in verse 4 refers to a notable fact in our present circumstances; for not only is scientific knowledge increasing amongst the learned, but general knowledge has made extraordinary advances in the "masses" of our countrymen, owing doubtless to compulsory education, reading rooms in towns and villages, cheap literature, attractive classes for instruction, the demand for intelligent subordinates in offices such as those for carrying on telegraphic work, scientific agriculture, and so forth.

L. P.

RANDOM SHAFTS.

The opposition to Our Identity with Israel is a Janus-faced creature, and hard to please. People who profess to cultivate a superior quality of Christianity accuse us of reviving fleshly divisions and setting up middle walls of partition; Titus iii. 9, which advises us to "avoid genealogies," being a favourite resource. But no sooner have we dispelled the delusions associated with that text than other critics, with the same expressions of elevated spirituality in their mouths, tell us that we do not make a sufficient number of divisions, and that our walls of partition are not stout enough. This is the opinion of the Rev. J. G. Gregory, Brighton; an opinion, it seems, which he has been enforcing for years, and "never heard the argument answered." I sympathize with the rev. gentleman, and can enter into his feelings, because we Israelites have a great many arguments that we have never heard answered. We are even worse off than he is, for we have heard them perverted into things of straw which a child could knock down, without the intervention

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of a clergyman. Sundry Brighton preachers are very good at this kind of "answer," and as the answers are confined to the pulpit there is probably a consciousness that the virtue resides in the pulpit, not the answers.

***

But what is this terrible poser by which everyone within the reach of Mr. Gregory's voice has been struck dumb? "We find that the land promised to Israel is accurately portioned out among the tribes." "The whole Twelve Tribes are to be found absolutely separate one from another, that they may be separately placed in their portions of the promised land." "A conglomerate Ephraim cannot again be divided into the Ten Tribes." Besides, the British are formed of "nearly innumerable nationalities," and "probably there is hardly a nation, except some very remote, of which we 'Anglo-Saxons' are not in a manner composed." Mr. Gregory calls this a "little argument," and I agree with the description. It is an extremely little argument, and perhaps that is the reason it has not been answered.

***

Our worthy opponent's notions of ethnology are at least half a century behind the times. He should read Freeman, for instance, where he would learn that the "nearly innumerable nationalities" of Saxons, Danes, Jutes, Angles, Frisians, and Normans, all belonged to a common stock. It is true they arrived here as separate tribes, but if I am not mistaken this is just what Mr. Gregory is asking for, and when he gets them in that shape they are "nearly innumerable nationalities." He also impugns our Israelitish origin in consequence of foreign infusions. If the objection is sound, the Tribes of Ephraim and Manasseh were not Israelites, for they sprang from an Egyptian lady; neither was the Saviour a Hebrew, for His genealogy was more than once interfered with by Gentile blood; and the Jews are not Jews, for they have mingled themselves with aliens until "there is hardly a nation of which they are not in a measure composed." If, however, Mr. Gregory admits that Christ was a Hebrew, and that the Jews are legitimate descendants of Abraham, he will need to admit that the Anglo-Saxons may be legitimate descendants of the Ten Tribes in spite of having absorbed a quantity of Germans and Huguenots.

***

The phrase "conglomerate Ephraim" evidently is intended to imply that the Ten Tribes, if in Britain, are now all mixed up together. This shows that Mr. Gregory's observation is as superficial as his knowledge of history. The North-countryman, the South-countryman, and the West-countryman can be recognized the world over, even by their speech. The Cornishman is not yet merged in the Yorkshireman, nor is the man of Kent lost in the Paisley body. No doubt there has been considerable mixture between the various sections of the population, especially on the border-lines, but the basic character of those sections remains much what it was five centuries ago, and science could easily sever the nation into ten tribal parts. There is then the further task of connecting them with their respective tribes, and if this is an insuperable difficulty it is one that will have to be met in any case, for among all the families of the earth none are at present bearing the names of Ephraim and his companions. But Mr. Gregory might explain to us Ezek. xlvii. 22 and xlviii. 29. The casting of lots cannot apply to the distribution of the land, as that is determined in chap. xlviii., and therefore we naturally infer that it has to do with the sorting of the tribes. This exhausts the contents of the "little argument," and when the rev. gentleman again brings it under the notice of the public I hope he will add, by way of a change, that it *has* been answered.

***

The difference of opinion on Biblical subjects is astonishing. Regarding the condition of Israel, we have seen that some are so finical as to demur to the slightest intermixture of one tribe with another. But a certain old and learned author has no scruples on this point. He says: "That they have lost their name, and the distinction of their tribes, is more than probable; for that no nation of the world are called Israel, and so divided by their tribes at this day, as anciently they were called. Neither was there cause why the distinction of their tribes should be continued. For that men might know where to look for the blessed seed it pleased God to elect one nation of all the world, and out of that nation one tribe or kindred, and out of that tribe one house or family, whereof the Messias should be born, who being now come there is no cause why the distinction of their tribes should now continue."

***

We are decidedly advancing. Perhaps it is in the wrong direction, but it cannot be denied that we are advancing. Isaiah and the bulk of the prophets having been spiritualized into "airy nothings," it has apparently occurred to an enterprising Frenchman that Daniel was being neglected, and he has operated upon "The three Hebrew children in the fiery furnace." The "moralizing" system has this advantage, that you can make the Bible teach what you please; you can paint its statements red, white, or blue. This is a great privilege, and those who possess it would scarcely be human if in their study of Scripture they failed to discover exactly what they want to discover. The said Frenchman is a metallurgist, and hence, like a wise potter with his clay—like theologians in fact—he forces the narrative into the service of his calling.

***

He avers that it is an allegory, and that it proves the Jews were familiar with the art of refining metals by cupellation. For Shadrach, Meshach, and Abednego merely represented gold, silver, and electrum; while "their coats, their hosen, and their hats, and their other garments," depict the inferior substances with which the precious metals were combined for the purpose of assisting the process. Poor Shadrach, Meshach, and Abednego! But the Church is responsible for these travesties. Men follow her example, whether they know it or not. She taught the French a lesson by the massacre of St. Bartholomew, and A.D. 1789 demonstrated that they had learnt it well. In similar fashion the Church has treated Revelation figuratively to suit her ends, and as it is an entertaining, nay, paying business, she has a host of ardent imitators.

***

Doubtless the printers did their best with the queer Saxon names given last month, and if errors crept in despite careful checking, it simply confirms what I was trying to establish. They were the patronymics of our fathers, but are to-day utterly obsolete—to a large extent unspellable and unpronounceable. They are so archaic that possibly none of my readers detected any flaws in them; but in view of lynx-eyed enemies they had better be rectified. Ealstan should have been Ealhstan; Ealherc, Ealher; Willebrok, Willebrod; Wuelaf, Anlaf; and Deorswyth requires a final "e."

JOHN SHOOTINGHAM.

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THE RACE THAT HAS GIRDLED THE EARTH.

A FRIEND at Tunbridge Wells has sent us a cutting from the London *Echo* of Dec. 31, 1892, on the subject of our race, as one which has "girdled the earth." It is a remarkable testimony to Our Identity, and one which the late Mr. E. Hine, with his acute intellect, was the first to perceive. He quoted Deut. xxxii. 7, 9, with effect as a promise to Israel, and corroborated it by references to Jer. x. 16; li. 19; Psa. lxxiv. 2, and Acts xvii. 26, showing finally that British possessions were at the coasts, the ends, and the uttermost parts of the earth, forming two grand circles, one in each hemisphere round the non-Israelite Gentile Powers of the world. The first text quoted comes in with great effect in support of this view: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam He set the 'bounds' of the people according to the number of the children of Israel." The bounds of the Gentile people, in short, were fixed by Israel's bounds everywhere; thus proving the expansion and dispersion in power of Israel. Judah has no claim to this, but Israel, the chosen House, is, by the testimony of the *Echo*, in the tactical position of power and dominion, inseparable from the state which surrounds the others, the one which is on the borders of every other, enclosing all of them as in a circle. The *Echo* is addressed by one who has been a traveller; and writing on the manifest "Influence of the English Race," describes his impressions thus:—

The idea which in all the length of my travels has been at once my fellow and my guide—a key wherewith to unlock the hidden things of strange new lands—is a conception, however imperfect, of the grandeur of our race (already girdling the earth), which it is destined, perhaps, eventually to overspread. In America the peoples of the world are being fused together, but they run into an English mould: Alfred's laws and Chaucer's tongue are theirs, whether they would or no. There are men who say that Britain in her age will claim the glory of having planted greater England across the seas. They fail to perceive that she has done more than found plantations of her own—that she has imposed her institutions upon the offshoots of Germany, of Ireland, of Scandinavia, and of Spain.

The writer of the above sees the wondrous influence and grandeur of Our Race, which he concludes is likely "to overspread the earth." But why cannot he go to the Word of God and discover there what race is to be placed in the position of splendour he would assign to our own British nation? There we read that Abraham and his seed are designated "the heir of the world" (Rom. iv. 13); also that "the kingdom and dominion, and greatness of the kingdom under the whole heaven, is to be given to the people of the saints of the Most High,' and those saints are "the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14). This is the key which unlocks the secrets of Providence—that tells us of the destiny of new and strange lands in the four corners of the earth, and reveals why God has such designs respecting a race full of sin, yet reserved for such a noble future. The writer links the present and future of America with our race and language, and finds, like Jacob of old, that our nation is even greater than the remnant of Manasseh, because we have not only founded nation daughters of our own, but that "filling up" other races in their homes, we have occupied those lands and imposed our institutions upon them. Thus our institutions are forced upon Germans, Swedes, Norwegians, Spaniards, and Irishmen in the United States, Canada, South Africa, and Australasia, showing that if Manasseh is great, which she is, Ephraim-Israel is greater than her brother Jonathan, by reason of the fact that of her has come about the Melo-hag-goim or "filling up" of the nations with Israel's colonists, laws, and institutions, according to the prophecies. To the Lord be all the praise; but none to the poor defective instrument by which God is working out all His wonders in the earth!

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THE EMPIRE.

THE following remarkable paper, by an anonymous author, appeared in *The Wiltshire County Mirror and Express*, on Feb. 28, 1893, and will be appreciated by the readers of the BANNER. They will recognize that the writer knows nothing of the Identity, but he is a "blind witness," without doubt, of the fact that the British are Israel. He wrote thus:—

"THE EMPIRE.

"What is the Empire? The Empire consists of—

Square Miles		*Population.*
121,115	In Great Britain and Ireland ...	38,000,000
1,600,000	Indian possessions	286,000,000
104,441	Other Asiatic	4,169,000
3,403,305	Australia, New Zealand, &c. ...	4,200,000
3,525,000	North America...	5,200,000
76,000	South America...	285,000
295,000	Africa	4,000,000
20,343	West Indies	1,136,000
124	European	155,000
9,244,099		343,275,000

To this may be added 11,190,513 square miles of territory in Africa, which includes the much-debated territory of Uganda. It is impossible to ascertain the population as yet.

"Some of these territories were acquired by conquest, some were settled and annexed, others were bought; but, however acquired, these are the territories which form the Empire for the administration of which the Government are more or less responsible, and of which electors should think when they are voting for any particular party. It is of paramount importance to them to know who will be Secretaries of State for the Colonies and for India, and to know if they can be trusted, as it is to know who will be Prime Minister, Secretary of State for the Home Office, Chancellor of the Exchequer, with whom rests our taxation, and last, but not least, the Secretary of State for Foreign Affairs. For on the latter depends much of our prosperity; for if our relations as to trade and politics get strained with foreign countries, we soon feel it.

"The abilities of a Prime Minister cannot suffice for the whole, for each of these men have more on their shoulders than many a sovereign of a foreign country. In many cases the inhabitants are of every race and colour known in man, with religions and characters and laws that have to be considered and loyally treated with a view to justice, good government, and peace.

"Many a man, when he leaves his native shores and goes abroad and sees the extent of the Empire, must wonder, as he looks back at the small platform he left behind him, with men preaching and spouting about small questions, amusing a circle of admirers with their wisdom over party politics, while their fellow countrymen are doing the real work of the Empire, not in the least affected by the storms at home, and doing it chiefly by private enterprize. Generation after generation of Englishmen have been fighting and struggling for place, power, and wealth all over the world, regardless of party cries and party politics. If asked their politics they would probably reply, 'Success to Old England,' and thus they have steadily borne on the English flag.

"If an elector studies the map of the world, and then sees what a little spot on it is Great Britain, he can hardly think himself of much importance; but if he opens his eyes and recognises that he is a member of the great British Empire, then he must feel his position is a proud one, for he is one of those who help to choose the men who govern it, and then will bear in mind, perhaps, that he belongs to those who have so gallantly carried the British flag to every quarter of the globe, and will also perceive that their interests are also his, and are not bounded by the narrow platform of home affairs.

"Peers, ploughmen, soldiers, sailors, magistrates, squatters, parsons, missionaries, women, and children have fought and struggled till they have colonized America, Australia, New Zealand, as well as a great part of Africa. They have explored Africa, conquered India and much other territory; their graves are everywhere; the earth and sea are full of their dead; but the English tongue is in every climate of the world, and spreading daily, while their countrymen at home have often impeded their work—done nothing to help and often been ready to think evil of them. Freedom, liberty, and justice, such as other nations do not know, have always followed in the end, so that any of us may go and live there and forget we have left home; indeed, are still at home, only rather further from London.

"What is comprised in our Empire, however, is not all, for whatever port in the world you may enter, probably 10—20—to one of the shipping is English. If you travel on a foreign steamer you find it very likely built in England, or that the machinery is English. We have had some hand in making almost every railway in Europe—some were made with English capital. As you travel you find a canal or works of some sort that were either made by the English or belong to an English company. What does all this mean? It means that private enterprise has carried our trade into foreign countries that are not our Empire; the Government have not helped, though they can retard; party weakening the Government, and ill-considered actions of our Foreign Minister, can jeopardise our undertakings and plunge us into war.

"About 300 years ago our countrymen began to push ahead and to trade with the East by going round the Cape of Good Hope. A company was formed, called the East India Company, which got certain privileges from the Crown to secure a monopoly of the trade to enable them to protect themselves from their enemies. They required troops and ships, for, besides the struggles with the natives, they had to fight with other European natives out there, though we might be at peace at home. The company paid its own expenses, and private enterprise conquered and governed India till 1858. They had great difficulties to contend with at times, but the men who formed the Indian Council in London were men who had had experience and were well fitted for their duties. Parliament did little for them, though from time to time members of the House, who had never been to India, lectured them and told them how India ought to be governed.

'In 1858 the Government took over India from the East India Company. The army passed under the sovereignty of the Queen. The Queen's Government is carried out by a Secretary of State for India, who is a member of the Cabinet under the Prime Minister. The Secretary of State is assisted by a Council in London. There are in India an able body of men conducting the government of the country, but all expenses are defrayed out of Indian taxation; even British regiments, when in India, are paid by India. Indian wars are paid by India, and the Queen is called Empress of India because she is the head of a Government maintained

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by a military force, instead of being, as she is in England, the head of a limited monarchy as ordained by the constitution of Great Britain.

"About the same time, 300 years ago, men of energy, enterprise, and some of discontented mind, for political or religious reasons, took to emigrating to America. Our settlements out there prospered in a marvellous manner, and grew prodigiously, until, in the middle of the last century, a large portion of them, which is now called the United States, revolted and declared war against the mother country. It was a war—a civil war—between brothers, often in the exact sense of the word as well as in a national one. It was a sad and disgraceful war, arising from the stupidity and misgoverning of the Government at home—from sores allowed to rankle from the Government—overlooking the grievances of the settlers, which were then worked upon by agitators. There was much to regret on both sides, but it was the natural result of impatience with misgovernment by a race who had made themselves, with no help from home, by private enterprise.

"Our neighbours, the French, who have never lost an opportunity, sent the rebels men and ships to help them, and, perhaps, hoped to get something out of it; but that was not what our colonists were fighting for: they were fighting for independence, and they got it. Our ministers at the time thought they had got rid of a troublesome child. What folly! Through their mismanagement, they lost to England, and created a rival of a nation, that promises to be, if it is not now, the most powerful one in the world—not a nation like ours, spread over the whole world, but united in a magnificent territory of its own.

"An American once said, before the War of Independence, we were brothers, but since the war we have become step-brothers, and the word 'step' is spelt in capital letters. This took place more than 100 years ago, yet we feel it day by day. The evil then created crops up perpetually: it never dies in the old country, it is a perpetual cause of hindrance. A place was wanted many years ago to send convicts to, and it was decided to send them to the coast of Australia, near where Sydney now stands. It was a good way off, and no one thought it would matter; but our surplus population chose to colonize Australia, and they did it with no help from the Government. Again, by private enterprise, and in time they were strong enough to let the Home Government know that they would no longer tolerate convicts being sent there.

"Repeated efforts have been made to persuade the Home Government to annex New Zealand, but nothing was done until news arrived in Australia that the French were going to annex New Zealand; then the Australians persuaded the governor to send off the British fleet and a lot of ships, so that when the French arrived, wherever they wanted to land they found the British flag before them. So it has been all over the world. Enterprise has led the way to make the Empire; the Government then had to follow after, and we have to thank the Australians that we possess the magnificent group of colonies now called Australasia. Australia and New Zealand possess fine cities with splendid buildings, public parks, and everything that an older country may often wish for, but not get.

"We cannot do better now than allude to two men of note in our colonies as types—men who, perhaps, home-living Englishmen might in their insular pride describe as a couple of colonials. One, Sir Henry Parkes, landed in Australia 53 years ago with a wife and child. He was glad to take work at first as a daily labourer. For thirty years he has been one of the foremost men in Australia. As a statesman he has no superior in any country. He was not to the manner born, but he has proved his powers by surmounting all difficulties. He said in a speech not long ago that he was a warm colonial, but equally a loyal subject of the Queen, devoted to the old country, and no stone should be left unturned by him to secure Imperial Federation of all our colonies with the mother country. Imperial Federation means that our colonies are to unite for the mutual help of each other and to support the mother country, instead of each colony being content to play its own little game.

"When there was anarchy and revolt in Egypt against its rulers, England stepped in, and has since formed the country, and brought it from insolvency to being able to pay its way, and England is trying to secure the well-being of its inhabitants, though it is difficult—the more difficult—from the jealousy of the Sultan of Turkey, the rulers of Egypt, and French jealousy. At a critical moment India sent troops to assist the British army, for Egypt is the high road to India from England, but at the same time Australia sent troops to Egypt to assist our army, because it is the high road from Australia to home.

"This was the first symptom of Imperial Federation, and long may Australians speak and feel that England is home.

"The second man to be mentioned is Cecil Rhodes, the Premier of our Cape Colonies.

"These colonies have suffered more than any other from the cold shade of neglect. No longer on the high road to India, they were not considered of much value, but Cecil Rhodes has, by his own energy and enterprise, done more in a few years to put life and prosperity into their settlements than it would seem possible for any one man to do. He is strongly in favour of Imperial Federation, which must, if carried out, lead to assimilation of customs, and give a fairer opening for our trade with the colonies.

"There has been a talk of giving up Uganda, a portion of our Central African possessions, more recently annexed.

"Can a great nation afford to go back and let other nations step in, especially when we want outlets for our trade and rapidly increasing population? Cecil Rhodes says "no!" and promises in a few years that the Cape of Good Hope at the south, and Egypt at the north of Africa, shall be connected by a band of telegraph wire passing through Uganda, thus bringing all these almost unknown countries within a few hours' reach of London.

"What hinders the prosperity of our Empire is party. If any Minister, perhaps more foreseeing than others, takes a bold step forward, then the Opposition clamours, and tries to get credit with the electors for their prudence, while the enemies of the country rejoice.

"Surely if parties must quarrel and fight on the small platform of Parliament over home matters, patriotism should prevent them from weakening the country and the power of England to foreign nations.

"Political philosophers have in the past written and talked about the Colonies being a weakness for England, and the sooner we got rid of them the better. The result was that the loyalty of the Colonies had a great shake, which, however, some years of better judgment has been able greatly to restore. No wise parent says he wants to get rid of his children if he expects to keep their affections.

"No words are strong enough that can be written to express sufficiently and fully the importance of union being strength—of every encouragement being given to private enterprise at home and abroad—so that the nation may have

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strength to contend with the difficulties that arise, and not to allow party moves and party politics to interfere with the prosperity of the Empire; also for electors to learn and know something about all these questions for themselves, for they must bear in mind it is the success of our undertakings out of England that brings to our shores the money with which we buy our food and pay our wages. Without it, our large population would starve. England cannot keep them. —"FORDINGBRIDGE."

THE VISIGOTHS AND VANDALS WERE ENGLISHMEN.

ON February 16 last, the *Liverpool Courier* published a leading article regarding Mr. Grant Allen's paper in "Longman's Magazine," on "unsuspected Englishmen." We quote the article because the Author being quite innocent of all knowledge of Our Identity makes statements nevertheless respecting the ancestors of the British which run exactly parallel to those our best writers have published regarding the scattering of Israel and their gathering into this their "appointed place," according to Amos ix. 9; Ezek. xi. 15, 16; and 2 Sam. vii. 10. We have in reprinting the paper taken the liberty of changing Mr. Grant Allen's names "British, Englishmen," or "Briton," in many sentences, by adding "Israel" or "British-Israelites" to them, and our readers will notice how remarkably the secular author paints the portrait of Israel without in the least suspecting it. The following is the article thus dealt with:—

"Britons abroad already enjoy a fair reputation for 'arrogance.' Probably most Englishmen are, in varying degree, voluntarily possessed of a sentiment which does not come far short of the belief—to quote the author of 'Pinafore'—'that it's greatly to his credit that he is an Englishman.' The national pride may be inflated considerably if it comes to be an established axiom that 'most of the Christian names at present in use on the continent of Europe, with the trifling exception of Greece and Russia, are English by origin.' This is the startling hypothesis with which Mr. Grant Allen commences an article in 'Longman's Magazine,' to which he has given the somewhat invidious title of 'Uususpected Englishmen.' Such a phrase in itself hardly seems to imply a compliment, but there is probably no Englishman with soul so dead to the sentiment satirised by Mr. Gilbert that he will not regard the proving of this hypothesis as almost as complimentary to the foreigner as it is creditable to himself as a Briton. Mr. Grant Allen's lucubration of the subject is due to the conviction having been forced upon him that thousands of his fellow-countrymen must be daily hurrying to their graves unaware of the truly English origin of such apparently hopelessly foreign names as Alphonse, Louis, and Ferdinand. To remedy this sad state of intellectual destitution Mr. Grant Allen has exhibited some such accredited continental names 'in all their naked Anglo-Saxon awesomeness.' It requires to be premised that when Mr. Grant Allen says English he does so 'in a strictly Pickwickian sense,' meaning 'not British, but Low Dutch.' Where he finds the analogues of the prevailing continental Christian names is in the nomenclature of 'our remote ancestral paternal cousins, the Visigoths and the Vandals, who in point of fact were practically Englishmen speaking the English tongue in one of its earliest and purest dialects.'

"In a Guiseppe Garibaldi few people certainly would suspect 'a hidden British-Israelite;' but the writer establishes his identity thus:—'In early Italian history we get the name Garibaldo, which is just the Gothic or English Garbald, or Spear Prince slightly Italianised.' Again, St. Bernard, which would seem at first sight a thoroughgoing Frenchman, is nothing but a compound of two English words, the first signifying the sacred bear of the northern races, while the second is the same *hard*, which occurs in such indisputable old English names as Hardicanute, Gerhard, and Hardwine. From Bernhard (its primitive form) the English made Bernard, the French the same, the Italians Bernardo and Bernardino, and the Spaniards Bernardo. The sacred wolf was more prolific than even the bear in the creation of names. Eadwulf—meaning 'the noble wolf'—and Aethelwulf got Latinised into Ataulphus and Adolphus, and comes back to us at last a perfect stranger in the Italian French Adolphe and the Adolfo or Udolfo. Plain Wulf was Latinised as Guelfo, and hence originated the famous name of the Guelphs. Italian Odoardo is just English Edward—the single example of a so-called Anglo-Saxon name that survived the Norman Conquest in Britain unaltered. Even the apparently foreign Norman-French names which William and his followers brought over in their ships from St. Valery and Hastings are discerned to be, 'after all, only good old English or Low Dutch types, which returned to us in altered and half-indistinguishable shapes after their grand tour on the continent.' Henry, for example, was originally Heanric or Heinric. In France the name became Henri, in Spain Enrique or sometimes Henriquez, and in Italy Enrico, Arrigo, and Enzio. From the feminine adaptation of the name Henrietta springs 'the whole brood of Harriets, Hatties, Hetties, and Ettas, as well as the Spanish Enriquetas, and the Italian Enrighttas.' Such are a few of the examples which Mr. Grant Allen adduces in support of his assertion that mellifluous, musical, and romantic names of modern Spain and Italy, as well as the entire nomenclature of mediæval and modern Europe, are in fact derived from the uncouth names of primitive British-Israelites (Englishmen).

"Mr. Grant Allen's explanation of the basis of his doctrine although it involves the statement of a fact of which, as he remarks, 'every high school girl has heard,' must necessarily be reproduced in order to give completeness to our epitome. The great Low Dutch group of peoples who inhabited Northwestern Europe spoke on the whole a fairly uniform language, of which English, Flemish, Dutch, and Frisian are the chief direct modern descendants. This ancient language was also spoken by the northern tribes who conquered and submerged the Roman Empire (see Dan. ii. 34 and 44.) As they overran the world (Amos ix. 9), they naturally took their native names with them, and since they formed everywhere the mediæval aristocracy of Europe they found their subjects 'quite as ready to call their sons and daughters after these new masters as the Israelites in Britain were some centuries later to call theirs after Norman or Angevin, Stuart or Hanoverian. Thus the Visigoths carried these essentially English (British-Israelite), personal names in their train into Spain; the Suevi imported them into Portugal and the Asturias; the Lombards into Northern Italy; the Ostrogoths into Pannonia the Franks and Burgundians into Northern Gaul and Provence; and the English (Israelites) into Britain. This means not merely that a great many modern European names are Teutonic in origin, but that they are distinctively British-Israelitish (English) or Low Dutch, as opposed to German or High Dutch. (Let the Rev. R. Douglas note this!) This is a consideration which will doubtless increase the consciousness of empire in the average British-Israelite (Briton) (see Deut. xxviii. 1 and 13; Rom. iv. 13)."

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AN ULSTER NONCONFORMIST MINISTER PROTESTS AGAINST THE HOME RULE BILL.

In the Bath papers of March 9th, the proceedings of a great meeting were reported, protesting against the Home Rule Bill. It was called "Bath's Protest." In the course of the meeting the Rev. S. D. Burnside, a Nonconformist minister, stood up and made the following appeal to his co-religionists in Great Britain not to let Mr. Gladstone's Bill pass into law. The speaker took two of his illustrations from the Old Testament, and deserves attention from the readers of the BANNER. What he said was this:—

"The Rev. S. D. Burnside, who seconded the resolution, had a cordial welcome. He said he came to Bath not as a politician, but as a suppliant to the people of England to plead with them, to interpose at this crisis on behalf of the Protestants and Loyalists of Ireland who were now in danger of being placed under the rule of their hereditary enemies (cheers). He would remind the meeting that there were virtually two Irelands (hear, hear). One consisted of the aboriginal Irish, who in political sentiments were hostile to the Queen and to Great Britain, and were more superstitiously attached to the Roman Catholic religion than any other people in the world. The other Ireland consisted of the races that emigrated from England and Scotland above two and a-half centuries ago, who were devoted to the Queen and to the interests of the British Empire, who were Protestants in religion, and who, amid a long series of sufferings held Ireland firmly linked to Great Britain (cheers). These two races had never amalgamated and hardly ever coalesced, and the majority have been ever the bitter enemies of the minority on account of their attachment to England and to the Protestant religion, and they were regarded as only an English garrison, who should if possible be expelled. It was important to note that the loyal minority had no ascendancy, and enjoyed no privilege, civil or religious, beyond what was enjoyed by the disloyal majority. The great political aim of the minority had been the unity of the kingdom; on the other hand the great political aim of the majority had been the disintegration of the kingdom and the separate independence of Ireland. Their motto has been "England's difficulty is Ireland's opportunity," and no doubt if a day of difficulty to England ever came that party would not miss its opportunity of seeking to humiliate the kingdom (cheers). During the last 95 years there had been three Irish rebellions—that of 1798, the Young Ireland rebellion in 1848, and the Fenian rising in 1867—all of which aimed at total separation from England and complete independence. They now sought to achieve by political stratagem what they could not gain by insurrection (applause). It was a saddening spectacle to see a statesman of Mr. Gladstone's experience barter the unity of the Empire for some 80 Irish votes—to see him undermine the foundations on which our glorious Empire was erected (cheers), and at the same time to deliver over to their enemies those who had been allied to England and to England's greatest worthies by lineage, by religion, and by unflinching patriotism (loud cheers). Irish Protestants did not believe the assertion that Home Rule does not involve separation, because the words of this Irish party differ according to the places where they are spoken (applause). The Protestants inferred what their future fate would be from past history (applause). With a record of blood and cruelty and treachery before their eyes the Protestants of Ireland would put no faith in the amicable professions of such a party or submit to the rule of such crime-stained legislators (cheers). He appeared on that platform to appeal to the generous, justice-loving people of England to sympathise with their own kith and kin in this crisis of peril (applause). The Protestants have never been in amity with disloyal Irish, and as the tribes of Israel became bitter enemies and had bloody wars after the kingdom was split, so if this Bill became law they might find the history of the internecine wars between Samaria and Judah repeated in Ireland. Irish Protestants now appealed to all English Protestants, whether Established Church or Nonconformist. He appealed to the Wesleyans to read the life of John Wesley, and the work he had done in Ireland. As one man the Wesleyans of Ireland were standing in the breach because they knew that Home Rule would close their chapels and stop their Christian work in three of the four provinces. He appealed to the Independents. Could they believe that if the saintly John Howe or the pious Richard Baxter were now living they would not lift their voices and cry aloud against putting the descendants of Puritan forefathers under the domination of the priests of Rome? To every variety of Nonconformist he appealed as a brother in Christ (applause). When he looked at the strange eventualities of past history he ventured to think that loyalty and Protestantism would yet emerge triumphantly from this peril. He was thinking of an almost similar position when a celebrated Prime Minister, vindictive against loyal and pious people, because he thought greatness had not been properly honoured, counselled his Sovereign to deliver this minority into the hands of their enemies. But the Queen of the country was a brave, true-hearted woman, and she determined to save them or die in the attempt. And Queen Esther took her life in her hand, and bravely declared, 'I will go into the King, and if I perish, I perish.' That is the example the Irish Protestants will follow (said Mr. Burnside). They will appeal to their fellow Protestants of England, they will appeal to the House of Commons, they will appeal to the House of Lords, they will appeal to their true and beloved Queen, and then, if they perish, they perish (loud cheers).

"The resolution was then put and carried by an overwhelming majority."

ANGLO-ISRAELISM.

TO THE EDITOR "YARMOUTH LIGHT."—Sir,—"Barrington" begins his letter in your issue of the 29th ult. with a little pleasantry about a "big brother" of mine. Let me inform your correspondent that I am happy in the possession of very many brothers—and sisters too. The army of Anglo-Israelites is large and increasing; recruits are coming in daily. And clad in the impregnable armour of truth, with the shield of faith in one hand, and our trusty sword, which is the Word of God in the other, we are valiantly and joyfully marching on to victory. I pray that one day soon "Barrington" may join our ranks. He shall receive such a welcome as only Anglo-Israelites know how to give.

I am surprised your correspondent doubts that the newly discovered supremacy of law tempts men to question the inspiration of the Holy Scriptures. That it does so tempt them I will prove by quotations from Prof. Drummond, wherein the reasons for this unbelief which, as your correspondent says, will be "interesting" to him, are given.

In his preface to "Natural Law in the Spiritual World"

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the Professor says: "Religion was the one region still unpossessed by law. I saw then why men of science distrust theology; why those who have learned to look upon law as authority grow cold to it—it was the great exception." Again: "It is recognized by all that the young and able minds of the age find the most serious difficulty in accepting or retaining the ordinary forms of belief. Especially is this true of those whose culture is scientific. And the reason is palpable. No man can study modern science without a change coming over his views of truth. What impresses him about nature is its solidity. He is there standing upon actual things—upon fixed laws. And the integrity of the scientific method so seizes him that all other forms of truth begin to appear comparatively unstable." The Professor also truly says: "Theology must feel to-day that the modern world calls for further proof; nor will the best theology resent this demand; it also demands it." And Drummond, in the greatest work of this century, has given "further proof." Anglo-Israelism also comes along with additional evidence so startling and magnificent that I do not wonder men's eyes are at first dazzled and blinded before light so brilliant. We show that in the principles of God's dealings with man there is no "variableness nor shadow of turning." The methods of redemption are as fixed and consistent as are the laws of nature.

But, from whatever cause, the fact remains that of late years a vigorous attack has been made on every theory of inspiration worth defending. Professors in theological colleges and preachers in almost all denominations—even among the Presbyterians, despite the rigid "Confession of Westminster"—are teaching that the Bible is fallible; Old Testament history mainly a myth; that the Hebrew prophets were not divinely instructed to foretell future events. Every one acquainted even superficially with current literature is aware of this fact. The Rev. T. R. Howlitt says: "The fulfilment of predictive Scriptures concerning the race of Israel in its entirety is God's stamp upon the truth and supernatural origin of His word. It is precisely here that the destructive criticism is dealing its severest and most stunning blows. Professor Kuenon, writing from the most anti-supernatural staindpoint, "proposes to settle the strife between the supernatural and the naturalistic view of prophecy by the single test of its fulfilment. This is a fair test, as every believer must allow." The Professor boldly declares that of "the expectations of the prophets with regard to Israel's future not one of them has been realized." The above test Anglo-Israelites accept with alacrity. We prove that prophecy concerning Israel is being fulfilled to its minutest detail. The old spiritualizing school, to which your correspondent belongs, dare not, cannot and does not accept this test. They shelter themselves—but alas! it is in vain—behind the fragile rampart of some such meaningless phrase as that used by "Barrington,"—"Israel in a general and spiritual sense." The question is often asked, "What is the good of Anglo-Israelism even if it be true?" Let the shepherds of Israel mark the answer: It boldly accepts, and it alone dares accept, the test of inspiration with which the so-called "higher critics" are continually challenging the orthodox Christian world. We are driving this destructive criticism, which is a natural outcome of spiritualizing away the plain literal statements of Holy Writ—to an ignominious retreat, and ere long it will hide its proud head for very shame. We accept this test and prove to demonstration that the Bible is inspired, and that therefore the precious spiritual truths of the Gospel are facts upon which a reasonable man may with confidence rely. Nothing proves all this so clearly, so convincingly, so briefly as Anglo-Israelism does. Nay, further, if we be not Israel, then the "higher critics" hold a vantage ground from which all the reasoning of believing men and all the fulminations of Pope, Council, Conference, or Church can never dislodge them. Theologians are beginning to see this, and are thanking God that just in the "nick of time" God is revealing this strange but glorious truth to the Church—revealing it as HIS OWN ANSWER to the daring and impious attempts of these critics to dethrone the authority of His blessed Word. Anglo-Israelism is the most triumphant vindication of the inspiration of the Scriptures and the truth of the Gospel. This is why I delight to preach it.

Now a few words in reply to "Barrington's" criticism of my last sermon on this subject. Your correspondent is surprised that I should quote from Elliot, Stanley, Disraeli, and D'Aubigne as though they were Anglo-Israelites. He has misunderstood me. I made the quotations in question to show that authors who had probably never heard of Anglo-Israel truth, and whose testimony is therefore unimpeachable, had nevertheless been impressed with the many striking resemblances that exist between the Anglo-Saxon race and the Jews. Then your correspondent says we are "Semitic in religion." No, sir. With the exception of the Jews, the descendants of Shem for many centuries before Christ were idolaters. We do not worship idols; nor do we practice Judaism. We believe it has been superceded by Christianity. It follows, therefore, that "Barrington's" question, that "since we are Semitic in religion, how can it be otherwise that there should be affinity of disposition between us and the Jews?" is meaningless. But let us grant (for the sake of argument) that our religion is Semitic, does it therefore follow that there will be an affinity of disposition between us and the Jews? Why not between us and the Arabs? But I deny *in toto* that even absolute identity in religious belief begets "affinity of disposition" between different races. There are thousands of French Protestants. Do they not possess the peculiar characteristics of their race which differentiate them from the Anglo-Saxon? Is there "affinity of disposition" between us and the native Christians of Africa or the Fiji Islands? Do the Roman Catholics born of Anglo-Saxon parents in the United States possess a disposition similar to the Spaniard? Then your correspondent asks: "Does affinity of disposition imply racial affinity?" Well, if it does not exactly imply it, it certainly goes far (other proofs being given) to confirm it. And herein stands our argument. We prove in other ways that we are descended from Jacob, and then this "affinity of disposition" which so many writers remark confirms our belief.

"Barrington" says that D'Aubigne uses the term "Israel" in "its general and spiritual sense. What is the "general and spiritual sense" of Israel? I ask to be enlightened by one quotation from Scripture. I challenge your correspondent to give me a solitary text in which Israel refers to any other than the lineal descendants of Jacob. Let your readers watch for his answer. To talk of "the general and spiritual sense" of Israel is to talk "general and spiritual" nonsense. You may as well speak of the "general and spiritual sense" of the English, French, Italians, or Hottentots.

Your correspondent gives statistics to show that there are many Protestants outside Saxondom. I have no means at hand of confirming these statistics. But granting their accuracy, yet my statement was absolutely true. What I said was: "We are almost the only Protestant people in the world." I used the word "people" as synonymous with "nation." Where are the other Protestant nations? You

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can hardly count Germany as such, for half the Germans are Roman Catholics. You might just as accurately call it a Roman Catholic nation.

It seems that in Whittaker's Almanack for 1891 British-Israelites are given as a denomination. Your correspondent adds "a sect, which is suggestive." Sir, I am sorry to use strong language. I believe your correspondent is an honourable man. Nevertheless I must say that any one making such a statement is guilty of a cruel slander. The very thought of becoming a sect is utterly opposite to all our ideas. No Anglo-Israelite has ever hinted such a thing. We could not become a distinct denomination if we tried. The late Bishop Titcomb, of the Church of England, and the late Piazzi Smyth, Astronomer-Royal of Scotland, a Presbyterian, were Anglo-Israelites. I will mention a few representative men, of different denominations, who are Anglo-Israelites: Dr. Hanan, Episcopalian; Mark Guy Pearce, Methodist; Dr. Howlitt, Baptist; Dr. Wild, Congregationalist. Such men as these, and hundreds of others—is it likely they will form a new sect?

The last paragraph of your correspondent's letter is a long one. It is full of serious charges against Anglo-Israel teaching. Your readers will doubtless have remarked that not one proof for these reckless assertions is vouchsafed, except anent the quarrels of the various denominations. It might be enough to flatly contradict every one of these unsupported assertions. I will, however, reply to one or two of the more glaring: Anglo-Israelism "dwells on the husk and ignores the kernel." If by the term "husks" are meant blessings of temporal greatness, wealth, and influence, and by the "kernel" spiritual blessings, then this statement is the reverse of fact. No people on earth set a higher value on the Gospel than we do. We preach it, talk it, delight in it; it is the very joy of our lives. But we do not therefore cease to give praise for the temporal blessings that are ours by virtue of the Abrahamic covenant. These blessings, together with faith in Christ, have made us the chief missionary power of the world. If the days could return when to preach the Gospel at home or among the heathen meant loss, persecution or death, your correspondent would probably pray for the husks he now, as Esau of old, seems to despise. Sir, "Barrington" is like those unwise people who feed on fine flour. Anglo-Israelites prefer whole meal. We find the "husks" very enjoyable and very nutritious.

Instead of the "Jew" we put in the "Anglo-Saxon." No, sir, we never claim to be Jews. Is it possible that "Barrington" does not yet know the difference between "Israel of the Ten Tribes" and "Judah"?

Then we "localize" that which is "universal." No, we don't. Neither do we (as "Barrington" does) universalize the local.

The sad picture which "Barrington" draws of the attitude of the religious denominations towards one another should lead men to inquire why this is so. From the standpoint of an Anglo-Israelite this hostility (greatly exaggerated by your correspondent), is the direct result of calling the "Church" "Israel." The Gentiles are not Israel, but by faith in Christ they are made to share in Israel's blessings. (See Eph. ii. 12, 13, and iii. 5, 6). Will your correspondent explain the meaning of the term "commonwealth of Israel" in the former passage? Christ told the Jews that because they did not receive Him the Kingdom of God should be given to a nation, &c. (Matt. xxi. 43). Let "Barrington" decide whether the Church is a nation.

Your correspondent makes a statement which has surprised me much. He says: "Mr. Cooper's Scriptural argument has been dealt with in former letters sent to you." I have never seen one such letter. I ask in which numbers of the *Light* have these letters appeared?* You have been kind enough to insert abstracts of six of my sermons on this subject. Will "Barrington" kindly read them, and taking every argument I use from Scripture *seriatim* reply? I call your reader's attention to the fact that this has never been attempted.

Sir, if with your permission "Barrington" cares to continue this controversy it will be necessary that we understand one another's ground. My position is evident. As I do not know who your correspondent is, nor what are his views on some important points connected with the truth we are discussing, may I ask him:

1st. Does he believe that God inspired the Hebrew prophets to foretell future events?

2nd. In his opinion does the term "Israel" in the prophets refer to the descendants of Jacob, or to the Gentiles, or to both? If to both, will he give the rule by which he determines whether the literal Israel or the Gentiles are meant? A few examples wherein this rule is applied would be a considerable help to me.

Yours, &c., C. F. COOPER.

Jan. 5, 1893.

—*Yarmouth Light*, January 12, 1893.

THE BLESSING OF MOSES.

BY J. D. REID.

MANY of our opponents seem never to weary of pointing to Israel under the kingship of David and Solomon, as the fulfilment of all the prophecies of the future greatness, predicted to the several tribes by Jacob and Moses. To the Anglo-Israelite these partial fulfilments fall far short of what the reality will be. We remember the preface to Jacob's death-bed blessings, "Gather yourselves together, so that I may tell you what shall befall you in the latter days." We know that, from the times of the prophets down to the last of the apostles, the "latter days" were to them still in the future; we are convinced, from the signs that are abundantly evident to our eyes and ears in the present day, that we are now certainly in these "latter days." Seeing, then, that we are in that epoch we ought to bestir ourselves more and more to show from the events of daily occurrence that our cause is good, and that our readings of the prophecies are correct. The duty is incumbent on all believers to persist—in season and out of season—in giving reasons for the faith within us.

In comparing the blessings showered so profusely on the head of Joseph by Jacob, with the blessings which were considerably added to, by Moses to the same tribe, we are struck with their similarity, so much so that the ordinary reader, if he had any thoughts on the subject, would almost say that they were as nearly as possible exactly alike. On a closer examination, however, it will be observed that there is at least one point, on which they are very different. I am not aware of any one having directed the attention of the BANNER readers to that difference, consequently I purpose doing so in this article. It is an understood thing by all Bible students that the translators of our Bible took certain liberties with the text and inserted words the equivalents of

* [We have received several communications on this subject which we have not as yet found opportunity for publishing.—ED. *Light*.]

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which had no place in the original. Their purpose in so doing was that the passages might be better understood. These words so inserted are, in our Bibles, printed in italics; we are, therefore, at liberty to read the passage, omitting those italics if we can thus better understand what we read. At any rate, by omitting them we have only what is in the original.

That being so, when we read Moses' blessings on Joseph we find by omitting certain italicised words that we have thus a clear indication as to the time when these blessings were to be Joseph's. Deut. xxxiii. 16, the last clause of the verse, will read thus:—"Let the blessing come upon the head of Joseph, and upon the top of the head of him separated from his brethren." It is quite evident, then, that these blessings uttered by the inspired Moses on Joseph's head were not to fall on the tribes until they were separated from the others. Moses must have had granted him an insight into the future of Israel, and must have known more of their future than he disclosed, for independent of that statement as to their separation in the blessing of Joseph, we have a corroboration of the fact in the prayer that he puts into the mouth of Judah (verse 7 of the same chapter), "Hear, Lord, the voice of Judah, and *bring him to his people.*"

In both, therefore, the separation is clearly pointed out to be in the future. The blessing of Joseph by Jacob was bestowed on the individual—Joseph. He was present, and he, as an individual, had *been* separated from his brethren. But in Deut. xxxiii. the case is different. The man Joseph was dead, and the tribes of Joseph—Ephraim and Manasseh—were blessed, and were to be, when severed from their brethren, the recipients of these benefits. We have accordingly to look to the time following the death of Solomon for the fulfilment of the prediction, and thus see that the arguments of our opponents on this subject are worthless. When they did separate under Jeroboam, the son of Nebat, did these blessings descend on them? All Bible students, I think, admit that the Ten Tribes, or House of Ephraim, went from bad to worse. True, they had times of revival; but these times were so short-lived, the gleams of righteousness were of such an evanescent character, that they only accentuated the succeeding gloom; and we fail to see any appearance of their success as agriculturists, as fishermen, as fruit-growers, as miners of metals and minerals, as cattle-rearers, as colonisers, as warriors, and, above and beyond all that, as having the "goodwill of him that dwelt in the bush," after their separation from their brethren and while in their land.

Let us follow the history of peoples and nations as we may from that time to the present, we fail to find any people—any nation—the possessors of those blessings other than the Anglo-Saxon—and the British portion in particular. Let us, therefore, pray the God of Israel, who has in these latter days given us such distinguishing marks of His favour, His goodwill, to hear the voice of Judah and restore him to his people.

NEWCASTLE ANGLO-ISRAEL ASSOCIATION.

THE annual meeting of this Association was held on Thursday, March 23rd, at the rooms of the Bewick Club, Pilgrim-street, and brought together a goodly number of the members, not only from Newcastle, but the surrounding district. The proceedings began with tea at six o'clock, the tables being cared for by Mrs. Simpson, Mrs. Chas. Proctor, Mrs. Annandale, and Miss Simpson. At a quarter past seven the chair was taken by the Rev. J. Anderson Watt, who referred to the absence of the Rev. Henry Morton, B.A., president of the Society for many years, when a resolution was very heartily passed regretting the removal of Mr. Morton from amongst them, acknowledging his valuable services to the Association, and wishing him every prosperity in his new sphere. The following officers were then elected: President, Mr. Joseph J. Holme; Vice-presidents, Rev. J. Anderson Watt, Capt. Watkins, and Messrs. L. H. Gullachsen, George Dixon, Henry Dunn, and J. G. Taylor; Committee, Mrs. Simpson, Miss Storey, Mrs. Ochiltree, and Messrs. E. F. Reed, Geo. Lawson, C. S. Proctor, D. K. Simpson, T. S. Alder, A. Pearson, and John Wood; Treasurer, Mr. A. T. Y. Simpson; Secretary, Mr. William Dobbing, jun.

The business portion of the meeting having been concluded, the Rev. J. Anderson Watt delivered a powerful address, touching on several of the identifications, but dealing principally with the missionary one, showing what we had done in the past towards the performance of Israel's work, and emphasizing the heavy responsibilities resting on us as a nation. He declared that instead of the Identity being an unprofitable matter, it was the essentially practical nature of the question that made him an Anglo-Israelite, for when the people came to understand their origin they would fulfil their duties in a far higher degree than at present. Addresses were also given by Mr. George Dixon, Mr. J. J. Holme, and Mr. J. G. Taylor. During the evening vocal and instrumental music was kindly contributed by Mrs. Chas. Proctor, Miss Ella Simpson, Miss Young, and Master Ascough. Votes of thanks to the ladies, the chairman, and the late secretary, closed the proceedings.

GLEANINGS.

BY J. THOMSON.

19.—STONE KISTS.

IN the Wâdy Feiran—Peninsula of Sinai—"stone circles, and Kist-vaens, curiously like those of our own early Celtic period, have been discovered. In some of the latter, opened by Mr. Lord (naturalist of an expedition by the Viceroy of Egypt to explore the Peninsula); the bodies were found with the knees bent upon the chest, as was the case in all the tombs of this class examined by him throughout the Peninsula. The significance of this fact will be understood by the students of pre-historic antiquities. In and around many of the graves, flint implements have been found in considerable numbers, but none were seen in the Wâdy Feiran." See "Land of the Pharaohs," by the Rev. S. Manning, LL.D., pp. 201 and 206.—Religious Tract Society.

20.—AN ANCIENT COIN.

'Among the curious treasures of the Museum at Madras, is a golden coin of Claudius, the Emperor, struck to commemorate the conquest of Britain, and discovered in excavating a foundation near Madras. What chapters of fancy might be written about this *aureus*, which thus strangely links the past and present of England's history, and came, perhaps, to India in the scrip of St. Thomas! The only fact that could be mentioned by me at all to match the odd thoughts suggested by this Roman coin, with its device of *ob Britannos directos*—in connection with the same locality—was one regarding the famous old ship *Mayflower*, which bore the Pilgrim Fathers to New England. It has recently been ascertained that this vessel was chartered in 1659 (A.D.), by the East India Company, and went to Masulipatam from Gombroom for a cargo of rice and general produce. She was lost upon the voyage home; one of the ships whose history is linked with that of the birth and uprise of great nations, like the *aureus* in the Madras Museum."—From "India Revisited," by Edwin Arnold, M.A., C.S.I., &c. London: Trubner & Co., Ludgate Hill; 1866, pp. 260, 261.

21.—SOME ATTAINMENTS OF THE ANCIENT BRITONS.

"Long before the coming of Plautius, the Britons were well

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acquainted with the mechanical arts in general. They even appear to have been intimately acquainted with some of the best principles of practical architecture . . . And long before the Roman departure, they had all the arts considerably improved among them. In the 2nd and 3rd centuries they extracted a rich variety of metals from the beds of our minerals."—Whittaker's "History of Manchester," II., pp. 4, 5; ed. 1775.

22.—THE AFFINITY OF THE ENGLISH AND THE LOWLAND SCOTCH.

In his "History of England," vol. iii., chap. xviii., Froude has some interesting remarks upon Scotland, "that marvellous country, so fertile in genius and chivalry, so fertile in madness and crime, where the highest heroism co-existed with preternatural ferocity; yet where the vices were the vices of strength, and the one virtue of indomitable courage was found alike in saint and sinner. . . . Turn where we may in the story of Scotland, weakness is nowhere; power, energy, and will are everywhere. . . Experience sufficiently stern had convinced the English Government" (the historian is referring to the era of the Tudor kings), "that their northern neighbours would never stoop to the supremacy which they had inflicted upon Wales. The Welsh were Celts, a failing and inferior race The lowland Scots were Teutons, like the Saxons; and a people who showed resolutely that they would die to the last man before they would acquiesce in servitude; that they might be exterminated, but could not be subdued. After the battle of Bannockburn, the impossible task had been relinquished, and the separate existence of Scotland as an independent kingdom was no longer threatened. . . Though of the same race with the English, speaking the same language and living for the most part under the same institutions, the Scots, as a security for their freedom contracted a permanent alliance with 'the antient enemies' of their rivals across the Channel (*i.e.* the French), and settled into an attitude of determined, and only occasionally suspended, hostility against the 'Southrons.' For twenty miles on either side of the border there grew up a population who were trained from their cradles in licensed marauding. . . The fierce feuds of the Border moss-troopers were but an expression in its extreme form of the animosities between the two nations. The English hated Scotland, because Scotland had successfully defied them; the Scots hated England as an enemy on the watch, to make them slaves." . . . But now, in happier times, "from the meeting of the waters, as from a new fountain, the united fortunes of Great Britain flow on to their unknown destiny" (pp. 346, 347). "Unknown destiny!" Yes that is all that can be descried for our nation, apart from our Identity with the lost Ten-tribed House of Israel, whose pre-eminence, and special *role* among the nations and peoples of the earth, are delineated by the unerring page of Divine prophecy.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue of the 1st inst., there appears a letter from the pen of the Rev. Hugh S. Hamilton with reference to the literal meaning of the much disputed passage in Haggai ii. 7, "The desire of all nations shall come.

Haggai was especially raised up and called by God to instruct Zerubbabel and Joshua to call together the men of Judah, Benjamin, and Levi, who had then completed the term of their 70 years' captivity, to return to Jerusalem for the purpose of re-erecting the temple to the worship of the Lord God of Israel. If he refers back to Ezra iii. 12, he will find it stated that "many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Then the Word of the Lord came to Haggai the prophet, a most holy man or seer, saying, "Go, speak to the people, &c., who is left among you (ancient men), that saw this house, the mother house, in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing? Yet, now, be strong O Zerubbabel! and be strong, O Joshua, the high priest, and be strong all ye people of the land; be faithful and obedient, and work with all your might: and leave the result in My hands, 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 (the third person of the Trinity) remaineth among you: therefore, fear ye not. Yet once, it is but a little space, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations; and the desire of all nations shall come: and I will fill this house with glory. The silver is Mine, and the gold is Mine, although it is not with you to lavish upon the lining of this building as heretofore. But the glory of this house shall be greater than the former: and in this place will I give peace." The marginal note directs our attention to Mal. iii. 1, and what does it say? "Behold, I will send My messenger (John); and he shall prepare My way before Me and the Lord whom ye seek shall come suddenly to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come."

To my mind the words are an exhortation to the people to work with a purpose, casting all their care upon God, and leaving Him to accomplish His plans, promising in a short time to fill up the apparent deficiency by crowning the work in some other and unexpected form. At the dedication of the mother temple, the glory of the Lord appeared within the most holy house in the bright shining light and the cloud; but in the second there is no such manifestation described, neither is there anything said of the restoration of the ark of the covenant and the mercy seat.

What was the desire of nations? The word nations includes twelve or thirteen nations or tribes which came out of the loins of Abraham, to whom the promise was made, that in due time a Saviour, born of a woman, to crush or bruise the head of the serpent's seed, should come to redeem Israel from their sins.

This promise of the sure Word of God creates a firm confidence and certain hope (and hope is the anchor of the soul) to spring up in the breast, that the promise made will in due time be faithfully fulfilled.

Old Simeon, taking the child Jesus in his arms, exclaimed, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the nations, and the glory of Thy people Israel."

Here, then, was the glory of the Lord, manifested in the person of the child Jesus, the accomplishment of the prophetic promise. Christ, the desire of the nations forming the House of Israel. The Prince of Peace, the Wonderful Counsellor, the mighty God, the Everlasting, the Hope, Redeemer, and Saviour of the world, who, on the day of expiation, offered Himself a willing ransom for His people, presenting His life's blood within the most holy chamber of this house, thus accomplishing the task His Father had sent Him to do. The writer takes objection to the rendering of the passage, because one word is in the singular number, whereas the other is in the third person, plural, and according to the rules of grammar, a singular noun cannot be followed by a plural verb, except in rare cases where the noun is a noun of multitude.

Now, in the case of this sort, and it may be, the only rare case of which he speaks, we have two masculine nouns in the names of Deity, and one feminine or noun of multitude.

May I remind him that when our Saviour was caught up and removed from this earth, He promised His disciples that He would not leave them comfortless, but that He would send a Comforter shortly who would show them all that He had said, even the Spirit of Truth. That Comforter did come on the Day of Pentecost; but, not in the shape and form of a man, but in the form of a tongue of fire, not singly, but in multitude, so many that they filled the House where the people were gathered together—does not this somewhat

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answer his objection? The Third, or Spirit of the Divine Person.

Lastly, he says that the shaking of heaven, and earth, and sea, and dry land, has not yet taken place. What? has not the preaching of Paul the aged, and his writings, shaken heathendom and all its ancient religions? the religion of the Greeks, Egyptians, Assyrians, Persians, &c., to their very foundations, and swept away their crumbling ruins, transferring their teaching into quite another form, now called Christian or one bearing the name of Christ, with Christ at its head?

Judah was unfruitful whilst she held possession of the sacred writings, but thanks to the presence of the Tribe of Benjamin, a torch bearer was raised up who was selected and brought out, henceforth to link himself with his own brother and blood relation, into whose safe keeping the oracles of God were to be sent; the offshoot of him whom Pharaoh testified that the Spirit of the Holy Gods dwelt within him; the light has been held up, the truth disclosed, and the seed sown and distributed over land and sea, to the four corners of the earth, and has increased, and is increasing rapidly.

Finally, supposing the word Brith is spelt with a Tau—Is it not worth sticking to? is it not the Tau, or cross, that raiseth us—shall I not say raiseth the nation? It is the mark of life, regenerated life—regenerated life of a nation, shall I call it, in the Western Isles.

Yours very truly, EDWARD HIDE.

March 5, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—On looking through the BANNERS of the past year, I noticed on page 142 a letter from Mr. Fox, in which he states—referring to the famous Varangian Guard—that "there is no explanation given how a body of English could be in the pay of the Greek Empire, &c.," and goes on to say that "the mystery would be satisfactorily solved, probably, however, on the Anglo-Israel hypothesis," as we find people of a similar race to that of the Anglo-Saxons and Danes not far from the Holy Land itself. Your correspondent infers from this that the Varangian Guard was composed of descendants of the former Israelitish settlers (see "Is British-Israelism True?"). Now, as an Anglo-Israelite reader of the BANNER OF ISRAEL, I should be very sorry for any errors in its valuable pages to pass unnoticed by Identity believers, lest we thereby lay ourselves open to attacks from our opponents. As no one else seems to have taken the matter up, I venture to answer your correspondent.

As all Anglo-Israelites ought to know, and as all who possess the "Handbook" do know, Odin started for the north with a great host of Scythians, his starting-point being Asgard (Kiev or the Caucasus) (see p. 122 "Handbook"). The traditions of this migration, and of ancient Asgard, long lingered among the Norsemen and Danes, who in later centuries undertook expeditions into Russia and the South for the purpose of discovering Asgard. Many of these sons of the North who engaged in these expeditions took service in Russia, others pressed on to Constantinople, where, dazzled by the wealth of the Byzantine Empire, which was truly enormous (see sec. 1, chap. iv., book I., Finlay's "Byzantine Empire"), they took service under the Greek Emperors.

The Russian Slavs chose Ruric, a Northman, for their chief, and both he and those Northmen who settled or took service in Russia were known as Waragers—a term synonymous with Varangians or Væringi (p. 275, vol. i., Minzel's "History of Germany," Bohn's Library). Under the latter names they (the Russians) invaded the Greek Empire ("Byzantine Empire," Finlay). Many of the Vikings, after ravaging the coasts of France, Spain, and Portugal, and penetrating the interiors of those countries, sailed through the Straits of Gibraltar into the Mediterranean and attacked Sicily, Naples, Spain, Africa, &c. (sec. 3, chap. iii., book I., "Byzantine Empire;" also p. 290 Wenzel's "Germany," vol. i.). Sicily formed part of the Greek Empire till about 1040 A.D., Lower Italy till 1055 A.D. Thus from these places also, to where the sea-kings had penetrated, the Norsemen may have enlisted in the Grecian service, becoming to that Empire that which Hrolf and his Normans were to France. Lord Lytton in his "Harold" styles them "The Janissaries of the Byzantine Empire."

After the Conquest of England by the Normans, numbers of Anglo-Saxon nobles, rather than submit to the conqueror's yoke, left their country, and, led away by the semi-fabulous accounts of adventures to be met with in the Eastern Empire, fled to Byzantium and formed part of the famous bodyguard of Alexius Commenus. The Normans themselves formed part of the mercenary forces of the Empire, for we read that Maniakes, Commander of the Byzantine forces in Italy, had a body of 300 Normans among his troops. Again, Hjalmar H. Boyesen, in his "History of Norway" (Sampson, Low & Co.), tells us that Harold Sigurdsson, better known perhaps as Harold Hardrada, or Hard-ruler, when a youth took service for a few years under Jaroslav of Russia; from thence he went to Constantinople, where he became chief captain of the emperor's Varangian bodyguard, which was composed of Norsemen and Danes (pp. 240—2 "History of Norway").

A good description of the Varangians is given by Scott in his "Count Robert of Paris." I think that these historical references furnish a sufficient explanation for the appearance of the outlawed Norwegians, Danes, and Anglo-Saxons as the foreign bodyguard of "Anglois and Danes" of the Byzantine Emperors; but although this refutes the theory of Mr. Fox, yet it has a bearing on the Identity, for it was these same Varangians or Væringi who upheld the Greek Empire; another testimony of the power divinely promised and given to Israel (Mic. v. 8, 9; Isa. liv. 17), having descended to the Anglo-Saxons, Danes and Normans, who therefore are Israel, His "battleaxe." These arguments also support your correspondent's contention for the supremacy of Dan and the Danes at sea, for they show that wherever these Northern sea-kings sailed—from the North Sea to the shores of Palestine itself—victory sided with them.

With reference to my work out here as a Sower of British-Israel Truth, I might mention that the coloured people from Barbadoes, with whom I am in touch, are very much interested in the subject. One of them had read Edward Hine's "Anglo-Saxon Riddle," and is a firm believer in the Anglo-Israel Identity. I myself gave in to the "Forty-seven Identifications" a few years back.

The work among the sailors does not progress as fast as I could wish, as, owing to illness, I have unfortunately hitherto been prevented from seeing the sailors on the return of the vessels from some port before its final departure from Colon. I have also, at times, had to miss them altogether. However, I trust God, that though I am unable to witness the harvest, He will bring forth the fruit from the seeds sown by means of those able leaflets "An Englishman an Israelite."

Yours very sincerely in the cause, G. VICARS BROWN.

Colon, Isthmus Panama, Jan. 10, 1893.

THE DATE OF THE CAPTURE OF JERUSALEM BY OMAR.

GIBBON does not give the exact date of the Caliph's entry into Jerusalem. He states that the battle of Yermouk, which decided the fate of Syria, was fought in November, A.D. 636. The siege of Jerusalem followed, and lasted four months. When the city capitulated, the Patriarch Sophronius obtained the admission of this clause; that the articles of security should be ratified by the authority and presence of Omar himself. This clause was debated in the council of Medina, and by the advice of Ali, accepted. The Caliph journeyed to Jerusalem with primitive simplicity, mounted on a red camel, which carried, besides his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water. The delay caused by this condition was about six months, and the city was delivered up early in the autumn of the year 637, A.D. If any reader can give the exact date and reference to his authority, he will much oblige. D. H.

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NOTICES.

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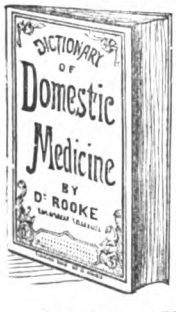
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EDITED BY PHILO-ISRAEL.

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MR. GRANT ALLEN ON "ENGLAND."

IN the *Westminster Gazette* of Feb. 25, last, we have some amusing and instructive remarks under the name of "Post-prandial Philosophy," in reference to the supposed decadence of "England" (meaning Britain), and giving some reasons for supposing that our Empire is not quite used up and will survive for a good while yet. Of course, Mr. Grant Allen knows nothing of Our Identity and does not allude to it. But he makes much of what we call the Gates as the sources of our wonderful power and influence in the world, and compares the history and destiny of past leading nations like the Greeks, Romans, Venice, Florence, Genoa, Pisa, France, Holland, Italy, with our own. Position, relatively to the commerce of the surrounding lands and seas determined the greatness of these nations. When new countries and oceans were discovered, the centre of influence and commerce shifted, and empire shifted with it. He goes on thus:—

Our own age brings fresh seas into the circle once more. It is no longer the Atlantic, the Mediterranean, or the Indian Ocean that alone count; the Pacific also begins to be considered. China, Japan, the Cape; Chili, Peru, the Argentine; California, British Columbia, Australia, New Zealand; all of them are parts of the system of to-day; civilisation is world-wide. Has this change of area altered the central position of England? Not at all, save to strengthen it. If you look at the hemisphere of greatest land, you will see that England occupies its exact middle. Insular herself, and therefore all made up of ports, she is nearer all ports in the world than any other country is or ever can be. I don't say that this insures for her perpetual dominion, such as Virgil prophesied for the Roman Empire; but I do say it makes her a hard country to beat in commercial competition. It accounts for Liverpool, London, Glasgow, Newcastle; it even accounts in a way for Manchester, Birmingham, Leeds, and Sheffield. England now stands at the mathematical centre of the practical world, and unless some Big Thing occurs to displace her, she must continue to stand there. It takes a great deal to upset the balance of an entire planet.

Is anything now displacing her? Well, there is the fact that railways are making land-carriage to-day more important relatively to water-carriage than at any previous period. That may, perhaps, in time shift the centre of the world from an island like England to the middle of a great land area, like Chicago or Moscow. And, no doubt, if ever the centre shifts at all, it will shift towards Western America, or rather the prairie region. But, just at present, what are the greatest commercial towns of the world? All ports to a man. And the day when it will be otherwise, if ever, seems still far distant. Look at the newest countries. What are their great focal points? Everyone of them ports. Melbourne and Sydney, Rio, Buenos Ayres, and Valparaiso, Cape Town, San Francisco, Bombay, Calcutta, Yokohama. Chicago itself, the most vital and the quickest grower among modern towns, owes half its importance to the fact that there water-carriage down the Great Lakes begins; though it owes the other half, I admit, to the converse fact that all the great trans-continental railways have to bend south at that point to avoid Lake Michigan. Still, on the whole, I think, as long as conditions remain what they are, the commercial supremacy of England is in no immediate danger. It is these great permanent geographical factors that make or mar a country, not Eight Hours Bills or petty social reconstructions. Said the Lord Mayor of London to petulant King James, when he proposed to remove the Court to Oxford, "May it please your Majesty not to take away the Thames also."

Mr. Grant Allen's point is that we occupy a country which is from its insular position made up of ports, or as we say Gates, and that she is situated at the very centre of the hemisphere of greatest land. God made Israel a promise respecting her home Gates, which will be found in Isa. lx. 11, 12. This promise fits in with the writer's argument and makes it certain that the "Big Thing" which is to displace her will never take place! Mr. Grant Allen seems to be of that opinion too; but we have Scripture to back our ideas, and he has not! But the Bible gave Israel (and "England" in consequence) a great gift in respect to our enemies or foreign ports. We are to "possess" them! Our "permanent geographical factors," then, have a new meaning

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attached to them, and the chief of these is, that not only are our own ports safe, but God has given us besides those of our foreign enemies to hold, and our nation's supremacy for all time is thus guaranteed.

Mr. Grant Allen concludes his remarks in the most cheery and comforting style, quite, if we may say so, in the fashion of an Anglo-Israelite who firmly believes what he professes. He thinks, for instance, that even if we apparently lose some of our trade, and other nations seem for the time to be taking some of it from us, they cannot alter geographical facts. The Gates remain! The Thames flows where it always did! London does not shrink but grows, our watering places do not collapse, but become, on the contrary, big towns and cities by the sea! The factories, mines, railways, canals and buildings, the docks and the machinery cannot be removed, and the great workshop which our country has become remains waiting its opportunities. The conclusion of the whole matter, as Mr. Grant Allen puts it, is worthy of a place in the BANNER and shall have it. He refers our position to the providence and will of God, and therein he is perfectly right. He wrote thus :—

"But our competitors? We are being driven out of our markets." Oh, yes, if that's all you mean, I don't suppose we shall always be able in everything to keep up our exclusive position. Our neighbours, who (bar the advantage of insularity, which means a coast and a port always close at hand) seem nearly as well situated as we are for access to the world markets, are beginning to wake up and take a slice of the cake from us. Germany is manufacturing; Belgium is smelting; Antwerp is exporting; America is occupying her own markets. But that's a very different thing indeed from national decadence. We may have to compete a little harder with our rivals, that's all. The Boom may be over; but the Thames remains: the geographical facts are still unaltered. And notice that all the time while there's been this vague talk about "bad times"—income-tax has been steadily increasing, London has been steadily growing, every outer and visible sign of commercial prosperity has been steadily spreading. Have our watering-places shrunk? Have our buildings been getting smaller and less luxurious? If Antwerp has grown, how about Hull and Cardiff? "Well, perhaps the past is all right; but consider the future! Eight hours are going to drive capital out of the country!" Rubbish! I'm not a political economist, thank God; I never sank quite so low as that. And I'm not speaking for or against Eight Hours, I'm only discounting some verbose nonsense. But I know enough to see that the capital of a country can no more be exported than the land or the houses. Can you drive away the London and North-Western Railway? Can you drive away the factories of Manchester, the mines of the Black Country, the canals, the buildings, the machinery, the docks, the plant, the apparatus? Impossible, on the very face of it! Most of the capital of a country is fixed in its soil, and can't be uprooted. People fall into this error about driving away capital because they know you can sell particular railway shares or a particular factory and leave the country with the proceeds, because somebody else is willing to buy; but you can't sell all the railways and all the factories in a lump, and clear out with the capital. No, no; England stands where she does, because God put her there; and until He invents a new order of things (which may, of course, happen any day—as, for example, if aerial navigation came in) she must continue, in spite of minor changes, to maintain in the main her present position.

In all this, which contains a good deal of good common sense, our author thinks nothing of the prophetic future and destiny awaiting those countries which are trying to rob us of our commerce, and in a measure are now succeeding. They are to be involved in the coming war-woe—an "earthquake such as there was not since men were upon the earth, so mighty an earthquake—so great!" (Rev. xvi. 18). At that crisis our own nation, being Israel, is kept from participation in that dire calamity, and will profit, no doubt, commercially and otherwise, from God's mercy to His chosen people Israel, which people we are. If men would only realise this and all its comforting consequences, they would join us in praising the Lord for all His mercies to His blind and foolish ones.

GREAT BRITAIN AND RUSSIA IN CENTRAL ASIA.

THE *Glasgow Herald* a few months ago published the notes of an interesting lecture given there by Col. Browne, of the Royal Scots Fusiliers, on "Great Britain and Russia in Central Asia." The lecture is interesting to the readers of the BANNER and ourselves, because it confirms in a remarkable manner many of the views we have always expressed respecting the intentions of Russia as to India. Russia intends to make an attempt to seize India and wrest it from us, if she can. But this is only a secondary object on her part, a feint to divert attention from her real aim, which is to capture the Gate Constantinople, as an outpost of the Holy Land and of the Holy Places. These are her real objects. She knows the British mean to have both, and must have both. Therefore to divide the forces against her, Russia's tactics impel her to throw against the northern frontiers of Hindostan as large a force as she can, in order to compel the British to despatch to the East a great proportion of the army in the hope that thus sheir will have easy work in making the Great Gate her own. After that success, Palestine and the land of the inheritance of Israel she believes will fall to her, to enable her to dominate the world.

In vain! God has "given Israel the heritage of the heathen," and has thus shown His people "the power of His works" (Psa. cxi. 6, R.V.). He has besides bestowed by oath the Gates of her enemies upon the afterseed of Abraham, and in virtue of that splendid grant Constantinople must be ours! (Gen. xxii. 17). The land of Israel is God's gift to the Thirteen Tribes of Israel, and there is nothing clearer in God's Word than His resolve that His people shall be restored to their heritage, there to enjoy it for ever and for evermore under His own everlasting protection and blessing (Jer. iii. 18; Ezek. xxxvii. 15—28; Hosea i. 11; Isa. xviii. 1—7, &c.).

Col. Browne's lecture was thus reported:—

"Last night Col. Browne, of the Royal Scots Fusiliers, delivered a lecture in the Town Hall, Ayr, on 'Great Britain and Russia in Central Asia.'

"Col. Browne said the Eastern question had for the last half century or more been the very substantial ghost which had disturbed the rest of British statesmen. True it had been laid every now and again, but only to appear again in more hideously realistic and colossal proportions, and to-day it assumed a more formidable shape than ever. He divided his subject into six sections, viz.:—(1) Geographical; (2) the successive steps by which Russia has advanced eastward during the present century, including some account of the construction of the Transcaspian Railway, and a description of 'The Pamirs'; (3) the positions of Russia and Great Britain to-day; (4) military forces at the disposal of Russia, Persia, Afghanistan, and England in Central Asia; (5) probable lines of Russia's advance and proposed

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plans for the defence of our Indian Empire; (6) concluding remarks. Having pointed out under his first division that Central Asia was the district between the Caspian Sea on the west and the Himalayan Mountains on the east, with Persia and Afghanistan on the south, and to the north the vast dominions of Russia, he remarked that the area was inhabited by wild nomadic tribes of Turkish origin, intermixed with Tartar blood. Under the second head Col. Browne pointed out the influence which Peter the Great had on the Russian people, and narrated the continual onward movement towards India, noticing more particularly the advance to Geok Tepe in 1877, which, failing in 1877 and 1879 under General Lomakin, was successful in 1880 under General Scobeloff, and the Turcomans driven out. The occupation of Merv in 1884, and the consequent discussion in the House of Commons, was noticed, as also the construction of the railway, which from a strategic point of view was of great importance to Russia. As to what extensions Russia may think fit to make in the future must be matters of speculation. There was, however, no doubt in the minds of those who had looked into this question at all seriously that General Annankoff, who had got this job in hand, had long since matured his schemes for a further advance toward his goal—British India. There was no doubt but that the line would be prolonged to Tashkent very shortly, and that Herat would be approached, if possible, either by force or stealth. Effort would be made to induce the Afghans, for their own benefit, to sanction a line from, say, Samarkand *via* Bamian to Kabul; and even if these schemes should be thwarted by the British Government—and doubtless they will be—they would hear before long of a line of rail from Askabad to Meshed, with the Shah's consent. All accounts agreed in giving Russia credit for a wonderful gift of managing the natives who had lately become Russian subjects. They appeared to make common cause with the natives, and to identify their interests with them by assuming a sleepy indifference, characteristically Eastern, and even falling into their habits. As far as one could gather, they were popular in their new provinces. The Russian rule in Central Asia was a military rule pure and simple, which was perhaps best suited to such a people as these.

"In alluding to the Pamirs, Col. Browne said the word Pamir signified an elevated valley; that the district was thinly populated, and was surrounded on all sides by lofty mountain peaks clothed in perpetual snow. He then referred to Capt. Younghusband's account of his experience in this elevated region, and the action that had been taken by the Russians to claim it as their territory. As to Kashmir, he gave it as his opinion that we should set aside all foolish squeamishness and take over the entire management of this mismanaged and important country. The military forces at the disposal of those countries most deeply concerned in the Central Asian question were: Russia—peace footing, 800,000 men and 3,400 guns, and war footing, 2,151,100 men. In the Caucasus and in Asia, from which garrison troops would be drawn for any war in Central Asia, the Russians were said to have now about 380,000 men and 500 guns; but, of course, these could be rapidly reinforced from European Russia—or at any rate, more quickly than India could be reinforced from England. Great Britain in India—British troops, 69,750; native army, 150,500; total, 220,250. Afghanistan was, for the most part, a mountainous country, and unsuitable for the movements of large bodies of men in fighting formation. The standing army of the Amir was said to be 60,000, and this number could be trebled under British support. The Afghans were a wily and treacherous race of men, and in case of war with Russia could only be depended upon to array themselves on the side which they believed to be the stronger. Of late years many Afghans had enlisted in our native army in the Punjab, which was an indication of a growing spirit of goodwill towards Great Britain. Herat, on the Persian frontier, was the strongest place in the country. It was also an important strategic point, being, in fact, the key to Kandahar and Southern Afghanistan. Persia is bound to play an important part in the coming struggle between England and Russia in the East. As a military power she was dead, but from her position strategically she would not unlikely be torn to pieces in the fight. In case of war it would be impossible to state which side the Shah would take, but most probably fear of the consequences of refusal would drive him into the arms of Russia.

"Dealing with the fifth section, showing the lines of Russia's advance and the proposed plans for the defence of the Indian Empire, Col. Browne said the troops in Central Asia were divided into two districts, Transcaspia and Turkestan. In 1890 there were in the former 15,000 men with 30 guns, thus distributed—Askabad (headquarters), 2 brigades and 24 guns; Merv, 1 brigade and 1 regiment of Cossacks; outposts at Saraks and Penjdeh. Turkestan command: 39,000 men and 68 guns, thus distributed—Tashkent (headquarters), 2 brigades, 24 guns; Samarkand, 1 brigade, 32 guns, 1 regiment of Cossacks; Khokand, 2 brigades, 8 guns, 1 regiment of Cossacks; Kerki, 1 brigade, 8 guns, 1 regiment of Cossacks. At other places there were several regiments of infantry and Cossacks detached. It was only natural to suppose that the forces have been materially increased since 1890, and the latest information confirmed that. That they were pushing down from the north towards Kashmir was known. The British forces in India were stationed along the line of the Indus from the neighbourhood of Peshawur, our extreme north-western frontier, to Lukhar, the left of this defensive line being pushed forward to Quetta and Peshin, at a distance of about 100 miles from Kandahar. A division of British troops was stationed there. To the north our troops were stationed along the foot of the Himalayas from Peshawur to Umballa and Meerut. There was railway communication between all the portions of this army, except to the frontier posts.

"In proceeding to discuss the question of the probable lines of a Russian advance on India and the means proposed to meet such a contingency, Col. Browne said it was clear as light that in any attempt to solve the problem of the defence of India from a Russian invasion Afghanistan must be an important factor. Unless Russia proposed to violate Chinese territory, she was bound to confine her lines of advance on India to Afghanistan and Beluchistan, which latter province was intercepted between its southern boundary and the Arabian Sea. But it appeared to him more than probable that she would advance simultaneously in three columns—the right *viâ* Herat on Kandadar, the centre *viâ* Bamian on Kabul, while the left would endeavour to obtain possession of Kashmir by moving on Gilgit and Chitial. The natural obstacles to the advance of any considerable force from this latter direction were still by many thought to be insuperable, but recent investigations tended to show that this portion of the Hindu Koosh did not present an impassable barrier to the passage of a strong force from the north. Col. Bell, who was up to two years ago Director of Intelligence in India, was not satisfied with the line of the Indus, even although we had ensconced ourselves at Quetta,

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as a bastion pushed forward from this general defensive line. He contended that at the first trump of war we must push forward through the passes and occupy their mouths, with or without the Amir's consent. We must occupy Kabul and Kandahar in strength, and even push forward our outposts to Herat. In fact, the Hindu Koosh (these words, strangely enough, signify 'the defence of India') must be our line of defence instead of the line of the Indus, or the hills which dominate the great river from north to south. With a strong British force cantoned in the grassy valleys of Kashmir and in the Hindu Koosh, we could sleep with peace in the confidence which security begets. In this position, instead of the Russians commanding us, as they would do at present, if those measures were adopted we should command them, and be in a position to checkmate them at every turn. By thus being in a position to hold them fast in the north and north-west, we should be free for an offensive movement on a large scale against an enemy advancing from Persia. They would be inclined to enquire why arrangements could not be made now, in time of peace, to thus improve our position strategically, so as to be ready and prepared for any crisis. It was here the shoe pinched. The Amir was blind to his best interests, and would not have us in his country. Time was not long ago when we had Kabul and Kandahar in our grasp. We should have held on then and faced our responsibilities. We should have had difficulties to fight against, but by this time the Afghans would be reaping the benefit of our rule. The present Amir, although friendly to Britain, was said to be against any attempt being made to enter his territory, and yet he was in dread of Russian encroachments. It was possible, however, that the coming conference which he had consented to have with the Commander-in-Chief in India, before Lord Robert's departure, might be productive of much good. Like most soldiers who have taken the trouble to go into the history of the question, without any pretence of claiming to speak with authority thereon, Col. Browne said he supposed he must submit to be called a Russophobist by those who disagreed with his views. He felt that the term did not apply, for he did not fear the result if we tried conclusions with the Russians on anything like equal terms, though he at the same time rather admired their pluck and enterprise. Col. Browne thus concluded:—Russia owes us a grudge which she intends to pay some day if she can, and for this day she can afford to wait. So we must be on our guard and not deceive ourselves. We must be strong men armed. We must lend a deaf ear to faddists and dreamers who would preach to us of Russia's goodwill. Whilst we are strong and watchful we shall have the Eastern peoples on our side. But we cannot afford to lose a battle—not even an outpost skirmish at the outset, and for this reason we must strengthen our frontier—seize on the best positions for defence and offence which command the approaches to India, and so dispose of our reserves as to be able to strengthen these outposts to meet a sudden blow. Much has been done to this end to the west, but to the north-west and north much remains undone. In my judgment the next move made by the Russians southward from their frontier north of the Pamirs should be followed by an occupation of Kashmir by British troops and the substitution of the Government of that country by a complete British administration. It must come to this, and the sooner the better. It is calculated that within two months from the outbreak of a war with Russia in Central Asia, the latter power could place 270,000 men on the Afghan frontier—all Europeans. In the whole of India we have only 70,000 Europeans, and within a month we could reinforce these with 50,000 from England. Even if we could place another 50,000 native troops of good quality on our frontier, we should still be inferior in numbers. For these reasons a scientific frontier is an indispensable necessity, and should be acquired at whatever cost while there is yet time. Here at home we hear a great deal about the ascendency of our navy, about its being our 'first line of defence' and so forth. People make this an excuse for advocating reductions, or opposing wise additions to our trained land forces. But how do these deluded people propose to defend India against Russia by means of this so-called 'first line of defence?' and the loss of India will most assuredly be followed by the downfall of the British Empire. The navy, with all its glorious traditions, has only assisted by transporting by sea, and co-operating with our land forces inland in a very small degree to build up our Eastern Empire. Now these dominions have been conquered for the most part by men fighting on foot with musket and bayonet, and they will have to be defended by no other method. It always comes to this in the end. It behoves you all—it behoves all lovers of our country whose boast is our power and influence in the world, to encourage rather than discourage young men of good physique and high courage to enter our army, while still in the flower of their youth, for we shall want all the bone and muscle and pluck which in past times has been so fortuitously manifested in the conquest and re-conquest of India, when the time shall arrive for our struggle with Russia for the Empire of the East. How far distant that time is no prophet can foretell. It may be before another year passes over our heads, or it may not be until the next century has well-nigh grown into manhood; but it will come at no very distant period most assuredly. As surely as to-morrow's sun, although perchance obscured by cloud or mist, shall pursue inexorably its appointed course across the southern sky, so surely will that day come.

"A hearty vote of thanks was awarded to Col. Browne for his lecture."

A NOVA SCOTIAN OBJECTOR.

THE following letter appeared in *Yarmouth Light* under date December 1st last, signed "Barrington." The objections taken therein to the subject of the Rev. C. F. Cooper's sermons are not very new, and have been met here over and over again. It is well for us to see, however, the character of the opposition to which our subject is of necessity liable, and to be reminded from time to time how best to meet such. The following was "Barrington's" argument, *contra* Identity:—

ANGLO-ISRAELISM.

The above subject seems to have rooted itself in the minds of many of your readers. It can scarce be called "a new thing," for in the works of the late Mr. Hine it has for many years been before the world. Apart from the somewhat remarkable Biblical interpretation of this "new school of the prophets," the question can be considered upon ethnological grounds. The facts of ethnology, race history, and race distinctions are essential factors in a just consideration of the subject.

Recently I met with the following statement in your columns:—"Israel was to become the greatest nation in the world. But the British Empire is the greatest nation, therefore the British Empire is Israel." Passing over "nation" as being used synonymously with "empire," let us look at the statement and conclusion. The statement is based on certain passages of Scripture that are supposed to predict the

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fact as to the "greatest nation." By Israel clearly the speaker referred to a race, a distinct people, for the language would be worse than meaningless if the spiritual Israel were meant. That such is the evident thought is confirmed by a long quotation from the the *Chicago Herald* as to the general greatness of "Greater Britain." That being so on ethnological grounds, it becomes a question of race. Taking the word Israel to apply to all the sons of Jacob, or distinctly to the Ten Tribes that were known as the "Kingdom of Israel," so far as ethnology is concerned it comes to the same thing, for branches of a tree are part of a tree. It is the tree that we have to do with.

It will not be questioned that the Semitic race and the Japhetic or Aryan race are distinct. The line of Shem and the line of Japheth are two separate lines, each having distinct marks and being historically separate. That the Anglo-Saxons belong to the Japhetic race, can scarce be doubted. To cite authorities would only consume space. Perhaps it would be well to give the conclusion of Rankinson in his "Origin of Nations": "Modern ethnological science, basing itself on the facts of language, lays it down as a grand discovery that one of the great families into which the human race is divided comprises the five divisions of—1. Indo-Persians or Aryans; 2. Celts; 3. Teutons; 4. Græco-Italians; 5. Slaves." "Green's English History" tells us that "Engle, Saxons and Jute all belonged to the same low German branch of the Teutonic family." Professor Max Muller confirms both Green and Rankinson. So if we belong to the Japhetic race, how we can be Israel is past finding out. On ethnological grounds the premises being wrong the conclusion is also wrong.

What became of the Ten Tribes after the captivity is another question. Whatever became of them they were of the Semitic race and we are not. The race question stands at the front. To speak of us as Israel after the flesh is to go in the face of stubborn facts.

Perhaps on other grounds space may be given to consider the claims of Anglo-Israelism.

BARRINGTON.

The argument in "Barrington's" view is narrowed to this. The Israelites are Semitic in origin, the Anglo-Saxons are Japhetic, Teutonic (*i.e.*, Aryan). The Semitic and Japhetic (or Aryan) races, being totally distinct, the Japhetic Anglo-Saxons cannot possibly have anything to do with the Semitic Israelites. The whole distinction is based as above admitted on variations of language, and if these be explained the objections must vanish.

It is admitted that the Anglo-Saxons spoke a language in affinity with that of the Aryan-Teutonic-Japhetic races. Does that fact prove their racial origin to be one and the same? Surely not. "Affinity of language is no proof of affinity of race,' speaking generally. It is proof only of "social contact." For instance, let us suppose that at a certain period of their history large masses of the Semitic Israelites were deported to the country of the Aryan-speaking races, and compelled to live among them, largely mingled and mixed up with them for centuries.

In time the Semitic Israelites would totally forget their own language, and adopt that of their foreign alien neighbours, with their manners, customs, and possibly also their religions. Would such changes as these transform the blood of the Semitic outcasts and turn them into an Aryan, Japhetic, Indo-European race because of their change of tongue and domicile? Certainly not. But scriptural history tells us the very thing supposed took place. The Ten Tribes (being Semites) were deported into Indo-Persia and Media, were expatriated for centuries, never returned to their Semitic homes, but came away westward into Europe and at last into the British Islands speaking the Indo-European language of their fellow-travellers from Central Asia. It becomes then an open question, demanding inquiry whether the Anglo-Saxons who once were residents in Indo-Persia, Media, and Assyria were Semitic Israelites or the Aryan-Japhetic race our opponent concludes them, without inquiry, to be?

We come to the conclusion that the Anglo-Saxons, in spite of the accident of their language, were and are the Lost Tribes, because they possess and enjoy all the blessings God promised to bestow on Abraham and "his (Semitic) seed for ever," and these they would not, could not, have in enjoyment, God being true, unless they were the Israel of God. Our opponents forget that God declared in Ezek. xi. 15, 16, and Amos ix. 9, that He would mingle and scatter Israel among all nations, and that from such mingling and scattering He would Himself regather and collect them. When we search for the Lost Tribes then, as we are bound to do, we must disregard the unreliable rules of philological science and discover for ourselves the race which in these modern times exhibits all the scriptural signs of Israel, for that nation is Israel, as God is true.

Such men as "Barrington" mean well, no doubt; but they refuse to allow God's will and purposes any play in reference to the disposal of His people They are not fully informed themselves as to the statements of the Scriptures in respect to God's declarations in the matter of Israel "lost in Assyria" (Isa. xxvii. 13, R.V., marg.), but restored and recovenanted in "the isles of the West" (Isa. xxiv. 15). To allow that restoration to be possible, the facts they aver must square with the *dicta* of Max Muller, Green, and Rankinson; but if they do not, they are ready to add, "So much the worse for the prophecies."

MULTIPLICATION.

BY W. L. BLORE.

IN my last communication I abstained from giving the details of computation and comparison, and merely gave the results in both directions, upon the basis of what may be termed "equity," as well as upon absolute value.

I now submit some of these details illustrative of our position in this matter of multiplication, and firstly, for this purpose, I shall classify "Whitaker's" last return of English-speaking communities throughout the world as follows:—

a. European.....	107,000,000
b. Negro and Coloured.....	10,000,000
c. Asiatic.	18,000,000
Total	135,000,000

On the "equity" basis, in comparing this return with Russia in Europe, I have taken the first, or European quantity, giving us an excess of fifteen millions on this basis. The gross, or total amount has been compared with the total population of Russia in Europe and in Asia, Russian and non-Russian in speech, thus giving us an excess of twenty-six millions there, in this direction. But further on I have shown the excess of the advance of the House of Israel during the last eighteen years beyond the Russian-speaking communities to be forty-two millions; that is as to gross advance.

Our absolute increase between 1874 and 1892 is sixty millions. The absolute advance of the Russian language is represented by eighteen millions. The difference gives our excess in advance, as above stated, at forty-two millions.

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It is interesting here to compare our advance with the advance of all the Continental European nations combined in this matter. That advance ranges from eighteen millions, as above stated, in Russia, to two hundred thousand in Norway during eighteen years, and the gross advance of the Continental combined languages, during that period, is fifteen millions less than the advance of the House of Israel.

For convenience sake, and future reference, I have tabulated our excess of advance, 1874—92, as follows:—

Eighteen years of advance of English in excess beyond	Russian	42,000,000
	German	50,000,000
	Austrian	54,000,000
	Italian	57,000,000
	French	58,000,000

The other states are scarcely worth mentioning; but, *en passant*, it may be interesting to note that neither Turkey, nor Portugal has made any advance in the matter. In fact, both show retrogression. There is one peculiarity in our progress, which is not characteristic of the advance elsewhere, and that is the voluntary adoption of our language by both Europeans and Asiatics outside of our Empire. In Russia millions are compelled, by military force, to use the Russian language. Another peculiarity is that in our return both Shem, Ham, and Japheth are fairly represented, and, judging from the present tendency in Asia, and in Africa, we may look forward to a rapid increase in the English-speaking communities throughout the world. Much speculation has been excited by our advance, and, certainly, if we apply the ratio of increase during the last eighteen years to the next hundred years, English will be the universal language; but, whatever may be the results as to this ratio in the future, the record of the past century is truly marvellous; for that record is a seven-fold advance.

In 1792 our facilities for advance as compared with those of 1892, were indeed limited. We then had but three great centres of influence for extension, India, the United Kingdom, and North America. Now, we have in addition, South Africa, Australia, New Zealand, and Egypt with extended commerce, and with wonderful facilities for communication by letter, by telegraph, by the printing press, and by railway, and steam packets, to every corner of the globe, with reduced charges as to freight, and cost of travel.

Our missionary influence is also a new feature in our progress, and, at the present time the House of Israel has, altogether, seven thousand missionaries, and thirty thousand evangelists engaged in this extension of the kingdom of God. This missionary influence, and our new colonial centres had no existence in 1792. If we then measure our increase for the next century by the last, when our facilities were fewer, we shall arrive at one thousand million as the result in 1992. And all this has been secured by a certain force of attraction that the God of Israel has given to His people; so that politically, commercially, and linguistically, the whole world seems to be drawn towards us *nolentes volentes*.

Here we have a fulfilment of the latter part of that remarkable prophecy to which our Saviour set His Divine seal at Nazareth (Isa. lxi. 9). "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." Known; acknowledged; blessed.

Hill House, Sandown, I. W., March 20, 1893.

THE HOUSE OF JUDAH WALKING TO THE HOUSE OF ISRAEL.

(Jer. iii. 18.)

A Paper read at a Drawing-room Meeting of the North London British-Israel Association, on February 16, 1893.

By J. S. Barton.

In endeavouring to expound prophecy it is important to bear in mind that in most cases the utterances of the prophets had two or more aspects; the one having to do with the then present circumstances of the case, and the other relating to a far distant time, and to, perhaps, different circumstances; notwithstanding which the Holy Spirit, by whom the prophets wrote and spake, so guided and watched over their words that, though a human element was necessary to deliver and record their messages, yet the truth should not suffer, but remain with its "Thus saith the Lord" as long as needed for man's salvation and instruction in righteousness. In proof of this I need only to call to your remembrance what St. Peter says in 1 Peter i. 11, 12: "Unto whom it was revealed, that not unto themselves, but unto us they did minister," &c.; and upon this point the "Speaker's Commentary" very wisely, I think, remarks:—"It was necessary that the Bible should be intelligible to the people at the time it was written, and in some sense to the writer; neither writer nor reader need know the whole meaning, but it must have had some meaning to them, though language can never rise above the ideas of the time."

These premises will, I think, account in a great measure for the very divergent views entertained and written by various good men, equally learned, pious and sincere in the search after and the elucidation of truth; and so, in the passage under consideration, many suppose it to be fulfilled in the return of the Babylonian captives, and some of the Ten Tribes with them, these commentators overlooking the fact that such a return was not Judah walking *to* Israel, but Israel walking *to* Judah; getting over this difficulty by substituting *with* for *to*, and respecting which we shall have something to say further on. "Lange's Commentary" says:—"The words treat of the participation of Judah in the prosperity promised to Israel;" and the "Speaker's Commentary" says, "that in the case of Israel's repentance, Judah must humbly seek her out, and be content henceforward to take the inferior place, as being the most guilty."

In reading the context it is evident that two distinct peoples, or Houses, are involved—"backsliding," or as Dr. Blayney gives it, "revolting Israel," and "treacherous Judah." Of course, if this prophecy has any relation to the present dispensation—and few will doubt that it has—it is necessary to identify these two peoples, to ascertain who and where they now are, before we can determine the course to be taken by them in the near future, under the providence and guiding hand of God. Judah we have no difficulty with; like the poor, the Jews are ever with us, and may therefore be at once dispensed with. But where is Israel? To elucidate this is the great object of these meetings, but to which it will be quite impossible, in the time at my disposal, to go fully into. Moreover, as most of us here are satisfied upon this point, and recognise that the British peoples of to-day are the lineal descendants and heirs of Israel of the Ten Tribes, it will not be necessary to do so; yet, for the benefit of those who are not thus satisfied, and perhaps may doubt it and call it in question, I will just point out one or two salient facts.

Previous to the Assyrian captivity, when the kingdom of

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Israel was in the plenitude of its prosperity, Hosea declared that Israel should become "wanderers amongst the nations" (ix. 17), that he should be "a merchant" (xii. 7), "loving to oppress"—*i.e.*, rule with vigour. Nevertheless, that in the third millennium after his captivity—"the children of Israel should return (xiii. 5) from idolatry and seek Jehovah their God, and fear Jehovah and His goodness in the latter days." Then it is said that when they do this, Jehovah will "be as the dew unto Israel, and he (Israel) shall grow (xiv. 5) as the lily, and cast forth his roots as Lebanon," &c. Also the prophet Micah, when foretelling what should happen *in the last days* (iv. 6, 7), and speaking of the two peoples, says:—"In that day, saith Jehovah, I will assemble her that halteth*—Judah—and I will gather her that *is*—*i.e.*, at the time the prophet wrote, cir. 700 B.C.—her that is driven away, and her that I have afflicted, and I will make her that halted—Judah—*a remnant*, and her that was cast off—Israel—*a strong nation*, and Jehovah shall reign over them in Mount Zion from henceforth even for ever."

Again, "in the latter days," Joseph is to be a fruitful bough, a fruitful bough by a fountain, whose branches run over the wall, and thus become "a company of nations" (Gen. xlix. 22; xlviii. 19). Moreover, by Isaiah (lxii. 2; lxv. 15) Jehovah declares He will call His servants (a term pre-eminently used of Israel, as see 1 Chron. xvi. 13; Psa. cv. 6; Isa. xliv. 1, 2; xlviii. 20; xlix. 5) by another name. What shall we say this other name is to be? I think it may be one or all of these—viz., Saxon, British, or Christian. It was told Abraham that not in Ishmael, but "in Isaac (that is, I take it, by the name of Isaac) should his seed be called." Now, Dr. George Moore, who was by no means committed to British-Israelism, in his search after the "Saxons of the East and of the West," pointed out, as others have done, that the name Saxon is derived from Isaac, the initial letter of which is simply the formative of the verb in its future tense, and is no part of the root, and which, being dropped, leaves the name Saac, which, being pluralized, forms Saakai, or Saaccæ; and in the Greek histories of Herodotus, Strabo, and Diodorus Siculus, and others we meet with a people of this name, who formed the flower of Darius's army, and whom, when in contact with the Romans, were called by them Saxons, and from whom I suppose no one will dispute that Englishmen (or the bulk of them) are descended. Again, Israel is, on all hands, allowed to be "the covenant people," though that designation is generally restricted to the Jews in the present day. Well, the name of Britons is nothing else than Brit—a covenant, and Om—a people, or Anglicised, ons, or ones.† Then, as to the name Christians, I think it will not be necessary to dwell upon that. Thus, I presume, our name stamps us as being Israel called by another name, as declared by Isaiah.

Thus have I, in as small a space of time as I could command, endeavoured to prove to you that we have in the passage before us to deal with the Jews and the British, and may read the passage thus: "In the near future the Jews shall walk to the British, and they shall together return to Palestine." Hence, in accordance with the views frequently expressed in British-Israel literature, the constant influx of German, Polish, and Russian Jews into Britain is considered to be a present-day fulfilment of the prophecy under consideration. It may be so to a certain extent, but not, I contend, in the meaning of my text, and for this consideration. Notice the outcry raised against this immigration, being, as it is, about 200 on an average landing in London alone weekly. How would this outcry be increased by calling for a measure to stop the inflow, or to rise into a forcible intervention if persisted in to anything like an increase required to meet this view! It is calculated that the number of Jews in South-Eastern Europe amount to about six or seven millions of people. Suppose then that 500 per week were to emigrate from there to Britain, or Australia, or America, *en route* for Palestine, it would occupy about 250 years to accomplish this exodus; and are we prepared to admit this? I trow not. The Jewish emigration to America in 1891 is officially stated to be 109,515, which equals 2,106 per week, at which rate it would take about 55 years to deport them; but will either America or England allow of this influx? I doubt it.*

But I much prefer the rendering given by Rev. H. Marriott of this passage, in his "Horæ Propheticæ," Vol. II., pp. 110 and 166:—"In those days the House of Judah shall proceed or advance upon the power and prestige of," &c. (*i.e*, shall go under the ægis of Britain)—the House of Israel. The word "*yah-lach*," rendered walk, occurs nearly 1,000 times in the Old Testament, and in connection with the preposition *al* is rendered in Gen. vii. 8, "And the ark *went upon* the face of the waters"; Josh. iv. 8, "And *went over* all his banks"; Ezek. xxxvi. 12, "I will cause men to *walk upon* you (the mountains of Israel);" but I cannot find a single instance, except Jer. iii. 18, in which it is rendered *with* both in the A.V. and R.V. The idea is always UP (see 2 Sam. xx. 23, 24, "was over"), and we have it vividly expressed in Isa. xi. 14, "They shall fly *upon the shoulders* of the Philistines on the West," &c., in which it is implied that the physical power of the people should be utilised for the protection and replanting of both Israel and Judah in Palestine.

This passage Dr. Henderson, an excellent scholar and critic, but as far removed as possible from being a British-Israelite, renders, "They shall pounce upon the shoulders of the Philistines on the West;" and, commenting on it, says:—"Shoulder is here used geographically to denote the gradually rising or upper part of the country, or the heights and elevations along the coast. Compare Num. xxxiv. 11; Josh. xv. 8, 10, 11, where one of the heights is called "the shoulder of Ekron." "These regions of Philistia," proceeds Dr. Henderson, "the recovered Hebrews would attack with the velocity with which a ravenous bird darts on its prey."

"Surely the isles"—*ayim*, the British isles; *ain*, of Brit-*ain* (as in Ezek. xxvi. 18), I take it—"surely the isles shall wait for me, and the ships of Tarshish chiefly," especially, or, as it is rendered, *foremost* in Gen. xxxii. 18; xxxiii. 2; 2 Sam. xviii. 27, &c.; and again, Isa. lii. 12, "Ye (Judah) shall not go out in haste, neither shall ye go by flight, for Jehovah will go before you"—as He did in the exode from Egypt—"and the *God of Israel* shall be your

* From *tzala*, to slip aside, to slink, to lean to one side (see Gen. xxxii. 22). "He halteth upon his side" (Psa. xxxv. 15), "my slipping aside, or halting" (Psa. xxxviii. 18); "I am ready to halt," or slip aside; also Jer. xx. 10.

† We have the phrase "Brit Om—a covenant of the people," in Isa. xlii. 6; xlix. 8; and although according to Hebrew syntax, the expression, "a covenant people," would be "Om Ha Brit," yet the word "Brit," being the same in its absolute as in the construct state, and not occurring in S. S. in connection with Om in the absolute state (at I can find), I consider that "Brit Om" being already in use, th form of expression would become perpetuated.

* The destitute emigrant question is troubling our Colonies. The Premier of South Australia has invited the co-operation of the Ministries of the other Colonies in measures to resist a threatened invasion of Jewish paupers from Europe. Last month, January, 1893, 3,431 aliens arrived, from the Continent at ports in the United Kingdom. In 1892 the number for the month of January was 4,795.

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rearward." All this by no means involves the emigration of Judah to Britain or any other English-speaking countries, but rather an assembling of Judah together, similar to that in the land of Egypt, and a return and "coming with singing unto Zion, and everlasting joy upon their heads."

The course of events, then, in the near future, as indicated in these and other parts of Scripture, seems to be—war in Europe imminent (Zeph. iii. 8), two against three, and three (Germany, Austria, and Italy) against two (Russia and France). This will be the signal, spoken of in Isa. xviii. 3, to Judah—My people of Rev. xviii. 4, to "come out of her"—the Babylon of Europe, and escape that they be not partakers of its plagues. And where should they flee? Should not the cry be, "Jerusalem and Palestine for the Jews"? I venture to think that this is set forth in Zech. ix. 12, where it is written (mar. R.V.), "Return you to the stronghold (Zion), ye prisoners of hope; even to-day do I declare that I will render double (of grace and goodness) to you. For I have bent Judah for Me"—note, Isaiah had said in chap. xlviii. 4 that Judah's neck was as an iron sinew, and her brow brass—"I have filled the bow with Ephraim"—*i.e.*, thoroughly roused up Britain, dwelling carelessly in the isles, and fully equipped her for war—"and I will stir up thy sons, O Zion, against thy sons, O Ivan" (Russia, the representative of the Greek Church), "and will make thee as the sword of a mighty man. And Jehovah shall be seen over them, and His arrows shall go forth as lightning; and Adonai Jehovah shall blow the trumpet, and shall go with whirlwinds of the south," *et seq.* to ver. 17, "For how great is their prosperity, and how great is their beauty; corn shall make the young men flourish, and new wine the maids."

We now enter upon the time of Jacob's trouble, but he shall be (Jer. xxx. 4) saved out of it; and the day of Jehovah's controversy with the nations for the recompenses of Zion (Isa. xxxiv. 8), and I find that in dealing with prophecy it is so easy to turn prophet one's self that I feel somewhat reluctant to go further, lest I should fall into this error. I will, therefore, instead of giving my own words, piece together several portions of Scripture, giving to my own mind, the sequence of events and leave them for your earnest and careful consideration.

It will be the policy of Britain, I take it, to improve the opportunity of war in Europe, to promote the return and establishment of Judah under British protection in Palestine, seize on Constantinople and Asia Minor and Armenia (see Isa. xi. 14, R.V.; Jer. xlix. 17—22; Ezek. xxv. 14), thoroughly establishing herself there to protect her Eastern and Australian possessions, whilst Russia and the other powers of Europe are exhausting themselves with war. Then will the Ten Tribes be returned, 'taken one of a city, and two of a family, and brought again to Zion' (Jer. iii. 14), under the one appointed head (Hos. i. 11). Then during the breathing time following these struggles, the anti-Christ—"that wicked one will be manifested whom the Lord Jesus will eventually consume with the breath of His mouth, and bring to nought by the epiphany of His presence or coming." And "in that day when My people Israel dwelleth safely, shalt thou, O Gog, not know it?" Here commences the war of Armageddon, upon the mountains of Israel, as detailed in Ezek. xxxviii. and xxxix., issuing in the deliverance of Israel when upon the point of defeat, and the utter destruction of Gog and his hosts. "For behold, I will make, saith Jehovah, I will make Jerusalem"—the Eastern question—"a cup of reeling unto all the peoples round about, and against Judah shall it fall to be in the siege against Jerusalem" (Zech. xii. 2). Ver. 6:—"In that day will I make the chieftains of Judah like a pan of fire among wood, and like a torch of fire among sheaves: and they shall devour all the peoples round about, on the right hand and on the left (ch. x. 3—7). "For Jehovah of hosts hath visited His flock, the House of Judah, and shall make him as His goodly horse in the battle. From him shall come forth the corner stone, from him the nail, from him the battle bow, from him every ruler together. And they shall be as mighty men, treading down their enemies as the mire in the streets in the battle. And they shall fight because Jehovah is with them; and the riders upon horses shall be confounded. And I will strengthen the House of Judah, and I will save the House of Joseph, and I will cause them to dwell again, for I have mercy upon them, and they shall be as though I had not cast them off, for I am Jehovah their God and will hear (or regard) them. And they of Ephraim shall be as heroes." Read on to ver. 10:—"And I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And He shall pass through the sea of affliction, and shall smite the waves thereof in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall pass away. And I will strengthen them in Jehovah, and they shall walk up and down in His name, saith Jehovah." Chap. xii. 7:—"Jehovah also shall save the tents of Judah beforehand (Rev. H. M., p. 169; see 2 Sam. vii. 10; 1 Chron. xv. 13), that the glory of the House of David (Is this our Royal Family?) and the glory of the inhabitants of Jerusalem be not magnified against Judah." Ver. 10:—"And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon Him whom they pierced, and they shall mourn for Him," &c. Therefore, it is vain to suppose that Judah will return to his own land converted. "Then (xiv. 3) shall Jehovah go forth, and fight against those nations as when He fought in the day of battle. And His feet shall stand upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof. . . . And (ver. 5) Jehovah my God shall come, and all the holy ones with Him." This will usher in the last judgment, followed by the millennium. Ver. 9:—"And Jehovah shall be King over all the earth, and in that day shall Jehovah be one, and His name One"—*ĕkhōd*=God, in Chaldee, *khod* (see 1 Cor. xv. 28).

Thus shall the mystery of God be finished, and from heaven and from earth shall go up the glad shout:—"Hallelujah! for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and for ever, King of kings and Lord of lords; and again they shout, Hallelujah!" Amen!

"I WILL BRING AGAIN THE CAPTIVITY OF ELAM."

A CORRESPONDENT who is well acquainted with the Scriptures is puzzled at what appears at the close of our leading article on "Russia and Persia," in BANNER No. 816, page 398. He quotes us thus: "But she (Elam) will come, we believe, safe out of the approaching troubles as a nation, since Jer. xlix. 39, tells us that for Elam there is pardon and peace." The objection is that the passage in question says nothing of the sort, but that it foretells for Elam only "captivity," meaning "bondage, confinement, or imprison-

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ment, that is slavery." It savours, he says, of "twisting words," if we write for "captivity," "pardon, and peace." "Captivity," he says, cannot be translated to mean "pardon and peace." This perversion, he maintains, induces the opponents to declare that we make the Scriptures say or mean anything.

Our correspondent, of course, when he wrote this to us, was labouring under a mistake, and failed to see in the words of Jer. xlix. 39, a blessing, but not a curse to Elam. In the same way a blessing was promised to Moab in Jer. xlviii. 47. "Yet I will bring again the captivity of Moab in the latter days, saith the Lord." Also to Ammon in Jer. xlix. 6. "Afterwards I will bring again the captivity of the children of Ammon, saith the Lord." In Ezek. xxxix. 25, we have a stronger instance of the application of the words to the captivity of Israel, in the words, "I will bring again the captivity of Jacob, and have mercy upon the whole House of Israel, and will be jealous for My holy name." "The bringing again the captivity of Jacob," and the bringing again of the captivities of Elam, Moab and Ammon, all clearly meant blessings for Israel, and for the three last named countries, which had been under punishment, but God meant to pardon and bless.

If, as our correspondent supposes, Elam was to be led back again into captivity, then by the same reasoning God meant to bring Jacob again into captivity, when He declared that "He would bring again the captivity of Jacob, and have mercy upon the whole House of Israel."

This, of course, is absurd, and, therefore, our correspondent must see that he has made a great mistake in remarking on our words on page 398. It is said that others, probably, have fallen into the same error as our correspondent respecting the meaning of Jer. xlix. 39. If so, the above remarks may be useful to them. We have to observe further that the word "captivity" is sometimes applied in the Scriptures to "the people" led into captivity. Thus in Obed. 20 we have "the captivity of this host of the children of Israel which are among the Canaanites, shall possess even unto Zarephath; and the captivity of Jerusalem which is in Sepharad, shall possess the cities of the South." So when the Lord said, in Jer. xlix. 39, that He would, "in the latter days, bring again the captivity of Elam," He evidently meant that in these our own days He would restore Elam from captivity, and give them "pardon and peace."

Our correspondent objects to our use of these last words, because they do not occur in the verse we alluded to. But we deem it quite legitimate in quoting and commenting on a text, to give its meaning. In the case in question, we believe that Elam, Moab, Ammon, and Israel, are to be restored from a condition of captivity, to one of blessing from God. This means "pardon and peace," which is all we meant, or said. The objection is, we are aware, hardly worth answering, but we are anxious to meet all doubts, seriously and *bonâ fide* entertained. Our correspondent, we know, is zealously working on our side, but is very anxious that we should not be betrayed into error in our exposition of the Scriptures in the BANNER.

"THE A B C CHURCH AND CHAPEL DIRECTORY AND MAY MEETING HAND-BOOK," for 1893, has just been issued. It contains about 70 pages of useful information respecting London and Suburban Churches, clergy, and ministers of various denominations. A copy will be sent, post free, to any address, on sending two penny stamps to the publishers, Robert Banks & Son, Racquet-court, Fleet-street, London, E.C.

THE SUDDEN DEATH, AT ATHENS, OF THE REV. S. C. ADAM.

(Vicar of St. Jude's, Wolverhampton.)

OUR readers will peruse the following from *The Midland Evening News* of Wolverhampton, of April 15th, last, with great regret. The Rev. Mr. Adam was well-known on our platforms as an earnest, powerful speaker, and his zeal in our cause was great. He was one of the writers in "The Handbook of British-Israel Truth," and as a clergyman was well versed in our arguments. His loss will be to us very serious. The notice of this event in the Wolverhampton journal is as follows:—

"The sad news which we publish to-day of the death of the Rev. S. C. Adam, vicar of St. Jude's Church, Wolverhampton, will come as a painful shock to the town. Mr. Adam was an eloquent preacher, and a profound Biblical scholar. It was the desire of his life to visit Palestine, in order to become personally familiar with those places upon which he had so often discoursed from the pulpit. He went away on Shrove Tuesday, and letters which have been received from him from time to time show that the journey afforded him infinite pleasure. He went up to Jerusalem with all the reverent fervour of a pilgrim, and he spoke in terms of the highest rapture of the Holy City. But it is to be feared that the fatigue attending a journey through Palestine proved too much for him. For days the party travelled on horseback, and on one occasion Mr. Adam was in the saddle for eleven hours. On the way from Damascus the weather was very severe, the party being encountered by a blinding snow and a biting wind. Mr. Adam was offered a place in a diligence, which at length he gladly accepted. Yet, he seems to have had fairly good health until he reached the classic city of Athens, where he died suddenly yesterday. Mr. Adam was admired by all sections of churchmen; he was beloved by his own congregation, who knew his high qualities of head and heart. He laboured with much acceptance in St Jude's parish for over twenty years; and the pathetic circumstances under which he has gone to his rest in a strange land, far away from home and friends, intensify the regret occasioned by his death."

THE DEATH OF MRS. H. ALDER-SMITH.

WE deeply regret to record the death of Dr. H. Alder-Smith's wife, on Saturday, April 15th. We feel sure all BANNER readers will unite with us in tendering to our friend their deepest sympathy in this sad bereavement; and in the hope that the hand of the Lord which has sent the sore affliction will also bind up the broken hearts of the sorrowing husband and his motherless children.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you allow me a little space in the BANNER to remind your readers of the claims which the Nestorian Christians have upon their sympathy? These people dwell in the lovely mountainous country south of Mount Ararat, the land which was anciently called Assyria, and which now goes by the name of Khurdistan, and which includes the strip of Persia west of Lake Urumiyah. It is well known among them that their ancestors were the Israelites of the Ten Tribes, carried captive to this very land, and settled by the rivers and in the mountains, whose former inhabitants, the kings of Assyria, had destroyed (Isa. xxxvii. 12; 2 Kings xvii. 6). They received the Gospel in the very earliest times from the teaching of the apostles, and for centuries kept their light bright and sent out missionaries as far as India and China. Nestorius, a leader among them in the fifth century, a fearless and godly man,

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stoutly resisted the encroachments and doctrines of the Church of Rome, and for many centuries his influence continued. But time wrought a deplorable change, and when American missionaries went among them fifty years ago, little of Christianity, except the name, remained among them. Only one woman, the sister of the patriarch, could read, and very few copies of the Scriptures existed. A great blessing rested on the devoted labours of the missionaries. The Scriptures were printed in their own language, the children were gathered into schools, and a large number became truly converted. The good work continues to this day.

The preservation of this interesting people in spite of sanguinary wars and the persecutions of many centuries, is due, under God, to their inaccessible mountain fastnesses in the Assyrian mountains. Their language is Syrian, the same as that spoken by our Lord, and they preserve many of the Hebrew laws and customs. For instance, they offer thanksgiving sacrifices, giving the right shoulder and breast to the officiating priest; they offer the first fruits of their fields, gardens, and vineyards to the Lord. They reverence the Sabbath and observe the preparation for the Sabbath; their churches have a holy place and a holy of holies, into which none but a consecrated priest may enter, and then only after long fasting. They observe the laws about the unclean animals, and observe the fasts and festivals. There is much in their patriarchal government which recalls that of the Hebrews; their churches answer to the cities of refuge, and the avenger of blood slays the murderer.

Many other proofs could be brought forward, but one of most interesting and least known facts is the number of English words that exist in their language. We give the following examples of words which, being in common use among the poor, are the best evidences of a common link:—

Syriac.	*English.*	*Syriac.*	*English.*
man,	man.	musici,	music.
nanna,	nurse.	dancigh,	dancing.
baba,	baby.	ring-a-ring,	sound of bell.
lada,	lad.	shaka,	sugar.
persopa,	person.	cant,	candy.
deva,	devil.	krabusha,	apple (crab).
catoo,	cat.	garusa,	grass.
moush,	mouse.	oaid,	weed.
sipra,	sparrow.	barg,	bark.
gaza,	goose.	aar,	air.
candela,	candle.	cari,	cry.
dush,	dish.	nala,	nail.
jara,	jar.	duzen,	dozen.
vassla,	vessel.	chany,	chin.
drum,	drum.	lapa,	lip.
minine,	money.	stomcah,	stomach.
		corneta,	corner.

So much as examples of nouns; now for verbs:—

attack,	to attack.	gapi,	to gape.
katil,	to kill.	marmur,	to murmur.
pincha,	to pinch.	bide,	to abide.
cala,	to call.	proon,	to prune.
shakish,	to shake.	lakhi,	to lick.
cuttee,	to break or cut.	balka,	black.
knackish,	to knock.	beg,	big.
		bare,	bare.

And so on. Now these, our poorer brethren, have a strong claim upon English sympathy, not only on account of their past glorious work for Christ and many sufferings, but for their present needs, their great poverty, and the unrighteous laws under which their life is passed under Persian and Turkish rule. Shall not we, who have attained the blessings of freedom and material prosperity, feel for our kindred still left to suffer in Assyria a captivity of over twenty-six centuries? An occasion at the present moment offers of helping this interesting people. Esther, the young wife of Deacon Abraham, a man well known to English Christians for his good works, has come over to England in the hope of inducing some lady to return with her as a *medical missionary*. The poor women of every rank in Urumiyah, where she lives, are left to suffer and die when disease attacks them, and a wonderful field of usefulness lies before any devoted lady, who would gain access thus to the Mahommedan ladies as well as minister to the Nestorian Christians.

A friend has guaranteed £20 a year. Will the readers of the BANNER guarantee another £20, and enable us to send her out with Esther in September? What object could be more worthy of prosperous Joseph than the work of giving the bread of life to his famished brethren? Promises of support will be most gladly received by me.

Faithfully yours, (MISS) L. HOPE.

7, Ovington-gardens, S.W.

To the Editor of the "Banner of Israel."

DEAR SIR,—In case you should not have read "Imperial Federation," by Geo. R. Parkin, M.A., I enclose the following extracts, as unless he is a believer in Anglo-Israelism, they are interesting instances of blind evidence worth noticing:—

"Within the last century and mainly within the last half century, the United Kingdom has passed through the most strenuous period of industrial development known in the history of nations."

"The vast extension of industrial and commercial interests among British people is without any parallel in the previous history of the world."

"The amazing spread of the race has become the main fact of modern history, the one which assuredly will have the most decisive influence on the future of mankind."

"In mere mass of numbers English speaking people are destined at no distant date to surpass any other branch of the human stock."

There are other paragraphs, but these seemed some of the most striking, and read in the light of Anglo-Israel belief the book is quite doubly interesting.

I am, dear Sir, faithfully yours,

B. E. FURNIVAL.

Netley House, 28, Henrietta Street, London, W., March 1, 1893.

To the Editor of the "Banner of Israel."

SIR,—I had been reading Milner's "England in Egypt." Afterwards, when driving along a street, I read on a placard an announcement in startlingly large letters, "Israel in Egypt," an oratorio to be performed. Ah! I thought that is just it. Israel *is* in Egypt, but no longer as oppressed slaves, but now, after more than three thousand years, as rulers and benefactors, playing the beneficent part of Joseph of old and rescuing the land from ruin and bankruptcy.

How wonderfully this has been wrought out by Him who rules all things! After our settlement in Palestine, our disappearance from the world's ken, our wanderings, heavy discipline, and sufferings for centuries, the God of Abraham, Isaac, and Jacob leads us back to work His will by patience, justice, and helpfulness, and thus to return good for evil to the land where our forefathers suffered injustice, wrong, and cruel hardships.

Men can think such thoughts as these are calculated to encourage national self-exaltation and pride! Rather, I should say, it increases a sense of God's power and His greatness and our utter incapability of resisting His will which we blindly carry out even when the views of politicians and the inclinations of our nation or the jealousy of other peoples are against the course we are step by step led to follow by an invisible but an invincible power. L. P.

March 8th.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly excuse my troubling you so far as to reply on enclosed postcard if it is anywhere recorded how long after 637 A.D., when the Saracens took Jerusalem, the mosque of Omar was built or begun to be built?

Thanking you in anticipation,

Yours truly,

JAMES WILLOUGHBY.

Erme House, Mutley, Plymouth, March 29, 1893.

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NOTICES.

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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.

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A MOTTO FOR 1893, FOR ALL ANGLO-ISRAELITES.

IN the parish church of Clifton, Bristol, the vicar, the Rev. H. Nevile Sherbrooke, has selected for his parishioners a Scriptural motto, taken from Psa. xlviii. 14, which it appears to us is exactly suited to British-Israel for the new year on which we have entered, "For this God" (the God described in the Psalm) "is our God for ever and ever: He will be our Guide even unto death." The vicar thought the verse exactly suited the case of his congregation, and applying it spiritually to the facts of their condition, preached from the text, showing that "this God" was Jehovah the covenant God—the great God, and great King (ver. 1 and 2); the Lord of hosts—the loving God (ver. 8 and 9); who breaks the ships of Tarshish with His east wind, and is highly to be praised (ver. 1 and 7). This God, so great and glorious, is "our God!" Whose God? The vicar of Clifton referred the words to his congregation. They were no doubt a part of the people whose God is the great Jehovah. But the preacher had clearly no idea in his mind that there was any national aspect of the text, or that the primary reference was to the people of Israel. Yet how can there be any doubt in the matter? The Psalm was one of the songs "of the sons of Korah." The praise of Jehovah the covenant God of Israel, as a nation, was its burden (ver. 1). Zion, the city of Israel's God, was chiefly referred to in verses 2, 3, 8, 11, 12. The God of the city of David, He who dwells at Zion, was the God described in ver. 14. And "this God" is our (or Israel's) God for ever and ever. The verse has a national application which takes us back to Exod. vi. 3, where God first revealed His name of Jehovah to Moses, and in ver. 7 added, "I will take you (the children of Israel) to Me for a people, and I will be to you a God: and ye shall know that I am the Lord (Jehovah) your God, which bringeth you out from under the burdens of the Egyptians." "This God," says the song of the sons of Korah in Psa. xlviii. 14, "is our God for ever and ever, and He will be our guide for evermore," or "unto death" (R.V., margin). The verse-motto then having a primary meaning, which is national in its application, refers in the first place to the whole of the British Empire and nation, since the British are Israel. It is a most comforting text to those who realise that the Identity is true, because it gives a perpetuity to our race and nation which nothing else can confer. The Creator of the universe and the Redeemer of the world, is here represented as our own nation's "God for ever and ever"; and with this assurance another blessing is added, which corresponds with Isaiah's prophecy in chap. xlii. 16, "He will be our (nation's) guide for evermore!" In that text this promise is amplified, and the comforting assurance is given to Israel, "I will bring the blind by a way that they know not. I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight." He guided Israel during the Exodus by a pillar of fire by night to give them light, and by a pillar of cloud to lead them the way. "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 21, 22). So He promises to guard and guide His people Israel ever after, to the end of the days; being "their God for ever and ever." Those who ignore the national reference in "the song of the sons of Korah," to the literal children of Israel, and make no mention of the British nation as the modern "remnant of Ten-tribed Israel," should recollect that throughout the Scriptures we never find the Lord calling Himself the God of the nations, or Gentiles; but that the Bible is literally full of His promises to Israel exclusively to become their God, while they should be always "His people." His Ammi, or people, are Israel, and even His Lo-ammi, or outcast ones, He recognises as His own, giving them the birthright of Joseph, as promised in Hosea i. 9, 10, and Gen. xlix. 22—26, never forgetting, in giving them the material earthly gifts, to endow them also with the

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spiritual blessings—namely, the Word, the Sabbaths, the laws, and the service of God, with the foreign missionary function, and the love of the souls of unsaved sinners. Viewed in this light our motto-text becomes nationally precious indeed! "This God" is the God of Israel, therefore our nation's God, our Father, Redeemer, and Friend. He will be ours now, and throughout eternity, since He will be ours "for ever and ever"; and evermore He will guide us as He has always guided our nation in times past. In periods of declension and faithless transgression, to which Israel seems always liable, the Lord will doubtless chastise and guide His sons back into the right way, but He will forsake them never! Why our divines cast this consolation and comfort from them we cannot imagine. In their heart of hearts they imagine, we believe, that our wayward, faithless people will not after all be destroyed. But for that belief they have surely no solid foundation? It is an imagination which has no Scriptural foundation apart from our nation's Identity with the Lost Tribes. If we be not the House of Israel, but only a non-Israelite Gentile nation like the rest, then there is no promise of national continuity for us, but only a certainty that sooner or later we must give place to the coming Israel, the multitudinous world-wide victors, the rulers of the whole planet, the holders of the Gates of the colonies, and of the heathen Empire of the world, as well as the missionaries for God to all the nations "lying in the wicked one," waiting for the breath of life administered by Israel in the Great Master's service. But, thank God, this cannot be! We British have already all the blessings promised by God, the Faithful One, to Israel His people, and many of these blessings testify that those who now enjoy them must be Israel, but no other nation on the face of the earth. Let Israel therefore praise the Lord.

"ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD."

By H. E. Olive.

These words contain a thought which has not sufficiently been dwelt upon in connection with the doctrine of election —*i.e.*, that the foreknowledge of God is not necessarily the conscious knowledge of man, that a person, people, or nation may be predestined by the foreknowledge of God to carry out His purpose, with no consciousness to themselves of this fact. Election of destiny is a different thing to election of grace. Cyrus, chosen for the destruction of Babylon (Isa. xlv. 14), is an example of the former: "I have surnamed thee, though thou hast not known Me." He was fore-ordained, elected to carry out the judgment of God, as others have been elected to be the instruments of His grace and mercy.

The Jews as a nation were chosen in Abraham to inaugurate and guard the worship of the one God, to preserve the line of the generation of the Messiah, and to be the compilers and custodians of the law and the prophets, and of this they were conscious themselves. They were called in Abraham, led by Moses and by divine manifestations (Deut. iv.), warned and directed by prophets, by miracles signs, and wonders. But after the revolt of the Ten Tribes under Rehoboam their knowledge of their divine mission their comprehension of the right anticipation of the coming of the Messiah, became confused and erroneous. The scattered Ten Tribes, lapsing into the idolatry of the nations among whom they mingled, lost sight of it, and ultimately became ignorant even of their ancestry. The Two Tribes that remained behind misread the prophets and signs of the times, and when the Messiah came, they denied and crucified Him in their blindness, and rested in themselves, satisfied only with Judaism, the creed and worship from which all life had fled. While looking for their false Messiah, they had unconsciously prepared the way of the true one; they were the human agency of His birth, "the generation of Jesus Christ, the Son of David, the Son of Abraham." Their ignorance and infidelity were thus manifested and judged. They denied Jesus, and were unconsciously elected to this by the foreknowledge of God" (Acts ii. 23—36).

But God's purpose for the salvation of the world had still to be carried out. Through the history of the ages we can trace this line of continuity which is never broken. After the ascension of our Lord in the Acts of the Apostles, we first know of the election of the Gentiles. The race for the eternal victory continued; the goal was the same though the runners changed and fell out by the way, as in the Grecian games, the torch of life passed to other hands. The ministry of the apostles was "to the Jew first, and afterward to the Gentile." St. Paul, in Rom. xi. 25, 26, speaks of "the mystery of the Gentiles," the working out of the will of God by the salvation of the Gentiles (chap. v. 11). "The mystery of the Gentiles" could be only the hidden purpose of God in electing a nation, training and directing it, as unconscious as Cyrus of its divine instrumentality and destiny to preserve the faith and evangelize the world.

There is something very beautiful in the idea of the love of God brooding through the ages over the nation predestined for this service. "I have surnamed thee, though thou hast not known Me." Surely this is the fulness of the Gentiles, and this fulness of the Gentiles is to be the revelation of God's will to Israel (Rom. xi. 25, 26) and the salvation of the world. Even in apostolic times have we not a glimpse of the nation elected for this purpose? There is a house in Rome in which I think no English man or woman can stand without a deep feeling of awe and thankfulness, especially should he or she be convinced of the truth that the British nation has a divine mission, and is "elect by the foreknowledge of God" for a manifest purpose, I mean the house of Rufus Prudens and Claudia, one of those ancient relics over which there has been no discussion or dissension, and which bears upon it undoubted evidence of its identity. In words not my own I add a description of this:—

"Lastly, and somewhat rarely, temples may have been converted to Christian uses, a chief instance providentially still in existence of the domestic building thus adapted is the traditional Church in the house of Prudens, the present Church of S. Prudentiana stands in the original hall of the palace, and the outer wall of it can be seen behind the altar with the large hall windows in it of the first century, filled up with brickwork of the second, so nearly resembling the original construction, that it is not easy at once to distinguish them. The original wall and arches of the hall-windows agree perfectly with the arches in the cellars and the subterranean church

"The history of Claudia, the daughter of Cáradox, son of Bran, her marriage with Rufus Prudens, and the possible connection between St. Paul and Britain which may have existed through their means is deeply interesting, and may be studied in 'St. Paul in Britain,' by the Rev. R. W. Morgan.

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"Pictures we have none, but those whom the world has not altogether deprived of the use of their imaginations may consider the earlier and the later meetings of the Church of the House of Prudens, we can really, perhaps with a little help from Piloty's, or Jèrome, or Alma Tadema's pictures, set some faint image of the scene before us. There were earlier and happier times soon over before Pompona Græcina had stood trial for the faith, and escaped death, perhaps by some long-repented lapse; there were the senators in white robes and purple stripes, and the orderly household of Umbrian slaves, everywhere white tunics and swarthy limbs and faces, the strong body of yet darker Hebrews and Oriental Greeks; the golden heads of the beautiful Brittoness and her two or three kindred, yet robed in the splendour of a senatorial house, but preparing for the trial unto death, which they must even then have apprehended, imagine all these heads, rude or fierce, lofty or lovely, bowed low to hear the good news of God; and that from one of weak bodily presence and contemptible oratory, who may have seemed to them a Syrian ready to perish like his great ancestor, and who yet bore with him that word which should not only subvert all the empire and its order, but subdue the future conquerors of Rome—Greek and Gothic."—*St. John Tyrwhitt.*

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

It is a remarkable thing that the officials of the Church Missionary Society see very clearly and proclaim to the world the responsibility of British Christians, and especially of the Church of England, to take the Gospel to all nations, families, and kindreds of the earth. In their last report, published in 1892, the following passage occurs to illustrate our remark, on page 8: "The committee do, however, observe with special thankfulness that missionary interest is undoubtedly extending and deepening. The recent February simultaneous meetings, held in the greater part of the Province of Canterbury, gave in most instances ample cause for encouragement, and a large accession of offers of service is expected consequent on the quickened sense of the Church's responsibility for the evangelization of the world. Fifteen bishops took part in those meetings." The question arises in regard to the words of the report, how can it be maintained that the Church of England, to whom the report is addressed, has a "responsibility resting on it to evangelize the world?" In the Scriptures we have distinct intimations that the responsibility to evangelize the world rests upon Israel, the Christian portion of the Twelve Tribes, which in these days must be the House of Ten-tribed Israel. There we find such promises to the Abrahamic or Israelite race as these, made to them exclusively: "In thee (Abram) shall all families of the earth be blessed" (Gen. xii. 3); "All the nations of the earth shall be blessed in him (Abraham)" (Gen. xviii. 18); "In thy seed (Abraham's) shall the nations of the earth be blessed" (Gen. xxii. 18); "In thy seed (Isaac's) shall all the nations of the earth be blessed" (Gen. xxvi. 4); "In thy seed (Jacob's) shall all the families of the earth be blessed" (Gen. xxviii. 14); "In the days to come Jacob shall take root, and Israel shall blossom and bud; and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.); "They (Israel) shall declare My glory among the nations" (Isa. lxvi. 19, R.V.). All these promises, and others like them, the Lord Jesus Christ, the Lord of glory, came to confirm, according to St. Paul's declaration in Rom. xv. 8: "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." He came to carry out the promises of God to the patriarchs, and to provide that "the people whom God formed for Himself" should literally "show forth His praise," according to Isa. xliii. 21. The glory of God was to be ministered by them in the evangelization of the world, and we cannot imagine for a moment that what the Lord Jesus came to carry out in regard to the preachers of the Word among the nations, could be set aside as to the agency prescribed, or varied in the least degree. Israel was to be God's messenger to the nations—as God is true! How then can the Church Missionary Society tell us that the responsibility for the evangelization of the world rests on "the Church," that is, on the Church of England they address and also represent? The fact is the Church Missionary Society is one of the chief of this nation's agencies for the publication of the Gospel throughout the earth, but it is ignorant or sceptical regarding its identity with Israel. It asserts a patent fact, but refuses to enquire about the reason thereof —namely, why God has constituted this nation's church and people to be His missionaries to all the nations, and why this honour is ours exclusively? Our Identity explains this, and many other mysteries. The British are Israel, and thus the whole matter becomes clear. Being Israel, on the British devolves the privilege of evangelizing the nations. The Church Missionary Society, impelled by a truth they feel, but cannot explain, proclaim to the world quite correctly, that the Church and people of this land are God's messengers of mercy to the unsaved nations of the world. They seek accordingly to awaken the Church to its responsibilities, acting in the capacity of the Lord's messengers and servants, perfect in Christ's righteousness themselves, but blind nevertheless, according to Isa. xlii. 19, R.V., to the instrumentality which God has covenanted exclusively to employ. To us, to whom the Gospel appeal has come, these thoughts should bring encouragement and comfort. The nations are ready for the Gospel, and God has made ready our nation and the churches thereof to go forth equipped for the work. He has entrusted to us the custody of the "oracles of God," according to Rom. iii. 1, 2; and Matt. xxi. 43. The Jews once were in charge, but now the British nation, as Ephraim-Israel, undertakes the duty. The theatre of the evangelising enterprise is the world, and accordingly God has lately entrusted to us more and more of the heritage of the heathen, that we may preach to them "the unsearchable riches of Christ," according to the Benjamite Paul's commission (Eph. iii. 8). To carry on this work this nation needs wealth and power—the empire of the sea, and military strength—all this God promised to Israel in Deut. viii. 18, xxviii. 1 and 13; Gen. xxii. 17; and Isa. xli. 10—16. And to our nation exclusively He has given "the power to get wealth," the chief position among the nations of the earth, the power of the Gates, giving the supremacy of the sea; and as a military power continual victory. Everything needful to enable a people to carry out His will in respect to the evangelization of the nations God promised in the Scriptures to His people Israel, but He has fulfilled each iota of His promises to the British people! There is only one conclusion we can arrive at from a consideration of all these facts, and that is, that the British are Israel, as God is true! To the Lord be all the praise!

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WHO WERE THE ETRUSCANS?

By E. Reep.

Professor Sayce has an interesting article in the current number of the *Fortnightly Review* on the discovery of an Etruscan book. This remarkable treasure had its hiding-place in the coffin of an Egyptian mummy, once the property of an Austrian traveller, but now the possession of the Museum of Agram. In 1891 an examination of the linen bands enwrapping the mummy was made by Professor Krall for the purpose of disciphering, if possible, the written characters closely inscribed on them. The result of his task is the discovery of a large portion of an ancient Etruscan book and the possibility in the near future of solving much of the mystery that has so effectually concealed from us the identity of the Etruscans. The interest attached by scholars to the history of Etruria has been mainly aroused by the very important part played by the Etruscans in the development of the Roman people. Etruscan religion, Etruscan art, and Etruscan manners were, according to Plutarch, gladly welcomed by the newly-founded communities ruled over by Romulus. On the demise, or, rather, inexplicable disappearance of this somewhat mythical ruler, Numa was by popular acclamation elected king in his stead. Numa, says Plutarch, was of Sabine extraction, and the Sabines declared themselves to have been a Lacedæmonian colony. According to another ancient authority, this Lacedæmonian community took refuge in Italy to avoid the severity of the Spartan laws.

Now, as the Lacedæmonians asserted themselves brethren of the Jews (see Josephus and Book I. of Maccabees), the Sabines, or Etruscans, as we may choose to call them, must have been descendants of Abraham. This very interesting circumstance does not make less curious a few notes made from a work on the "Cities of Etruria," by G. Dennis, pub. 1878. Rome, says this author, was indebted to Etruria for whatever tended to humanize and elevate her, before her intercourse with Greece. The Etruscans had extended commerce and intercourse with many and far distant countries. They had a great reverence for the dead, and a firm belief in a future state. Their dominion of Etruria embraced the greater part of Italy, extending over the plains of Lombardy to the Alps. Their territory was divided into twelve states, each represented by a city, as in Greece. It is certain they were of foreign origin, and became dominant by right of conquest. By Sir W. Betham they are said to have been allied to the Irish and the Hyksos or shepherd-kings of Egypt. And, continues Mr. Dennis, I know not if they have been taken for the Lost Ten Tribes of Israel, but if not a very pretty theory might be set up and supported by argument to that effect. Not to mention, he says, minor analogies, there is one of so striking a character as satisfactorily to prove, not, perhaps, a descent from Abraham, but an intercourse with the Hebrews and at least an oriental origin.

The analogy considered so remarkable occurs in the account of the cosmogony of the Etruscans. On the authority of one of their own historians, they are said to have believed that the Creator spent 12,000 years in executing His divine purposes, 6,000 of which were assigned to the work of creation and as many to the duration of the world. In the first thousand He made heaven and earth; in the second the apparent firmament, and called it heaven; in the third the sea and all the waters which are in the earth; in the fourth the great lights—sun, moon, and stars; in the fifth, every soul of birds, reptiles, and four-footed animals, in air, earth, and waters; at the end of the sixth, man.

Plutarch makes no mention of this Etruscan cosmology, but he says that Numa forbade the Romans to represent the Deity in the form either of man or beast. Nor, he adds, was there among them at that time any image or statue of the divine Being. During the first hundred and seventy years they built temples and other sacred edifices, but placed in them no figure of any kind, persuaded that it is impious to represent things divine by what is perishable, and that we can have no conception of God but by the understanding. As for Numa himself, he placed his confidence entirely in God, and taught the Romans to swear by faith as the greatest of oaths. Tacitus says of him that he managed the people by religious devices and divine law. The twelve tables of Roman law probably originated with him, as the number twelve to the Etruscans had a special significance. At his death two stone coffins were made and buried, one containing his body and the other the sacred books which he had written, these being written in the same manner as the Grecian legislators wrote their tables of law.

As the introducer of the Etruscan arts into Rome, Numa formed the people into guilds, according to their arts and trades. The growth of wealth must have been rapid, with a population devoted to handicrafts, successfully plying the vocation of goldsmiths, dyers, masons, tanners, shoemakers, potters, &c. Whence they derived their skill in working metals is a matter for conjecture. Lardner, in his "Arts of the Greeks and Romans," quotes authorities who believed that there was communication between Etruscans and Egyptians, or at any rate familiarity on the part of the Etruscans with Epypt at some point of their history. All modern historians are agreed that the greatness of Rome was due to the Greeks (see Professor Mahaffy's Problems in Greek History). Its greatness, therefore, is to be attributed to a Semitic influence, if Josephus and the first book of Maccabees be correct in affirming that the Lacedæmonians were related to the southern Hebrew kingdom of Palestine. We cannot attach too much importance to this statement, as, if it be true, it quite upsets the supposition that two opposite and totally alien schools of religion and philosophy have dominated the civilized world. The spirit of Greek civilization and Greek literature has so largely infused itself into the higher education of Englishmen that in the opinion of some scholars they are debtors not so much to Hebrew history as to Greek history.

This is quite Professor Mahaffy's opinion, who makes bold to say that prejudice in favour of the Semite has ousted the Greek from his rightful place, and thus destroyed in the Englishman a proper appreciation of his indebtedness to the intellectual culture of the (so-considered) Gentile. That we are not called upon to exhibit gratitude for the intellectual benefits we have received from a supposed Gentile race will not, of course, be a settled question until the asserted Semitic origin of the Spartan state, and therefore of the other Greek states, is thoroughly sifted. When scholars take upon themselves this task, it comes within the range of possibility that it will be conclusively proved that the two Hebrew kingdoms of Palestine, in their dispersion throughout all lands, have been the sole factors in spreading and establishing religious and intellectual civilization.

In the article by Professor Sayce it is said the excavations in the neighbourhood of Bologna have brought to light certain tombs which may be of Etruscan origin and which

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exhibit designs suggestive of Mykenæ. Considering how constant was the influx of colonists from Hellas, it would be strange if Hellenic forms and types of art and architecture had not been transported to Etruria and predominated in all the twelve Etruscan cities. Strabo alludes to these colonists under a variety of names. Sometimes they are Tyrrheni, at others Sabini and Tusci, as well as Etrusci and Bruttii. Each and all of these Etruscan communities bestowed their attention upon the marvellous fertility of the soil of their adopted country. Many of them sent forth exploring expeditions, and these founded colonies elsewhere. In founding Grecian cities the Greeks always had an eye to the proximity of the sea and harbour accommodation. (It has been remarked that Palestine, despite its situation on the Mediterranean Sea, offered no specially favourable harbours for the development of navigation. Israel's destiny required, therefore, that she should find room for expansion in other lands.) Not entirely with the object of maintaining their supremacy at sea, but with the more peaceful view of establishing trade routes and safe anchorage for their merchant craft.

Amber appears to have been one of their articles of commerce, although Professor Sayce does not think it quite certain that they took part in the amber trade of the Baltic. They were, however, in all probability, concerned in it, more especially as Professor Sayce tells us that Dr. Schliemann found beads of Baltic amber at Mykenæ, and that even in Southern Palestine along with objects which belong to the 18th Egyptian dynasty (B.C. 1,400) an amber bead has been found. A considerable amount of information on the Baltic amber trade appears in Elton's "Origins of English History." This author calls attention to the probability of Tacitus, in his account of the Baltic tribes, having copied passages from ancient Greek writings. It has even been suggested, he says, that the whole account of Suevia (Scandinavia), or, at least the northern portions, including the countries of the Estyi and the Anglii, with which Englishmen are most concerned, was taken direct from the "Geographica" of Eratosthenes (B.C. 276). When Tacitus and other Roman authors described the Estyi or East-men and other Scandinavian tribes as savage in their habits, it is to be understood that such descriptions are merely owing to some novel custom unknown to the historian.

To the Baltic islands, where the amber was washed up at high tide, came, we may venture to conjecture, the ships of Dan. How many Estyii or East-men (Englishmen) elected on these voyages to the Baltic to forsake the mariner's roving life for the prospect of becoming rich through the export of amber? With Britain the commerce in amber beads and various other articles made from the same product of the Baltic coast was very flourishing, and is said to have dated from the earliest times. The finds of amber in British Tumuli quite overthrow the notion that the Estyi or East-men made their first incursions into Britain in the fifth century. The Baltic tribes of Danites or Danes and the Anglii were as well acquainted with the British Isles 300 B.C. as Anglo-America is to-day. That Etruscans found a home in Britain after their expulsion from Italy is not improbable. It was the belief of Roman historians that Italian colonies had established themselves in our island, and it is from their annals that the British historian Nennius deposes that the Britons claimed their origin from the Romans as well as Greeks. The origin of the Romans with whom this relationship was claimed were of the Etruscan race, if there be any truth at all in the story. True, however, or not, it is certain that the Picts observed, like the Lacedæmonians, the custom of refusing to recognize descent through the male line. Did, therefore, the Etruscan Lacedæmonians introduce into Britain this infraction of the usual law of primogeniture? or did the Picts admit descent through the female line only before they made their settlement in Britain? This and all similar questions may some day be satisfactorily answered, and for this reason British-Israelites can but feel an interest in the future discoveries that have yet to reveal to us the solution of the problem—Who were the Etruscans?

South Norwood, Feb. 21, 1893.

A MESSAGE FROM SINGAPORE.

WE have never received, since we commenced our editorial duties in connection with the BANNER OF ISRAEL, a communication on the subject of "Our Identity" from our distant British Eastern Gate, Singapore. We have now the pleasure to record the fact that a paper, called the *Malaysia Message*, of February, 1893, devotes a four-page Supplement to an interesting exposition of "the Anglo-Israelite Theory," as our editor in the East terms it. The lecturer, whose words are quoted, is clearly a well-read British-Israelite. But the point we wish to notice is that even in Singapore, drawing-room meetings are held to consider our views, that a local newspaper gives large space in order to publish them, and, lastly, that the Editor of the BANNER is so well known in Singapore that forthwith a copy of the February number of the *Malaysia Message* is posted at Singapore to Philo-Israel, of Clifton, and duly arrives! We republish the Supplement below with much satisfaction:—

"ANGLO-ISRAELITE THEORY.

"On Monday afternoon, November 21st, 1892 at the house of Miss Cooke, Mr. E. C. Hill gave an able and interesting exposition of the Anglo-Israelite Theory, of which the following is a synopsis:—

"The chosen people of God in the early years of their nationality were governed by Judges. In the course of time came their request for a king, and like the surrounding nations the government became monarchical.

"The great split which divided the nation occurred in the reign of Rehoboam. Although we are accustomed to regard this as the great fracture of the national life, it should not be forgotten that in the reign of Saul the people of Israel and the men of Judah were numbered separately (see 1 Sam. xi. 8). It would appear that the division really took place previous to this, subsequent to entering Palestine.

"About 700 B.C. Israel went into Assyrian captivity, and has never returned, and is known to us as "the Lost Ten Tribes," and believed by many to be now found in the British and American nations. Judah continued 150 years longer and was then taken into captivity to Babylon. After seventy years of absence the people returned to Jerusalem during the reign of Cyrus. After the rejection of Messiah their country was finally seized by Rome, and the unfortunate Jews are scattered abroad all over the globe, but retain their Jewish characteristics.

"The distinction between the Jews and Israelites should be carefully borne in mind. The Jew, who is known everywhere, should not be confounded with the Israelites. Now the division of the kingdom under Rehoboam was clearly foretold. First to Solomon (1 Kings xi. 13); and second to Jeroboam by the prophet Ahijah. In accordance with these predictions, Benjamin temporarily joined the House of Judah

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and went with them to Babylon, but this tribe really belonged to Israel. If we consider Ephraim and Manasseh as separate tribes, we shall have Ten Tribes constituting the House of Israel, and three tribes, Judah, Levi, and Benjamin, the House of Judah, or thirteen tribes altogether.

"The Tribe of Benjamin was in Palestine at the time of our Saviour, and there are strong grounds for believing that all the apostles, excepting Judas Iscariot, were of this tribe.

"The rupture of the Twelve Tribes must be seen to have been sanctioned if not actually instigated by Jehovah. Rehoboam was plainly directed not to attempt to suppress the revolt under Jeroboam as it was of God. 'This thing is from Me, saith the Lord' (1 Kings xii. 24).

"It is generally acknowledged that Israel was in the first instance especially chosen by God and promised great blessings in order that, having themselves received knowledge of the true God, they might impart this knowledge to other nations; that being blessed themselves they might be a means of blessing to others. It is, however, usually supposed that their wickedness prevented this design being carried out, and that they have now been rejected, and the work it was intended they should do is now being done by other nations. It is quite clear, of course, that the Jews are under punishment at the present time, and certainly not inheriting the promised blessings; but the Jews constitute only two of the tribes, and there remain the other Ten Tribes of the nation of Israel, and there is no reason whatever why these should not be inheriting the blessings and carrying out the destiny intended for Israel.

"By the division of the people into two distinct nations this destiny was able to receive its accomplishment. If the nation had remained one, the other tribes might have been guilty of rejecting the Messiah and would have incurred the punishment which the Jews are now undergoing; but by the division of the nation into two, while the Jews rejected the Messiah and incurred punishment, the Ten Tribes, or the nation of Israel, had no part in so doing, and their absence from the land of Palestine made it impossible for them to take part in the rejection and crucifixion of the Messiah. That their prolonged exile from their land was not for purposes of punishment seems to be clear, for, by the prophet Jeremiah, the Almighty Himself declares that Israel's sin is less than that of Judah. If, therefore, Judah's sin, which is more grievous, is punished by an exile from their land of seventy years only, it would be unreasonable to suppose that Israel's sin should be punished by an exile which has now lasted nearly 2,500 years. It would appear clear therefore that the prolonged exile from their land was for reasons other than that of punishment only.

"A consideration of the prophecies would appear to show that far from the Ten Tribes being finally lost, as is generally supposed, some great destiny was intended for them while exiled from Palestine. This view seems also to be borne out by the New Testament. Our Lord declared that the kingdom of God was to be taken from the Jews and given to a nation bringing forth the fruits thereof. He did not say to nations, or to a church, but to *a* nation. Again, to the Syrophœnician woman He said, 'I am not sent but to the lost sheep of the House of Israel.' This could not refer to the Jews, for they were in their land at the time and not lost. On the occasion of certain Greeks coming to see Him, Christ declared, 'Now is the Son of Man glorified,' and that these Greeks may have been Israelites would appear from the passage where the Jews said, 'Will He go to the dispersed among the Gentiles?' literally, among the Greeks. In the 51st and 52nd verses of John xi. the High Priest prophecies Christ came to 'gather into one the children of God who were scattered abroad.'

"The Old Testament prophecies are to the same effect. Hosea wrote under the name given to one of the prophets' children, that Israel (as distinguished from Judah, who is referred to a few verses previously) was to be divorced from the Mosaic law, 'Ye are not My people, and I will not be your God,' but in the very next verse the prophet announces, 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, and in the place where it was said unto them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God.' The 14th verse of the second chapter, after Israel's sins have been described, makes the same statement: 'Behold I will allure her, and bring her into the wilderness, and speak comfortably unto her, and she shall sing there as in the days of her youth, and thou shalt call Me Ishi (my husband).' So we see Israel re-married to God. The 'Speaker's Commentary' on Hosea i. 10, is, 'What can this be but a description of Christian blessedness?' We are justified therefore in concluding that Israel in exile before their return to Palestine is to be greatly blessed, to become a multitudinous people and to embrace Christianity. It has been suggested that the Ten Tribes returned to Palestine with Judah, but they certainly did not. Ezra makes no mention of them, and his utter silence is sufficient evidence that Israel was still abroad. Josephus in two places states they did not return, and only two tribes, he tells us, became tributary to the Romans. The Apocrypha also bears this out, and it is distinctly stated in the 2nd of Esdras that the Ten Tribes went to Arsereth. A further proof that Israel may be indentified in the British nation is that some of the blessings promised are to have their fulfilment in the 'latter days,' and it is evident that the 'latter days' are the Christian Dispensation. The texts, a consideration of which show this, are the following:—Heb. i. 2; 1 Peter i. 20; 1 Tim. iv. 1; Jude xviii.; 1 John xi. 18; 2 Tim. iii. 1.

"The following texts show that some of the promises to Israel must have their fulfilment before the millennium (Gen. xlix. 24; Deut. xxxiii. 17; Micah v. 8; Isa. xli. 8—12, liv. 15—17). 'His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh' (Deut. xxxiii. 17). '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).

"These texts cannot have reference to millennial times (as of course all war and disturbance must ere then cease), and must therefore receive their fulfilment before them. It is supposed by many that the Christian dispensation, 'the latter day,' is about to close. May we not reasonably enquire 'Have not the prophecies to Israel been fulfilled?'

"We now come to closer proof that the British nation really is the lost Israel. The evidence in the chain must be unbroken, all predictions regarding the future of Israel must be fulfilled, and not one wanting, or we cannot insist that our proof is sufficient. We give fifteen marks of Identification:—

"(1) 'That Israel is to be a great and mighty nation' (Gen. xii. 2, xviii. 18).

"Is not this true of the British power?

"(2) 'Israel to possess the Gates of her enemies' (Gen.

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xxii. 17). England possesses the principal gateways of the world; notably: Gibraltar, Aden, Malta, Singapore, etc. Let it be observed, this must be a fulfilment pre-millennial, since these Gates will not be needed in the age of peace, and the promise would be of no use then.

"(3) 'Israel to be a nation and a company of nations' (Gen. xxxv. 11, xlviii. 19). 'And God said unto him, I am God almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins' (Gen. xxxv. 11).

"If one were asked where a nation and a company of nations exist at the present time, surely the only possible answer must be Great Britain and her colonies.

"(4) Israel to be under a new covenant and therefore Christian (Hos. i. 10; Ezek. xi. 16, xx. 35—37).

"(5) Israel to be immensely populous (Gen. xxii. 17; Hos. i. 10; Gen. xxvi. 4). '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' (Hos. i. 10).

"Let it be noted that the rate of increase of England and America, and their colonies, is greater than that of any other nation.

"(6) The people of Israel to be planted in a place of their own, not to be again moved, and not to be troubled by their enemies there (2 Sam. vii. 10). 'Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time' (2 Sam. vii. 10).

"This must refer to a place outside of Palestine, as the prediction was given when the people were in Palestine. Since we have finally settled in the British Islands (1066) our enemies have ceased to afflict us, while every effort made to attack us by way of invasion has been frustrated, apparently by the Lord Himself. Can this be said of any other European nation?

"(7) Israel to be in islands of the sea, North-west of Palestine (Isa. xxiv. 15, xli. 1, xlix 1, li. 5; Jer. xxxi. 10, iii. 18, xxiii. 7, 8; Hos. xi. 10).

"(8) The place to become too limited, and they were to push the people to the ends of the earth (Deut. xxxiii. 17; Isa. xlix. 8, liv. 1—11). 'And I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages' (Isa. xlix. 8). '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' (Isa. liv. 2).

"We have colonized everywhere, and have in places pushed out the original inhabitants, the Indians in America, and the natives of Australia, New Zealand, etc.

"(9) Israel to be a great maritime people (Numb. xxiv. 7).

"(10) Israel to become the great military power (Numb. xxiii. 24; Isa. xli. 8—12: 'They that strive with thee shall perish' (Deut. xxxiii. 17; Isa. liv. 15; Micah v. 8). 'Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall, for thy sake' (Isa. liv. 15). Note our unconquerable position, and the conquests we have effected. Surely, as predicted, we have been God's battle-axe, and weapon of war, and He has subdued the nations under us.

"(11) Israel to become a means of blessing to other nations (Micah v. 7; Gen. xii. 3; Isa. xliii. 7, xxvii. 6). 'And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men' (Micah v. 7). The conquerors are not usually a blessing to the conquered. Our conquests in India, Burmah, and other parts of the world have proved a blessing to the people conquered.

"(12) Israel to be God's witness to the nations (Isa. xliii. 10, 12, 21, and xliv. 8). Is not the English-speaking race foremost in carrying the Bible and the Gospel to the ends of the earth?

"(13) Israel to possess enormous wealth, and to lend, but not to borrow (Deut. viii. 18, xv. 6). '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' (Deut. xv. 6). The London money market rules the world.

"(14) Observance of the Sabbath (Exod. xiii. 6, xx. 8—11). It is believed that the English are the only race keeping the Sabbath.

"(15) Israel to be so highly blessed as to be known by the nations as the seed which the Lord has blessed (Isa. lxi. 9). These arguments are similar to those used by the evangelists to prove our Lord's Messiahship and resurrection. Their weight is not due to one passage only being fulfilled, but to all the references to Israel's future having their fulfilment in the British nation.

"The prediction of Gen. xlviii. 19, 'He (Manasseh) also shall become a people, and he also shall be great, but truly his younger brother (Ephraim) shall be greater than he, and shall become a multitude of nations,' has come true in the loss of America as a British possession, and thus the United States are identified as a part of the Lost Tribes. Before the millennium Israel and Judah must be re-united, according to the teaching of Ezek. xxxvii. 15, in the parable of the two sticks. The final proof is historical. Israel was always to be a nation and to have a descendant of king David ruling over it (Jer. xxxi. 35; 2 Sam. xii. 16; 2 Chron. xiii. 5; Jer. xxxiii. 20; Psa. lxxxix. 3, 4, 27—30, 36—38). 'Thy seed will I establish for ever, and build up thy throne to all generations' (Psa. lxxxix 4). 'His seed shall endure for ever, and his throne as the sun before Me' (Psa. lxxxix. 36).

"In Ezekiel xvii. we have a parable and a riddle, and judging by the interpretation of the riddle, which is given, we may assume that the interpretation of the parable is also that one of the king's (Zedekiah's) seed would be taken and planted in another land, which is called the land of Israel (ver 22, 23). 'Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent' (Ezek. xvii. 22).

"We last hear of Jeremiah in Egypt with the daughters of Zedekiah. Is there any incident in the history of the British people which would lead one to suppose that one of these daughters came to Britain? Tara, as is well known, was for several centuries before Christ the royal residence of Ireland. The Psalter of Tara was a book of the chronicles of the Irish kingdom, originated at Tara by one called the Ollam Fola. About 583 B.C., the time of the Babylonian captivity, Ollam Fola appears on the scene and introduces various reforms and wise regulations for the government of the country.

"Heremon was the king of Ireland at the time. Asso-

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ciated with the great Irish legislator was an Eastern princess, who was married to Heremon. Her name was Tephi, a Hebrew word, while the word Mergech, applied to her tomb, means in Hebrew a resting-place or depository. She is described in one song as a daughter of Egypt. Tara means in Hebrew "the law of the two tables." The original name of Tara seems to have been Lothair Grofinn. Ollam Fola means in Hebrew a wonderful revealer or prophet. He established the Mur-ollomain, meaning in Hebrew the school or precincts of the prophets. The Jodhan Moran was created, being the Hebrew for Chief Justice. From Tephi there is an unbroken line to Fergus I., who went to Scotland; from Fergus I. to James I., who came to England; and from James I., to Victoria, our present Queen.

"As regards any historical link between the Israelites and the British, the only reference to them by name occurs in 2 Esdras xiii. 40—46: 'Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanesar, the king of Assyria, led away captive, and he carried them over the waters and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a far country where never mankind dwelt, that they might there keep their statutes which they never kept in their own land, and they entered into Euphrates by the narrow passages of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go—namely, of a year and a half—and the same region is called Arsereth. Then dwelt they there until the latter time.'

"Arsereth means in Hebrew the hill or city of Sereth. To this day one of the tributary streams flowing into the Danube, near its mouth, from the Carpathians, is the river Sereth. Near its source among the mountains is the city of Sereth. If this is the region referred to, Israel must have entered Europe about B.C. 650, as this was the time of the Median revolution against the supremacy of Assyria, which would give them an opportunity of escaping, and their first settlement would be to the north-west of the Black Sea.

"That they were settled in the region of the Crimea, through which they must have passed to get to Arsereth, is corroborated by the tomb-stones found in the Crimea, the inscriptions of some of which have been deciphered at St. Petersburgh. The dates all refer to the captivity of the Ten Tribes, some of them being as early as A.D. 6.

"According to Herodotus, about the year 650 B.C. the great Scythian nation, which had for some time previously been settled south of the Araxes, crossed that river, and penetrating the passes of the Caucasus, or skirting the often frozen Euxine shore, migrated into Europe, settling immediately in the land of the Kimmerians, on the north-west of the Black Sea. According to themselves the Scythians were one of the youngest of nations, and their national existence had only lasted about 1,000 years to the day when Darius invaded them. This was about B.C. 500. Then they were a nation about B C. 1,500, the date of the Exodus from Egypt. Can these be the Lost Ten Tribes?

"Herodotus tells us that those who lived nearest to Greece, the Getæ, were confident that their God was the true God, and that there was immortality beyond the grave. He states that they were the noblest and most just of all peoples occupying the Thracian Peninsula, and that the Scythians generally were an exception to the unpolished character of the surrounding nations. Æschylus speaks of them as ruled by good laws.

"Thucydides, writing about 420 B.C., says that in respect of military strength no single nation either in Europe or Asia could match them.

"Of the Scythian customs described by Herodotus some point plainly to a Hebrew origin. 'They never used swine in their sacrifices, nor is it their wont to breed them in any part of their country.' 'In sacrificing, after slaying the beasts, they take out all the bones and put the flesh in cauldrons, then placing the bones of the animals beneath the cauldrons they set them alight and so boil the meat.' Ezek. xxiv. 5: 'Take the choice of the flock, and burn also the bones under it, and make it boil well.'

"'Scythia has an abundance of soothsayers, who foretell the future by means of willow wands.' Reminding one of Hosea iv. 12: 'My people ask counsel of their stocks, and their staff declareth unto them.'

"They had a legend of a legislator Zamolxis, a slave, who obtained learning in Egypt and preached immortality. Zamolxis, it has been conjectured, may stand for Sar Moses, the Chief or Prince Moses."—*Supplement to the Malaysia Message, Feb., 1893.*

THE REV. F. ASTON'S LECTURES IN BOURNEMOUTH.

On Friday, January 27th last, the Rev. F. Aston had a fine opportunity at Bournemouth of making known the story of Our Identity before large audiences. The subject in the afternoon was, "Is the Empire of Great Britain spoken of in the Bible?" and in the evening, "Why the discovery of Lost Israel was not made sooner?" Mr. F. J. Bright took the chair in the afternoon; and in the evening, the Rev. J. E. Tunmer, of Parkstone, presided.

In regard to the first address, the lecturer remarked that Egypt, Babylon, Assyria, Medo-Persia, Greece, and Rome, had all played their parts in the history of the past, and the prophecies of God had foretold the rise and fall of each. At present we have before us two more powers—the Ottoman, and the Russian—the former dwindling away, and effete; the latter rising to power, and proposing to embrace the world in her grasp in order to dominate it. The Scriptures sketched the careers of these two powers also. The lecturer quoted Victor Hugo, Paul du Chaillu, and the Russian M. Vernadski, to show what the intelligent aliens (though Paul du Chaillu cannot be so described) thought of our country. The Russian's words were quoted some years ago by the Banner, but they will bear repetition as part of Mr Aston's argument. Vernadski wrote thus of the British people:—

Britain is a menance to Europe; she is the most aggressive power of modern times. There is no part of the world where she has not established her garrisons and her colonies. Her fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta, India, and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military power in Asia, which secures her government over 200 millions in India. At Aden she holds the Gate of the Red Sea; at Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe without Russia.

The lecturer then asked if the Scriptures foretold of the advent of such a power as Great Britain, fulfilling such a

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destiny as hers manifestly was and is? The answer, of course, was that the British nation alone among the nations answers in every point to the picture of God's chosen people Israel, as depicted in the Bible. The Scriptural description of this favoured, once lost, now discovered nation, the lecturer fully brought out.

The second lecture was of an interesting and able character, which our space forbids us to refer to now. On a future occasion we hope to quote it for our readers information and profit.

The two lectures were exceedingly well reported in the *Bournemouth Observer*, of February 1st, 1893.

"FOR AND AGAINST TRUTH AND ERROR."

CONDUCTED BY JAMES MARCHANT.

THE above is an excellent paper directed against the errors of unbelief and Secularism, conducted by one who is an "Evidence lecturer" in the East of London, and conducts Christian evidence classes in various parishes there. We are glad to see that he allows space for the elucidation of "Our Identity," and would draw attention with approval to the paper published in No. 2, entitled "God's Covenant with Israel," written by our friend Mr. Ernest P. Dix, of Walthamstow. This is one of a series of two or three which, with Mr. J Marchant's permission, Mr. DIX is privileged to contribute in "For and Against."

The subject of the first is "God's Covenant with Israel," wherein the matters so often mooted in the BANNER are clearly elucidated. He shows that God's covenant with Abraham in Gen. xvii. and xxii. was "unconditional and unalterable," and that we must now expect to find the House of Israel (as distinguished from the House of Judah) "a nation," with God for its Protector, Guide, and Friend.

The paper in which the above appears is ably conducted and is embellished with well-executed illustrations, and presents the reader monthly with 12½ pages of literary matter for one penny, or with the year's numbers for 1s. 6d.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND THIRTEENTH MONTHLY REPORT.

THE following subscriptions and donations, received from March 18th to April 14th, are very gratefully acknowledged:—

By the Treasurer: Miss G., Topsham, 5s.; J. D., Sheffield, 2s. 6d.; A. J. S., 5s.; M. F. T. M I. I., £5; Mrs. C., Clifton (for BANNERS), 7s. 6d.; The Lady J. E., £5; W. W. (for BANNERS), £1 1s., H. E. T., Dorking, 10s.; Miss D. and Friend, 2s.

By Miss E. M. Rush: Gunner C., Malta, 1s.; J. L., Manchester, 2s. 6d.; A. C., Ogra Agrabeis, 10s.; Miss P., Andover, 2s.; J. W., Quetta, 7s. 6d.; Miss M., Loughton, 10s.; Miss D., 1s.; Miss B., 2s. 6d.; J. A., Hammersmith, 5s.; G. M. S., Chiswick, 5s.; J. M., Malta, 10s. 6d.; W. R., Cardiff, 3s.; S. R., Wilsden, 1s. 6d.

Total, £15 14s. 6d.

COLONIAL AGENTS.—The following is a list of our agents abroad, all of whom will gladly receive subscriptions, or give any information concerning the Fund:—F. A. R. Winter, Esq., George Town, British Guiana; C. F. Garland, Esq., Nelson's Plains, New South Wales; E. L. Dwyer, Esq., Sand Hill, Launceston, Tasmania; T. Craig, Esq., Graham-street, Auckland, New Zealand; Mr. J. May, 26, Piazza Miratore, Floriana, Malta.

OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully paid*, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Two hundred and two small packets, from one to six to each, have been sent to the following places since last report: Shetland, Perranarworthal, Catford, Commercial-road, E., South Benfleet, Cockburnspath, Canterbury, Edinburgh, Aldershot, Hamilton, Birkenhead, Maesteg, Woolwich, Dublin, Carlisle, Dover, Vauxhall, S.W., Calne, Colchester, Southwold, Bow, Stoke, East Grinstead, Bexley, Lee, Fermoy, Plympton, Hull, Lowestoft, Brighton, Birmingham, Penzance, Chatham, Wadingham, Alvaston, Faversham, East Twickenham, Staplehurst, Teignmouth; Galley Wood, Attercliffe, Portsmouth, Stirling, Southsea, Ludlow, Hulme, Tunbridge Wells, Moreton-in-Marsh, Weymouth, Barnsley, Crewe, Shepherd's Bush, Kingsbridge, Wandsworth, St. Leonard's-on-Sea, Dundee, Bingley, Chippenham, Cardiff, Horsforth, Chester, Lewes, Fulham, Walthamstow, Stockport, Andover, Shrewsbury, St. Margaret's, Teddington, Hampton Hill, Cheshunt, Heaton Chapel, Loughton, Penryn, Newcastle-on-Tyne, Liverpool, Buxton, Chislehurst, London (4 districts), Wellingborough, Erkington, Couper Angus, Colbyhurst, Richmond, Wimbledon, Sheffield, Acton, Ripon, Lympstone, Appleton, Freshford, Westgate-on-Sea, Malta, Colon, Panama.

CORRESPONDENCE.—A miner in South Africa sends grateful thanks for the literature. He lends the BANNERS to others, and says that nearly all of the working class around him now believe that we are Israel.

A correspondent who sent some literature to the Secretary of the Federation League, received the following reply: "I am glad to say that wherever there is a believer in British-Israelism there we find a warm supporter of our cause, and I am grateful to you for the pains you are taking to advance it."

Another tells us that Prof. Totten has not given up the idea of publishing further volumes of "Our Race." On the contrary, "he has resigned his position in the army in order to give his whole time to this important work, and has now about completed Study No. 9."

A Sower who has started a Sunday afternoon Bible-class, says he has now 84 members, the average attendance being about two-thirds. The address, with singing from Moody and Sankey's Hymns, occupies about an hour and a half. Our friend adds: "I am short of literature, although I have spent much for leaflets, &c. I am aware that the Free Distribution Fund cannot be kept up without aid. It is therefore my intention to assist all I can when I think the time has arrived to make a special appeal to the members, and I do not think it will be long before it arrives."

Another writes: "I received the package of leaflets you so kindly sent me. They are just the thing for this Home Rule business, which would most certainly end in Rome Rule if it became law."

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

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ISRAEL'S SCRIPTURE AND PRAYER UNION.

MEMBERS of the Prayer Union will be glad to know that the membership is steadily increasing. Since last report nine more names have been added, making a total of 1,452. Twenty new members have joined so far this year. In 1892 only 19 names were entered for the whole year.

The applications for the new card of membership by old members have not been so numerous as was expected, only four having sent for it.

Donations of 1s. were gladly received from Mr. J. R., Hull, and Mrs. N., Llanrwst.

Extracts from letters:—(*a*) "I have been a firm believer in this glorious truth for fourteen years. It is a great comfort to me in my declining years."

(*b*) "I have been a reader of the BANNER for about two years, and am much interested."

(*c*) "I wish to wear the badge to show that I am a great believer in this glorious truth, and have been for eleven years. I take four BANNERS weekly. We are four in number here, all believers."

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

THE BRITISH-ISRAEL ASSOCIATION.

NEW MEMBERS.—Nine have joined "The Israel Scripture and Prayer Union," and seven the British-Israel Association, since last report. This is a beginning, we hope, and an earnest of yet larger numbers during the present month. From all parts of the country where I have lectured, I have found many believers who did not know even of the existence of a Central Association in London. I am sure that if only our friends and members would try, our list of members might be doubled.

During the last month nine lectures have been given. Those at Manchester, Glasgow, Cheltenham, and Clifton were well attended. At Glasgow we had to move from the smaller to the larger hall, and at Cheltenham the people who came in late had to stand, which many did, remaining throughout the whole meeting. Small numbers have been the exception at our lectures of late, and much more interest and enthusiasm has been shown in the subject.

The following meetings have been arranged:—Tuesday, May 16th, the annual meetings at the Rooms, at 2 p.m. May 16th, public meetings in the Lower Hall, Exeter Hall, at 4 and 7 p.m.; speakers—the Revs. A. J. Cachemaille, M.A., Denis Hanau, D.D., Colonel Senior, Philo-Israel, and others. May 17th, Ailsa Schools, St. Margaret's, East Twickenham, at 8 p.m., the Rev. F. Aston.

THE BADGES.—These at present are not in our hands, but the moment they are received they will be announced by an advertisement in the BANNER.

We hope all our members in and near London will come up to our annual meetings, and will bring their friends with them.

FREDK. ASTON, *General Secretary.*

86 St. Martin's-lane London, W.C.

Correspondence.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—My best thanks are due to Mr. John Shootingham for his "shaft" on behalf of my work at Brighton. On December 21st, 1892, you kindly printed my report. The amount for tracts should have been £7 10s. instead of £7 15s., therefore the balance due to me was £3 13s. 8d. The following friends have kindly cleared the above amount, W. W. (Norwood), 21s., Lady Wyatt, 20s., Dr. Dyce Brown, 10s., Mrs. E. Reep, 5s., Mr. Merch, 5s., Mr. W. E. Bennett, 5s., Miss J. R. 2s. 6d., Mr. W. T. Wardle, 2s. 6d., Miss Barton, 1s. 8d., M.A., 1s. Total, £3 13s. 8d. Thus all is clear for 1892.

Now, dear sir, I am pleased to tell you and your readers that I have not been idle all the winter, and yesterday (April 9th), I opened my campaign upon the Beach with a very successful meeting. Some visitors who had never heard of the subject before, were rejoiced to hear the glorious news. I have been greatly cheered of late at the way in which the seed is germinating. Our labour will not be in vain. May I call the attention of BANNER readers to the fact, that I have very little literature and no funds. Will those who can help in this work kindly send me any help they can afford, as soon as possible. I am anxious to leave no stone unturned. All kinds of British-Israel literature, old and new, will be acceptable (kindly pay carriage), and will every faithful believer in this truth beseech Almighty God that this year's labour may be abundantly blessed for the sake of His Son, Jesus Christ.

Dear Sir, I remain yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

ODD-FELLOWS HALL WORK.

To the Editor of the "Banner of Israel."

DEAR SIR.—During 1891 and 1892 we held fourteen meeting at the Odd-Fellow's Hall, Brighton. We commenced this work as an experiment to see if the well-to-do believers were willing to join hands with the working-class believers, in trying to bring this subject to the front. With two or three exceptions, they gave us no support, although many circulars were sent out. Our best thanks are due to Mrs. Clayton Daubeney for her kind donation for rent, and as I could not take the whole and sole responsibility of this work as well as my Beach work, &c., I thought it best to bring it to a close and wait until others are moved to do something when I shall again be willing to help. Our meetings fluctuated between twenty and fifty.

The following is an account of the Income and Expenditure. I enrolled 55 members at 1s. each, making £2 15s., besides which Mrs. Clayton Daubeney gave £3 Major Newbery, 5s., Mrs. Lingard 5s., Mr. Hanaford 3s. 6d., Miss James, 2s. 6d., Mrs. Paley, 2s. 6d., Lady Wyatt, 2s., given at meetings, £1 0s. 8d., final collection 12s. 4d. Total. £8 8s. 6d.

Rent and fire, £3 10s. 6d., *Brighton Examiner* account for circulars, agendas and advertisements, £2 11s.; Handbook for hallkeeper 1s. 6d., *Methodist Times* with Mark Guy Pearce's article, 10s. 10d., BANNERS for Mark Guy Pearce's letter, 2s. 8d., rubber stamp, 3s., railway fare for Mr. Vince, 5s., stationery, 3s., postage of circulars, agendas, and *Methodist Times*, &c., £1 1s. Total, £8 8s. 6d.

You will greatly oblige by printing the above as I have no other means of sending out to each and every subscriber without going to further expense.

Dear Sir, I remain yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, April 1893.

THE Monthly Part for May is now ready. Price sixpence, of any Bookseller.

OUR friend's letter from Madeira, enclosing the Postal Order, has been received with thanks.—PHILO-ISRAEL.

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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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On TUESDAY, MAY 16th, AT TWO P.M.

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Will be held on the SAME DAY, in the

LOWER HALL, EXETER HALL,

At 4 p.m., when ADDRESSES will be given by Rev. DENIS HANAN, D.D., Rev. J. J. CACHEMAILLE, M.A., and others; and

At 7 p.m., when Rev. DENIS HANAN, D.D.; Rev. J. J. CACHEMAILLE, M.A.; Colonel SENIOR, R.A.; and others, will address the Meeting.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"WHO GIVETH THEE POWER TO GET WEALTH."

ONE of the most remarkable indentifications of our nation as Israel is the fact that in whatever region of the earth we are established, and wherever God has given us empire or enlargement, there is sure to spring up before long some wonderful source of wealth which was never before suspected, and which God has reserved for discovery by our own race. Such were the gold mines of Victoria, the gold mines of South Africa, the diamond mines of the same region, and the fine steam coal which is spread abroad throughout the Canadian Dominion, New Zealand, parts of Australia, South Africa, and India, but was never suspected to be hidden under the soil in these regions, till they fell to our nation to discover, use, and grow rich by, through an apparent accident in each case.

The *Scotsman*, on August 8, last, drew attention to the fact that the conquest of Upper Burmah had enabled us to discover that the tea-plant grows and flourishes in that land with marked facility. The increase of the plant being assured, and its quality leaving nothing to be desired, our merchants have, while meeting a present loss, to look forward to a time when the sale of Burmese tea will be a source of wealth which will literally be without limit. The writer in the *Scotsman* reported as follows:—

By the conquest of Upper Burmah a new tea country of vast extent has been added to our Indian Empire. In the Northern or Bhamo division alone the forest officials report that the original tea plant flourishes in every Kachin village, and is cultivated for its produce. The whole of the lower ranges of hills between Bhamo and Shwegu, and even the upper defiles, are pronounced suitable for the culture. But the difficulty of a supply of labour is likely to be great. The Kachins are not likely, any more than the indigenous people of Assam, to work as coolies for Europeans. Apart from their villages this inviting land is uninhabited. The authorities accordingly recommend that the culture of both tea and coffee be first tried along the banks of the Irrawadi river, where both crops are likely to thrive. In time, undoubtedly, the tea of Burmah will take its place with that of India proper and Ceylon in the markets of the world. Meanwhile there is an opportunity for small capitalists to obtain land and attract labour from the other side of the Bay of Bengal. Those first in the field will make the fortunes of the future, as has been the case in Cachar and the Valley of the Brahmapootra. I learn that Mr. Blechynden's visit to Simla, in the interests of the Tea Association of Bengal, has resulted in a Government grant of 40,000 rupees to the Chicago Tea Fund, to which the India planters have liberally subscribed. The sum of 10,000 rupees also has been granted for the Indian Fine Arts Section of the World's Exhibition of 1893. Ceylon promises to keep its place at least in the rivalry. Its tea shipments for the past five months show an increase of a million lbs. over those of the same period in 1891, and its export for the whole year is estimated at eighty millions of lbs. of tea.

It appears, then, that in Burmah, Upper as well as Lower, there are no exceptions to the rule, as it applies to Israel. "The Lord thy God giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers as it is this day" (Deut. viii. 18). He gave us Upper Burmah, and many thought that the gift, forced upon us by the mis-government of the cruel and misguided King Theebaw, was likely to end in a heavy pecuniary loss to the paramount power in India. But God has given us, because we are Israel, His people, "the power to get wealth," even in Upper Burmah! He has enabled us to put down there the awful crime of Dacoity by persistent effort, as well as by force of arms; and He has given us the power to cover the land with roads and railroads, which are still in progress. Ours, too, is the ability to discover the fitness of the soil of Upper Burmah for tea and coffee cultivation, and the result will surely be a vast increase of national wealth by reason of the trade in two of the commodities which have become almost the necessaries of life.

We wonder how it comes to pass that our clergy take no

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notice of these great facts which are happening before their eyes, on a scale, too, which certainly ought to attract their notice. Their time is not altogether occupied in their parishes, and ministerial duties, however vital and important these may be! But, we suppose that, seeing and noting these changes which are tending to the greatness and prosperity of our race, the clergy are unwilling to see and acknowledge that God can fulfil prophecy literally in the 19th century, and in respect to our very own nation. In regard to the Lord Jesus Christ, of course, as those matters occurred over 1892 years ago, it is very right we should look for literal accomplishments in His case. The Jews, too, are under a curse for putting Him to death, and it is reasonable and proper that the prophecies against them should meet with literal fulfilments. But when we come to the blessings promised to Israel, the whole aspect of matters is changed. "Prophecy cannot concern a people that have disappeared from history, and about whom nobody knows anything? We must give these predictions, therefore, to people and institutions we *can* see; and who can be more deserving of such blessings as the Bible gives to Israel, than the Christians of the Church of England"!

This is pretty much the train of reasoning by which our clerical friends quietly appropriate all Israel's blessings, as God bestowed them on that people, His chosen ones, and leave Judah to suffer their own maledictions and curses, because they see them literally enduring them! Not that the Church of England, or any other Church anywhere, possesses or enjoys Israel's blessings, which are of a particularly earthly, material character. The difficulty is overcome by giving to these same blessings a spiritual meaning, and thus the whole awkwardness vanishes. The Church of England is, in their eyes, regarded as "a great and mighty" (spiritual) "nation;" it has God's marked blessing; its members are "multitudinous," and will be more so in the Millennium! It possesses the spiritual "Gate" (?) "of its" (spiritual) "enemies." It is so rich in spiritual gifts that it lends of those spiritual gifts to many nations (but not to "all nations"), according to the promise! It is so powerful a body, that it "reigns" over many nations (like the Church of Rome we suppose?), but no one "reigns or rules" over it! In that Church all the nations, families, and kindreds of the earth are, or are to be, blessed! It is so great in spiritual excellencies that it has become "the heir of the world," like "Abraham and his seed for ever;" it has the reversion of Palestine as a heritage; and in alliance with unconverted Jews, it has yet "to return" there with them, contrary to the whole tenor of God's promises to our forefather, confirmed by the Divine oath! Our opponent's objections include all these and many more similar absurdities; but they hold to them with firm grasp, resolved never to listen to our too earthly views, but to hold to their own so-called spiritual interpretations in whatever follies they land them. Meanwhile God remains faithful, and by every argument is silently showing them (His blind ones), that they are wrong, and that all they want is to "see." That that time may soon arrive we most ardently desire, and meanwhile we call upon our friends, to whom God has given some measure of sight, to praise Him for His grace!

WE are sure all British-Israelites will rejoice with the Royal Family at the betrothal of H.R.H. the Duke of York to the Princess Victoria May of Teck, and earnestly desire that all happiness and prosperity may rest upon them.

IS THE IDENTITY FAVOURABLE TO THE CAUSE OF MISSIONS TO THE HEATHEN?

DURING the proceedings of the anniversary of the Church Missionary Society, at Clifton and Bristol, in March last, we had an interesting conversation with a clergyman on the subject of Our Identity, as a nation, with the Lost Ten Tribes of Israel. The friend with whom we spoke was an incumbent of one of the evangelical churches of the place. Among other matters discussed, the question was seriously put to us whether we considered that foreign missions were favoured by our views? and, if they helped us to feel kindly towards missionary operations among the heathen? The reply we gave, was one, which we hope all those who read the BANNER, and think with us, would have offered without a moment's hesitation. "Our Identity, and what it involves is (we said) the very backbone of foreign missions!"

Such missions exist because of Our Identity, and our own race being Israel are engaged in conducting them among all nations, families, and kindreds of the earth, because God gave Israel this very function to perform, and placed upon us as His people the solemn obligation to carry out His purposes in respect thereto. To Abraham He promised on oath, because He had obeyed His voice, that in his seed all the nations of the earth should be blessed (Gen. xxii. 17, 18). This promise was repeated to Isaac in Gen. xxvi. 4, to Jacob in Gen. xxviii. 14, and Isaiah in later ages proclaimed in chap. xxvii. 6, R.V., that "in the days to come" (after the prophet's time) "Jacob should take root, and Israel should blossom and bud, and they should fill the face of the world with fruit." Our blessed Lord, when He was upon the earth, declared in correspondence with preceding prophecy that a portion of the seed of Abraham, being the treacherous House of Judah, should be deprived of the kingdom of God, and all that it included, and that that kingdom should be given to a nation bringing forth the fruits thereof."

Read in the light of God's sworn promises, above described, that "nation" could only be the House of Ephraim-Israel, which is proved by many lines of independent testimony to be the British people. God "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, R.V.). But He instructs and endows Israel (the British folk) thus, in order that they may pass on the blessing so received to others, throughout the world. They thus "show forth God's praise." He "made, formed, and created" Israel for that end (Isa. xliii. 1—7). "This people," He declared in Isa. xliii. 21, "have I formed for Myself; they shall show forth My praise!" (or as in the R.V., "that they might set forth My praise!").

Moreover, it must be noted that God has no other authorised agent besides Israel to carry out His work among "all the nations." The converted Hindus of Tinnevelly, or the Christians of the Punjab may, and do go to the neighbouring heathen in Ceylon, or the North-west provinces respectively, but they never dream of going to distant countries to convert the heathen of China or Japan, of South Africa, Europe, or America! That object the British Anglo-Saxon race sets before itself, and is doing its utmost to carry out fully. If, then, Israel's existence as a people is necessary to enable the missionary work of the world to proceed, and God deigns to employ that one agency only for the purpose of reaching the whole of the nations and families of the

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earth with the good news, it stands to reason that the cause of missions must be dear to the heart of all British-Israelites, because this people constitute God's sole machinery to carry out the work Christ came to fulfil upon the earth. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16). The "whosoever" embraces the inhabitants of the globe, and to reach them God has, as we have seen, named and endowed His only messengers. These are Israelites, men not of the House of Judah, who are disqualified by unbelief; but Ephraim-Israel, the sons of the living God, therefore the Christian nation (Hosea i. 10; John i. 12), ready and willing to go forth to preach to all nations, and actually doing so at the present moment, exclusively among the nations. To make them fit for this, the sole object of their existence, God has given them vast numbers (conferring empire), wealth, a safe and secure home, the empire of the sea (such being the product of the gift of the Gates), the heathen and Colonial Empires *par excellence*, of the earth, the Sabbath, the Bible, the Gospel, and the love of souls. These gifts are needful to qualify the British for their world-wide missionary enterprize, and we accordingly, being Israel, possess them all, while He has not so dealt with any nation, and no nation can do, or is doing, our work, as the evangelists of the whole earth, including all nations, all families, and all kindreds of it.

As some proof that God is using our race and prospering us in our missionary efforts throughout the world let the following facts speak:—

A heathen, and a native of the Punjab, says, "The leprosy of Christianity is spreading everywhere."

In 1890 it was reported by the Rev. T. R. Wade, that the number of Christians in Amritsar and its out stations is four times what it was seven years ago. The native Christians have more than doubled in the past year.

In the church at Aneityum, in the New Hebrides, is the following tablet to John Geddie, a Presbyterian Missionary from Nova Scotia:—"When he landed here in 1848 there were no Christians, and when he left here in 1872 there were no heathen."

The London Missionary Society began its work in Madagascar in 1821, but was shortly afterwards driven out, and was excluded for twenty-five years. Most of the stations were founded later than 1860. There are now 204,000 native adherents in the island.

Samoa and the adjoining islands, which were entirely cannibal at the time when Queen Victoria came to the throne, contain 24,000 Christians.

Fiji was just as savage as Samoa. Many who were once cannibals are still living. In 1887, out of 110,000 pure-bred Fijians on the islands, 102,000 were in the habit of attending Wesleyan places of worship.

Tierra del Fuego is inhabited by a race so low in the scale of humanity that Charles Darwin, the naturalist, who visited them when voyaging with H.M.S. Beagle, pronounced it impossible to civilize them. The South American Missionary Society, following in the steps of the devoted Captain Allen Gardiner, has been so blessed in its efforts among these cannibals and thieves of the lowest mental and moral type, that many of them have become humane and honest men and true Christians. Mr. Darwin, whose religious views are well known, was so struck by the change that he became a regular subscriber to the funds of the Society, and declared, "I certainly should have predicted that not all the missionaries in the world could have done what has been done."

The above is a good report, but it merely touches the fringe of a grand subject which would require many volumes to open out, so as to do justice to the glorious narrative. To the Lord be all the praise!

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

By Robert Adcock.

We beg to welcome a new writer in the ranks of our supporters. Mr. Robert Adcock, of Norwich, has issued, through S. W. Partridge & Co., 9, Paternoster-row, a small booklet, at two-pence a copy, giving a very fair and interesting account of his view of the texts which furnish him with the title to his pamphlet—namely, Matt. xv. 24, x. 6: "I am not sent but unto the lost sheep of the House of Israel." "Go rather to the lost sheep of the House of Israel." We are not prepared, of course, to endorse all Mr. Adcock's views, but on the whole he very nearly agrees with the teachings of the Banner.

In regard to the distinction between the Houses of Israel and Judah he is quite with us. He traces the history of Israel as we do to Samaria, and thence with the Assyrian Captivity. He adds that after that Israel never returned to its own land, but must be sought elsewhere. The Old Testament Scriptures furnish him with his authorities up to this point, and then turning to the New, he notices by way of illustrating how the House of Israel, the lost sheep are mentioned repeatedly, the frequent allusions to the exiled tribes made by our blessed Lord. Thus,—

"Speaking to the woman who entreated Him, on behalf of her daughter, He answered and said, 'I am not sent but unto the lost sheep of the House of Israel' (Matt. xv. 24); and in sending forth His twelve apostles, Jesus said, 'Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel' (Matt. x. 5, 6). We observe, too, that the outcasts of Israel were not forgotten by their brethren the Jews, for when our Lord said to the Pharisees, 'Ye shall seek Me and shall not find Me, and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go that we shall not find Him? will He go unto the dispersed among the Gentiles?' (John vii. 34, 35). Again, it is evident that the unkingdomed condition (bear with the coined word) of their brethren of Israel was not overlooked or misunderstood by the disciples, for 'When they therefore were come together, they asked of Him saying, Lord wilt Thou at this time restore again the kingdom to Israel?' (Acts i. 6). They knew full well from the book of the prophet Hosea, that Israel was to be without a king many days, and that in the latter days their king and kingdom was to be restored to them (Hosea iii. 4, 5). They were not, however, to be informed then as to the times and seasons which the Father hath put in His own power."

Our author gives some salutary warning to those who would make their Identity with Israel their title to heaven, and begs them to remember that identification with Israel does not bring an individual into "the kingdom of God;" for "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). "The kingdom of God is," he observes, "the coming glory!" In saying this, however, Mr. Adcock does not seem to realize that Israel of the Scriptures will finally be a nation of converted ones, "sons of the living God" (Hosea i. 10), people who are God's people, and He their God, in whose minds and hearts the laws of God will be written by God Himself, who will all know Him from the least of them to the greatest of them, and whose sins and iniquities God Himself will remember no more. Such a nation will constitute the kingdom of God upon earth, and that kingdom so honoured is to be the glory (Jer. xxxi. 33, 34; Heb. viii. 10—12). While at present it

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is needful to bear in mind that the British do not as a nation respond to this prediction, it is right to recollect that these things are ours by promise because we are Israel, and that the Christian believers' privilege and blessings are one day to be ours nationally because we are Israel. The second and third parts of the pamphlet are of much interest to us, and by Messrs. S. W. Partridge & Co.'s permission, we reprint them almost *verbatim*:—

"Having thus shown from the Scripture of Truth the division into two sections of God's earthly people, and traced the course of Judah and Israel up to the commencement of the present dispensation, let us proceed to notice some of the features, which in these last days were to distinguish the two Houses.

"Of Judah (or the Jews) it is unnecessary to say much, as there is no difference of opinion concerning them; they are scattered and driven amongst all nations, and have been a bye-word, a reproach, and a hissing for ages; that they are becoming less and less so, must be a matter for thankfulness, and in it the enlightened mind sees proof that the time is approaching for their restoration and reinstation in God's favour and grace.

"But the House of Israel, where are they? and under what conditions and circumstances are we to expect to find them? surely not under curse, but blessing, and in such surroundings as shall mark them out, and very plainly distinguish them from all the nations upon the face of the earth. Certain earthly blessings were promised to Abraham's seed; let us consider a few of them. First, as to numbers, in Hosea i. 10 we have a recitation of God's promise given to Abraham, quoted at the beginning of this pamphlet: 'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered.' Where and when? in Palestine during the Millennium? No, for then there will be no room for doubt or question as to identity, the righteous nation, having been purified by fire, shall stand out before all the world as pre-eminently the favoured nation, and in immediate sequence to this Divine reiteration we find this most remarkable statement, '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.' Again God said to Abraham, 'Thy seed shall possess the Gate of his enemies.' What does this mean but that at some period in their history Abraham's seed was to be so strong in dominion, as not only themselves to occupy an impregnable position, but to command also their enemies' strongholds? The gate of a city is the entrance to it, and there is no doubt that the word gate used here means a position of strength, a place of prominence. We shall be able more fully to illustrate our meaning further on but surely this promise of the possession of the Gate of their enemies cannot have its fulfilment in the Millennium. There will be no wars and fightings then, nation will not rise against nation then, but it will be a time of universal peace: no soldiers, no learning the art of war, no Woolwich infants or French mitrailleuse, but swords beaten into ploughshares and spears made into pruning hooks.

"Again, God's promise to Jacob, when his name was changed to Israel, runs thus, 'I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins' (Gen. xxxv. 11). 'A nation and a company of nations.' We ask close attention to the passage and withhold further comment for the present. Moreover, the seed of Abraham was never to cease from being a nation, and this condition must be fulfilled by Israel in these last days. Judah having long ceased to be a nation with laws and a government (although miraculously preserved in scattering). In Jer. xxxi. 35, 36, we read, 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.' And there was to be a time in Israel's national history when the land of their destruction (or exile) should be too narrow for them, and the children they should have after they have lost the other (viz., after the era of one great exodus from amongst them) should say again, 'The place is too strait for me, give place to me that I may dwell' (Isa. xlix. 19, 20).

* * * * * *

"We desire now, in conclusion, briefly to summarise the points in which one nation, and only one in the whole world, fulfils the conditions that were to distinguish redeemed Israel. Indeed this is so obvious, that we are not anxious to have demonstrated proof of identity outside the pages of Holy Writ. We admit it would be most difficult, if not impossible, to trace the wanderings of our ancestors with absolute certainty; but with the mass of evidence derivable from Scripture, we believe it will, in God's good time, be made plain, that the English nation is 'redeemed Israel,' long lost to men's sight, but, by Him who is as wonderful in counsel as He is mighty in power, gathered and blessed, and kept to be hereafter witnesses to the inspiration of the 'God-breathed' Word. In the matter of population no nation can compare with the English people, who as they increase (as God has said Abraham's seed should do) also spread abroad, and thus fulfil another prophecy, by pushing or crowding out to the very ends of the earth the aborigines of the countries into which their restless and energetic enterprise introduces them, in the accomplishment of their declared mission and destiny.

"Then as to the Gate of their enemies, what country in the world, save England, possesses the numerous coignes of vantage or strategic positions as the following, the possession of which and their value as strongholds for defensive or offensive operations can be easily established, indeed is self-evident to the most cursory observer:—Guernsey and Jersey, Gibraltar, Malta, Cyprus, Suez Canal, Perim, Aden, Peshawur, Bombay, Calcutta, Madras, Rangoon, Singapore, Malacca, Penang, Hong Kong, Sarawak, Labuan? These are some of the principal but by no means the whole of the Gates held by the all-victorious British nation, whose arms have always been found ultimately conquering against all odds, and whose history has thus far fulfilled the promise given to those against whom no weapon by whomsoever forged was to prosper. To Israel, when under blessing, was to belong the exclusive privilege of lending to all and borrowing of none, and that this has long been the case with our country is a most indubitable fact, and also that colonization is and has been our peculiar mission, accomplished too in such a way as not only to cause the waste places of the earth to be inhabited, but also to meet another requirement for indentification with Abraham's seed, for we have in the most literal sense become 'a company of nations' (Gen. xxxv. 11). Be it remembered that to Canada, Australia, New Zealand, &c., &c., must be added the United States of America, so long ruled by our sovereigns, and now and ever in close relationship with us by reason of language and unmistakable consanguinity. We have alluded to the practice

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which was to be adopted by Israel during their exile from Palestine of laying 'the carcases of their kings in their high places,' such practice not having Divine sanction. Could a more literal fulfilment of this prophecy be imagined than that which is found in our time-honoured form and place of sepulture for our monarchs and great men? Do we not—even in these days of *non intra* mural interment—still place the bodies of the 'illustrious dead' in Westminster Abbey, St. Paul's Cathedral, or St. George's Chapel, Windsor? And that this custom is held in abhorrence by the Jews is evinced by the fact that on the occasion of the public thanksgiving for the restoration to health of H.R.H. the Prince of Wales, in 1872, the Chief Rabbi excused himself from participation in it because his religion forbade him to enter a building whose roof covered the remains of the dead.

"We now close, having but touched the fringe of the subject, and trust we have said enough to warn all against confusing 'Identity' with salvation, or 'Israel' with 'the Church.' May the blessing of Israel's God, and the presence of the Church's Head, through the eternal Spirit, be vouchsafed to all who desire to know God's own truth concerning

"THE LOST SHEEP OF THE HOUSE OF ISRAEL."

THE PROJECTED HAIFA-DAMASCUS RAILWAY.

THE *Financial News* of January 7, last, published a ravishing account of the country through which the projected Haifa-Damascus Railway is to pass, with some notice of the "far-famed Hauran." The friend who forwards it remarks that, "surely Israel should send some of her teeming multitudes to cultivate these wonderful lands. But," he adds, "I expect we shall, with the 'Jacob' spirit, wait the completion of the railway, and then step in and monopolize the chief portion as the elder brother; until 'Judah and his fellows' return to their own land aided and accompanied by their companions the Tribes of Israel, which is 'all the House of Israel' of Ezekiel's prohecy." However that may be, the following is sufficiently interesting to justify us in quoting it for the information of our readers:—

"THE PALESTINE OF TO-DAY.—A TRIP THROUGH THE COUNTRY OF THE PROJECTED HAIFA-DAMASCUS RAILWAY.

(From a Correspondent.)

"A writer on Palestine—we forget for the moment who it was—once said, 'If I ever meet a man again who says Palestine is barren I'll lick him.' The writer has just concluded a trip through that portion of the country which embraces the far-famed Hauran, and those are sentiments which he cordially endorses. Agricultural Palestine is at the present time as rich and as fertile as it ever was; but two conditions are lacking: efficient cultivation and a means of transport. So far as the first condition is concerned, the traveller through Syria becomes painfully aware of the too-crude methods of the Syrian farmer. He scratches over the soil with the rudest of rude apologies for a plough, and scatters the seed broadcast in the picturesque style with which our school-books have made us familiar. No better proof could be adduced of the fertility of the soil than that, with his rude implements, his slipshod methods, and his extreme contempt for any manner of fertilizing mediums, the native farmer can, if he will, obtain from two to four crops every year. Most of the grain he thus obtains finds its way to Italy and France, to be there transformed into compounds for the manufacture of which our English-grown grain is not sufficiently rich.

"But the native farmer is handicapped by reason of the great cost he must incur in the carriage of his product to the seaboard. Up to the present a slow and laborious system of camel-trains has served, and according as to whether his farm is more or less remote from the sea he has had to surrender a larger or smaller portion of his profit to the grain-carriers. In many cases he pays two-thirds of his product for the carriage of the other third to the coast, and, averaged generally, it will probably be found that the cost of carriage is about equal to half the value of the grain carried. It naturally follows, therefore, that the agricultural development of one of the most fertile spots on earth has been seriously retarded, and it is not a matter for surprise that the commencement of active work on the Syria Ottoman Railway should have been hailed with gladness, not only in the immediate vicinity of the line, but throughout the whole of the Ottoman Empire. We have already referred to the project, and need do no more than remind our readers that the railway, when completed, will connect Damascus with the ports of Akka and Haifa, passing through lands that have been famed for their productiveness almost since the beginning of time.

"At various times in recent years concessions have been granted for the construction of similar lines; but they have either been dropped, or, when proceeded with, found to be impracticable. The Jaffa-Jerusalem Tramway is, of course, an accomplished fact; but it is a comparatively small undertaking, and partakes of the character of a pleasure line for the convenience of the Cook tourist bent on seeing the historical rather than the commercial portions of Palestine. At no time has the question been tackled in a thoroughly practical manner until Mr. Pilling and his friends came forward, and now we are within measurable distance of the completion of a railway that cannot fail in the course of a very short time to induce emigration to the development of this very wealthy country. Active work was begun on the line a month ago, when some 15,000 or 16,000 persons assisted at an inauguration ceremony the like of which has never been witnessed in Syria in modern times. Representatives not only of His Majesty the Sultan, but of nearly all the other reigning monarchs, were present, and the greatest enthusiasm was displayed. In some cases, gentlemen holding high official positions in the country accomplished a six days' journey to be present, so great is the interest taken in the undertaking.

"As we have indicated, we have since spent eight days in a close inspection of the country through which the line will pass, and whilst we candidly confess that we expected to find a barren, stony desert, devoid of vegetation and animal life, we were agreeably surprised to discover that Palestine has been much maligned by the British tourist and the compilers of guide books. As each day's journey brought us nearer to the centre of the Hauran we were amazed at the prospect before us. Miles and miles of the richest soil in the world met our view, and this in a country where the climate is all that could possibly be desired from a grain-producing point of view, and ever and anon we met strings of camels moving slowly seawards, several thousand of whom could only carry a trainful of grain, whilst occupying five or six times longer in the journey. If the British tourist would for once forsake the beaten track, and leave stony Jerusalem and barren Nazareth, for the delightful country which has only recently been brought under notice, he would not only desire to

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'lick' all who say Palestine is barren, but he would—if he were wise—try to obtain an interest in a railway which is to serve that promising land. To the investor the project offers such an opportunity as is seldom met with, and there can be little doubt that whilst there will be an immediate return for money invested, in the course of a year or two, when settlers have come in, and when the land has been intelligently farmed and developed to its utmost extent, the profits will be enormous. We shall again refer to the subject at greater length, and, in the meantime, wish Mr. Pilling and his friends all the success they deserve."

THE BEHISTUN CUNIEFORM INSCRIPTION.

By James Rankin.

The following is a tentative decipherment, through the Arabic, of the Cunieform text contained in the second column of the large inscription on the Rock of Behistun. A facsimile of the text is shown in a book published by Count A. De Gobineau, when he was first secretary to the French Embassy in Persia. The alphabet employed in this decipherment is founded on the values of the Palmyrene numerals, and was published in the Banner of Israel, in the June numbers of 1892. It is evident that the inscription was made by order of Queen Esther and Mordecai; and also evident, from the writing on the dress of one of the figures, that the picture on the Rock of Behistun merely represents the execution of Haman and his ten sons. The text is divided by De Gobineau into 37 sections, the following is a translation of the first five sections only:—

TRANSLATION.

"Great Babylon is taken captive and broken up, for proceeding jointly in violent agitation with the king of the level country in insurrection. Balar-Sharah (Daniel?) divided the inhabitants who disturbed the possessions of the Kebroi (Hebrews) in Great Babylon. The conquerors plundered Babylon, and became possessors of great wealth. Asharesar, of glorious ancestry, took the palace, visible from all parts of the city, excelling everything in Babylon, and overthrew it with that great city.

"Mordecai caused Danan, dwelling adjoining the Kimbiroi-Kibiroi, (to give) assistance.

"Great palace of Eckbatana (to) provinces contiguous to enclosed ocean (Euxine) announcing the proclamation of Queen Esther, who demonstrated and made evident the cruelty of Haman to the absolute King Darius, and the calamity (threatening) the inoffensive Kimiroi-Kibiroi (Hebrews) directs this rigorous proclamation prohibiting the judgment passed on them. In all peoples' speech the regulation is published, seeing they are ignorant, and have forgotten the small mode of writing, and are divided among the inhabitants of the kingdom.

"And said Mordecai, Dani dwelling by the Euxine Sea and adjoining Media Babylonia prevent violence, succour from trouble a divided people, a people forgetting their beginning, ignorant of the learning of the ancients extending to their condition long ago.

"As above related, the proclamation beginning at Babylon protecting and punishing, overthrowing the affliction, and accusations made in order to impoverish the beautiful Sacai was prevented by Allah from total calamity, the six parts (tribes?) were brought to absolute poverty by the voracious Haman, the tyrannical collector of taxes, who, like Babylon, its institutions and oppression, is in mercy closed for ever."

THE "BANNER" ON THE HOME RULE BILL.

Some of our friends have taken it very ill that the Banner should intrude into matters political, and pass judgment unfavourably in regard to Mr. Gladstone's proposed Home Rule Bill. Our leading article in No. 846, of March 15th last, is the one to which our attention is drawn, and we have been informed that animadversion in this Journal in respect to the Prime Minister's proceedings is likely to be offensive to those who think highly of him, and of his politics. In consequence of this, that particular number cannot, it seems, be circulated among many who otherwise might read the Banner. For the sake of such, we are requested to desist from publishing such articles again, since they are offensive to the Gladstonian Israelites. In reply to these strictures, we cannot see what could justify our silence, when a terrible peril threatens our nation, and men are so blind as not to be able to see the dangers underlying the Home Rule Bill. The burden is laid on us as the lovers of Israel, to warn those whom we can and may influence, to resist these proposals which the vast majority of our influential fellow countrymen know to be perilous to our nation's future well-being. We cannot be silent, when outspoken warning may help to deter an able, but mistaken statesman, in his rash endeavour to effect a revolution in our national condition which is opposed to the promises of God. In the article which we allude to, it is shown that the prophecies are opposed to the division of the United Kingdom in the manner which the Home Rule Bill plainly contemplates. If there are those who are enamoured of this Bill, because it is the production of one they greatly admire and love, it is advisable that with judgment and discretion such persons should, if possible, be warned of the dangerous character of their proceedings. If they can be brought to pause and reflect, the Prime Minister's projects may receive a death-blow, and his precarious majority vanish even before the next General Election, which seems close at hand. So important does this seem to be to some of us, that we observe on page 176 of the Banner of April 5th, Miss Rush, the Hon. Secretary of the Anglo-Israel Free Distribution Fund, wishes for special contributions to distribute that very number of the Banner, that as large a number of Anglo-Israelites and others may read the remarks which appear in the article objected to by friends at Colchester. We have always protested against the idea that the Banner is a colourless paper, free from all party bias. It is so in one sense, but in another it is not, and cannot be unmindful of the purposes of party and political views. For instance, Mr. Gladstone's policy goes in for the separation of the legislative union between the two Islands, and would, whatever he may profess, destroy the existing unity between the English and Irish peoples. The plain result of his operations in and out of Parliament in regard to Ulster will be civil war between the Protestant North and the Roman Catholic South and West. We cannot in the face of such prospects, which if realised would cut Our Identity down by the roots, consent to remain impassive spectators of what would be contrary to God's Word, His promises, and covenants, made and provided with and for His people in His Holy Book. To be silent would be faithlessness to Him whose cause we serve, and be the consequences what they may, we must on such questions be allowed to speak our mind. The Home Rule Bill, whichever way we regard it, is opposed to Scriptural views regarding the oneness and safety of Israel in the Isles. It would certainly lead to civil war, as before stated, in Ireland, a result which cannot be reconciled with

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2 Sam. vii. 10. It would lead to the separation of Ireland from Great Britain, which would separate those whom God has made one, and means to keep united. It would lead to the impoverishment of Ireland and ruin to her industries, and this would be opposed to those promises which declare that Israel (who largely occupy the sister Isle) shall possess "the power to get wealth," and the ability "to lend to many nations," but never to borrow from such (Deut. viii. 18; xv. 6; and xxviii. 1—14). It would force the North of Ireland to defend their rights, and this would be to develop a state of things contrary to Isa. xxvi. 12, where God promised to Israel that "He would ordain peace" for them. We regard the Home Rule projects of Mr. Gladstone as distinctly within the four corners of the subject regarding which we have been busy for the last 17 or 18 years, and we cannot, because some will not bear to have their beloved statesman blamed, refrain from raising our protest, however humble it may be, against his proceedings in this respect. We have the fullest confidence, this nation, being Israel, that the Home Rule or Rome Rule Bill of the present Premier will be cast out by the nation, sooner or later, after the will of God respecting his legislative action, has been fully accomplished. It is true that the mistaken action of the present Government may lead to the eventual good of the nation, and that God rules all events. But when we see what is manifestly evil approaching, and that our earnest, prayerful, faithful, efforts may avert that evil, we do right to fight manfully against it, with whatever influence we possess, trusting to God to accept our efforts, and our prayers, and bring about the end desired.

THE NEWTON STONE.

By P. C.

In the centre of Aberdeenshire, in the district of the Garioch, in the poultry-yard of Newton House, stand two of the most remarkable of the "sculptured stones of Scotland." One of them is incised with emblems without any inscription, the other with two inscriptions without any emblem. They are natural boulders of quartzose gneiss, unhewn, and very hard, so that all the engravings, though over 2,000 years old, are well defined. In both stones the incision is scooped, not chiselled. The emblems on one have been recognised by Dr. Geo. Moore, in his "Ancient Pillar Stones of Scotland," as Buddhistic, similar to symbols he had seen in North-western India. And the characters on the other have been confidently pronounced by him to be akin to the letters of the copious ancient rock inscriptions, with which he was familiar in the same region; and, particularly in one instance, to be identical with symbols on ancient oriental coins, especially Bactrian. This second stone, which has the inscriptions, is known as "The Newton Stone," and is the subject of our notice. One of its legends consists of six transverse lines across the face of the stone which has taxed the ingenuity of antiquarians, and up to the present day defied interpretation, unless Dr. G. Moore has himself succeeded in deciphering it. The light of British-Israelism supplements his opinion, and it is strange how narrowly he missed our conclusion, to which his whole treatise bears blind but marvellous testimony.

This venerable stone, with its legends 2,000 years old, stands now in the midst of our land a pillar of witness to the truth of our doctrine. And, although the chief legend is in a character even now considered inexplicable, because so many antiquarians have tried their hands at its solution and have singularly failed; the second legend on it is in the Ogham alphabet, which, occurring in 250 examples in Ireland, 14 in Scotland, besides some others in Wales, Cornwall, and Brittany, and being regularly classed by Dr. Graves, is now fairly legible, and promises to afford the key to unlock the mystery. It should be premised, however, that Dr. Mill, the greatest Orientalist of his day pronounced the character of the more difficult inscription to be Phœnician; and several experts have assigned to it a Pâli, Lât, or Sanscrit origin. Bearing that in mind, we may, without further prelude, introduce our readers to Dr. Geo. Moore, whose authority and opinion we adopt in this article. His own account of his first acquaintance with the Newton Stone is as follows:—

"I was struck with the general resemblance of the characters to those I had seen on certain coins known as Bactrian and also to those of the so-called Arian and Pâli rock records of North-western India, and recognised as Buddhistic. I immediately read one word, evidently in the Pâli, Lât, or ancient Sanscrit character, and saw that it was associated with a symbolic monogram often seen with old Buddhistic inscriptions on rocks and coins, and which I had never found in any other connexion, except on certain antiquities in Denmark."

"Having this clue, I was naturally induced to look more closely into the matter; and being familiar with the various forms of the ancient Arian and kindred alphabets, the inscription began to lose its confused appearance to my eye, and resolved itself into readable characters and distinct words." Following out his unravelment, letter by letter and word by word, his treatise occupies nearly 50 pages of his book, and offers a solution which, to say the least, is intelligible. Dr. Moore transliterates the Pâli into Hebrew letters, and thus translates the six lines of the first legend:—

"In the tomb
With the dead (is) Aittie—
The light of the darkness of a perverted people,
Who shall be consecrated Pure Priest
To God? Like the vessel of prayer
My glory covered me."

The designation "Pure Priest" is the rendering of the letter, or rather symbol, alluded to—namely, the Poonah or Swastika afterwards known in Denmark as Thor's Hammer, and introduced into heraldry as the Fylfot. This sign is the index most dwelt upon in the whole legend, as found wherever Buddhism prevailed, eastward to China and westward to Scandinavia, and Dr. Moore says from that symbol alone, compared with its frequent occurrence on pre-Christian rock inscriptions in the East, he felt sure the authors of the mystery on the Newton Stone were Buddhists. We adopt that conclusion on the one hand. Then, on the other hand, how came the Ogham inscriptions on the same stone? Dr. Moore, with the aid of Dr. Graves' Irish Ogham Alphabet, works out each letter—transliterates it into Hebrew, and then reads the whole legend in these words: "When Baal ruled Jutland and the coast before thee Jatti was smitten" (p 67, "Pillar Stones"). The Earl of Southesk, another interpreter, also makes out the name Jaddi—the same virtually as Dr. Moore's—whilst otherwise widely apart. Enough, however, results from these divergent readers in the fact that both read the same name, and that name is identical with the Aittie of the Pâli inscription. The inference is surely warrantable, that both the Ogham and Sanscrit legends record in a Hebrew dialect the death and sepulchre of Aittie—Poonah or Priest, and probably also warrior.

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Thereupon the question naturally arises, whence and how came Hebrew, Buddhism, and Baalism, all three, to meet together in Aberdeenshire? Without enlisting into our argument any of our own copious British-Israelite literature, we may support Dr. Moore by such men as Freeman, Rawlinson, Du Chaillu, and Father Smiddy, none believers and two at least of them opponents of our doctrine, as solvers of the enigma! For centuries before the Christian era, there were two regular routes from Asia to the extreme west of the known world. One was a regular overland route from Central Asia (if not from China also) to Scandinavia.

Our "Oxonian" has lucidly traced the Ten Tribes along this route in Israel's wanderings; but so before him did Herodotus, Sharon Turner, and others track, wholly or in part, the Scythians, Saxons, and other nomads. Du Chaillu will escort them to Britain and the Hebrides, in his "Viking Age." By this route would come first the Kimmerii (Cymry), followed by some of the Danai, and afterwards Sakai, who were best known eastward of Media in Persia and there identified with the Scythians. Dr. Moore proves that the Sakai were early converts to Buddhism, which spread and widened like rings on water, until it covered the whole range of the Northern nations, including all the vast territory which still owns its sway. Buddha's family name was Sakia-muni, and probably he was himself one of the race. Under the Greek Empire, extending from Thrace to the Indus, the communication between Bactria and Europe was constant. Coins of Philip of Macedon have been found at Cairnbulg in Aberdeenshire. And Dr. Moore shews that the Buddhist priests, wherever they went, carried their doctrines with them. It is clear from the rock-inscriptions of North-western India, of which Dr. Moore has translated and published many pages in another book ("The Saxons of the East and West"), that the Sakai followers of Buddha were a Hebrew-speaking people. Freeman on Sicily, Rawlinson on Phœnicia, Father Smiddy on the Druids; all confirm the fact that Celtic, Arian, and Phœnician were analogous with Hebrew. Dr. Whitely Stokes affirms that the ancient Picts also spoke a Celtic language; and authority could be produced to any extent to show that the intercourse between the East and West by the overland route is amply sufficient to account for the admixture of Hebrew and Buddhism on the Newton Stone.

Now let us turn to the Southern and more ancient route, as far as history illustrates it; for, of pre-historic migration overland we are ignorant. This southern route was maritime, and was the highway of Phœnician traffic between Syria and the "Isles of the West," before the reign of Solomon. The proof is abundant that the Phœnicians traded regularly with Cornwall and Ireland; spoke Hebrew; and carried their worship of Baal with them. Father Smiddy traces graphically, in the religious rites of the Druids, an amalgamation of Hebrew and Phœnician customs, in which human sacrifices, and other savage atrocities, strangely mingled with monotheism, artistic skill, and civilisation. Joint-traders with the Phœnicians were their neighbours the Danites; besides being adventurers in their own fleets. They are generally admitted to be the Tuatha du Dannan who conquered Ireland. The Druids were their learned priests, the inventors of the Ogham alphabet by which they taught their illiterate Canaanitish servants, and the older occupants of the land. The Danites, more than once, took to their ships; and by sea escaped the exile which the Assyrian Conquest entailed on their brethren. In the time of Ezekiel Dan and Javan were occupied in the fairs of Tyre; and no race or people spread their fame and their name more widely throughout Europe than this Tribe of Dan. From their friendship and intimacy with the Tyrians, they formed no exception to the other tribes in adopting the loathsome idolatry for which the whole Ten-tribed nation suffered divorce and exile during 1,000 years; and their Beltane fires survive to this day in Cornwall, Ireland, and Scotland. Everywhere, we may say, they have left their foot-prints. History, henceforth, becomes explicit. The Scots of Ireland crossed over and settled in Argyleshire, and rapidly spread inland, until they met a kindred race from the Eastern coast: and they also carried their Baalism with them as well as their Ogham alphabet. Thus, when Scot met Pict, Baalism met Buddhism, Ogham met Sanscrit, and Hebrew met Hebrew; and the Newton Stone stands in the land as it were still a living witness of the conflict, and a mirror of the truth of our doctrine of British-Israelism.

Edinburgh, March, 1893.

GLEANINGS.

By J. Thomson.

23.—CARLYLE ON THE ORIGIN OF THE BRITISH PEOPLE.

"Of the other Gods or Jötuns" (of the Norsemen) "I will mention, only for etymology's sake, that Sea-tempest is the Jötun Aegir, a very dangerous Jötun; and now to this day, on our river Trent, the Nottingham bargemen, when the river is in a certain flooded state (a kind of backwater or eddying swirl it has, very dangerous to them) call it 'Eager.' They cry out, 'Have a care; there is the eager coming!' Curious; that word surviving like the peak of a submerged world! The oldest Nottingham bargemen had believed in the God Aegir. Indeed, our English blood, too, in good part is Danish-Norse; or, rather, at bottom, Danish, and Norse, and Saxon have no distinction except a superficial one, as of Heathen and Christian, or the like. But all over our island we are mingled largely with Danes proper, from the incessant invasions there were; and this, of course, in a greater proportion along the east coast; and greatest of all, as I find, in the North Country. From the Humber upwards, all over Scotland, the speech of the common people is still in a singular degree Icelandic, its Germanism has still a peculiar Norse tinge. They, too, are 'Normans,'—Northmen—if that be any great beauty!"—Thomas Carlyle, in "Lectures on Heroes" (1840), Lect. I., p. 198. London: Chapman & Hall, 193, Piccadilly.

24.—WAS JOSEPH A JEW?

It is surprising how careless even good Biblical students sometimes are in the use of the word "Jew." We occasionally hear that Abraham was a "Jew," and that the wanderers in the wilderness were "Jews"; now we are told by the Rev. F. B. Meyer, B.A., in the *Christian*, of Sept. 8, 1892, p. 10, col 2, that Joseph was a Jew by birth! This is in direct contradiction to the designation given to Joseph by Potiphar's wife (Gen. xxxix. 14—17), and the chief butler (Gen. xli. 12), who both term him correctly an "Hebrew," and he himself said "he was stolen away out of the land of the Hebrews" (Gen. xl. 15). Besides, we have no evidence that the word Jew was ever used or invented for a thousand years after the time of Joseph (see 2 Kings xviii. 28, comp. marg. dates); nor can we understand how any careful reader of Scripture should designate Joseph "a Jew by birth." Throughout the Bible the term "Jew" is applied to the descendants of Judah, or members of the kingdom of Judah as distinguished from the kingdom of Israel; and it is equally evident that the term itself is simply an abbreviation of the name "Judah."

Readers of the BANNER will please note that the Annual Meeting of the Metropolitan Association is to be held on the 16th. Full particulars are given in advt.

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RANDOM SHAFTS.

SOME societies have exceptional facilities for preserving the errors of the day, and the Sunday School Union is of that number, it having the privilege of influencing the youthful mind of the country. A Sunday School Union is a Sunday-school union, but the Old Bailey institution is a publishing firm into the bargain, and supplies thousands of teachers with what they have to say. Unfortunately, although its doctrine is unimpeachable, it is not very particular about its history. Those who compile the "explanatory notes" given in its magazines are no doubt estimable people, but they have a weakness for retailing the traditions of men collected by modern commentators, instead of going to the fountain head, and studying the Bible on their own account. The same may be said of all the writers who discourse on these Sunday-school lessons in the numerous weekly denominational or undenominational journals. Nearly the whole of them appear to sip their knowledge at one source, and that source is certainly not the Scriptures. Hence, whenever the "International Lessons" arrive at the Ten Tribes, or have to make a few passing remarks upon them, an epidemic of ignorance breaks out in a particular column of the religious press.

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A month or so ago the mission of Nehemiah had to be dealt with, and, as usual, from right and left there came a perfect avalanche of figments concerning Israel. The most laughable thing about these figments is that they are put forward with the calmest assurance, as if they were undisputed and indisputable facts. It has been contended that Sunday-school teachers should go through an examination previous to undertaking their responsible duties, and, if a really biblical examination be meant, the idea is capital; but it is quite as necessary that those who fabricate the "explanatory notes" should submit to a similar drilling. I have read bushels of "helps," "suggestions," and "hints," and cannot help suggesting, or at least hinting, that it would be better if the authors refreshed their acquaintance with the Word of God before venturing to enlighten others. Regarding the expeditions from Babylonia, one of them states "the first company was made up of representatives from the tribes of Israel as well as from Judah. The return was regarded as the return of the whole nation, and the distinction between Israel and Judah does not again appear"; while a second propounds that "the people went into captivity as Judah and Israel; when they regained their freedom after 70 years, they returned as a whole nation, no more to know the former distinctions."

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Without asking the Sunday School Union authorities to explain all the texts which prove that Ephraim-Israel did not join with the Jews—a task they would be unable to complete in three-score years and ten—they might be petitioned to clear up a single verse in this very book of Nehemiah: "And the residue of Israel, of the priests, and Levites, were in all the cities of Judah, every one in his inheritance" (Neh. xi. 20). It will be noticed that they settled "every one in his inheritance." But the Ephraim-Israelites had no inheritance in Judah, and if the restored Hebrews recovered their ancient estates, an ordinary intellect would conclude that they must have been Judahites, pure and unmingled. "The distinction between Israel and Judah does not again appear." It does not appear in Judea for the obvious reason that Israel was not there. But the distinction between Israel and Judah remains just what it was. Fifty years after the Jews went back, Zechariah announced as future events, "I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them" (Zech. x. 6). And those familiar with the Prophets are well aware that the two nations "appear" in their separate capacities even on the eve of the final restoration.

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The harm inflicted on religion by the use of spiritualizing methods has often been forcibly referred to. For the sake of gratifying their various theological fancies, Christians do what seemeth good in their sight with the Bible, and are simply playing into the hands of the enemy, whoever that enemy may be. Dr. Ryle is candid enough to declare that those who interpret prophecy in this fantastic style "will find it no easy matter to carry on an argument with an unconverted Jew"; and it is still more sure that they cannot carry on an argument with the rationalist, who turns Scripture history into allegory. The spiritualizer has, therefore, a heavy price to pay for his whim. The price is indeed becoming ruinous; yet he continues in his "mad career." And what is the object of it all? In plain language the wish is to Gentilize the Bible; to hide its essentially Hebrew complexion; to eliminate the Israelitish element; and present it to the world as a Book of no nationality. But this cannot be done except by filling it with incongruities and contradictions. It is impossible to expel Israel from either the Old Testament or the New, and the men who attempt it only lay themselves open to the charge of dishonesty, and bring discredit on the faith.

***

This receives further confirmation in view of a sermon by the Rev. Hugh Prices Hughes, on "The solidarity of Man"; re-produced in a late issue of *The Methodist Times*. In it, the cosmopolitan character of Christianity is emphasized, and the cosmopolitan character of Christ is asserted thus: "He came of the Jewish stock, yet He had no trace of the Jew in Him." We could, perhaps, smile at such folly if it was not utilized for malicious ends. I observe that an infidel paper remarks upon it as follows: "Of course not—in Christian sermons and Christian pictures, preached and painted for non-Jewish and Jew-hating nations. But there is a very decided 'trace of the Jew in Him' in the New Testament. To the Canaanite woman He said, 'I am not sent but unto the lost sheep of the House of Israel.' To the twelve, He said, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel.'"

***

The atheistic print has quoted two passages, and it might have given a hundred. Mr. Hughes notwithstanding, the Saviour was a Jewish patriot; He "came to His own," confined His ministry to them, subjected Himself to their law, took part in their worship, expressed their emotions (as in Matt. xv. 26), and wept over Jerusalem. No heart but that of a Jew could have uttered the words of Matt. xxiii. 37. Undoubtedly His sympathy embraced the universe, but was He less of a Jew for that? It may as well be said that John Howard had no trace of a Briton in him because he wandered the earth to alleviate misery, and died on foreign soil. Christ was both a Jew and a man, and His Hebraism no more conflicts with His catholicity, than His Divinity conflicts with His humanity. But the Bible, and everything

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in it, must be Gentilized, and so—the Lion of the Tribe of Judah, the Redeemer of Israel, the King of the Jews, had no trace of the Jew in Him! The atheist calls Mr. Hughes an "accomplished perverter of the truth," which is strong; and the pity is that the rev. gentleman should have invited the reproach.

JOHN SHOOTINGHAM.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In accordance with the wish of our friends, I now inform you of our last meeting, on the 17th March, at Mr. Barton's residence in Stoke Newington.

Mr. A. R. Granville read an excellent paper, entitled, "The Kingdom on Earth, its Origin, Growth, and Destiny." He argued that it began at the creation, and that it was soon disturbed by man's disobedience, which caused the sentence to be pronounced: "I will put enmity between thee and the woman, and between thy seed and her seed." He showed that restitution was to be brought about by a militant and a beneficent seed, which God decreed should spring from the union of Abraham and Sarah. The blessings were to be introduced by conflict and subjugation. The militant seed was to be recognised as God's kingdom on earth by the terrestrial blessing of being a multitudinous seed, of which God said, "I am the Lord thy God;" and the beneficent seed was evidenced by the celestial blessing of redemption through Christ. The lecturer here gave, for the benefit of strangers, a brief sketch of the history of Israel and Judah. He contended that the kingdom was taken, at the destruction of Jerusalem, from the Jews, as Christ predicted; and that it was given to the other nation of Abraham's seed, which it was prophesied should bring forth the fruits thereof when redeemed by Christ, viz.: Ephraim-Israel, and under which generic title the prophets addressed the Ten-tribed House of Israel. The pre-eminent blessings of Ephraim, inherited from his grandfather Jacob, through his father Joseph, were to be realised in the latter days, and are set forth in Genesis xlviii. 14—20, and xlix. 22—26.

Israel had been taken into captivity some 700 years (B.C.) by the Assyrians because of their idolatry. Growing in numbers they escaped from their successive foes the Medo-Persians, Greeks, and Romans, and after congregating in North-west Europe they were being gradually gathered into these islands when our Lord came. They had been expatriated, and were therefore a Gentile nation, ignorant even of their own origin, and lost to the ken of the world as a race. But Christ said that He came specially to seek and to save them, and indeed the prophet had foretold that "backsliding Israel hath justified herself more than her treacherous sister Judah." The lecturer directed his hearers to Romans xi., where St. Paul says, that if the world is vitalized by the temporary fall of Israel, how much richer will it be when Israel, provoked to jealousy, recognises its responsibilities to itself and to mankind, and resumes its headship. To say that Israel is irrecoverably lost is to deny that Christ was able to accomplish His special mission.

Mr. Granville asserted that this nation alone answers to all the particular characteristics by which it was prophesied lost Israel should be recognised in the latter or last days; and that it was at the Reformation we commenced to inherit the blessings predicted in the last chapter of Hosea. We were to be a great empire, scattered all over the world, with a company of daughter nations. Our 343 millions are not massed in one place like the Russians or the Chinese. Our dominion was prophesied 4000 years ago to commence with the cry in these islands "the place is too straight (or narrow) for me." The Anglo-Saxon race is admittedly self-reliant, resourceful, and capable of ruling other races, whereas the foreigner generally fails in colonization.

We were destined to be separate from the peoples, who in their turn call us insular. We alone adopt free trade; and, as foreigners in their antagonism exclude our goods by hostile tariffs, we are forced to extend our territory in order to seek fresh markets. The Anglo-Saxon race is evidently enriching the Gentile world by its marvellous voluntary missionary enterprise; and this blessing to mankind accompanies all our colonizing efforts. Many great professors at home and abroad foresee an Anglo-Saxon future for the world, our language predominant as well as our beneficent institutions.

The lecturer concluded by stating his belief that Anti-Christ would be a real man and of great power, whose machinations, specially directed against Israel, would come to a head when we had escorted our kinsmen the Jews back to the land of Palestine, then under British domination. It was prophesied that Israel would be greatly troubled by this foe, but that God would fight for His people in their extremity. and then rule with direct authority (Ezekiel xxxix.).

At the conclusion of Mr. Granville's most interesting paper, of which the foregoing are mere hurried notes taken down at the time, questions were invited. One of these was, as to whether it was seriously contended that if the kingdom was taken from the Jews at the destruction of Jerusalem, it was not transferred to this nation until 1500 years after, viz., at the Reformation. In the discussion which ensued the Rev. I. Jones stated what was the evident belief of the majority present—namely, that the taking away and the transfer occurred at one and the same time. Mr. Jones referred to an important Welsh triad in which it is stated that Bram the Blessed, the father of Prince Caractacus, was converted by St. Paul at Rome, and that he brought away with him three Israelitish Christians to teach the British, which was the very earliest record of a king accepting Christianity.

The meeting closed with a hearty vote of thanks to Mr. Granville, and to the chairman, Mr. Barton.

Mrs. Sutton having kindly offered her drawing room in Tufnell-park for the next meeting, I consented to read a paper upon the "National Prayer Book's Testimony to our Israelitish Descent." Yours faithfully,

H. L. BROWETT.

2, Cambridge Villas, New Southgate, March 25, 1893.

To the Editor of the "Banner of Israel."

SIR,—I should be glad if you would find space for a few remarks upon a subject which other readers of your valuable paper may have felt to be a necessity—viz., the advisability of writers of articles for the BANNER giving the authority from which they quote. It certainly would enhance the value of their argument if supported by a reference to or quotation from some reliable authority, and all the better if the reference should be from a disinterested source. This I felt would have been especially applicable to a portion of that very able article on page 183-5 of the BANNER, by Lieut.-Col. W. H. Larkins, where he says: "Benjamin, with the whole Hebrew converts, left Jerusalem about a year or so previous to the destruction of the city by the Romans (A.D. 70)." This statement may be true, but its value is lost as an argument when unsupported by something more definite than conclusions drawn from Jer. vi. 12, &c. Readers of the BANNER OF ISRAEL, we may look upon as earnest, unpaid missionaries, who read to obtain information and reasons to support them in advocating this great truth.

I have no desire that this should be regarded as an unfriendly criticism, but rather the expression of a want I have often felt myself, and I have no doubt many others have felt the same thing. Let us, then, have statements as bold as you please, but support them with reasons. One thing that makes H. I. Buckle's works so valuable is the fact that he gives so fully the sources from which he draws his conclusions and statements.

E. L.

Liverpool, April 18th, 1893.

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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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"His glory is like the firstling of his bullock and his horns are like the HORNS OF UNICORN 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. XVII., No. 855. Entered at Stationer's Hall.] WEDNESDAY, MAY 17, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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PESSIMISM RAMPANT.

AN anonymous correspondent in the *London Morning Post*, of March 13 last, writes regarding the "judgments upon the English for their perverseness," and illustrates his statements very much to the discredit of our people, by quoting Jer. v. 29—31, also Jer. xxiii., declaring that the prophet's denunciations of the Jews, as therein contained, apply exactly to our own nation, and will issue in the same result! "Our prophets," he says, "prophesy falsely;" but by "prophets," he means Mr. Gladstone's Government! "The priests bear rule by their means;" but he does not inform us who "the priests" in question are to-day; and finally all difficulties are explained by the next sentence "the people," by keeping the present Government in power, "love to have it so"! He asks, "what we shall do in the end thereof"? We serve "strangers," it appears; for the Southern Irish, it is stated (rather truly too), are such, and the present majority of the Liberal Government is retained in power by the votes of the forty Irishmen who as aliens brought Mr. Gladstone in, and keep him at the head of the nation.

Of course, if Scripture is treated in this wise, and denunciations plainly addressed to "Jerusalem" and "Judah" of the time of Jeremiah (v. 1, 20, and 29), are wildly applied to British people living under Mr. Gladstone's Government, there is an end of all interpretation of prophecy on reasonable grounds! Besides, the signs of the times do not show that this our people love "to have it so," in respect to our Prime Minister's ideas for the "better government of Ireland"! Our English, Welsh, and Scotch constituencies show a clear majority against the new Bill. It is only the Irish Members in the South of Ireland, who have given the new Government their slender majority. Moreover, the fact is, that the Irish people are themselves rising against the Bill; Ulster is ready even to take up arms (if it be passed) against the proposed Southern Parliament; and a storm is everywhere rising against the Bill, which plainly shows to the unprejudiced, that "the people do not love to have it so," according to Mr. Gladstone's desires.

The pessimist forgets, besides, that even if the present House of Commons declares for this obnoxious Bill, the House of Lords is sure to reject it; and then the will of the constituencies must be ascertained by a fresh General Election, which will settle the question. Such letters as our pessimist's prove that men who refuse to accept Our Identity are open to terrible shocks of unfounded, nay unreasonable, alarm and terror, because they fail to realize that this nation is Israel, and with Israel God is resolved to be angry no more! We have this statement made unequivocally in Isa. liv. 9, R.V., where God promised upon His oath that "He would neither be wrath (with Israel), nor even rebuke them, more"! God's promises to His people, and the proved fact that we are His people, are of no importance to such pessimists as the writer of the *Morning Post* letter! All he desires is wildly to express his despair at the existing state of things, and seeing, personally, no remedy for the miserable muddle he believes to exist, he concludes forthwith, that, like the Jews, our nation is doomed to destruction. The Jews, however, are not going to be destroyed. The time of their happy restoration to God's favour is at hand, and with Israel they will ere long be basking in the golden sunshine of God's shining face (Psa. lxxx. 3, 7, 19).

Our Identity enables us to look beyond the date of our present trials. We know they will in God's time come to a happy end, and then Mr. Gladstone and his Bill will have passed on one side no longer to afflict our race for ever! Our Identity is a joyous, glorious fact, which God has graciously revealed to the present generation, because He knows that a time of trial and suffering is coming on the earth, outside Israel, such as has not been since men were upon the earth, or since the world began (Rev. xvi. 18, R.V.), and He bids us, in realizing and seeing all this "begin to come to pass," "to look up, and lift up our heads, for our redemption" (being Israel) "draweth nigh."

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Pessimists, and even "conscious Anglo-Israelites" hug and nourish their fears. They distrust and dishonour the promises of God, and think it right to proclaim their forebodings; as if God could change, and our present Government's proposals were already the law of the land! But we must not be misunderstood. We do not advocate a passive waiting upon God without action; as if that were our proper attitude; or merely look for His miraculous interference, to deliver us from the disastrous objects of our present Prime Minister!

Far from that! We are not to tempt God! Paul and his company were assured of safety from the shipwreck; but for all that, when the shipmen were about to take a short cut towards safety, outside the will of God, Paul had to tell them, "Except these abide in the ship, ye cannot be saved" (Acts xxvii. 30, 31).

We must do what in us lies, like reasonable men and women, to defeat the unsanctified purposes of man; and having laid the case before God, we may joyously await the result which He has promised to bring about for Israel. This is far removed from our pessimist's despairing complaints, and from the position of those, who, desiring to be fellow-workers with the Lord in this matter, yet consider their fears of the Irish policy of the Government justified, while all the time they ought to know that the Lord is at the helm, and can, and will certainly, in His own good time, overrule all that is happening for British-Israel's final welfare and good. We properly resist the evil, but we may do it with certainty of victory, but not with slavish fears, that because of our nation's perversity and sins, we deserve destruction at the hands of the Lord, but not the glorious deliverance we know is coming, by reason of the faithfulness of our God! To Him be all the praise!

"THE KINGDOM OF GOD COMETH NOT WITH OUTWARD SHOW" (Luke xvii. 20, 21).

By the Rev. Denis Hanan, D.D.

When the Pharisees demanded of the Lord Jesus Christ when the kingdom of God should come, they very probably spoke contemptuously or ironically; but He answered them seriously. He said "the kingdom of God cometh not with observation," or as the margin of the A.V. reads, "with outward show," "the kingdom of God is within you," or, as in the margin, "among you," or "in the midst of you."

Do we understand these words. What is the kingdom of God. What is the meaning of cometh not with outward show, and of its being in the midst? I have met with those who say that such questions are not profitable, that the understanding of these and other similar statements is not necessary for our salvation, and that it is loss of time for the preacher to endeavour to explain them. These are the selfish souls, who are so intent upon their own salvation that they cannot afford to be interested in the wider purposes of Him whom they call Saviour, these are they who are so wrapt up in self that they have not been able to enter into the mind of Him who came not to seek His own glory, but the greater and nobler glory of Him who sent Him. Whether such a faith is "saving faith" it is not for me to say, but I may say that it is perilously unworthy of a professed follower of the King of kings. These words were our blessed Lord's words, they demand our attention. They contain a prophecy uttered by Him. His truthfulness is witnessed to by its fulfilment. They refer to His work, to a great part of the travail of His soul, and they are capable of imparting to His true servants a fresh and stronger Christian impulse when their full sense is comprehended.

1st. Consider the words themselves: "Outward show" does not express an idea dissimilar to "observation." The rise of empires had been "observed," the "outward show" of some royal accession or remarkable victory was sufficient to mark an era; but it was not to be so with the kingdom of God: as foretold by Daniel it was to grow slowly but surely, unnoticed, but increasing during the days of the monarchies, whose outward show occupied the minds of men. If the kingdom had then been restored to Israel by some notable political event. If the tribes which constituted "the kingdom" had been reunited to Judah, and that by force of arms, or by some supernatural portend, the rise of the kingdom had had its birthday, the earthly ambition of the Lord's questioners might have been gratified, but the world would not have been benefitted; a rude and vulgar conquest by an untrained and unfitted people would have been a curse, and not a blessing. It needed the lessons of the self-sacrifice of the cross, it needed the inspiring hope of an evidenced immortality, it needed the renewing power of the regenerating Spirit, it needed the age-long discipline of Christlike service, to form the predestined inheritors of the kingdom of God into fit servants for its work in its ultimate development, and therefore the kingdom was not to come with outward show, but it was to grow until that day when it itself and the world will be ready for its manifestation.

And here we may apply a personal lesson. There are those who desire that the establishment of the kingdom of grace in the heart should be marked by "outward show," that the day and hour of conscious conversion should be so noted that it could not be misunderstood. The principle that governs the growth of the kingdom applies to each unit. The apparently slow but steady growth, advancing as the physical and mental stature advances, strikes its roots deeper, and produces a more robust plant, a more real establishment of the obedience of faith, than if methods similar to those which the Pharisees desired became the law of the higher life.

Our blessed Lord further stated that the kingdom of God was among these Pharisaic Jews who surrounded Him. He could not have meant that the kingdom of grace was "within them"—that is, in their hearts. As stated in the "Speaker's Commentary," the following exhortations to the disciples refer to a visible coming, and thus it maintains the view that the words "in the midst of you," or "among you," give the exact meaning. In the centre of that unfriendly throng stood the King and His Galilean followers. The King by divine right, and His executive, the nucleus of the kingdom that was to fill the earth, and cause it to blossom and bud and be filled with fruit. The germ that had within it the possibilities of immense development in the line of the promises made to Abraham and his seed for ever.

The kingdom of God was then existent, it was among the Jews, it was to be taken from the Jews, and to be given to a nation, a nation prepared to receive it and to bring forth fruit; but even in this case the rule of "without outward show" was to be maintained, quietly, unostentatiously, and, as we reckon time, slowly, the work was to be done, and the divine influence of Christianity was to prepare the way, not by transferring the kingdom from Israel's heirs, and giving it to the non-Abrahamic peoples, but by preparing "the kingdom" for its entailed inheritance. What, then, is the kingdom of God that was spoken of by the Lord? Some

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would say, the Church Catholic; others, the Roman Church; others, Christianity in general. There is endless confusion of thought in connection with this question. But the answer is not difficult if we try to learn the whole counsel of God, and remember that no work done by Him is an afterthought which clashes with an original purpose. The kingdom of God upon earth is Christian Israel, Israel obedient, and although the Jewish portion of the seed of Abraham is yet in unbelief, God has never left Himself without an Israelite nation in whom, and through whom, His kingdom should continue, and that the very people to whom "the kingdom" belonged. When the unbelieving part of the people is grafted in again, then, doubtless, the kingdom of God will be revealed, and its true and constant relationship to the Church universal will be recognised. It will be no longer taught either in presumption or through ignorance, that the Church has stepped into Israel's place, or that the kingdom of God has a different basis in this age from that which was originally formed. For, as the apostle Paul says, "If the first fruit be holy, the lump is also holy, and if the root be holy, so are the branches." Other flour may be added to the dedicated lump of dough, other branches may be grafted in upon the holy and separated stock, and partake fully of its root and fatness, but the kingdom of God is not "left to other people" in this age, any more than in the time when the prophet Daniel lived.

Furthermore, the Church, which had its birthday on the day of Pentecost, was not among the questioning Pharisees, when the kingdom of God was present. The gift of the Holy Spirit was to call out the Church, and thereby to mould the kingdom; but not to substitute the outcalled body for the kingdom. This would not be to "confirm the promises," but to overthrow them. It would be the creating of a state of things on the day of Pentecost which would usurp the place of the kingdom of which the Lord and His Israelite apostles were the living nucleus. The Church is not the kingdom, and the kingdom is not the Church. The kingdom, apart from the Pentecostal gift, would be incapable of bringing forth fruit for Christ. But the Church, apart from the kingdom, is capable of developing into the anti-Christian apostacy. Unite "the kingdom" and "the Church," and there is no clashing of purpose, no disinheriting of Israel, no new-made Gentile root; but rather the fulfilment of all the prophecies, and the confirming of all the promises. This statement does not necessarily involve the identity of Israel with the British folk; but it makes it necessary to find Israel a Christian nation, and wherever Christian Israel may be, there she, as being nationally obedient, will be found to inherit the Ephraimic birthright, which birthright of national power will have been given to her for the purpose of enabling her to accomplish her mission. We find this Israelitish birthright in the possession of England. She has obtained it to the exclusion of every other people. She alone, of all the peoples on the earth, enables us to explain how it is that the kingdom of Israel has continued, as foretold, and has been recovenanted in Christ. There is not, we maintain, any rational explanation as to the connection between "the kingdom" and the Church, except that which is afforded by the historic fact of the identity of the Anglo-Saxon race with Israel. Admit it, and all prophecy is made plain, the old covenant develops into the new. The kingdom does not change. The redemption wrought by the Messiah has not brought about the transfer of the promises from Abraham's heirs to the Gentile peoples; but it has, as it ought to have done, and must do, confirmed the promises made to the fathers.

Just before the Lord's ascension, His disciples asked Him, "Wilt Thou at this time restore again the kingdom to Israel?" His answer implied that they were right in looking for the restoration; but that they were not to know the time, and we do not know the time or the season any more than they, but we know that Israel is existent, that she is nationally Christian, that the kingdom represented in nucleus then by our Lord and His Israelite disciples has not ceased to grow, although that growth has taken place without outward show. Before the world, or even the people themselves, knowit, the stone cut out without hands has become a mountain, and bids fair to fill the earth, and even in this troublous and perilous time we may feel assured that that development will not cease until in the fullest sense the kingdom has been restored to Israel. For, "God is not a man that He should lie, neither the Son of man that He should repent. Hath He said and shall He not do it? hath He spoken and shall He not make it good? Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob, and of Israel, What hath God wrought?" And although, as in the case of the Mesopotamian seer, when the lust of power and of reward caused him to desire to undo Israel, he was forced to be the unwilling instrument for blessing, so now, by God's help, the madness of the prophet of division and dishonour will be rebuked by the controlling power, and the wrath of man will but work out the purposes of God, and arouse our race to its true position, its God-imposed responsibility, as the kingdom of God on earth, His witness that He is God. And also to the knowledge that the possession of national power is given to it in order that it may rise above the littleness of mere party aims, and devote itself to its world-wide and imperial mission, as the kingdom of God, the Messiah's executive for blessing the world.

PROFESSOR SCHAFF, OF NEW YORK, ON THE ENGLISH LANGUAGE.

THE *Times* some time ago, quoting Professor Schaff, of New York, gave us some interesting particulars respecting the marvellous spread of the English language throughout the world. The *Times* called it "the rapid and irresistible advance of English speech all over the globe," and remarked that "the language of Shakespeare and Milton" was likely some day to "become the universal medium for the exchange of thought." On the Continent, it is taught in the best colleges and universities as a regular branch of higher education; also in the lower grade schools of commercial cities. It is as a language rapidly gaining on the French. "In Asia," says the American Professor with a German name, "it follows the British sway, and the highways of commerce to the vast Empire of India; and the two hundred million inhabitants of that Empire exhibit a growing desire to learn the language of their rulers."

There converted Brahmins speak and preach in the purest Anglo-Saxon. We have ourselves heard the native barristers of a Provincial Court, pitted against English barristers, hold their own while addressing the Court in English. The language, according to the Professor, is growing in use in the seaport towns of China, in South Africa, on its Western coasts as well, in Australasia and Polynesia. Japan is learning English and in measure receiving Christ through English and that is becoming the Court language. "In North America every other tongue is swept away by the torrent of

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English!" Immigrants from Germany and Scandinavia talk their own tongue in the first generation, but in the second or third it is lost, and they become Anglo-Saxons talking English. The ocean language is moreover, according to the Professor, English. English ships are immensely more numerous on the sea than those of other races, and hence it is no wonder that the language of the ocean follows the race. At the late German-Samoan Conference, English was adopted as the language of the proceedings! In diplomacy it is thought that as Latin yielded to French, so before long French will give way to English as the medium of polite intercourse.

On the Continent where American or English travellers congregate, the language is cultivated by those who have to minister to their wants. At all hotels on these routes English is spoken, and no Anglo-Saxon traveller need learn or speak Italian, French or German. Our London and other hotels are full of foreign waiters, mostly Germans, who come here to learn English, and to go back as more useful men and so worth more pay. "English is a *lingua franca*," says the *Times*, "which carries a traveller almost everywhere." The latter writer concludes thus:—

"Some additions to a language are natural and appropriate and seem to become parts of it almost insensibly, as the sea slowly adds fresh soil to a coast-line. Many of the more common Americanisms, however, appear rather to owe their origin to an explosive and eruptive influence, and to be hurled suddenly on to the surface of a language from some back-woods volcano, to the consternation of all the habitual users of the tongue. In time we may see a language developed which will be called English, but which will differ from our own as much as ours differs from that of Chaucer. Australianisms, Americanisms, Negroisms, Pigeon English, and other dialects will help to form it; and its one recommendation will be that it is spoken in every quarter of the world."

The spread of our language implies, of course, the spread of the race before it; for no foreigner would learn an alien language, unless those to whom it is vernacular were in power and living among them. In India, for instance, English would have no chance among the natives unless the British were the rulers of the Peninsula, and the way to power and wealth lay through the English speech. It advances on the ocean because the British are the most powerful and wealthy nation using its watery highways. Japan is taking it up because the Japanese see ours has the noblest literature, and our institutions are what they desire to copy. The Scriptures give us the hint why English is so popular in the world, for Isa. lxi. 9, R.V., says regarding Israel: "Their seed shall be known among the nations and their offspring among the peoples; all that see them shall acknowledge them that they are the seed which the Lord hath blessed." Seeing how the Lord has blessed us, the nations desire to imitate, serve, and profit by us. They learn our language, therefore, and so benefit by their closer intercourse with us. The subject furnishes us with a new ground for the assurance that the British are Israel. God has promised Israel universal dominion and power. The first sign of the coming glory is the fact that already throughout the world the language of Israel (which is English), both here and through the whole of North America, is the vernacular of the main body of our teeming race! To the Lord be all the praise.

SEND to your friends a few copies of the "No Rome Rule" Leaflet.

THE FUTURE OF THE WHITE RACES.

BY F. GASS.

THE latest phrase of European civilisation is a race between the nations for the possession of colonies. This is more than a passing phenomenon, and arises from an instinctive feeling that the land of the Continent is limited, and every great nation requires an outlet for the energy of its surplus population. Farseeing statesmen note that there is a strong party forming in America, and elsewhere, against continuing the reception of the foreign element in unrestricted numbers. This, by causing a congestion of population, may seriously interfere with the prosperity of the countries over which they hold rule. Thus the want of room may become a serious matter, and a check upon the general prosperity of Europe, possibly to be followed by other unsatisfactory developments.

In his remarkable book, "National Life and Character," Mr. Charles Pearson is a prophet of such evils to come. This book is, at present, attracting considerable attention. He marshals facts in great number and variety to show that the day of the higher races of the world has reached its zenith. They are on the wane, and the future is with the yellow men and the black men. The civilisation of the lower races by the white men will render the former more and more powerful by bringing them near to an equality with the latter. The white races are indulging in that enervating luxuriousness that was the precursor of the downfall of ancient Rome. Marriages are becoming late, and large families are considered a burden. Late marriages, whatever their social convenience, are a sin against nature, which, if there is anything in heredity, will sooner or later have its revenge. Demotic state-socialism aims at reducing home to a dull level of unambitious collectivism. The persistent materialism, and insatiable appetite of the masses who have lost the moral sentiment, keeps in the very bosom of Europe the constant danger of a brutal barbarism. Legislation is causing marriage to loose its sacredness, and family ties are weakened. Talent, literary, artistic, and poetic, is becoming more diffuse and tepid, and individualism flies at less ambitious aims. In short, the civilised world is about entering its period of senility, and, like an old man, will call for its arm-chair, papers, and footstool. Of course Mr. Pearson includes the great Anglo-Saxon race in his conclusions.

This is a startling vision, and love of country would incline British-Israelites to feel very uneasy over these depressing conclusions but for their faith in the fulfilment of the sacred promises made to Israel. Let us consider this serious matter in the light of these promises. In any case North America is safe for many a day to come, as there is yet room for untold millions of men, and while there is virgin land awaiting occupation, the vital energy of the people is not likely to diminish. It is different with Europe, there is little room for expansion there, and "the coming great war," of which Europeans are always talking, will have a terrible effect when it does come, that the nations will not readily recover from. There is one important factor that Mr. Pearson appears to have overlooked, and that is the influence of Christianity on the inferior races. With the spread of Christ's teaching all may yet be well, without that it may be admitted, as some writers believe, that Great Britain will, sooner or later, lose its hold on the millions of India, which would be the signal for other disasters. The Chinese, as Lord Wolseley anticipates, may

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develop into a powerful, and cruel as powerful, military machine that it would task all Europe's power of resistance to keep within bounds. Who can tell that Africa has not a future before her? The introduction in America of the African to Christianity may yet have tremendously important results. The Negro character is full of intense elements of affection and emotion, from which the superstition of imperfect development may yet be cleared.

It is a remarkable fact that the great day of Israel's full religious development is connected, as St. Paul tells us, with "a fulness of the Gentiles." This "fulness" may have a fulfilment beyond that of the creation of "a company of nations" of Ephraimite origin. It may synchronise with a critical period of congestion of the white Gentile races of Europe. It certainly is the time when God will "turn away ungodliness" from Israel (Romans xi. 25). A great change will at that eventful epoch come to pass in the actions and thoughts of Israel in Britain, some few of which we may look forward, in faith, to take a course somewhat as follows:—The heritage of the heathen is Israel's by divine right. Therefore our mode of dealing with the coloured races must be above reproach. We must abandon once for all the half spiritual, half greedy, way of presenting ourselves to them, with the Bible in one hand and a bottle of whiskey in the other. The best blood of Britain, both men and women, will swarm into Africa and the East intent on bringing about a deep religious revival, conterminous only with the boundaries of the heathen world. Who can doubt Israel's pre-eminent success in such a glorious enterprise, when once the whole nation is bent on the spread of high Christian morality in the dark places of the earth. Britain will become electric with the light of the Identity; the flower of its manhood will burn with a desire to join in noble deeds, and share in elevating thoughts. The genius of great poets, kindled at the fire of Israel's regeneration, will sing in exalted verse praises to the Highest. The press will be purified and elevated, pure and high-class literature will flourish, and many a crying evil will be cast out from among us. So long as we hold to such high principles, the coloured races will look up to us for advice and guidance, and will remain locked hand-in-hand with us in the brotherhood of Christ.

The Anglo-Saxon race may not continue to multiply quite so fast as they have done hitherto, which in itself would be no disadvantage, otherwise we should swarm the world, and soon fill it to repletion. One great check upon the threatened overpopulation of the British Isles, of which we hear so much, would be the stoppage of reckless and irresponsible marriages, which would be brought about by the moral force of united opinion in the heart of a quickened nation. Such a spiritually-minded people as here described, must naturally continue to advance and strengthen their position nothing can withstand their momentum of blessing as the messengers of God's Word. But in any emergency that may be sent to try us, we have the command of the sea and the Gates of the earth, and so are safe from harm. It is noteworthy that our home possessions are small. Britain is but a little spot. If Mr. Pearson's view is correct as to the advance of the coloured races towards an equality with the white men, the East will become once more the centre of the highest life of the earth. Palestine, as the peaceful Gate of restored Israel, is incomparably situated in the midst of the three great continents forming the old world—Europe, Asia, and Africa. Should it arise that at some future time the "Isles of the West," from the exhaustion of the coal mines, or other cause, become less desirable as a central home, British-Israel could transfer her affectionate allegiance to the Holy Land, and still have before her her earth-belting Colonial possessions to choose from. The result would be expansion into a great Eastern power, practically independent of Europe. In the words of Isaiah: "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" (Isa. xix. 24, 25).

This view of the probable course of future events is built upon the hope of a comparatively early acceptance of the truths of the Identity throughout the Anglo-Saxon race in every part of the world, together with the numerous inspired promises of the coming greatness of Israel.

Since this paper was written, a paragraph, of which the following is a copy, has appeared in *The Echo*. As it supports the view taken of the future of China, it is well worth reproduction here:—"Mr. F. Greenwood may now be counted among those who hold that the expansion of China is destined to be one of the mightiest facts of the next century. The late Sir Henry Maine thought an overflow of the Chinese beyond their present boundaries in Asia was extremely probable. Sir Rutherford Alcock, long resident in China, entertained the same opinion, only in a stronger form. Dr. Pearson, author of 'National Life and Character,' also looks forward to the time, not very far distant, when China will have to be reckoned with as a first-class Power, like Russia or Germany, or America or France."

There is much food for thought in these opinions. Possibly Europe may not yet have seen the last great change that is to come over its inhabitants.

CERTAIN DIFFICULTIES INTELLIGENTLY CONSIDERED BY A VICAR.

A CLERGYMAN to whom our subject is as yet an unaccepted mystery asked us recently how our views provided for the acceptance of the Gospel by the heathen, and what part they held in our thoughts? Our reply was this: The "nations" as apart from Israel, having no specified portion in the covenanted promises to "Abraham and his seed for ever," were yet entitled to the whole of the spiritual blessings without exception, which the Lord Jesus Christ died to procure for His people. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 16, R.V.).

In Rom. xv. 27 St. Paul argues with reference to the poverty of the Jews of his day at Jerusalem, that if the nations or Gentiles have been made partakers of the Israelites' spiritual things, their duty, that is the Gentiles' duty, is also to minister unto them in carnal things. The Gentiles or nations therefore have a right to the spiritual gifts the Lord died to procure for the believing world; but this does not entitle the non-Israelite Christians to the temporal and material blessings which are the exclusive possessions of the chosen people of the stock of Abraham. The quotation of St. Paul in Rom. xv. 12, from Isa. xi. 1, 10, respecting the Root of Jesse, the Lord Jesus Christ, in whom or on whom the Gentiles or nations were to "trust" and "hope," points also to the same conclusion; the interest of the Gentile nations in Christ is confined to the things that accompany salvation, but they do not include the

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Empire, wealth, dominion, and supremacy, which were bestowed on Israel only, to arm them for their spiritual functions, to be exercised for the benefit of the world He loved so well.

The blessings which Israel were to administer to all the nations, families, and kindreds of the earth in Gen. xxii. 18 and xxviii. 14, are clearly Christian blessings, but they cannot include, otherwise than indirectly, the material gifts showered in such profusion by the Lord on "Abraham" and his posterity "for ever" in Gen. xxii. 17. "In thy seed," including the Christ and the flesh and blood progeny, "shall all the nations of the earth be blessed." Christ was to be "the blessing." Israel were to be the messengers and instruments or channel by which the blessings were to be conveyed to the world.

Israel exists to carry the knowledge of Christ's atonement by His own most precious blood to all the nations. This honour God has given to one people only—the House of Israel—now detected and recognised as the British. Other Christian non-Israelite nations such as Sweden, Germany, the Christian natives of the Punjaub, Tinnevelly, Madras, Bengal, and Burmah, may, and do, go with the Gospel to the tribes and people near them as in one or two special spots where they have missions. But the Israelite function which God gave the seed of Abraham to perform compels them (and therefore us) to go to *all* the nations, to *all* the families, and to *all* the kindreds of the earth, without exception, where Christ and His salvation are not known and sinners are perishing for lack of the knowledge of His glorious Atonement for the sins of the whole world (1 John ii. 2, R.V.): "He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world." Our nation is the only one which, when a part of the earth is discovered, no matter how distant and inaccessible, where Christ is not worshipped and trusted, springs forward with men and women ready to preach the Gospel to those benighted ones, to supply them with the Word of God and to bring them, besides these "good things," civilization, commerce, wealth, and the *Pax Britannica*.

Our explanation so far seemed satisfactory to our inquirer. He continued thus:—"But what about the growth of evil among us? the Sabbath-breaking? the sins of impurity and grasping love of gain? Are these things compatible with our Israelitish origin?" To this we replied in the following way:—

What Israel was in the olden times of Moses, the Exodus, and the wilderness, such she remains till now with some improvements due to Christian teaching and to the grace of God. Israel was always rebellious, stubborn, stiffnecked, and provoking to the Lord in Moses' days (Deut. ix. 4—8), and there is no reason to conclude that the nature of this people is changed to-day; their education and history is no doubt preparing them for their great spiritual change yet to come, when the Spirit of God will deal with them individually and so convert the nation to the Lord. God's promise in Jer xxxi. 33, 34, in Hebrew, is translated into Greek, word for word, by St. Paul in Heb. viii. 10—12, when he was addressing the same race converted to Christ, and these promises tell us that in the time, even yet future, God means to cure Israel's spiritual diseases by a remedy He Himself will apply, not depending at all on their co-operation or willing obedience. "This (He said) is the covenant I will make with the House of Israel after those days, saith the Lord, I will put My laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to Me a people; and they shall not teach every man his neighbour and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

Here, then, is a covenant made between two parties—God Almighty on one side and the House of Israel on the other (being those who came out of Egypt, but no other). The terms of this covenant are undertaken for both the parties by the Almighty and All-Righteous One, the God of Israel. It does not depend on man's frailty and sin, which made shipwreck of the first covenant at Sinai. It is certain of success, and will do its work by converting every heart in the mighty Empire of British-Israel. Men cannot believe this, and consequently the literal and glorious statements of Jeremiah and St. Paul in the Epistle to the Hebrews go for very little and are evaporated by spiritualizing interpretations.

Our inquiring divine carried on the conversation by asking us "if our principles supported the contention that Christian people, like the men of Ulster, were justified in resistance by arms to the imperious demands of an Act of Parliament forcing Home or Rome Rule upon them against their will?"

Our reply was in the affirmative, and we find since we spoke that the Right Hon. A. J. Balfour in Belfast answered the same question in these words: "I do not come here to preach any doctrines of passive obedience or non-resistance. You have had to fight for your liberties before. I pray God you may never have to fight for them again. I do not believe that you ever will have to fight for them. I admit that the tyranny of majorities may be as bad as the tyranny of kings, and that the stupidity of majorities may be even greater than the stupidity of kings. And I will only say, and I do not think any rational or sober man will say that what is justifiable against a tyrannical king may not under certain circumstances be justified against a tyrannical majority." (Loud and continued cheering and waving of handkerchiefs, those of the audience who were seated rising to their feet.) Our space forbids us to enlarge further; but it is certain that conversations like these do good.

THE EVIDENCE OF ETHNOLOGY.

By P. C.

The great stumbling-block to the reception of British-Israelism amongst the educated classes seems to be the ethnological system taught, and still accredited in our schools and colleges. It is often asked, how can we be Israelites when all the standard authorities, from Max Müller downwards, pronounce us to be Indo-European and Japhetic? We reply, how do your authorities prove that we are Japhetic, for ethnology is in its infancy, and is yearly undergoing revolutions from new discoveries in Egypt and Assyria. Professor Sayce, in his Preface to the "Races of the Old Testament," says, "Ethnology itself is but a young science," and in p. 29 admits "language is not a test of race;" so that at present ethnology and philology are, at the best, only corroborative in the chain of our argument. The Bible and history are our mainstay; and caution is needed on both sides, pro and con, not to trust to any master in the study of our doctrine, but to be guided by the usual laws of interpretation, the concurrent testimony of

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reason, common-sense, and (where it may be had) the consensus of the universal Church. We are prepared for the question, can such a consensus ever be obtained? Certainly —*e.g.*, every article of the Apostles' Creed has received it, and (what bears especially on our doctrine) belief in a future literal Millennium received it for 300 years (see Alford on Revelation): and a Christian dogma of one age cannot be repealed by a divided Church in another age. It would ignore the judicial obscuration of the Ten Tribes if any consensus were revealed on that subject: and we must appeal to the law of evidence sanctioned by our Lord, that "out of the mouth of two or three witnesses shall every word be established" in the controversy we readily enter with our opponents. We adduce the two witnesses of reason and common-sense as being in perfect agreement in all the mass of cumulative evidence that we possess. We challenge our opponents to produce their witnesses, and remind them that the testimony of one witness is not reliable; and if reason and common-sense disagree, their evidence is neutralized. Doubtless Biblical interpretation admits of a very wide margin; and more is the need of caution. At the same time it is right to keep in mind the famous motto, "In necessariis unitas, in dubiis libertas, in omnibus caritas:" in necessary things (such as articles of faith) unity, in doubtful questions liberty, in all cases charity. We give and take the right of private judgment. We urge upon opponents not only the right but the duty.

On our part in claiming ethnology to be on our side, we do not make it a link in our chain. Let us take a familiar illustration. The blessings pronounced on Shem and Japhet, and the curse on Canaan in Gen. ix. furnish arguments on both sides for ethnological derivations. The A.V. leads many to infer that Japhet has dispossessed Shem, from the words, "And he shall dwell in the tents of Shem." But many learned men and good Hebrew scholars maintain that God, and not Japhet, is the nominative to the verb "shall dwell;" and so doubles Shem's and not Japhet's blessing. They who take the A.V., argue further that Japhet's dwelling in the tents of Shem implies that Europeans are Japhetic! But they fail to show how Europe was previously the possession and abode of Shem! Granting, however, that the A.V. is correct (and the greatest probably of modern Hebraists,—viz., Delitzsch, supports this rendering), we must bear in mind that another and a very different meaning is attached to these words by Dillmann, and by Delitzsch himself, who maintains strongly, and assigns five distinct reasons for his contention that Japhet's blessing had reference to his large extension, but Shem's was the spiritual blessing entailed on his race in which Japhet should ultimately participate. It was Jehovah who blessed Shem, but Elohim who blessed Japhet. That Japhet should dwell in the tents of Shem, according to this view, meant that Japhet should be converted to Christianity, and certainly the opinion of two such authorities as Delitzsch and Dillmann (not to name others) should carry no slight weight with it.

There is a double need, therefore, for caution in deducing any genealogical conclusion from this famous passage; the doubt whether Elohim or Japhet is the indweller; and the doubt whether conquest or conversion was the mode of incorporation. That Canaan (not Ham) was doomed to be the servant of both his brothers is not open to any doubt. As far, then, as any reasoning bears on our question from this passage, we are left quite free to abide by our belief, built upon irrefragable proofs of another kind, that the British and Scandinavian races of Europe are undoubtedly Semitic; whilst the evidence against it is nil; and as far as common-sense bears upon it, the blessing of Jehovah on Shem outweighs all thought of conquest, and kindles a better hope for Japhet. It is preposterous to assign almost universal dominion to Japhet, and to reserve only ten or twelve millions of Jews, with thrice as many Arabs, as Jehovah's blessing on His chosen race and people: preposterous to put the children of nature before the children of the covenant! From the first Shem and Japhet were at enmity, and will remain so until the warfare be accomplished, and the flesh shall be subdued to the Spirit, and Christ shall be universal King!

Now to revert to the stumbling block of ethnology, with which these remarks began, we British-Israelites prefer keeping to the generations in the Bible to all human systems; and we take our stand on the statement, "These are the three sons of Noah, and of them was the whole earth overspread" (Gen. ix. 19). And "these are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood" (Gen. x. 32). On these two quotations we take our stand! Delitzsch, in his Commentary on Gen. x., remarks that "H. Rawlinson is fully justified in regarding this table as the most authentic record we possess for the affiliation of nations;" and we derive enough from its genealogies to rest in a threefold division of the human race, Semitic, Hamite, and Japhetic; and inasmuch as by general consent the black negro family are descendants of Ham, and the yellow Mongol of Japhet, the central zone of whites must mainly consist of the Semitic race. Our three races accordingly, may be classed as black, yellow, and white. Then, again, the shape of the human skull is tripartite; and, again, we and the Jews are in the same class. Hence, colour and craniology confirm the inference from the Bible that the Briton is a descendant of Shem, for both Briton and Hebrew belong to the same Caucasian type.

So far, ethnology is on our side. Besides this, some of the greatest scientific ethnologists have divided the human race into three families. The great Cuvier made only three. His great predecessor Blumenbach made five, but Malayan, American, and Ethiopian being counted virtually reduce his five to three. Bryant, Faber, Sir W. Jones all make three. All these, and many more, nobly support us; and this is all we want of evidence from ethnology for believing ourselves to be a Semitic people! On the other hand we know no reasons for accepting the current teaching of our schools and colleges; and we conclude by challenging our opponents to show reasons for any longer blindly following the Masters to whom prejudice has attached them.

NOTE.—Delitzsch says: "Japhet, not Elohim," is the subject of "shall dwell." The fathers unanimously explain, like Irenæus (iii. 5, 3), "enlarging Japhet, and placing him in the tents of Shem." Against making God the subject, may be adduced the following reasons: (1) that as Shem is the subject of the blessing (v. 26), so also will Japhet be the subject of the blessing (v. 27); (2) that God's gracious presence with Shem is already contained in "Blessed be Jehovah the Elohim of Shem; (3) that the God of Shem, as distinguished from the God of Japheth, is called, not Elohim, but Jehovah; (4) that the plural in the tents leads us to infer a collective idea, elsewhere unconfirmed; (5) that Japheth will have free hospitable access to Shem, as in Psa. cxxxiii. 1), and (so) will the delicate filial action performed by them have their final blessing. To dwell thus with Shem is the honour and blessing of Japheth." Moreover, on referring to Irenæus (iii. 5, 3) as quoted above by Delitzsch,

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it will be seen that the Christian sense of tabernacling together is the meaning of "shall dwell," for He says, "Christ has united in one those that were far off, and those that were near" (Eph. ii. 17), "enlarging Japhet, and placing him in the dwelling of Shem;" and it is this Christian reading of Japhet's destiny which overthrows the argument for any geographical location of his race.

ISRAEL IN BRITAIN.

By WILLIAM PARKER.

IN reading my beloved BANNER, I occasionally come across an article rather indefinite as to the time and mode of settlement in the isles of the west, treating as though all the tribes arrived after the Christian era, whereas history only gives the Saxons and Normans (the Danes being of no account), consequently eight of the tribes must have been in England, Ireland, and Scotland before the Christian era. I will try to verify this view of the case. Forty years ago some ancient documents fell into my hands touching the dissolution of the large monastery at Bridlington, and I made extensive extracts, by which, with the aid of my British-Israel theory, I have satisfied myself that Bridlington—which is also called Burlington—was founded about six centuries before the Christian era by a race of men who came over the sea, whose sacred books told them they would find no rest until they reached a western isle (the foremost arrivals from time to time fetching the remainder *ad infinitum*). Those first to arrive founded their burgh a mile (now) from the sea, and at the west end thereof they dug or bored a well through chalk rock, and such was the overflow of pure water that they made a basin, the area of which at the present day is 1,400 square yards of water, "in that they thought Baal their god was propitious, and accordingly raised a conical hill in front of their burgh to his worship."

These people, who called themselves Britons from Breti, brought over with them their beauto-stone, 72 feet long, and placed it on an eminence five miles from their burgh by a water-race (called "Gipsy-race") which takes its rise in the Yorkshire Wolds and runs into the sea where they landed. This stone is there to this day, and is thirty-six feet in the ground and thirty-six feet out of the ground, and history says it was there long ages before the Roman invasion. It is, therefore, a grand evidence in stone of Israel's Identity. These Britons (or Israelites) planted a grove leading from their burgh along the gipsy-race to their beauto-stone, which was their most sacred place, and where human sacrifices were offered to Baal their God. They called their country Brigantes; their burgh, which was the capital of Brigantes, was also called Briton-town, and from these two names, Burgh-town and Briton-town, came Burlington and Bridlington, known as well by one as by the other. The present town is a little to the west of the ancient burgh, and if any of your readers should visit the quay as a fashionable seaside resort, I will venture to say (though I am sixteen thousand miles away) they will find the site of the old burgh, for beauty and scenery, one of the finest places under heaven as a resting-place and watch-tower for the sons of Jacob, who by their beacons and flameburghs were well guarded, and could communicate along the sea-coast and across the Humber with Grimsby, another capital burgh, where men from over the sea also settled. (Bridlington, Skepsea, Hornsea, Kelsea, and Grimsby—all beacons—are in a straight line.)

The gipsy-race was to the ancient Britons as springs of water in the wilderness—not that wilderness which they passed through from Egypt, but the wilderness where they should have springs of water, flocks and herds, of their captivity in their lost condition, where God cared for them and supplied all their wants. These Britons were not savages, they were only idolators, and that of an enlightened type, who had a feeling and faith in their worship, inasmuch as when men came from Jerusalem shortly after the Pentecost with the tidings of salvation through the sacrificial death of Jesus Christ (from their training and teaching as Baal-Druidic worshippers), were quick to comprehend sacrificial death as the atonement for sin, but when they were further taught by the Christian missionaries that Christ not only died but rose again and ascended into heaven to prepare for them a place, they comprehended that the religion of Jesus Christ was a superior religion to their own—it was both definite and clear, and raised their aspirations to a tangible heaven and a visible and comprehensible God and Saviour. They therefore forsook their Druidic-Baal idolatry, and turned and worshipped the true God and Saviour Jesus Christ, and built a church for worship in their new religion, the foundations of which have been found.

The Christian religion spread from various points among the Eight Tribes of Israel, then in the isles of the west, and a British-Israel National Church was founded. Many Romans who came as conquerors went back to Rome converted to the faith of Christ, and settled the then persecuted Church at Rome on a peaceable national basis, on the model of the British National Church. Several hundred years after these events, and when old acquaintance was forgot, the Romish Church sent Augustine to mission Britain, but when he found the people had a National Church, he, by his persuasive eloquence, induced them to amalgamate with the Romish Church; and when, after a while, the British Church saw they had made a mistake, they found to their sorrow that it was easier to contract a marriage with Rome than to get a divorce.

The Eight Tribes had three distinct appellations—the Hibernians, the Cymrians, and the Britons—and when Ephraim, the ninth tribe, joined his brethren after the Christian era he was called the English. Ephraim was separated from his eight brethren for eleven hundred years, and at the time of Josephus was a great multitude: It was Ephraim (probably reclaimed from idolatry by Ezekiel) who went up as men of Israel from the various nations in Europe and Asia to the Pentecost and received the Holy Ghost, saying, "What have we to do any more with idols?" And they were the Gentiles that Peter, Paul, and James were so fond of talking about.

Ephraim entered Britain as Angles, Saxons, and Jutes, and drove the Britons westward, and took possession of Brigantes (Britain) and called it England. Benjamin entered England and ravened as a wolf. In the morning he took the prey, and in the evening divided the spoil. Poor Ephraim, he was badly repaid for the affection his father bestowed on Benjamin in Egypt; nevertheless, the man with the birthright ultimately prevailed. But Benjamin, the fierce warrior for the time being, was the light-bearer. He was chosen of God to be the apostolic tribe. On landing in England he terrified Ephraim into submission, and then showed his piety by building a large monastery at Bridlington in front of the well (then of 1,700 years existence), and for the next 150 years filling England with churches and restoring those of Saxon-Ephraim. Yet nearly at the end

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of his dynasty Henry VIII., a Royal descendant of Benjamin, destroyed that monastery. However, out of its ashes again rose the English—or, rather, the British-Israel—National Church.

England is the Tarshish of the Bible, and there is strong presumptive evidence that the first inhabitants were removed to the Baltic, thence to Russia, and that those whom we have been in the habit of calling Ancient Britons were no other than the Eight Tribes of Israel as aforesaid, or at least those with whom I have been dealing. When Benjamin the Norman came to England he retained his kingdom in Normandy, which was eventually swallowed up by France. If, then, this people did not, from time to time, escape as Huguenots, refugees, &c., and mingle again with and become part and parcel of their own Israelitish race, how about our theory "that none are lost"? This question I leave for a more able pen than mine.

Christchurch, New Zealand.

SIR A. LYALL'S BRITISH DOMINION IN INDIA.*

CULTIVATED and superior persons who can satisfy Macaulay's test, and say offhand who won the battle of Buxar and who perpetrated the massacre of Patna, may yet read this volume with profit. It does not take the reader either through the highways or the bypaths of Indian history. Here we must not expect lengthy sieges and exhaustive campaigns. There are no ample narratives of Monson's failure and Hyder's triumphs; of wars of succession, in which French and English espoused the cause of rival claimants; no tedious operations in Nepal and Burma; no splendid captures of Sikh entrenchments at the point of the bayonet; or defeats of Mahratta hordes, when Colonel Mannering, as Scott tells us, relieved Cuddieburn, defended Chingalore, and overcame the great Mahratta chief, Ram Jolli Bundleman. True, Sir Alfred alludes to many of such startling episodes, but he brings them in by a graphic and summary process, in illustration of his principal object, which is to explain the "combination of direct effort and favourable circumstances" that gave England, if she only knew it, dominion over one of the finest dependencies in the world. Sir Alfred Lyall is determined not to ascribe the acquisition of India to a series of blind chances or lucky throws of the dice. On the contrary, he deliberately traces to their source the various events which enabled us to get rid of European rivals in Asia; to replace the Banyan and the factory by the Sepoy and the fort; to pit, for a time, one native Power against another; to avail ourselves of the readiness of Hindus in all ages to accept foreign domination; and, finally, to impose our own terms on every Rajah and Nawab, pretender, rightful claimant, or tyrant in the Greek sense, throughout the length and breadth of the Empire. He gives just prominence to the political truth that we owe India to our supremacy at sea. He comments on the fact that several times in the last century we had to fight Dutchmen or Frenchmen in India when, in Europe, we were not at war with Holland or France. And he proves that the doctrine of the Paramount Power, supposed to be an invention of latter-day politicians, was really devised by Warren Hastings, was extended by Wellesley, was vigorously asserted by Lord Dalhousie, and was ultimately established by Lord Canning as a doctrine essential to our own position as well as to the pacification of India. How we beat foreign competitors, first for commerce and then for empire; how our future ascendency was early discerned by leaders of remarkable insight: how we cancelled grievous errors by strokes of happy audacity: and how our Asiatic dominion ought not to be considered as an isolated fact in the world's history, but as having a direct bearing on the progress of the human race; is all excellently told, in a concise and nervous style; and with a combination of administrative experience and literary ability. The moral of it all may be drawn in the warning words of the late Lord Lawrence:—"We are not," he said, "in India by the Will of the People. We are there by strength of character, by the force of circumstances, and by the will of Providence." Sir Alfred Lyall has dwelt on the causes of this elevation. May it not fall to a successor of like ability and knowledge mournfully to investigate the causes of our Decline and Fall!—*Pall Mall Gazette*, February 10, 1893.

* "The rise of the British Dominion in India." By Sir Alfred Lyall, K.C.B., D.C.L. (London: John Murray, Albemarle-street, 1893).

AN ORANGE DEMONSTRATION IN GLASGOW.

THE *Scotsman* of April 3rd thus reported a part of a speech by Brother J. R. Kelly, of Glasgow, on the previous Saturday, in proposing a resolution against the Home Rule Bill. He said:—"This was a measure which was to relieve England and Scotland from the Irish incubus, and to keep its people at home. How much it would succeed in this he left it to them to ascertain. That was one of the objects, and it was the only one he would touch upon, common to both Great Britain and Ireland. Let him say a word or two as to the way the Bill affected Irish Loyalists. They had been called as a term of reproach the 'English garrison in Ireland.' He accepted the designation, not as a term of reproach, but as a compliment; for had it not been for the English garrison in Ireland the position of England in the history of the world would be at this day different from what it was. He defied anyone to point out the name of a man who stood superior to his fellows, or who had left his mark in history, with perhaps the single instance of O'Connell, who had not belonged and sprung from that much-abused and persecuted English garrison. (Cheers). Whatever progress had been made in Ireland, and whatever degree of prosperity Ireland had attained, it was due to this selfsame English garrison, and he was not now alluding to Belfast or to Ulster; but, he said, let them go to Cork, to Dublin, to Limerick, or to Waterford, and wherever they saw a flourishing industry established, employing labour and spreading far and wide its beneficent influences, there they would find that industry had been established by a member of the English garrison. (Cheers, and a voice, 'The Scottish one, too.') These gentlemen were the men whom by this Bill it was proposed to hand over to their deadliest foes. Against the fate that was in store for them, they invoked the assistance of their English and Scottish brethren, not in a craven spirit, not in a spirit of supplication, or of asking them to stand before them and be a shelter to them, against the designs of their foes. They asked for nothing which they were not prepared to do for themselves. (Cheers.) Ulster had been called upon to do its duty. Speaking in the name of Ulster, he thought he might say it had done its duty, and it was prepared to do its duty still more; but they came to them in Scotland—their own flesh and blood, and bone and sinew—to help them, and he for one believed that appeal would not be made in vain. (Loud cheers). The resolution was then carried unanimously."

Correspondence.

THE VERANGIANS.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I call the attention of your correspondent, G. Vicars Brown, to Lardner's History of Russia, for a comprehensive account of the Verangians or Northmanni? In that work we learn that the Verangians were not only mercenaries willing to fight for the most liberal paymaster, but that they were the real founders of the Russian Empire, and the first to introduce Christianity into that country. They

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established themselves in Russia under circumstances similar to those which led their Anglo-Saxon brethren to take up their abode in Britain, dispossessing the Slavi of their sovereignty, to assume themselves the reins of government, which was ultimately seated at Novgorod, that city becoming the capital of the new Verangian monarchy.

Before the Slavi invited the aid of the Verangians, as masters of the Baltic, to assist them to repel the incursions of their enemies, they had commercial intercourse with Constantinople, an intercourse still more actively maintained by the Verangians, who, as your correspondent correctly affirms, were the mainstay of the Greek Empire. The historian, Gibbon, tells how troops of these Russian Scandinavians assembled at Constantinople to perform the duty of guards, and how their strength was supplemented by Verangians from England who were anxious to escape serving their Norman conquerors. These exiles, says Gibbon, were entertained in the Byzantine Court, and they preserved till the last age of the empire, the inheritance of spotless loyalty, and the use of the Danisb or English tongue.

The most curious fact associated with the Verangians is that modern Russia lays claim through the ancient Russian Scandinavian dynasty to the right to rule at Constantinople. That right, of course, belongs to British-Israel by virtue of its Thracian origin, and it would not be going too far to say that Russia itself would not be foreign territory to British-Israelite conquerors, if it should so happen that circumstances compelled a British occupation of that country.

Yours very truly, E. REEP.

April 20, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—In to-day's issue of the BANNER, Mr. James Willoughby asks "if it is anywhere recorded how long after 637, A.D., when the Saracens took Jerusalem, the Mosque of Omar was built, or begun to be built?"

The interval was fifty-one years, according to "Tent Work in Palestine," by Major C. R. Conder. He says that "The sacred rock, recovered and purified by Omar, was enclosed by the Khalif, Abd el Melek in the year 688, A.D., as stated in the great Cufic inscription upon the outer arcade of the Mosque—or, as it is more generally named, "the Dome of the Rock." The dome does not appear to have been built by Omar, although it bears his name, but by the aforementioned Khalif. Perhaps the fact of Omar having recovered and purified the Sacred Rock, may account for the building erected over it being named after him.

Yours truly,

ARTHUR R. GRANVILLE.

12, Avenue-road, Regent's-park, N.W., April 26, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Enclosed I send you a cutting from a city newspaper, published as a leading article in all our papers, in regard to an alleged alliance between the United States, Russia, and France—a triple alliance which, if true, is startling and important news. Such an entangling alliance seems contrary to the policy and principles of this Government, and I can hardly believe that we, of the Anglo-Saxon race and Hebrew lineage, Manasseh, can unite with the hereditary enemies of our mother country, Great Britain—Russian Gog and Gentile France. Such an unholy alliance seems to me to be monstrous and unnatural, and I do not believe it can ever come to pass.

Notwithstanding all the talk and agitation about the annexation of Canada to the United States, I do not find in prophecy, nor do I believe, that Israel (Great Britain) will ever lose any other colony, or possession, than that child spoken of in Isa. xlix. 20, clearly predicting the loss (disruption) of these United States from the mother country, Great Britain. So when I read or hear of annexing the British possessions of Canada to the United States, I simply smile and say I know that never can come to pass.

But in reading the article referred to, this question comes up to my mind: In the not far distant future, in the great and decisive battle of Armageddon, to be fought upon the Plains of Palestine (see Ezek. xxxviii. and xxxix.) between Israel (Great Britain), her young lions (colonies), and allies, opposed to Gog (Russia) and her allies, what will be the attitude or part that Manasseh (our United States) will take in this, the grandest and most decisive conflict of the ages. Surely Manasseh-Israel will not be found fighting on the side and involved in the doom and destruction of the Gentile nations of Russian Gog and her allies. So far from that, I always maintain that there will yet be an alliance, offensive and defensive, between Great Britain and the United States, both branches of the great English-speaking race, Ephraim and Manasseh, one in blood and origin. Then we can dictate to and rule the world.

Can you, dear Philo-Israel, give us any light on this very interesting question? I feel a great interest in the subject, as I have no doubt Identity believers and readers of the BANNER OF ISRAEL will have also.

Yours in the belief of the coming glories of Israel,

THOS. SANFORD.

Detroit, Michigan, U.S.A., Feb. 17th, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Mr. J. W. Brame, of Opunake, New Zealand, in the BANNER OF ISRAEL, No. 841, Feb. 8th, 1893, asks two questions. As you did not answer them, and as possibly no one else may, I make the following remarks.

QUESTION 1.—"Will Judah recognize Israel under her new name, or will the re-occupation of the land be accomplished in blind ignorance or unbelief on the part of the majority of both Houses?"

From our friend quoting on fourth line of his letter, "known by another name," I presume he is referring to Isa. lxv. 15, which name I take to be the British name. As to their re-occupying the land in ignorance or unbelief of their origin, I think Ezek. xxxvi. 37 shows us plainly that they will not return in ignorance, because God by his prophet says that He "will yet for this" (re-occupation in purity and prosperity) "be enquired of by the House of Israel to do it for them." How could the British ask God to restore them to the land did they suppose themselves to be Gentiles? So before they can ask to be restored to their land, they must know who they are and where they came from. When restored, other nations will know them as "the seed which the Lord hath blessed" (Isa. lxi. 9).

QUESTION 2.—"Is there any reason to suppose that Israel will resume her original name, or will the new name be perpetuated in that land?"

I presume Isaiah is speaking of Israel after the return to the land when he says, in chap. lxii. 2, "And thou shalt be called by a new name, which the mouth of the Lord shall name." It is, therefore, useless for us to try to give her that name to-day from our mouths. To sum up, shall we say that Israel, when cast out of her land, was to wander through the nations to her appointed place of safety, the British Isles, where she was to be called by another name. Then by finding out her origin and destiny from the Word of God, to supplicate God to be faithful to His oath and promises, and restore them to His land, and their God-given land, where they should "be called by a new name."

If you approve of the above, and no one else happens to send a better answer to Mr. Brame's questions, you can make use of it if you like. Yours truly,

ABRAHAM HENLY.

Banner's Ash, Wootton Bassett, Feb. 12, 1893.

P.S.—In reference to the next letter to that of Mr. Brame—one by "Primrose Dame"—I would say that for about six or seven years I have worn on my watch-chain what I thought was the Anglo-Israel badge—the royal coat-of-arms with, in Hebrew, "The Holy One of Israel is our King," and on the other side the traditional signet of David with "Ye are My witnesses." For my part I am not likely to take to another unless good reason can be shown why I should. And if a new badge comes out this year perhaps another will soon, and by-and-bye they may change as often as the moon.

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EDITED BY PHILO-ISRAEL.

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THE INTEGRITY OF THE EMPIRE OF THE QUEEN.

THERE was a fine passage in the peroration of Mr. J. Chamberlain, M.P.'s, speech in the Guildhall, London, when the citizens, with the Lord Mayor at their head, met to consider the Home Rule Bill. The able member for Birmingham delivered a masterly address, which was worthy of the occasion and of the locality in which it was spoken. The procession of the members of the Stock Exchange to the Guildhall was one of the remarkable features of the meeting, and proved that the wealth of London is against Mr. Gladstone's proposals as to the future government of Ireland. Without adverting at all to the various able arguments of the speaker in opposition to the Bill before the House of Commons, we quote Mr. Chamberlain's last words on the "conditions of empire," which cannot fail to be interesting. He said:—

It is not by your numbers alone, it is not by your wealth alone, that you maintain the peace in the great territory over which floats the British flag and which owns allegiance to the Queen. Why, in India alone you have nearly 300 millions of fellow-subjects of rival and contending nations, many of them very brave and many of them very intelligent. If they were united to repel your rule, by their very breath almost they could blow you into the ocean from whence you came. How, then, is this miracle accomplished? How is this miracle to be continued? We hear now strange doctrines—doctrines of scuttle and surrender (hisses) and of self-humiliation. We are told, forsooth, that our race stands in need of discipline. We are told that we are to bow to the criticism of what is called the civilized world. (Laughter.) Not, indeed, the criticism of those who throughout the civilized world have entitled themselves to be regarded as judges; for I defy you to find one single statesman of eminence and impartiality who would not tell you that he thinks the policy of Mr. Gladstone to be suicidal to the interest of Great Britain. (Cheers.) No; the civilized world to which we are to listen is the civilized world which is made up of our competitors in the struggle for existence, of those who envy our prosperity and who would gladly assist in the decline and fall of the British Empire. (Cheers.) I ask you to consider, where should we have been if doctrines like this had prevailed in the centuries which saw the growth of our Empire? We should have been disciplined to some good purpose by the Spanish Armada. (Cheers.) We should have recoiled from the power of France. We should have been humiliated by Russia. We should have shrunk from the responsibility attending every extension of empire. We should have been cribbed, cabined, and confined within these two small islands, and we should have foregone our part and our glorious share in the civilization of Asia and Africa, and in the creation of new nations of our own blood on the continents of America and Australia. (Cheers). We have been saved from this shame, we have been saved possibly from extinction, by the capacity of our statesmen and by the courage of our people. (Cheers.) At any cost, at any sacrifice, through the long years the British people adhered to two principles of government. One was never to desert a friend. (Cheers.) The other was never to quail before a foe. (Loud cheers.) Now our turn has come. We also are called upon to meet a crisis in our national fate. Are we going to reverse the policy of our ancestors—(cries of "No")—a policy which has been approved down to the last few years by every statesman and every party in this country? (Cheers.) Are we going to scorn the example which they have set us? Are we going, in order to gain deceptive ease, to stand back after we have put our hands to the plough? (Cries of "No.") I have read that in the later days of the Roman Empire, in the decadence of its power, the Roman people did not scruple to destroy the great edifices which were the monuments of their former magnificence and pride in order to serve their own daily and petty purposes. Is that to be our case? (Cries of "No.") Are we, in order to promote personal ambition, or in order to serve party purposes, to endanger the great monuments of Imperial dominion? Because the government of Ireland is difficult, because success has not immediately followed our efforts, because it tarries long, is that a reason why we should flinch before a sordid conspiracy of political adventurers? (Loud

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cheers.) Is that any reason why we should abandon the task which we have undertaken, why we should desert our friends, why we should commit political suicide, why we should lose our place in the councils of the world? (Cheers.) I hope I do not presume when I say this is a historic meeting. (Cheers.) It is held here in your ancient hall, which recalls the patriotism and the resolution of the citizens of London on so many occasions of difficulty and danger. It is attended by the representative of all those forces which have made this metropolis what it is. You, my Lord Mayor, represent here the titular headship of the great municipalities of the kingdom. You are supported by the representatives of that commerce which has carried our flag to every corner of the globe, by the representatives of the finance which holds in its hands the destinies of kingdoms, by the representatives of a science which has multiplied a hundredfold the natural forces of mankind, by the representatives of an industry and enterprise which have made our position unique, among the communities of the world. (Cheers.) To this meeting, so constituted, so qualified, and so inspired, I appeal to maintain the interests of the United Kingdom, the honour of Great Britain, and the integrity of the Empire of the Queen. (Loud and continued cheers.)

Mr. Chamberlain, appealing to all the secondary agencies which in the hand of God have made our nation great, mighty, powerful, and wealthy, missed the chief cause of all—our Israelitish origin! Neither finance, nor commerce, nor science, nor industry, nor enterprise are able to maintain the interests of this nation in one single item or instance. The honour of Great Britain, the integrity of the Empire, and the interests of the United Kingdom are not really advanced by the blessings named by the speaker, but only by God's providential care of His people and by His faithfulness to His promises to Abraham and his seed for ever. He uses these means to give greatness and prosperity to His people Israel and so to prove their origin and dignity as His sole or chief agents for the blessing of the whole world. Throughout the Scriptures the Lord always represents the success and greatness of Israel as the result of His own directing and guiding hand. They are blind, but He leads them (Isa. xlii. 16, R.V.). They are poor, but He gives them the power to get wealth (Deut. viii. 18). They have in themselves no strength, but He is their fortress and deliverer (Psa. xxxi. 3). They cannot by themselves cease from rebellion and backsliding, from idolatry and departure from the living God their Father. But He can and will put His law in their mind and write it in their hearts, be to them a God, and take them to be His people, and as to their sins and their iniquities, He will remember them no more (Jer. xxxi. 33—34; Heb. viii. 10—12). They were once the fewest of all people (Deut. vii. 7), but He is resolved to make them "as the sand of the sea, which cannot be measured nor numbered" (Hosea i. 10); as the stars of heaven, and as the dust of the earth (Gen. xxii. 17; xiii. 16) —which are equally beyond all calculation.

Mr. Chamberlain evidently entertains the fear that if certain courses are pursued by the Government of the day and by this nation, the end may be national suicide, disaster, and loss of honour. Such fears, in the light of Our Identity, are vain, and dishonouring to our God. His promises to His people are unconditional, and we do not well to throw doubt upon the truth as it has been revealed to our race, or imagine that "He who keepeth Israel will either slumber or sleep" (Psa. cxxi. 4). He promised "to our forefather Abraham and his seed for ever" that because he had obeyed His voice, "blessing He would bless him, and multiplying He would multiply his seed as the stars of the heaven and as the sand which is upon the sea shore, and that his seed should possess the Gate of his enemies;" also (turning to the spiritual side of the question) "that in his" (Abraham's) "seed all the nations of the earth should be blessed" (Gen. xxii. 17, 18).

Of Abraham's seed came the Lord Jesus Christ, the Heir of all the promises, and the federal Head of the chosen race, in whose hand all the covenanted gifts were headed up to be distributed in the latter days after the First Advent, but before the Second. The British being Israel, the integrity of our Queen's Empire is safe and assured, because our King, the Lord Jesus Christ, whom she represents, seated on the throne of the House of Israel, has promised that "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High"—and this people are they (Dan. vii. 27). In the play of political parties these considerations never have place, because God is ignored, His plans and purposes are set aside, and men argue as if all events are shaped by their own actions, without reference to His providence guiding all.

Mr. Gladstone's "Home Rule Bill for Ireland," which was the subject of protest at the Guildhall, on May 3rd last, runs counter to the prophecies in several important respects which we have already pointed out in these pages, and we need not repeat them. We therefore conclude that he will not succeed, but that Ireland will not be separated from Great Britain, and the legislative separation he has set his heart upon will never be carried out. The struggles on which the nation has entered will, we suppose, conduce to the final firmer union of the two islands; and as the northern and southern states of the American Union after a fierce war became more one than before, so we believe Great Britain and Ireland, as the result of this Bill, will prove that the Scriptures are true in regard to the isles of the west, where Israel's domicile is fixed by Isa. xxiv. 15; 2 Sam. vii. 10; Jer. xxxi. 10. To the Lord let Israel give all the praise!

"THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER."

THESE were the words of the Lord Jesus Christ Himself, as contained in Matt. xx. 28, and they teach a great and important lesson hardly understood by many. Spiritual blessings and things concerning the salvation of the soul are not received because we minister and work for the Lord, propitiating Him, as it were, by our services for His people or for Himself. Our acceptance does not depend on any such service! Our ministry for the Lord can buy nothing at His hands, for it is worthless. But it is acceptable only as the grateful return for the Lord's ministry for us, and for the sacrifice of His life, given as "a ransom for many." Ours must be the ministry of thanksgiving for salvation received through the Lord's sacrifice for us. He came not "to be ministered unto" in order that as the reward of such ministry on our part He might recompense us with His blessing. It is in vain that all false religions, without exception, teach the value of good works as meriting the things belonging to salvation. They can do nothing of the sort—of themselves they emanate from a tainted and evil source, the heart of man. But they become acceptable to God only through the merits of the God-man—who ministered to us by giving His life "a ransom for many."

This subject has a bearing on Our Identity and answers a class of objectors who say we pride ourselves on our national

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greatness and good works, dishonouring the Lord in proportion as we exalt our nation. But this is not our view, nor the teaching of those who glory in Our Identity. Our reading of the Word compels us to acknowledge that the lost tribes are in themselves no better than they were in Moses' days, when he wrote against the whole of the nation the terrible indictment recorded in Deut. ix. 5—24.

They were a rebellious people then in God's sight, and they remain so still. Their good works thus, since they emanate from themselves, are of no avail at all as meriting salvation and cannot receive the blessing of God. The people of God's choice, unless they be ransomed before Him, by the blood of a worthy sacrifice cannot advance one step towards "showing forth His praise," or prove that God's favour rests upon them. The Son of Man must first come to minister for them and give His life a ransom for Israel, before they can bring forth the fruits of the kingdom of God or acknowledge Him as King (Matt. xx. 28, xxi. 43). God must "form" the people, "make," "create and redeem them" before they can "show forth His praise" (Isa. xliii. 1, 7, 21). We who believe in Our Identity hold these doctrines most firmly, and know that but for the merits, death, and resurrection of the Lord Jesus Christ, Israel's good fruits, even the fruits of the kingdom, cannot recommend them to God, or be meritorious in His sight in the slightest degree. Hence the vast importance of the great redemption through Christ Jesus our Lord, in Israel's case, and the necessity we are under of insisting on Christ's work as the very foundation of all our hopes respecting the British-Israelite nation. Before they can minister to Christ, to His people, or to the world at large, there must have been Christ's ministry for them, and the application of the sacrifice of His precious life-blood, to make Israel's work presentable to our Holy God. He must teach them, clothe them with the robe of His righteousness, and fill them with His Spirit before they can do acceptable service for Him. The promise that He will do so is contained in the following Scriptures: "He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them. Praise ye the Lord" (Psa. cxlvii. 19, 20). "I will greatly rejoice in the Lord. 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, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. lxi. 10). "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them. I am the Lord their God" (Exodus xxix. 45, 46). "According to the Word that I covenanted with you when ye came out of Egypt; so My Spirit remaineth among you; fear ye not" (Haggai ii. 5).

It is a comfort and satisfaction to us to know that the Lord has done all these good things for our nation, and that He will never fail us to the end. He has given us a great work to do for the nations, but He has first granted us, as a people, the power, and the ability, and the sprinkling of the Blood to qualify us for His service. He has ministered to our nation first, that we may be able, in our unworthiness, to minister to Him by preaching the Gospel to the world lying in the wicked one, which He loved so greatly (John iii. 16).

To Ratepayers—A Contrast.—While the rateable value of England is £160,000,000, that of Ireland is only £14,033,594.

A NATION AND A COMPANY OF NATIONS.

By John J. Anderson.

Another step has just been taken towards the federation of the Empire, but, although there does not seem to be very much about which to boast, it is satisfactory inasmuch as it will keep the subject before the country, and when the report reaches the colonies, may bring some response from them.

An article under the above heading in the Banner of Israel, of March 15th, detailed the progress made by the Imperial Federation League up to and including a summary of the report issued by that body, at the suggestion of the Marquis of Salisbury while he was Prime Minister. We have now the pleasure of reporting that according to the *Standard* of this morning a deputation from the League waited upon the Prime Minister at his official residence, 10, Downing-street, yesterday. Included in the deputation were Lord Brassey, Mr. E. Stanhope, M.P., Mr. W. L. Jackson, M.P., Sir John Colomb, Mr. H. O. Arnold-Forster, M.P., Lord Lamington, Mr. James Rankin, M.P., Sir Charles Tupper, Mr. A. H. Loring (secretary), Mr. George Howell, M.P., Sir C. Pearson, M.P., Mr. H. L W. Lawson, M.P., Colonel C. E. Howard Vincent, M.P., Sir F. Young, Mr. Heneage, M.P., Captain C. Norton, M.P., Archdeacon Sinclair, Sir A. Hickman, M.P., and several ladies. Mr. Gladstone was accompanied by Professor Bryce, M.P., and Mr. S. Buxton, M.P.

Mr. Stanhope introduced a depution, and informed Mr. Gladstone that the Imperial Federation League, originally founded by Mr. Forster, has since been presided over by men of both political parties, whose endeavour it has always been to avoid any subject that approaches the domain of party politics, and that the object of the League is to take all measures possible for securing the permanent unity of the Empire. He concluded a long speech by pointing out that the desired scheme can only be arrived at by a conference with the colonies, and called upon the initiative of the Imperial Government:—

"I am not suggesting that we want to press the present moment or any moment to be selected as the right one for the conference; that must be a matter for the judgment and the decision of the Imperial Government, and the Imperial Government alone; but what we do desire to press upon you to-day is, that this important question of Imperial defence ought to be at the present time most carefully considered, with a view of being brought to the test and examination of a conference whenever you and your colleagues think that the moment is opportune. (Hear, hear.)

"Lord Brassey said: We are here to-day to submit certain tentative proposals dealing with the mutual responsibilities of the mother country and the colonies. But it is not inappropriate to insist that the task of formulating plans of such a nature is not the primary and essential purpose of the Imperial Federation League. In the view of the late Mr. Forster, its founder, in the view of his successor in the office of President, Lord Rosebery, our association has been mainly regarded as an agency for the cultivation of the warmest feelings of interest, pride, sympathy, and affection, on the part of our people at home towards their fellow-citizens in the colonies. Assured as we are that these feelings exist, we are not impatient to press the changes in the Federal relations of the Empire. . . . We wished to do something to bring home to every British subject, whether in the mother country or in the colonies, the dis-

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advantages of separation, and the strength for defence, and the influence in preserving the peace of the world, which we should secure by remaining one people. (Hear, hear.)

"Sir John Colomb thought the present relationship of the self-governing colonies and the mother country might be described "as a profit-sharing partnership, in which we assumed unlimited liability and bore the costs of management, the other partners paying no costs and being under no liability. It was not the fault of the colonies that this state of things existed. . . . But the League believed that a conference would do much towards laying the foundations of a system of co-operation between the colonies and ourselves in defence of interests mutual and vital."

Mr. G. Howell, M.P., said they recognised that there were great difficulties in the way, but they also recognised that great statesmen were sent to us to grapple with and overcome those difficulties.

Mr. Gladstone replied in a long speech of which the following is as nearly as possible a summary. He first acknowledged the very interesting character of the speeches just made, and of the report which had been placed in his hands, but felt that he appeared more as a learner than a teacher, not that the subject of colonial relations was new to him for the first years of his Parliamentary life were mainly given to colonial subjects. He thought it quite unnecessary to be particular in disclaiming all reference to the politics of party, not having any apprehension of any such intrusion, and he made his contribution to that purpose by saying that he concurred in the declaration of Lord Salisbury made upon a very similar occasion and cited in the report which he had the satisfaction of reading. He stated that undoubtedly his end was the same as that professed by the League—namely, the consolidation and strengthening of the Empire. "And," he continued, "moreover, we frankly admit that if it can be shown that we do not tend by our proposals to that end, those proposals ought to be entirely rejected; but not only is there, I think, an agreement, but I think there is a very warm agreement upon the subject that the general purposes of your union are purposes deserving of the highest commendation . . . where it is said that you proceed upon the assumption that a general desire exists for maintaining the unity of the Empire and making its organisation more perfect, especially for the purposes of defence." He thought therefore that so far as the bases are concerned there could be no room for difference either as to the aye or no upon the propositions or as to the degree of interest attached to them. He entered into the broad proposition of unity of the Empire by all practical means, but not by reversing again the principles of our commercial legislation and introducing preferences into the terms upon which commodities imported oversea are received in the ports of the United Kingdom. He alluded to Mr. Stanhope desiring that there should be a unity of defence, and by that he understood that the defence, which has heretofore been carried on in critical times by the central authority, shall be carried on as far as possible by the united action of this country and of the self-governing colonies. While feeling that it would be attended by enormous difficulty upon every side he certainly conceded to the League that the attainment of that end would be the attainment of an end of enormous value. Before the Imperial authority could be set to work, it must largely inform itself of the condition of feeling in the colonies and what they were prepared not only to accept, but to welcome, and likewise with respect to the state of opinion in this country. Lord Salisbury wisely stated to the League that it would be necessary to lay before him a definite scheme before any conference could be called, and what he now referred to in the report shows that Lord Salisbury did not at all underrate the great importance of the preliminaries of the issuing of such an invitation.

In conclusion he said: "In truth, if I may say so, while I am sensible of the value of the suggestions that you have been good enough to address to me, I regard those suggestions, and I regard this meeting, this deputation, as having for its main object to become a contribution to that great process of drawing the public mind to the serious consideration, how far is it possible to improve the arrangements under which the defence of the Empire is to be conducted in future times and in future emergencies. You feel, and we all feel, that the public mind of this country is too largely occupied at the present moment with very great questions of Imperial interest and of domestic interest to allow us to suppose that any immediate step can be taken. You have wisely refrained from suggesting it, and I recognise your forbearance in that respect. . . . The possibility of progress is what we want to ascertain. That can only be ascertained by the working of the many minds perhaps for some time and with the aid of free inter-communication of ideas. But if that progress can be attained, undoubtedly an immense advance will be made in the consolidation of the Empire, and in the union of the vast multitudes of those who now compose it, and who in still greater numbers are likely to compose it hereafter. (Cheers.)

"Mr. Stanhope thanked Mr. Gladstone for his sympathetic speech, and the deputation then withdrew."

Every great measure involving changes of any sort must require mature consideration, and, as reforms can only be carried out gradually, we hope as time progresses the subject being kept well to the front on every possible occasion, we shall perceive a growing desire on the part of the nation to complete the project in an efficient manner. The people were told in ages past that without their co-operation God would not act for them; so we must urge on our fellow-countrymen and women the necessity of taking heed unto the promise made to Israel, for, although being Israel, there can be no doubt as to the ultimate result, God expects us to do something ourselves otherwise He will withhold the good for a season. How easy that something is will be found in Psa. lxxxi. 10, "I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."

Croydon, April 14. 1893.

THE WITNESS OF GOD: AND THE WITNESSES TO GOD.

It is a solemn thought that God has borne witness to men, and that witness they must needs accept, or failing to do so, must lie open to the tremendous charge that refusing to believe Him they make Him a liar, because they believe not "the witness" that He "gave of His Son" (1 John v. 9, 10, R.V.). That this is the testimony of Scripture that passage proves. It runs thus: "If we receive the witness of men, the witness of God is greater; for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this: that God

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gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." Where has God given us this "witness," or testimony, which some men receive and others reject? Nowhere but in "His Word written"—that is, in the Bible! For "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (1 Tim. iii. 16, 17). And again, "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21). This "Word written," God Himself declared in Hosea viii. 12, was "written to Ephraim" by Him, "but the words were counted as a strange thing." Here then is God's witness to men, which we reject at our peril. But wonderful to say, the Lord our God, who has His witness to give to men, requires from a certain race of men, a witness or testimony that He Himself exists. The infidel rejects God's witness regarding His Son Jesus Christ, because he has no consciousness, or evidence of the witness in himself. He disbelieves God, having no knowledge that He exists, or that He has spoken to man in His Word: "The fool hath said in his heart, There is no God" (Psa. xiv. 1, R.V.). All have gone astray! None seek after God; none understand! To such, God's witness regarding His Son goes for nothing. They do not believe in the existence of God, or of His Son; and they desire not eternal life, or care that it shall not be theirs for ever! What these persons, called "fools" in God's Word, want is some cogent proof that God exists, and that He is Omnipotent to punish and to reward. Convince them that He exists, and that He has spoken to men by His "Word written," then they will see and believe, as experience proves, that they are sinners before the Lord, and that their only hope is through the atonement by blood, of the Lord Jesus Christ, the Son of God. God foresaw that necessity, and has wonderfully provided for it in His lovingkindness and tender mercy towards His sinful, but weak and stubborn creatures. He has constituted a nation to be His witnesses that He is God, and bids us study Israel's history in order to see that He has foreseen it from first to last, has predicted it in His Word, and has step by step provided that it should be carried out in the nation's life according to the prophecies. In Isa. xliii. 8—12, R.V., we have the case stated by God Himself concerning Israel, thus: "Bring forth the blind people that have eyes (Israel), and the deaf that have ears (Judah). Let all the nations be gathered together, and let the people be assembled. Who among them can declare this and show us former things? Let them bring their witnesses, that they may be justified, or let them hear and say, 'It is truth.' Ye are My witnesses, saith the Lord, and My servant whom I have chosen, that ye may know and believe Me, and understand that I am He. Before Me there was no God formed: neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. I have declared, and I have saved, and I have shewed, and there was no strange God among you. Therefore ye are My witnesses, saith the Lord, and (or that) I am God." While all the nations, non-Israelites by race, are assembled, and fail to show from their history any details to prove God's omniscience, Israel, God's chosen nation, have lived under distinct predictions contained in great detail in the Word; and these fulfilled in every iota, jot, and tittle, suffice to prove that God knew and marked out in prophecy every step of their historical after life, and so proved that He is God. Israel are witnesses to the fact, because God's "written Word" is attested to be true by Israel's history in correspondence with the prophecies, showing that He who wrote the latter must be the Omniscient One, even God. We have, to our personal knowledge, seen the effect of this argument on those whose eyes have been previously shut to the value of Our Identity. We have recognised the effect on those, who believing nothing as to the way of salvation by Jesus Christ the Lord, have seen that British history is Scriptural prophecy regarding the House of Israel, fulfilled to the very letter, and with that knowledge have discovered from the Word their own lost and sinful condition, but their personal salvation through the sacrifice at Calvary. "The witness of God" is essential to those who are the heirs of salvation, and by the means of it become the possessors of the life which is in God the Son. But "the witnesses of God that He exists," and is Omniscient as well as Almighty, are needful for those who cannot see the truth without objective evidence such as we offer them, and so obtain "the life," which is the gift of God through Jesus Christ our Lord. Therefore let British-Israel praise the Lord for His faithfulness and truth.

THE THRONE OF THE LORD.

(Exod. xvii. 16.)

By the Rev. Denis Hanan, D.D.

A reference to the marginal readings both in the A. V. and R. V. will show the difficulties in translating this verse. This difficulty is admitted by the "Speaker's Commentary," and the correctness of the marginal reading is acknowledged. But evidently the translators saw no connection between "the throne of the Lord" and the denunciation against Amalek, and therefore they translated the Hebrew words *yad al kes* "the Lord hath sworn." These words occur in no other place as far as I have been able to ascertain, and they mean "a hand lifted up upon (or against) the throne of the Lord" (see marg. R.V.). It seems to me that there is an explanation, which makes the literal translation the absolute expression of the truth, and that the difficulty which arises from the commonly-received opinion that the throne of the Lord was not in existence until the monarchy was established, will be removed by the fact that it had both its origin and its symbol long before.

When the promise of empire made to Abraham was renewed to Jacob, he vowed that the stone that had been his pillow would be God's house, and although the inspired record does not give much prominence to the later history and symbolism of the pillow, we can find out a great deal from statements which are apparently casual. We are told particularly that upon Jacob's return he was directed to go to Bethel "where Thou anointedst the pillar" or *matstsebah* (a thing set up). We find that he obeyed, received a further confirmation of empire, and erected another pillar, doubtless a more substantial one than the original stone, which must have been comparatively small and portable.

Thus we find two stones, one fixed at Bethel and the original stone the focus of the worship of Jehovah wherever the family of Jacob erected their altars during their wanderings. The stone of Israel was brought into Egypt, doubtless in one of the waggons that Joseph sent, and it was bequeathed to Joseph, to whom also the inheritance of empire was especially given. Wherever the stone was, there was, for the Israelite worshippers, "God's house." Wherever the stone was there was the symbolic representation of the promised regal inheritance. It was the house and the throne

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of the Lord. When Moses led the people out of Egypt they carried Joseph's mummy and many other heavy things, and although it is not expressly mentioned, doubtless "the stone of Israel." (See Mrs. Roger's most interesting work, "The Coronation Chair, and England's Interest In It.")

And now, for the first time since the deliverance at the Red Sea, Israel had to fight for her existence. The desert hordes, probably attracted by the rumour of a plentiful supply of water, and by a desire to obtain fresh pasture, came and attacked them. Joshua led the untrained army of Israel; Moses went to the top of the hill, doubtless the centre of the position, where the non-combatants and their possessions would be collected. The battle raged around it, and its varying fortunes could be seen. It was a day of intense anxiety. While Moses held up his hands—doubtless the visible expression of prayer—Israel prevailed; when, through weariness, he let them drop, Amalek prevailed. Aaron and Hur observing this, caused him to sit on a stone and stayed up his hands until Amalek was overcome.

Now, according to the literal statement to which I have referred, Moses lifted up a hand upon the throne of Jah, or Amalek's hand was against the throne. Is not the probability very great that the stone upon which Moses sat on that most eventful day was the stone of Israel? I submit that if it was, the marginal readings are amply explained, and the supposed need of a forced translation disappears. Grant that the stone was there, and what more symbolically expressive act could be done than to use it, and thereby to base the prayer upon the promises which were so connected with it, and that the stone was there is evidenced by sundry statements in the after history of Israel.

THE TRIBE OF DAN.

By W. H. Larkins, Lieut.-Colonel.

PART I.

In "Scriptural Researches," by the late Sir G. H. Rose written in 1830, there is a chapter on the Tribe of Dan in which the author endeavours to account for the omission in the number of those which were sealed of the Twelve Tribes of the children of Israel, enumerated in Rev. vii. 4—8, by saying that it was because Dan was the first to introduce idolatry in Israel. The incident here referred to is fully narrated in Judges xviii. This tribe, next to Judah, was numerically the largest and most powerful of all the tribes, mustering upwards of 60,000 men of war. The inheritance that fell to their lot was too small for them, and hemmed in on the north, the east, and the south by Ephraim, Benjamin, and Judah, and on the west by the sea. It was only towards the north, beyond the borders of Ephraim, that they could hope to obtain any further possessions. Consequently they sent out spies who fell in with a quiet industrious people abiding at Laish, and they immediately dispatched 600 men of war fully equipped, who smote these quiet abiding people with the edge of the sword, burnt their city and built the city of Dan where some of the families of that tribe took up their abode. On passing through Mount Ephraim, these 600 men carried off by force from the house of Micah, a graven image, an ephod, a teraphim, and a molten image, together with Micah's priest, a Levite, whom they took with them to Laish, and "Jonathan and his sons who were the priests to the Tribe of Dan until the day of the captivity of the land; they set up the graven image, which Micah made, all the time the house of God was at Shiloh" (vers. 20 and 21) In this first point the author is pretty fairly correct, for although the carved image was the private property of Micah, of Mount Ephraim, and made by him, he was forcibly dispossessed of it by the Danites, and it was openly set up in Dan by the priests of that tribe, and that too, at a time when the tabernacle of the congregation was set up in Shiloh the centre seat of government at that period.

2nd. The next point referred to is promulgated in Deut. xiii., by which anyone guilty of turning away another from the Lord his God to serve strange gods shall be put to death, as "there appears no trace of Dan having perished before the Assyrian captivity, and it is quite impossible to imagine that if it did go into captivity, this most guilty of the Tribes should have been spared any one day of the thraldom then inflicted on the other nine, and who have not hitherto emerged from it. And we may feel assured that it would be left to share all their miseries, disgrace and slavery, and to drink the last dregs of that cup of their humiliation, but that it would never be allowed to participate in that final glory and happiness which are to follow the reconciliation of the nation with God or re-enter the Land of Promise when Israel shall occupy it again. We must thus, it should seem, unavoidably arrive at the conclusion that Dan must perish at the moment at which the other tribes are about to cross the frontier of their land, in order finally to resume their possession of it." In the extract just given, the author of "Scriptural Researches" does not stand on quite such safe ground, for although the law referred to might apply in the case of Dan, would it not apply to the other Nine Tribes also who went into captivity for their apostacy?

The non-existence of Dan as a tribe is the reason assigned why the name of that tribe is omitted in the number of those sealed in the Twelve Tribes, enumerated in Rev. vii.; and for the same reason because only twelve names are given to the twelve Gates of the New Jerusalem, the author takes it for granted that Dan is omitted here also, in both instances Manasseh taking the place of Dan in order to retain the original number of the tribes at twelve (Rev. xxi. 12).

In arriving at these conclusions, however, the author of "Scriptural Researches" appears to have overlooked one material fact which upsets all his reasoning and strikes at the very root of his argument; for if Dan is to perish prior to the second return, how is it that a place is assigned to this tribe in the new Jerusalem, and one of the twelve Gates (one of the three on the east side) is named after the tribe of Dan, the name of Joseph being given to one of the Gates in place of Ephraim and Manasseh, who are left out, and thus the original names of the Twelve Tribes are maintained (Ezek. xlviii. 1 and 31).

3rd. The third point has reference to Manasseh as a Thirteenth Tribe, and the following is what the writer says on the subject: "It is to be observed here, that, as in Jacob's blessing visibly in order that but Twelve Tribes should be named, those of Ephraim and Manasseh are incorporated into one and called Joseph. An objection to these views respecting the fate of the Tribe of Dan is drawn from Ezek. xlviii., where the mention of it occurs twice. Endless difficulties will be found if that which is narrated and ordained in the vision is taken literally; but if it is to be interpreted figuratively, then it is by no means necessary to understand what is said of Dan literally, and as a future matter. So that as in the blessings declared by Jacob and Moses, whilst only twelve are specified, a thirteenth tribe is kept in reserve as if to fill up a foreseen vacancy." So far the author of "Scriptural Researches" is right in stating that on

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all occasions the original number of the Twelve Tribes is maintained, and where Levi is left out, or as in Rev. vii. Dan is omitted, Manasseh fills the vacancy, and the original number of the tribes remains unimpaired, but whether the Patriarch, in creating a Thirteenth Tribe, had such an object in view is impossible to say. It is nevertheless a fact that Manasseh, already under certain contingencies, was reckoned as a tribe, but when Levi was numbered with the rest of the tribes then Ephraim and Manasseh were counted as one under the head of Joseph.

When Jacob blessed the sons of Joseph, and adopted them as his own, saying, "Ephraim and Manasseh are mine, as Reuben and Simeon they shall be mine" (Gen. xlviii. 5), he put them on an equality with his own children, and moreover he gave a double portion to Joseph of his inheritance, and although he did not make a separate or thirteenth tribe of Manasseh, yet the words quoted, if they mean anything, seem to imply as much, and in Joshua the children of Joseph are said to be Two Tribes, therefore they gave no part to the Levites (Josh. xiv. 4), and in the division of the land by lot, they shared equally with the other tribes, Ephraim taking his father's place and Manasseh that of the Levites, they having no inheritance in the land.

After the close of Jacob's blessing on Benjamin it is added "these are the Twelve Tribes of Israel" (Gen. xlix. 28), including Joseph and Levi, but not Ephraim or Manasseh. 2nd. After the exodus on the march, the camp was protected by three tribes in front, three in the rear, and three on each side, thus making Twelve Tribes, Manasseh taking the place of Levi (Num. ii. 20); and the same thing occurred both in the numbering of the tribes and in sending out of the twelve spies (Numb. i. and xiii.). 3rd. In the division of the land, Levi gets no inheritance, and Manasseh takes his place to make up the Twelve Tribes (Josh. xvii.). 4th. In the genealogy of the tribes given in 1 Chron. iv. to viii., those of Dan, Zebulon, and Naphthali are omitted. So also in the disruption of the kingdom on the death of Solomon, we find Ten Tribes given to Jeroboam, of which Rehoboam is to have one, thus leaving three with the latter including Levi, and nine to the former, Ephraim and Manasseh being counted as one as the children of Joseph under that head, or we should have Thirteen Tribes. 5th. We now come to the vision of St. John: "And when he heard the number of those sealed, which were sealed of all the tribes of the children of Israel," but Dan is omitted in the tribes specified, Manasseh making up the number to twelve, in the absence of Dan (Rev. vii. 4—8), and because, in the vision of the Holy City, the New Jerusalem, St. John describes it as having twelve Gates bearing the names of the Twelve Tribes of Israel, but the names not being given, the author immediately takes it for granted that Dan is omitted here also (Rev. xxi. 12, 13), but this omission is made good in the vision of Ezekiel, where it will be seen that not only was one of the Gates of the Holy City named after Dan, but also an inheritance (Ezek. xlviii. 1 and 32), Dan, Joseph, and Benjamin giving their names to the three Gates on the east side. The vision of Ezekiel was not overlooked by the author of "Scriptural Researches," for he refers to it; but in that vision what is said of Dan, he says, is to be taken figuratively, whilst in the vision of St. John, it is to be understood literally. The endless difficulties referred to by the author are those of his own creation, for how could it be otherwise, when such expedients are resorted to in order to make good his point, that the omission of Dan in Rev. vii. is to be attributed to Dan having perished and become extinct as one of the Twelve Tribes, in consequence of their being the first to introduce idolatry into Israel?

THE URGENCY OF MISSIONS IN THE LIGHT OF PROPHECY.

By the Rev. H. de St. Dalmas
(*Of Brahman-Baria, Tipperah*).

We have been favoured with a copy of an able pamphlet on the above subject, by Mr. H. de St. Dalmas, now labouring in India. We reproduce the concluding pages of the pamphlet as they bear upon the subject closely, and are well worth consideration. The passages we desire to notice are the following (pp. 11—15):—

"This brings us to consider the bearing of prophecy on mission work and methods. In the light of Matt. xxviii. 19, xxiv. 14, the Church's rallying cry now heard in many quarters. 'The evangelisation of the world in the present generation' is both a recognition of the Church's duty and a startling 'sign of the times.' Never since the apostolic age has the Church of Christ set itself resolutely to the fulfilment of this command, which is at the same time the fulfilment of prophecy, for 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.'

"This prediction had a germinant fulfilment in regard to the *panta ta ethne* or Roman world in the apostolic age, before the destruction of Jerusalem and the end of the Jewish polity (see Rom. x. 18, Col. i. 23). Paul, in his wide evangelistic tours, the Christians who were scattered by persecution and went everywhere preaching the word, and, most of all perhaps the 'Jews, devout men out of every nation under heaven' who were converted in Jerusalem on the day of Pentecost, carried the tidings of salvation to all nations of the then known world.

"The same thing is being repeated now on a larger scale, and one of the most striking features of the missionary movement at the present time is the attention which is being given to the hitherto neglected portions of the world's population. Missionaries are being fired again now with the ambition of Paul not to build on other men's foundations but 'to preach the gospel where Christ was not named.' The heroic Graham Wilmot Brooke chose the Soudan as the most neglected and needy region of the world, after a careful survey of the state of many nations and tribes. His cycle of prayer for missions was the most elaborate and detailed of any I have seen.

"Why are the Moravians trying to enter Tibet from the West and the China Inland Missionaries from the East and others again from Darjeeling? Is it not because this nation must have the Gospel witness before the end of the age? Look again at the frequent disturbances in Afghanistan and Central Asia and among our Indian frontier tribes. May not all these things be overruled for the speedy opening of these countries to the Gospel because the time is short?

"* The absent, but returning Lord has not only given to

* "It is a solemn thought that the Church's opportunity of preaching the Gospel to the nations may not extend to the end of the period spoken of as the times of the Gentiles. If that should be the time of the establishment of Christ's Kingdom, when He comes with His people, they must first have been taken up, and for the purpose He has promised to come for them. Even if it were possible to calculate chronologically the limits of the times of the Gentiles and to fix the date of the end of that period, we should still be in ignorance of the day or hour of Christ's coming, which apparently precedes by a short interval the end of the times of the Gentiles. The words *paronsia* presence and *epiphaneia* manifestation represent these two stages or aspects of Christ's coming for and with His people, and it may be especially in regard to the former we are told to watch for we know not the day or hour. 'Then shall the Kingdom of heaven be likened unto ten virgins.' 'One shall be taken and another left.'"

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His servants 'to every man his work' but He has also 'commanded the porter to watch.' The number of porters or sentinels may be very small in comparison with the great army of workers, but it is well that there are some of whom we can ask the question, when either cheered or discouraged, 'Watchman, what of the night? It may be that some watcher on the height, seeing more and more clearly than we can, might tell us of some wiser distribution of our forces for the fight, or some better methods of labour in the field.

"In the *Indian Evangelical Review*, of October, 1891, there is a calculation by Hudson Taylor, in his sermon preached at the opening of the Missionary Conference in Shanghai, that 'if there be 250 millions in China, there will not be more than 50,000,000 of families; and if we had 1,000 evangelists and colporteurs reaching fifty families a day, in a thousand days, or less than 3 years, an offer of the written Gospel, or of the verbal message, might be given to all—that is, within three years after that number of workers were in the field and fit to undertake the work.'

"This calculation fits India as well as China; but we ask in wonder, how can the division of the field and the combination of forces necessary to such an organized effort ever be brought to pass? Those who have read Mr. Taylor's sermon will remember that the subject was the feeding of the multitude, and that great stress is laid upon the methodical way in which the Lord provided for all—having the people divided into groups of hundreds and fifties so that there might be no risk of any being overlooked.

"It has often been said that India might be evangelized much more quickly if each mission would confine its efforts to a separate district allotted to it, instead of working in widely separated regions where other missions are also feebly attempting to occupy the field. A friend of mine once had the hardihood to suggest to a prominent member of the C. M. S. Committee that he might help towards the fulfilment of his prayer for the evangelization of India by getting the various Mission Committees to consider some plan of division and concentration. The 'division of the field' was one of the subjects discussed at the Shanghai Conference, and if this subject could be considered at the great Decennial Conference in Bombay, it might lead to some steps being taken in the desired direction.

"It has been well said that 'we are responsible for contact but not for conversion.' That is the work of the Holy Spirit, and there is a grave danger at the present time when people are moving in masses in some parts of the country towards the outward profession of Christianity of our being led to estimate spiritual progress by mere numbers. We need to 'take heed how we build upon the foundation.' 'God gave the increase' and 'every plant that my heavenly Father hath not planted shall be rooted up.' We read in the Acts that 'The Lord added to the Church those who were being saved,' and in the Epistles Paul says, 'Him that is weak in the faith receive ye . . . for the Lord hath received him.'

"In prophecy and in history, in the Church and in Missions, we see God as the great worker, and we as 'workers together with Him' need to have 'our eyes waiting upon the Lord as the eyes of servants look unto the hand of their masters,' and to pray the prayer of Moses, the man of God, 'Let Thy work appear unto thy servants.'

"If we are looking for the conversion of the world before the return of Christ, we shall hear with joy of thousands of baptisms, and try to think that if they are not all born again of the Holy Spirit now, many of them will be after further teaching, and that their children will be true Christians. If, on the other hand, we understand the Scriptures to teach that the Lord is now gathering out of the nations a 'people for His name' (Acts xv. 14; Rev. vii. 9), and that at His coming nations will be brought in, instead of individual conversions as now, we shall be earnestly desiring that better day, and shall rejoice as we 'see these things come to pass' by which we 'know that the Kingdom of God is nigh at hand' (Luke xxi. 31). Those who look for the Lord's coming are not pessimist missionaries, as some suppose, but optimists: the outlook is full of hope for the Church and for the world, when the King comes to establish His Kingdom. Until He comes, the evangelisation of the world is the work of the Church, and 'the King's business requireth haste.' Prophecy shows the urgency of missions:—'So much the more as ye see the day approaching.'

"SUPPLEMENT.

"Since the preparation of this paper for the *Indian Evangelical Review* the 'Statistical Tables of Protestant Missions in India, Burma, and Ceylon' have been published, showing a total at the end of 1890 of 559,661 Native Christians in India, out of whom 182,722 are communicants, (these figures do not include Burma and Ceylon).

"The Government Census Report for India shows a population of 279,684,203 (say 280 millions). Including Europeans (army, &c.) and Roman Catholics, 2,159,781 are returned as Christians.

"Analyzing these figures we find that considerably less than one per cent. of the total population of India is in any sense called Christian—reckoning all creeds and nationalities; whilst if we compare the number of Protestant Native Christians with the total population we find that just over 1 in 500 belongs to the Native Christian Community—or is nominally a Christian, whilst scarcely 1 in 1,500 is a communicant, or church-member!

"'It is interesting and instructive to note' (says the Report) 'how small a proportion the Christians, even if the Government total be considered, form of the entire population and how infinitesimal the band of Christian workers appears by the side of the immense masses to be evangelized.'

"The published returns for 1881 show 113,325 communicants out of a Native Christian community of 417,372. A comparison of these figures with the returns for 1890 will show the progress during the past 10 (or more correctly 9) years. In the introduction to the 'Statistical Tables' we are told it had been estimated that, judging from the increase of previous decades, the present number of Native Christians would not fall short of three-quarters of a million, but the results show scarcely three-quarters of that number—say 560,000.

"The Report adds, 'Experience shows that statistics will not supply us with data for calculating in how many years, or in how many decades, the whole of India will be Christianized, but we may well thank God and take courage.'

"A paper lately read before the Calcutta Monthly United Missionary Conference, and published in the *Indian Witness* under the title 'Two Hundred Years 1792—1992,' gives a retrospect of the past century of Christian Missions in India and a forecast of the coming century. The writer thinks that Carey would be disappointed, if he could compare the results of missions in India to-day with his anticipations a hundred years ago.

"The forecast of the coming century is by no means a bright one; the writer is not sanguine of India's speedy conversion. The power of caste, idolatry, and Mohamedanism he does not expect to see broken, though he expects to see a large number leaving the false systems without embracing the true: these he calls 'the detached third.' The Christian

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Church he expects to grow in number, but to be rent asunder by false doctrine and schism. This writer bases all his calculations regarding the future on the facts of experience and history. We prefer to read the future by the 'more sure word of prophecy' . . . a light that shineth in a dark place.'

"Regarding the past, the 'Statistical Tables' show that it is 'not as though the Word of God had taken none effect.' Regarding the present, the Gospel is 'The power of God unto salvation to every one that believeth,' and regarding the future, we are told that 'the whole earth shall be filled with the knowledge of the glory of the Lord.' When and how this will come to pass we can only learn from that same 'sure word of prophecy whereunto we do well to take heed in our hearts till the day dawn and the day-star arise.' The Lord is now taking a people for Himself out of all nations' (Acts xv. 14). When Christ returns, a nation will be born in a day, and this hope leads us, whilst we work, also to pray 'Thy Kingdom come!' . . . 'Come, Lord Jesus.'"

TRACT SOCIETY FACTS.

"The Religious Tract Society proclaims the Gospel of the Grace of God in 204 languages. It was founded 92 years ago with the object of spreading the news of God's love at Home and in Foreign lands.

"It is supported by, and aids Christians of all Evangelical Denominations. Circulated over 73 millions of publications last year, of which more than 23 millions and a quarter were tracts, granted free or at greatly reduced price.

"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 £126 4s., or £757 4s. per week.

"Uses all its Missionary Funds for the object for which they are subscribed, but pays all its expenses out of Trade Funds.

"The 'Pilgrim's Progress' has been issued in over 86 languages, in most of which the Society has helped.

"Has published its New Testament Commentary in eleven languages—Chinese, Arabic, Syriac, Mahrati, Bengali, Tamil, Canarese, Urdu, Hindi, 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 48,654 libraries, varying from 25 to 500 volumes, since 1832, either at very reduced rates, or for very poor districts free, at a cost to the Society of £198,163.

"Helps all the great Missionary Societies in their work of providing Gospel literature in their fields of work, but 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."

The above "facts" give us further evidence, if any be needed, that the British are Israel, "blossoming and budding and filling the face of the world with fruit" (Isa. xxvii. 6, R.V.). The sphere of this agency like the Bible Society's is the whole world! "Home and Foreign Lands," are the recognised theatre of its operations, and this necessarily is world-wide. It embraces sailors of all nationalities in its beneficent work, and assists all the great Missionary Societies (British and Protestant of course), by providing them with Gospel literature in their fields of work. We are sorry to see that so noble a Society is cramped by want of means in its work, and hope all Anglo-Israelites who desire to do their plain duty will speedily become subscribers—1st, to the British and Foreign Bible Society; 2nd, to the Religious Tract Society; and 3rd, to one or more of the great Missionary Societies, which at the present time are engaged in carrying the Gospel to "all the nations of the earth." Belief in "Our Identity with Israel" opens a pleasant and a glorious prospect to our nation. But it brings with it to the individuals of our nation and to our own selves certain specified duties and obligations which we cannot and must not evade. Israel exists for certain objects as we have often explained; and these objects are placed upon each of us as duties and privileges which we must accept and carry out. Their character we may guess from such texts as these: "This people have I formed for Myself. They shall show forth My praise" (Isa. xliii. 21) The R.V. has it more clearly: ". . . My people, My chosen, the people which I formed for Myself: that they might set forth My praise." "The kingdom of God shall be given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). The work of Israelites then, as the one God gave them to do, is to do good to men. To go about doing it—but especially to take some part, some definite portion, in the great work of world-wide evangelization. Many no doubt, among us, are carrying out these aims in total ignorance of their origin, and the honour God has put upon it. But the time has come when the mystery of Israel has been cleared up, and men must now not only accept their glorious nobility but with redoubled energy prosecute the work they love so well, because it is one God declares He formed them to carry out—that thereby His praise might be set forth before men.

GLEANINGS.

By J. Thomson.

25.—THE QUEEN OF HEAVEN.

"In ancient times the moon was worshipped, as well as the sun, not merely on account of its clear and beautiful shining, but also because it was believed to be the mother of the dew-drops; and it is probable that Job xxxviii. 28 has reference to that belief, also Deut. xxxiii. 14. This goddess, called Ashtaroth, and 'the Queen of Heaven,' was worshipped by the Israelites (see Judges ii. 13; 1 Sam. xii. 10; Jer. vii. 18)." On some of the monuments of Egypt the worship of the "Queen of Heaven" is represented, and people appear in the act of offering cakes to the moon. These cakes are in shape like the sacred cakes of the Copts, or modern descendants of the ancient Egyptians; and they, again, are like the hot-cross-buns of England: thus proving that the English superstition most probably had its origin in this ancient Pagan practice adopted by the Israelites, and from which it is only one or two removes. (See Gadsby's "Wanderings," I., p. 366, 367.)

26.—"A HAIRY MAN."

In 2 Kings i. 8 Elijah is described as a "hairy man"—*i.e.*, he wore an outer garment of hair (see Zech. xiii. 4, margin). This seems to have been the general dress of the prophets in olden times, as also it was that of the Baptist (Matt. iii. 4), and still is in Egypt of those who wish to pass as "santons," or "saints."—Ibid. p. 179.

27.—PHILOLOGICAL EVIDENCE.

We have more ancient and widely spread relics of our earliest ancestors than any MS. in the names of persons, places, things, rivers, hills, manners, and customs still existing among us. It has been too generally thought that the later comers not only dispossessed the previous residents, but killed them all off the land. This could not have been the case, for many of our commonest words may be traced to their Celtic originals; and they are (as Professor Morley pithily remarks) such as "found their way from the lips of the earlier to those of the later people"; and again, "they are not the sort of words that men learn from enemies," and "there are more words than would have been taken up in days of conflict. Such common words as glove, basket, and probably even such words as hat, coat, boots, iron, wood, leather," Professor Morley says, "may be traced to Celtic originals"; and he gives a long list showing the Celtic

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origin of words descriptive of the ordinary arts of life, and names of local places in Britain. Many of these words, he says, "have a rational etymology only in Celtic"; but we have good reason for tracing them to an origin still even higher in antiquity. In the northern dialects there is "rather more Celtic than in literary English; and in the common vernacular the Celtic element is strongly marked. Thus *bother* is good Celtic, and seriously stands for *tribulation* in the Irish New Testament" (Morley's "English Writers, I., pp. 162—167).

Names of places often contain a history in themselves. They indicate, more or less correctly, the occupation of the country by the various inhabitants who have successively possessed it. The names are found to be sometimes descriptive of the locality, sometimes commemorative of an event, and sometimes record customs, or ancient rites and ceremonies.

28.—THE PERFIDIOUS NATION.

In Naples, a pamphlet, supposed to have been published with the sanction or permission of the Government about forty years ago, contained the following passage:—"The world will never have peace until all the sovereigns united shall be able to destroy this plundering people (England), and wipe them away from the nations of the earth—until the English people are dispersed like the Hebrews—until London, like Jerusalem, shall be in ruins and ashes; then Europe will be safe. Let us console ourselves in God. France will do it. The time approaches." (Gadsby's "Wanderings," I., p. 572). Mr. Gadsby published his book in 1855, and it would be just about that time that this pamphlet appeared. History has evolved more of the destinies of France and this "plundering people" since then; but France has had enough to do to attend to her own concerns, rather than engage in the attempt to "wipe" us off from among the nations, and no other Power has yet seriously taken up this rôle as theirs; though we have our own suspicions.

29.—EGYPTIAN TEMPLES.

Volney asserted that the most modern temple in Egypt was older than the oldest date in the Bible, but he was unable "to find any earlier name for the country than Cham—*i.e.*, Ham. Now, as Ham was the second son of Noah, and the Bible tells us that Egypt was peopled by Ham's descendants," Volney only confirms the truth of the Biblical history. See also Psa. lxxviii. 51. Others have asserted that one or two of the Egyptian temples were erected 10,000 years B.C., but "subsequent researches have established the fact that these very temples were not erected until the time of the Ptolemys—not 50 years B.C.—Gadsby's "Wanderings," I., p. 137.

30.—EGYPTIANS SET AGAINST EGYPTIANS.

"Shortly after the death of Sethon, who was contemporary with Hezekiah, about 720 B.C., Egypt was divided into twelve kingdoms, and Egyptians were set against Egyptians, &c. (Isa. xix. 2)."—Gadsby's "Wanderings," I., p. 139).

Correspondence.

THE GOD OF ENGLAND.

To the Editor of the "Banner of Israel."

SIR,—Two or three centuries ago some of our forefathers held the belief that God was the supreme Governor and Protector of our country as he was of Israel. They may not have understood the import of the prophecies respecting the destiny of Israel in the latter days, the fulfilment of which was then in a comparatively early stage, and may have adopted the idea of a substituted Israel, in the absence of clearer views. But in the light of "the sure word of prophecy," Christians should now see God's truth and faithfulness displayed in the discovery of the real Israel in our race and nation. "Why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" (Job xxiv. 1). It seems to have been a favourite idea with Milton, says J. A. St. John, editor of the prose works (Bohn's edition), that the English were, in modern times, God's chosen people. An expression of this opinion was given from the "Arcopagitica" by a writer in the BANNER some years ago, and others might be quoted from Milton's works. The following extracts (with dates) show the belief of some who wrote in the 16th century.

BOOKWORM.

Melbourne, 1892.

LATIMER to LORD CROMWELL, Oct. 19, 1537.

"Right Hon. *Salutum in Christo Jesu.* And, sir, here is no less joying and rejoicing in these parts for the birth of our prince (Edward VI.), whom we hungered so long, than there was, I trow, *inter vicinos*, at the birth of St. John Baptist, as this bearer, Master Evance, can tell you. God give us all grace to yield due thanks to our Lord God, God of England! for verily He hath showed Himself God of England, or rather an English God, if we consider and ponder well all His proceedings with us from time to time. He hath overcome all our illness with His exceeding goodness, so that we are now more than compelled to serve Him, seek His glory, promote His Word, if the devil of all devils be not in us. . . . And thus the God of England be ever with you in all your proceedings.

"Hartlebury."

JOHN LYLY, "Eupheus and His England," 1580, after mentioning the Wars of the Roses:—

"But the living God, who was loath to oppress England, at last began to repress injuries, and to give an end by mercy, to those that could find no end of malice, nor look for any end of mischief. So tender a care hath He always had of that England as of a new Israel, His chosen and peculiar people. . . . O blessed peace, O happy prince, O fortunate people! The living God is only the English God, where He hath placed peace which bringeth all plenty, anointed a virgin queen, &c. . . . This peace hath the Lord continued with great and unspeakable goodness, among His chosen people of England."

DATE OF THE CAPTURE OF JERUSALEM, BY OMAR.

To the Editor of the "Banner of Israel."

SIR,—The British Chronological and Astronomical Association gives the date when the city was fully in the possession of the Saracens as some time between the six months of 637½ and 638 Easter. The A.D. year then began on the 21st March. But the most probable date is 638, the beginning of that year, because the date, ascertained by planetary motion, was 4636½ Easter, A.M. Our A.D. year was then 1½ years too fast, because the year 1 A.D. has never existed, and six months was jumped by beginning our year in March instead of September 20, when the sun begins it. The sun is on the equinoctial colure on the "fourth day" of every solar year, and we have equal day and night. Our A.D. year is now 1¾ years too fast, because we jumped another three months when "new style" was enacted in 1752. According to the order of Parliament that year had only nine months.

J. B. DIMBLEBY.

1, Gordon-road, Wanstead, London.

LONDON'S VASTNESS.—Ireland all told is not equal in population to London, and Wales all told is not equal in population to a third of London, and London pays in the shape of rates and taxes twice as much as Ireland and Wales put together; and London, with its teeming population and wealth, is only a small part of England. Ireland and Wales, by the might of importunity and clamour, get more attention than they are rightfully entitled to.—*Manchester Evening Mail*, March 8, 1893.

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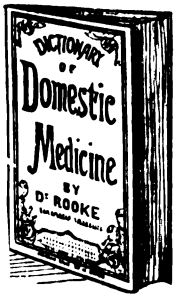
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NATIONAL MORALITY.

AT a meeting of a Baptist Congregational Bible Class, where men in large numbers assembled to discuss the evidence in proof of Our Identity, on Sunday, April 30th last, the subject was introduced by Mr. H. E. Fryer, formerly of Pembroke, and two consecutive Sunday afternoons were given to the matter. At the second meeting many objections were brought forward of more or less cogency, which the lecturer was able to dispose of without much difficulty. The class, composed largely of young men, seemed in favour of the idea; but some who took up the case against the view stated by Mr. Fryer, brought forward, among others, the objection that the subject, as treated by him, savoured of national immorality—a coveting of the lands and possessions of alien nations who had a right to their own property, and should not be disturbed in their possession under the plea of a divine right conferred on our nation to oust them and to assume the dominion ourselves in their place. India and Burmah being chiefly in the minds of the objectors, they hazarded the charge that our Government at home held that vast military empire not so much by force of arms as by bribery of the natives there! When the objector was afterwards asked privately to explain, he said that we paid the native soldiers we employed in India to keep down the native states—and that this was "bribery." Besides that, we had never allowed a free native press, thus adding oppression to our greed for power, and resting on immoral means. We are not aware that these objections were answered in the meeting, and we venture accordingly to make some observations on them for the benefit of others, who doubtless sympathise with the opponent in the Bible Class.

In regard to our nation's progress abroad, by which the heathen world has been, in India and elsewhere, added to the British Crown, we would point out to those who say that no nation has a right to occupy the lands of another and alien race, that the objection comes rather badly out of the mouths of the Anglo-Saxons, or British nation, as now constituted. For history tells us we too were intruders here from our eastern Asiatic homes, and having driven out the Aborigines of Britain, whoever they were, we took their places, and proceeded at once, after much bloodshed and warfare, to build up the kingdom and empire as we see it now. But besides this point, there is another aspect of the case which demands consideration. Nations do not rise and fall without God's will, and certainly by His providential arrangement. Israel of the olden time were led by God Himself out of Egypt, and brought by Him to the land of their inheritance which He had bestowed on them by gift. By open war with the intruders on the soil which God claimed as His own, He caused Israel to drive them out, and then planted them in it, according to His own arrangement, as their promised possessions. In Psa. cxi. 6, R.V., the process as it affects His people Israel is fully described: "He hath showed His people the power of His works, in giving them the heritage of the nations." How the Lord, the God of Israel, warred on the side of that people and gave the lands of the heathen nations to them is narrated in ample detail in Deut. i., ii. and iii., and in the Book of Joshua. As He did for Israel of the olden times, so the Lord is working for the British-Israelites to-day, giving them a heathen empire in India, Burmah, Australasia, and Africa, which is the wonder and envy of the world, but is merely the continuous fulfilment of the prophecy of Psa. cxi. 6, above quoted.

Those who regard our world-wide possessions as the result of national greed on our part know very imperfectly the history of our Indian acquisitions. The preparations for our occupation of India were made in the first decade of the 18th century by God Himself when Gibraltar was captured by the British under Admiral Sir George Rooke, in 1704. It was the result almost of an accident, and taken without the least reference to India and the Empire of the East, which did not exist then. Malta was the next ocean strong-

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hold or Gate which pointed in the same direction (A.D. 1800). Finally, the capture of Aden (1839), and Perim (1857), but long before those events, the acquisition of the then weak Gates at Madras (1639), Bombay (1669), and Calcutta (1700), led by imperceptible degrees to the annexation of large portions of the Peninsula, till at last the India of to-day has become a portion of the British Raj. India has literally been forced upon the British nation, and we have never really desired to acquire so huge a responsibility as now rests upon us in reference thereto. God has given us "the heritage of the heathen," according to Psa. cxi. 6, R.V., in order that the Gospel may be proclaimed by His people Israel to the ends of the earth. Israel had "to take root" in the Christian dispensation, and then after "blossoming and budding, to fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). God has determined that the "kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High": and these are "the children of Israel" (Dan. vii. 27, and Psa. cxlviii. 14). Why should we pretend, under these circumstances, that we are wiser than He, and declare that it is immoral on our part to dispossess aliens of their country, or that God's purposes are faulty in respect to "stationary savagedom," or the "backward races," like those of New Zealand and India respectively? It was not God's will that these were always to cumber the ground without interference from advanced nations like the British-Israelites.

The charge respecting our nation's bribery of Indian races because we pay our native Sepoys or mercenary soldiery, is really absurd. We pay our Sepoys, of course, as every soldier in every land under the sun requires to be paid for his services to the Government which employs him. India is no exception to this rule. In reference to the native Press, it is so far from being suppressed by the Indian Government, that it is, in fact, the most licentious on the face of the earth! It is disloyal in its tone to the British, and a thorn in the side of the Government. Fortunately its influence on the people is not great, or it would make the government of India impossible! On the whole the objections to Our Identity were very poorly supported at the meeting, and the lecturer had far the best of it.

At the conclusion of the meeting Philo-Israel had a fair and patient hearing for a few minutes, and we trust his advocacy of the case was of use to our cause.

THE TRIBE OF EPHRAIM AND THE BRITISH NATION.

AT the meetings held at Clifton, on April 12th last, when the Rev. F. Aston delivered two lectures on subjects advertised, it was mooted by one of the speakers as his personal opinion that the British nation was the Tribe of Ephraim only. He gave as his reason for that opinion that our nation possesses the peculiar blessing of multitudinousness which was bestowed by prophecy on Ephraim, the brother of Manasseh by the patriarch Jacob, in Gen. xlix. 19, 20. This constituted the greatness of Ephraim as compared with Manasseh, and showed that this nation was the modern representative of Ephraim. The speaker probably did not know much of the Teutonic, Gothic, or "Protestant European Nation" theories, but guided by the one text quoted, came to the conclusion that as Ephraim, the head of that tribe was to be the progenitor of a fulness or multitude of nations, the modern outcome of that blessing, the British nation, must be composed of Ephraim, the tribe of that name only, to the exclusion of all the rest. This, however, assumes too much, and fails to follow the golden rule of Scriptural interpretation—namely, that Scripture explains itself. The point then is, whether according to the Divine mind the possession of the multitudes and of "the company of nations" was to be confined to the Tribe of Ephraim alone, or to Ephraim united as their head to the Ten-tribed House of Israel. In reply, we say that Hosea, a prophet of the Ten Tribes, after describing the forlorn condition of the Ten-tribed House of Israel as Jezreel, Lo-ruhamah, and Lo-ammi, in chap. i. 1—9, suddenly turns to the latter-day Christian dispensational condition of the Ten Tribes, and describes them as the possessors of the very gift tied up to Ephraim in Gen. xlviii. 19, "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 (shall be) said unto them, Ye are not My people, *there* it shall be said unto them, *Ye are* the sons of the living God." Here then is greatness in numbers, like the innumerable and immeasurable sand of the sea shore first bestowed by God's oath on the afterseed of Abraham in Gen. xxii. 17, afterwards granted as Ephraim's birthright blessing by Divinely-inspired Jacob, and finally in fee simple, granted by Hosea the prophet, to the Ten Tribes (or House of Israel). What explanation can there be for this? The very simple one that Ephraim was the federal head or representative of the "House of Israel," as Hosea's prophecy teaches us in chaps. iv. 17; v. 3, 9, 13, 14; vi. 4, 10; vii. 1, 8, 11; viii. 9, 11; ix. 16, 17; and so on to the very end of the prophecy. Ephraim and Israel were exchangeable names, and thus showed that Ephraim the tribe belonged to the House of Israel, and was in fact the head of it, bringing into its national enjoyment all Ephraim's (the tribe's) peculiar blessings, being those of their father Joseph, the owner, with his two sons of the birthright of Israel (1 Chron. v. 1, 2). That this view is correct is shown also by the enacted prophecy of Ezek. xxxvii. 15—28, where the stick of Joseph is described as that of Ephraim, united "to all the House of Israel *his companions* and his fellows" (ver. 19). The speaker at Clifton was probably not aware how weak his argument was, nor how vital our view is to the case he upheld. His has no support in the Scriptures, or in fact; and if pursued, must land him in the outer darkness of the theory upheld by the Rev. Robert Douglas. It is only just to the speaker, however, to mention that he described our nation's possession of the Gates (Gen. xxii. 17; xxiv. 60) as one of the chief grounds on which he based his belief that it was of the stock of Israel. "Wherever you look," he said, "you see our country in possession of those strategic places which may best be described as 'The Gates' of the earth. There is Gibraltar, the Gate of the Mediterranean; Malta, that of the same sea, further Eastward towards the Levant; Aden is the Gate that guards the entry into the Red Sea from the South; Singapore to the East, is the Gate to the China seas. In Australia, India, and the South of Africa, the same facts are observable. The British have certainly acquired "the Gates of the world," which secure to them the dominion thereof." In making these remarks upon the Gates the speaker forgot to notice that the gift of the Gates was made in Gen. xxii. 17 to the afterseed of Abraham, without reference to Ephraim, or to any tribe in particular. If this nation be Ephraim only (being the tribe of that name), then the latter has obtained the gift God meant for the owner of the

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birthright, or in other words for the House of Joseph, or Ephraim, comprising not one tribe, but Ten, of which Ephraim was the head or representative member, in temporal, worldly, gifts; also in spiritual blessing as well. The chairman at the evening meeting in Clifton, Mr. Alderman Inskip, admitted he was favourably inclined to our views, and thought there was no harm in them! Others, his friends, he told us were timidly afraid of them, and considered they were hazardous in respect of those who hold them and deplorable in themselves. He did not share that opinion. His praise was rather faint, and we fear that on the whole he deemed us harmless fanatics. His remarks respecting Mr. Aston's lecture were on the whole favourable, but he differed in respect to the distinction the lecturer drew between the Scriptural terms "the Kingdom of God" and "the Church." The lectures were well attended, that in the evening more especially so; but as usual in Clifton, the meeting was carefully avoided by the local clergy and ministers of religion—only one of the former being present, and he one long known as a believer in our views. The absence of clerical support prevents the advancement of the cause, for where the shepherds favour an idea the sheep are ready enough to listen to it; but where the teachers frown, the people naturally refuse to be troubled by what their spiritual guides deem to be suspicious, and dangerous besides, to the interests of true religion. The matter is in God's hands, and we must leave it there! It is ours to proclaim the Identity, and prove it to men's satisfaction, if we can. But if deaf ears are closed still, and blind eyes are shut to our words, there is but one remedy—namely, patience, with the prayer that God will be pleased to give His people sight, and willingness to accept the truth, for His great Name's sake!

"BLESSED ARE THE MEEK FOR THEY SHALL INHERIT THE EARTH."—MATT. v. 5.

BY THE REV. G. M. C., OF CANADA.

WE are naturally so impressed with the sublimity of the utterances of our Lord in the grand sermon on the Mount, and so accustomed to associate the characters spoken of in the first part of the discourse with individuals, that we seldom pause to enquire whether anything, other than individual excellences of character, may be alluded to. Meekness is generally associated in our minds with the gentle, pacific, unassuming disposition—not easily provoked and benevolent to enemies. But yet it is quite compatible with manliness, fortitude, and self-control, as is very apparent in the examples furnished us in God's Word; notably so by Moses and David, Peter and Paul. It is said of the musician Ole Bull, that the same arm which enabled him to lift an ox, permitted him to elicit the softest strains from his violin. So much for the characteristic of meekness.

But nations have characteristics as well as individuals, and the promise of inheriting the earth is a prediction which appears to be more capable of verification in a national than in an individual sense. It is evidently a mark of the wisdom and goodness of God that the inheritance of the earth should be entrusted to the meek. Babylon and Persia, Greece and Rome, have had their tyrannising day; too long have the wretched inhabitants of the earth groaned under their exactions. But our Saviour proclaimed the end of these despotisms, and the advent of the meek to become a blessing to the earth and to do justice to the poor and unprotected.

I.—The nation who, by the common consent of mankind, most unmistakably promised to become the literal inheritors of the earth, are, without doubt, commonly spoken of as the English. A nation with the national aim so clearly set before it, in the Catechism of the national Church, must, if true to its principles, be eminently fitted for earth inheritance.

It is true that Britons have been, and many, alas! are, "drunkards, liars, thieves," but the tree of national life must be judged of by its fruits, and not by its rotten fruits either. The knots and boles and decayed parts of the stem, the withered branches and the falling leaves, are not the material from which to form an estimate of the nature of the tree; they are but the excrescences and accidents of time. As Cowper says:—

> "A Briton knows, or if he knows it not,
> The Scriptures placed within his reach, he ought,
> That souls have no discriminating hue,
> Alike important in the Maker's view;
> That none are free from blemish since the fall,
> And love Divine has paid one price for all."

That knowledge, Divinely given, forms the *radix* of the national character. There is that in Britons which has enabled them, throughout the distant parts of a widespread Empire, to adhere to one another under the most unfavorable fortunes. Most other modern nations are dependent on narrow and defined territorial limits, on a uniform codification of laws, on identity of speech, on a powerful executive, for national coherency, and even with those aids often find much difficulty it maintaining a united existence, but in the case of Great Britain, there is a fraternal sympathy, an unseen cement, which does more than anything material force can accomplish to maintain union. The agreement between Great Britain and many of her colonies for instance is not only a *lex inscripta* but a *lex ignota*.

Who would undertake to expound, to define, much less to codify, the systems of jurisprudence in the vast dominions of Great Britain; and yet in spite of this multiplicity of methods and standards of justice, even handed equity is administered and unity of interest secured. Whether the Queen's writ runs or does not, Britons manage to stick together, and whether the colonies have written terms of relationship, or not, with the mother land, there is an attractive force which keeps the parts of the Empire in position. "What chiefly strikes you in the history of the English people?" asked an English clergyman of an Indian schoolboy. "Their power of forming associations," was the answer.

II.—Having taken a glance at the policy of the people, as a whole, let us from one or two other sources scan the spirit which controls them. That which a man admires is that which makes or mars him, and furnishes us with a clue to his true nature. So, with a nation, the objects of national admiration are indications of the stream of popular sentiment. As poetry may in some, not inaccurate, sense be accepted as the perfection of thought, we doubt if a more faithful index of the national aspirations can be found than in those poems which have found their way to the nation's heart.

Shakespeare, the unchallenged leader of the English muse, is emphatically styled "the gentle." As Archdeacon Farrar says, in speaking of Spenser, "In him, too, as in all our greatest, we have a steady moral purpose." "His end was," he (the poet) tells us, "to fashion a noble person, or gentleman, in gentle and virtuous discipline." Dr. Watts (who, as Montgomery says, may be reckoned among the humblest of British national poets) yet in his reception by the people, and effect upon the nation's heart, has perhaps been given more enduring honour that any of them.

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Without disrespect to the sweet songs of other lands the British school has a meekness and majesty peculiarly its own, whether exemplified in the artistic perfection of Gray's elegy, the sublime simplicity of the *Cottar's Saturday Night*, or found again and again in any *Golden Treasury* or *Household Book of English Verse*:—

"Visions come and go;
Shapes of resplendent beauty round me throng,
From angel-lips I seem to hear the flow
Of soft and holy song.—*Milton.*

We should like to go from poetry to pictures, to the simple and natural taste expressed in the works of a Gainsborough, Wilkie, Landseer, Frith, and others, but we must forbear. Also we must leave the inexhaustible mine of books dealing with national traits and characteristics unsearched, and content ourselves with the citing of one or two facts, and with quoting a couple of masterly criticisms, as to the past and present character of the British race.

First, then, as to the past. In his introduction to "The Story of Burnt Njal," George Dasent very justly sums up as follows the qualities of a Northman, as they appear in the Sagas:—

"To do what lay before him openly and like a man without fear of either foes, friends, or fate . . . . to be free and daring in all his deeds, to be generous and gentle to his friends and kinsmen, to be stern and grim to his foes (those who are under the *lex talionis*); but even towards them to fulfil all bounden duties. To be no truce-breaker, nor tale-bearer, nor backbiter. To utter nothing against any man that he would not dare to tell him to his face. To turn no man from his door who sought for food or shelter, even though he were a foe."

"And" (says Prince Kropotkin, in the "Nineteenth Century Magazine" (January, 1892), "the same, or better, principles permeate the Welsh epic poetry and triads. To act 'according to the nature of mildness and the principles of equity,' without regard to the foes or to the friends, and to 'repair the wrong' are the highest duties of man."

"Saxon, and Norman, and Dane, are we," sang Tennyson. We trust both in blood and spirit we are akin to those who have gone before us. So much, then, for the *past*; let us close with this estimate from Emerson of the Englishman of the *present*.

"The English are rather manly than warlike—when the war is over the mask falls—from the affectionate and domestic tastes which make them women in kindness. I apply to Britannia, Queen of seas and colonies, the words in which one of her novelists portrays his heroine, 'She is mild as she is game, and game as she is mild.' The English delight in the antagonism which combines in one person the extremes of courage and tenderness. Nelson, dying at Trafalgar, sends his love to Lord Collingwood; and like an innocent schoolboy that goes to bed, says, 'Kiss me, Hardy,' and turns to sleep. Lord Collingwood, his comrade, was of a nature the most affectionate and domestic."

"Admiral Rodney's figure approached to delicacy and effeminacy, and he declared himself very sensible to fear, which he surmounted only by considerations of honour and public duty. "Clarendon says that the Duke of Buckingham was so modest and gentle, that some courtiers attempted to put affronts on him until they found that this modesty concealed the most terrible determination." Sir James Parry said of Sir John Franklin, that if he found Wellington Sound open he would explore it, for he was a man who never turned his back on a danger. "Even for their highwayman the same virtue is claimed, and Robin Hood is described as the gentlest thief."—Emerson's *English Traits*.

In view of what has been said and quoted, we can understand the remark of the Rev. Samuel A. Barnet, who says, "I heard from East Indians of differing views how, comparing races, they placed the British highest. They admired their devotion to principle. (But) "What puzzles me," said a young Indian barrister, "is how you English conquerors can worship a meek Christ." Knowing better than he what Jesus was and what meekness implies, and knowing the great promise attached to its possession, we cannot share the young Indian's astonishment. "Blessed are the meek, for they shall inherit the earth, and shall be satisfied with the abundance of peace."

INDIA AND ITS GREATNESS.

By F. S. Gandy, of Manchester.

In your issue of March 23, 1893, there appeared a short article entitled, "One Way of Measuring the Empire." To follow up the subject, I think the annexed cutting is worth reproducing in the Banner, as it sets forth, in the clearest manner, the relative proportions of India to countries in Europe, besides giving valuable statistics of population, &c. It is taken from "*The Manchester City News*, Dec. 24, 1892:—

"GREATER BRITAIN.—THE IMMENSITY OF INDIA.—COMPARISONS WITH EUROPE.

"Mr. J. A. Baines, the Census Commissioner of India, made some interesting statements in a lecture on Tuesday before the London Statistical Society. The total population of India to-day is well over three hundred millions, and its increase during the last ten years is equal to the population of Italy. As many inhabitants as constitute a great European Power are the surplus of births over deaths in every decade of Indian life. If one desires to parallel by population the million-and-a-half square miles of India one must proceed somewhat as follows:—The United States roughly equal Bengal; Germany may be set off against the North-west Provinces; France matches Madras; Spain, Portugal, and Greece put together are on a level with the Punjaub; the United Kingdom may measure itself against Lower Burmah, and yet there are vast portions of the map of India unallotted in the comparison.

"In the Western world emigration is one of the greatest and most significant of national and international factors: there is a constant movement of people about their own countries and to other lands, and Governments are constantly occupied with legislation to induce or prevent this, according to their own needs and the characters of the moving population. In India, on the contrary, there is practically no migration at all. Ninety-six people out of every hundred were registered by the last census in or close to the places where they were born. With us, again, most people live in cities; in India they live in the country. In England fifty-three per cent. of the population was shown by the last census to be 'urban;' in India only four and three-quarters per cent. Two-thirds of the population of India live by agriculture.

"India, too, is a land of extremes. Of two places north of the tropics one will have a yearly rainfall of 600 inches and the other of five inches; the average density of population is 184 to the square mile, yet there are thirty-six and a-half millions of people who live at the rate of 960 to the square

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mile. In only one district of the whole continent has there been a decrease of population during the last ten years—the little province of Coorg. Mr. Baines follows the example of all Indian authorities in urging upon us that the phrase 'the millions of India' is a sensational one, only suited to the special pleader. India is not a unit in any conceivable ethnical respect, and the officers administering the 240 districts of 4,000 square miles each into which it is divided for purposes of government have seldom identical problems to solve. A welcome feature of the latest census is that it showed the absence of any great wave of either epidemic or famine; and in spite of the almost appalling yearly increase of the native races, Mr. Baines still reaches an optimistic conclusion upon the old-world question of population and the means of subsistence. 'India,' he declares, 'is not over-peopled; and even in the favourable circumstances of the last ten years the population has not increased in an undue proportion to the means of subsistence; whilst the rates of increase in its powers of production and purchase indicate a general rise in the well-being of the community at large.'"

NOTE BY THE EDITOR.—We are obliged to Mr. Gandy for forwarding to us the above. It places the subject of the overwhelming greatness and grandeur of Britain's Heathen Empire in an attractive and striking manner before the readers. India is indeed a divine gift to God's people, and is a sample of the power of God's works which He has shown to His people according to His promise made not twice nor thrice (Psa. cxi. 6, R.V.) He gave the Land of Promise (which was His own) to His chosen people, according to His covenant, and as "He showed the power of His works" on that occasion, so He has, in these our "latter days," shown again, to us His people Israel, the power of His works on an immensely larger scale, by giving us the heritage of the heathen in India and Burmah, thereby granting us enormous wealth and great prestige amongst the nations, with the command of the vast oceans which lie South, West, and East of the Peninsula itself. As in Palestine the Canaanitish nations were divided in their political views and national polities, and thus became an easy prey to the advancing hosts of Israel, under Joshua, so in our day the Ten-tribed British people have secured the heritage of the heathen in Hindostan, by the operation of two causes. First, by the fact that the Gates of India early fell into their hands; and secondly, because the peoples of India are diverse nations, mighty in population and wealth, but independent of each other, differing one from the other in religions, manners, customs, military instincts and habits, but especially in languages, having no bond of union with each other, and hostile, rather than friendly, in their feelings towards one another. They are therefore easily held in check by a powerful though beneficent nation like our own, and the military nations of North and Central India, having been subdued in open warfare, are unable longer to oppose us in the field.

The Gates, which gave us the preponderance first, were Madras, acquired in A.D. 1639, Calcutta (A.D. 1700), and Bombay (A.D. 1662). Since then Rangoon fell to our power in 1852, the Straits Settlements in 1819, and Aden in 1839. These places being the Gates of India, and of the Indian Ocean, have given us the command of the whole Indian Empire, including its ocean adjuncts, and so have fulfilled, in a miraculous manner, the prophecy of Psa. cxi. 6, R.V. So long as those Gates remain in our possession, so long will India be in subjection to our nation. In the promise of the Gates as contained in Gen. xxii. 17, there is no hint that the gift will ever be cancelled, or the possession of them once bestowed, be held again in abeyance. They are a gift purchased by the obedience of our forefather Abraham, and granted to him by the oath of God, unconditionally, because he had obeyed God's voice in the matter of the willing sacrifice of Isaac on Mount Moriah (in figure). They are also secured by the faithfulness of God, who "showed His people Israel the power of His works, in giving them the heritage of the heathen "or "nations." Verses 8 and 9 of the Psalm in question tell us that these "works" are verity and judgment, and "all His commandments are sure." "They are established for ever and ever." We hold India, then, by an everlasting title which depends not on our national deserts in the sight of God, but on His faithfulness to His oath and promises, whereby, on account of the patriarch's faith, God gave him of His grace, a purely unconditional cluster of gifts.

The possession of India has ever been the ambition of the nations, but it never occurred to the wildest imagination, either of the ancients or of the modern nations who covet the Indian Empire, to acquire and hold the whole Peninsula, from the Himalaya Range southwards, and in Burmah from the boundaries of China to the mouths of the Irrawâdi. Yet that is the extent of our British Empire, with Ceylon and the Indian clusters of Islands in the Indian Ocean thrown in! It is, verily, a vast possession, the immensity of which must strike the imagination of the dullest, and yet large though it is, the British Dominion of Canada is three times as large! If we were able to lift up the Indian Empire and place it bodily in the centre of "the Dominion," there would yet be room for two more Indias on the surface of the Dominion, which, taking India as the unit, gives one a very fair idea of the extent of the Empire of the Queen, and how grandly and rapidly it can grow to the dimensions it has already attained. Let Israel, therefore, praise the Lord for His faithfulness and truth to His chosen ones (1 Chron. xvi. 13, R.V.).

THE NEW COVENANT MADE IN THE BLOOD OF CHRIST.

THE first covenant made with the children of Israel on Sinai had mutual obligations. "Do this," said the law, "and thou shalt live." "Break this law," it continued, "and thou shalt die." The breach of that covenant came from the side of Israel. "They continued not in My covenant," is the allegation of Heb. viii. 9, R.V. "And I regarded them not," is the Divine judgment on the people's breach of the same. The nation having broken the covenant then standing, and God having cancelled it as regards Himself, there was no remedy, because no further mutual agreement would, or could be of the least use, or benefit. The people were bad and untrustworthy, unfit for covenant relationship with their offended Lord. Whence, then, could help come to them? God Himself must provide it, or they would be as hopeless as they were helpless, and perish.

We see, accordingly, that God took the matter into His own hands, and provided a testament or covenant, in which He undertook the whole of the conditions. He would trust Israel no more; but what was needful for His people's safety He undertook to find Himself. "This is the covenant I will make with the House of Israel "—the case of Judah is not mentioned here (Heb. viii. 10, R.V.). In each of the stipulations and conditions that follows, there is nothing prescribed for Israel to perform, to entitle her to the benefits. God undertakes for both sides! Each clause testifies to this gracious purpose, "After those days," saith

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the Lord, "I will put My laws in their mind." "On their heart will I write them." "I will be to them a God." "They shall be to Me a people." "They shall not teach every man his fellow citizen, or his brother, saying, Know the Lord." But the reason is, "They all shall know Me, from the least of them to the greatest of them;" "I will be merciful unto their iniquities." "Their sins will I remember no more."

These are great and very precious covenants, which it is clear are to be properly administered, because God Himself does it, and while He lowers man in the dust, the grace of God is exalted by fitting Israel for her future destiny. This will be done in many ways. First, the chosen ones of God will be brought in penitence to Christ. The prayer we put up in the Communion Service, "Lord have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee," will be literally fulfilled. By our own power this never could take place; but in Heb. viii. 10, it is provided that God will do this great thing for Israel Himself. He will be our God. He will make us, because we are Israel, "His people." And then follows that blessing that is beyond the faith of our most exalted Christian ministers. "They shall all know Me," "from the least of them to the greatest of them;" without exception!

In the exercise of pardoning mercy all Israel's sins and iniquities will be forgiven; and God, even our own God, will remember them no more. This covenant, then, is one in which God stands for both sides. He pledges Himself, and the Lord Jesus Christ, our Mediator, stands for us; being the God-man, "Immanuel."

We see, then, that Our Identity aspires to great spiritual things, and looks to God for glorious fulfilments. Our Church, in this respect, the only Christian Church in the world, looks to God, each Sabbath day, for the fulfilment of these glorious blessings. She prays for it at the end of each of the Ten Commandments as they are repeated by the minister in the Communion Service, and she is heard because God, as we have seen, has promised that He will grant us these very gifts.

"ONE OF THE GREATEST, RICHEST, AND MOST POWERFUL NATIONS IN THE WORLD."

THE illustrious and able Duke of Devonshire, in the remarkable speech he delivered in the Drill Hall at Bristol, on the evening of April 6, protesting against the Home Rule Bill, proposed by Mr. Gladstone, for Ireland, made use of the words set out above, and described ours as "one of the greatest, richest, and most powerful nations in the world." If he meant that ours was a "great, rich, and powerful nation," he was perfectly correct. It is so. But he said it was "one of the nations" which is both "great, and rich, and powerful."

There are several great nations in the world, and there are several which are great and powerful, such as Germany, Russia, France, and America, besides our own. But the addition of the attribute of riches also rather restricts the view. For Germany is not a rich empire, though great and powerful. Russia, though great and powerful in extent and military strength, is poor. It is suspected to be nearly bankrupt, though its credit just now is good. France is great and powerful, and its wealth is also respectable. America is an Anglo-Saxon Republic which is great and powerful in numbers, and vast in wealth too.

We see, then, there are but three nations which come up to the mark of the Duke of Devonshire's description, and the British is one of these three. It would have suited the Duke's argument better still if he could have been assured from Scripture, and could have impressed on his vast audience that the determination of the Lord God of Israel was to make the British (being His people Israel) not only "one of the greatest, richest, and most powerful of the nations in the world," but literally and precisely "the greatest," "the richest," and "the most powerful of all the nations of the world!" It may seem absurd to imagine that a statesman like the Duke could ever venture to appeal thus to Scripture for his authority in addressing a multitude such as it was our privilege to see him surrounded by, on the memorable occasion in question.

Yet the Scriptures are the Word of God. The people listening to the Duke were the people of God, in the literal Israelitish sense of the words. And the Duke was one of the elders or "nobles of Israel," who should not be ashamed to rely upon the word and promises of Jehovah, the covenant God of Israel! In the Scriptures God declares of His people that if they became obedient to His commandments, hearkening diligently to the voice of the Lord their God, that then "He would set them on high above all nations of the earth" (Deut. xxviii. 1). Also that He would make them "the head, and not the tail, above only, but not beneath," if they would only hearken unto the commandments of the Lord their God (ver. 13). In Dan. vii. 27, again the promise is expressed that "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." This, we presume, means that the British people, being Israel, God's chosen ones, will develop into an universal empire, having the Lord Jesus Christ, the Son of God, for its King, who will thus become the Sovereign Ruler of the planet with a kingdom appertaining to Him which shall be, in duration, "everlasting."

The promised result has not yet been attained, but by the judgment of persons competent to decide, it is manifest that our nation is rapidly expanding in power and possessions in the four quarters of the earth, till North America and Australasia, for the most part, are in possession of the British Anglo-Saxon races. South Africa shows signs of a boundless enlargement of British power there, and other parts of that great but dark continent are yielding to British influence to the great blessing and advantage of the native races there located.

India, moreover, with Burmah, has become a British military empire of first-rate importance to the Crown, and the many ocean fortresses and coaling stations throughout the world, which we call Gates, testify at once to our world-wide ocean supremacy, and to the gradual increase of our empire till, following the Gates, it will become at last coterminous with the globe itself. This is the prospect for our nation; which prospect is, as sure as God's Word and promise can make it; the British being Israel. If that be not the case, and this is, after all, only one of the non-Israelite nations of the world, there is no future for our race, but a dismal foreboding of final ruin and decay after the manner of all nations which have yet risen to great power on the earth.

Our Identity, thank God, gives us good news for our country, which nothing else can afford us. Apart from Our Identity we never could know why we are distinguished

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from all other nations in respect to national greatness, national wealth, and power; or learn that it is not ephemerial, but as lasting as the sun, the moon, the stars, and the other ordinances of our God. Well may the Duke of Devonshire point to such a nation as ours and tell the Irish people that they are happy indeed in being allied to such a power as Britain, to share in all her greatness, wealth, and strength. Instead of desiring to be free from our alliance, they should recollect that union with us brings their sons all opportunities for good that heart can desire; and that Home Rule will injure, but never can benefit them, in the slightest degree. Independent of Israel, no nation can prosper. Certainly not Ireland, which is by God's providence tied to our side, a miserable, weak remnant, as compared with the population of Great Britain. The blessings of Israel are ours, and they are such that, apart from us, Ireland will find them unattainable. They comprise:—

1. The blessings of heaven above.
2. Blessings of the deep which coucheth beneath.
3. Blessings of the breast and of the womb.
4. Blessings extending to the utmost bound of the everlasting hills (Gen. xxii. 22—26, R.V.).

By another category we have a second and even fuller Scriptural description of Israel's present and future blessings in Deut. xxxiii. 13—17. They relate to blessings on Israel's land, for the dew, and for the deep, for the precious fruits of sun-growth, and for those of moon culture besides: for the chief things of the ancient mountains, and for the precious things of the everlasting hills, also of the earth and the fulness thereof. Taken together these things constitute magnificent clusters of blessings such as no nation on earth has ever had any knowledge, but which Israel, and, therefore, Great Britain, exclusively enjoy, being the people of God. To Him be all the praise.

THE TRIBE OF DAN.

By W. H. Larkins, Lieut.-Colonel.

PART II.

(*Concluded from page* 259.)

Dan was the son of Bilhah, the handmaid of Rachel, who, having no children of her own, gave Bilhah unto her husband Jacob to wife, and Dan was one of the two sons she bare unto him. On the birth of Dan (which means "judging," A.V.: "he judged," R.V.), Rachel said, "God hath judged me, and hath also heard my voice.' Barrenness was considered a reproach among Israelitish women, and it was the withholding from her the fruit of the womb that Rachel here refers to, and at the same time acknowledges that her prayer had been heard, and she therefore called his name Dan (Gen. xxx. 1—6).

The author of "Scriptural Researches" gives the meaning of Dan as "judgment," and compares his case with that of his sister Dinah, having the same meaning—"judgment"—and says, as she disappeared, so will Dan from off the face of the earth, as a judgment for the first introduction of idolatry into Israel; but I cannot myself see the parallel between the case of Dan and that of Dinah, which is fully narrated in Gen. xxxiv. Dan's offence was breaking the second commandment, but Dinah's in the first instance was disobedience to God's command in going among the heathen, and being alone she fell into the hands of Shechem, the son of Hamor, a Hivite, a prince of the country, and one false step led to a more heinous offence, but it does not appear that Dinah went out to see the daughters of the land with any improper motive, nor is it by any means certain that she was a consenting party to what happened, which cost Shechem and Hamor their lives at the hands of Simeon and Levi, the brothers of Dinah, who brought her home to her father's house, and here the narrative ends.

No such fate befell Dinah as that predicted of Dan by the author of "Scriptural Researches." Our more modern writers on the Identity attribute the omission of this tribe from the number of those sealed of the tribes of the children of Israel in Rev. vii. 4—8 to the fact of Dan's having escaped being carried into captivity by taking to their ships and putting to sea. This in itself does not appear to me a sufficient reason for the forfeit of a blessing like that promised to the other tribes, unless coupled with the fact that having escaped from the penalty awarded to the tribes that constituted the kingdom of Samaria for their idolatry, Dan, the first to set up openly a carved image in her inheritance, could hardly have expected to get off unrewarded for their wickedness in breaking the second commandment, and therefore the blessing to the other tribes in Rev. vii. 4 has been withheld from the children of Dan as a judgment for their idolatry, in place of the captivity which befell the other tribes of the kingdom of Samaria.

I have always confined myself to the Scriptural study of the Identity, and have never attempted to follow the tribes in their wanderings to the isles of the west, and I cannot, therefore, throw any light upon this portion of their history. Now, the first thing to be ascertained is, when is Dan alleged to have left his inheritance for good, and then up to what date is there any trace to be found in Scripture of the presence of this tribe in Palestine? Col. Gawler, in his pamphlet on "Dan," does not state when this tribe left their inheritance for good, but referring to a passage in the song of Deborah, "Why did Dan remain in ships?" (Judges v. 17), says that whenever invasion threatened, the Danites took to their ships. Dan received their inheritance from Joshua in B.C. 1444. In 1406 they took Laish and established themselves there, and re-built the city which they called Dan, but they were clearly in the land up to B.C. 1136 to 1116, during the period that Samson, the son of Manoah, a Danite, was judge over Israel (Judges xiii., xiv.). This brings us to within twenty years of the establishment of the kingdom under Saul (B.C. 1095), when it is reasonable to assume that the whole of the Twelve Tribes were present in the land on that occasion.

We now come to difficulties, some of which will admit of explanation, but others are not so easy to get over. We have traced Dan to the establishment of the kingdom B.C. 1095, and 120 years afterwards came the disruption of that kingdom (B.C. 975) into the two minor kingdoms of Israel and Judah. Whether Dan was present in possession of the inheritance in the land at that time is the matter now for consideration. There is something to be said on both sides of the question. Col. Gawler says that when invasion threatened, the Danites took to their ships, and he points to the omission of the genealogy of this tribe in 1 Chron. i. to viii., and also their omission among the sealed (Rev. vii. 4—8) as proofs of the absence of Dan from Palestine. As regards the omission of the genealogy, it is not confined to Dan alone, for on referring to those chapters in Chronicles it will be seen that the genealogies of only nine of the tribes are given, and as regards the omission in Rev. vii. 4, that has already been disposed of by me. There was no invasion of the land of Israel that could have forced the Danites to take to their

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ships until that of Pul, king of Assyria, in B.C. 772 to 761, during the reign of Manahem, king of Israel, and on that occasion the invader was bought off by the payment of a heavy penalty in silver (1 Kings xv.). Then came Tiglath-pileser, in the reign of Pekah, king of Israel, B.C. 757 to 740, when he carried off the Trans-Jordanic Tribes. In the reign of Hoshea, king of Israel, B.C. 728, Tiglath-pileser again invaded the land, put the king under tribute, and carried away all the tribes in Galilee, but on neither of these occasions is their any mention of Dan or of Simeon. Three years after, owing to the non-payment of the tribute on the part of Hoshea, came Shalmaneser king of Assyria, who put the king Hosea into prison, and captured Samaria after a siege of three years, and it is said that he went up throughout all the land, and that none were left but the tribe of Judah only (2 Kings xvii.).

There is nothing in what has just been stated to prove Dan's absence from their inheritance at the time of the disruption of the kingdom, nor does there appear to be any reason why Dan should have evacuated their inheritance prior to the date of Pul's invasion of the land in B.C. 772 to 161, some 200 years after the disruption of the kingdom, which took place in B.C. 975.

We now come to the difficulties of the question, which are these:—1st, It is evident that unless Manasseh was counted as a tribe and took the place of Dan on the disruption of the kingdom, Dan must have been one of the nine tribes that constituted the kingdom of Samaria, and must therefore have been present in the land at that time; but as Manasseh had often taken the place of Levi to make up the Twelve Tribes, and had taken the place of Dan in Rev. vii., so we may conclude that on this occasion in the absence of Dan that Manasseh took her place; 2nd, as Dan did not form a part of the kingdom of Samaria against which Hosea prophesied (Hos. i. 4, 6, 9), then those prophecies did not affect that tribe, and there was no partial failure of prophecy, inasmuch as not applying to Dan, those prophecies did not require to be fulfilled in her.

So far we have got over some of the difficulties, but what are we to say to the following passages, which point in a different direction altogether, and rather to the presence, if not of the whole, of a portion of the tribe of Dan, until the day of the captivity of the land? The passages referred to are these:—1st, Jeroboam made two calves of gold, and he set up one in Bethel and the other put he in Dan, which became a sin, for the people went to worship before the one even unto Dan (1 Kings xii. 28—30); 2nd, And the children of Dan set up the graven image (in Dan or Laish), and Jonathan and his sons were the priests to the tribe of Dan until the day of the captivity of the land, and they set them up Micah's graven images (Judges xviii. 29—31).

It will be observed that both these passages quoted by me have reference to that portion of the territory captured by Dan formerly known as Laish, which they destroyed and built thereon the city of Dan, which was far the most northern point of the land of Israel, as Beersheba was the most southern, and hence the term "from Dan to Beersheba." Laish was not on the seacoast, like the lot which fell to the inheritance of Dan, for that was on the Mediterranean, with the famous port of Joppa as a part of their possession. The 600 men that captured Laish and dwelt there were but a very small portion, probably not more than a hundredth part of the tribe of Dan, and it was in this part of their borders that Micah's graven images and Jeroboam's golden calf was set up, and it was here that Jonathan and his sons, the priests to the tribe of Dan were, from the time of the setting up of Micah's images (B.C. 1406) until the day of the captivity of the land (B.C. 721).

The priests of the tribe would hardly have remained on at Laish without that portion of the Danites who had settled there, and the only plan that suggests itself to my mind to make matters harmonize is to assume that the tribe of Dan was on the seacoast some time prior to the disruption, and took to their ships, and thus escaped being carried into captivity, and that the remnant of Dan, which was settled at Laish, far to the north, and away from the seacoast, remained at Laish until the day of the captivity of the land, when they were swept away by Shalmaneser into captivity, as he left none but the tribe of Judah only.

Bromley, Kent. March, 1893.

PRESENTATION TO THE REV. J. IDRISYN JONES.

FORWARDED BY H. L. B.

THE Committee of the North London British-Israel Association met at the Central Association Rooms, on 1st May, to bid farewell to their respected chairman, the Rev. J. Idrisyn Jones, upon his removal to Welshpool.

Mr. A. R. Granville presided, and having read portions of the 3rd and 4th chapters of the Epistle of St. John, he referred in affecting terms to the many and great services Mr. Jones had rendered the cause in the North of London; to the assistance he had given the Committee in directing and encouraging their efforts; and to their deep regret, both Churchmen and Nonconformists, at losing the benefit of his Christian counsel and truly charitable spirit. Mr. Granville concluded by wishing Mr. Jones God-speed in his new sphere, and presented him, on behalf of the Committee, with a beautifully bound "Parallel" Bible, which had been specially interleaved for use in the study. It bore an appropriate inscription, signed by the members of the Committee:—Messrs. Granville, Barton, Weller, Lowe, Oliver, and Browett (Hon. Secretary).

Mr. Jones warmly thanked his friends for their gift. He never desired nor expected any outward sign of that appreciation of his services which he always felt sure they bore in their hearts. He was certain that the cause would grow, perhaps necessarily slowly, in view of the many distracting duties citizens have now to undertake in this busy metropolis, but it would be none the less surely, for it was irrefutable, and therefore true.

Mr. Jones regretted the unavoidable absence of his old friend Mr. Weller who had so greatly assisted the cause in North London, prior to his removal to Borstal; and he concluded with hearty thanks to his colleagues for their support, and asked a blessing on all their efforts.

"MUSWELL HILL UNION CHURCH.

"An interesting, sympathetic meeting was held on Monday, May 1st, at Muswell Hill Union Church to bid farewell to the Rev. J. Idrisyn Jones. A tea was provided in the chapel, at which about fifty friends were present. After tea a meeting was held, the Rev. R. Finch, of Finchley, presiding. Speeches were delivered by the Rev. G. Freeman, Rev. J. J. Hayman, Mr. B. Sinclair, and several other friends of this cause, who all spoke of the love they felt for Mr. Jones as a Christian gentleman, whom to know was to love, and their regret at his having to leave the neighbourhood. During the evening the Rev. R. Finch, in well-chosen words, in which he paid a high tribute of praise to Mr. Jones, presented him with a very handsome gold watch (suitably engraved), and a drawing-room ornament for Mrs. Jones, from the Church, as a loving testimony of their appreciation of his self-denying services and Christian life amongst them. Mr. Jones, in acknowledgment, thanked those friends who had been his helpers in the church, and thus closed a meeting that will be long remembered by the friends at Muswell Hill Union Church.—*Barnet Press*, 6th May, 1893."

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THE ANNIVERSARY OF THE BRITISH-ISRAEL ASSOCIATION.

THE Annual Meeting, for members only, took place at 2 o'clock p.m., at the Office Rooms, 86, St. Martin's-lane, W.C., on May 16th, 1893, according to advertisement.

There was an average attendance. Mr. E. W. Bird (Philo-Israel) was in the chair, and we observed among those present: the Rev. Denis Hanan, D.D.; the Rev. F. Aston; Col. Senior; Douglas A. Onslow, Esq.; Messrs. Macworth, Pain, Vince, and many others.

The Rev. Secretary read the Report for the past year, and in the absence of Dr. H. Alder-Smith, unavoidably away, the audited Financial Statement. These were adopted by the meeting, and ordered to be printed. The list of the office bearers of the Association was also read and approved. The lamented death of the Rev. S. C. Adam, M.A., one of the Vice-presidents of the Association, was announced in appropriate terms by Mr. Aston, and the name of Mr. Wardlaw, of Glasgow, proposed, and adopted as his successor. After some interesting conversation in regard to the best mode of bringing the Identity before the public at large, the meeting was brought to a close.

At 4 o'clock on the same day, the meeting took place at Exeter Hall, according to the advertisement, in the smaller room. Philo-Israel was in the chair, and he was supported on the platform by the Rev. A. J. J. Cachemaille, M.A., rector of Cheriton, near Winchester, Hants; the Rev. Denis Hanan, M.A., D.D., rector of Tipperary, Ireland; Col. Senior, Bengal Army; D. Onslow, Esq.; the Rev. Secretary F. Aston; and others. The room was fairly full, and the collection at the end of the meeting amounted to a little under £6.

The meeting was addressed by the Chairman, and the Rev. Messrs. Hanan and Cachemaille, who were introduced by Philo-Israel as personal friends and fellow helpers in the BANNER OF ISRAEL for the last 16 or 17 years. The chief feature of that long friendship, he said, was that he had never had a difference with either, and both were from the first true supporters of the cause, and never more strongly and loyally than to-day. In regard to the matters which drew them together, the chairman said he wished to detain them only a few moments while he introduced the subject by a few observations respecting "the chief human instrumentality God deigned to use for the benefit and blessing of mankind." Angels were not so employed, as the Scriptures teach us, and as Acts x. 5 shows. There the Roman centurion was directed by the angel to send for an Israelite, Simon Peter, from Joppa, who was lodging by the sea side with Simon the tanner, and "he would tell him what he should do!" The Lord employs a nation to deal with the non-Israelite nations in the matter of the proclamation of the way of salvation. The nation to be so employed, in order to succeed, must needs be properly endowed with material and spiritual gifts and power to enable it to put forth efforts which must be national, to effect its purpose. To deal with mighty nations it must be itself "great and mighty." It must be "blessed of God"—"Imperial," as founded on vast population, which itself is Empire. It must be gifted with "the Gates of its enemies" to give it the supremacy of the sea, and wealthy to such a degree that it may lend to many nations (not to all), but need loans from none. Its power by land and sea must be so great that it may reign over many nations, but be under subjection to none—having three Empires, that over the sea, the colonial, and the heathen empires of the world besides. It must, to fit it for its functions, be so filled with spiritual gifts and blessings, communicating them to others, that "all who see them must acknowledge them that they are the seed that the Lord hath blessed" (Gen. xxii. 17, 18; Deut. xv. 6, viii. 18; Isa. lxi. 9). Where is this nation now? The modern state which answers to this Scriptural picture will be described to you, doubtless, said the chairman, by Dr. Hanan and Mr. Cachemaille, and you will, by the cumulative evidence that the case presents, perceive that the nation we are in search of is none other than the British!

The Rev. Mr. Cachemaille followed with an able but short address on the general subject, which we hope to present to our readers in an abstract form later on. He noted that he had not appeared on that platform for eleven years, and had not seen the chairman since they last met there then, but he felt the same warm interest in the subject as he always did, and regretted that his brethren in the ministry had only, as a small minority, been able to grasp the great truth yet.

The Rev. Dr. Hanan's encouraging address concluded the afternoon's proceedings. We hope to be in a position to publish it ere long.

In the evening, at 7 p.m., the audience at Exeter Hall was an encouraging one. We noticed the presence in the body of the room of many young and middle-aged men; not many clergymen, but a large number of ladies.

Mr. Douglas A. Onslow presided, and the chief speakers were the Rev. Dr. Hanan, Rev. A. J. J. Cachemaille, and Col. Senior. In reply to votes of thanks, Philo-Israel spoke for a few minutes, and the Chairman responded with hearty thanks for the honour done to him. The collection exceeded £6 during the evening, or over £12 for the day. Dr. Dyce Brown, Col. Sandwith, Mr. Bastard, and others were present, and Dr. Heyward Smith sent a telegraphic message of regret for his inability to appear.

We propose to publish Col. Senior's address *in extenso* ere long, and those of Dr. Hanan and Mr. Cachemaille, when the notes of their speeches reach us. The latter made a happy point of the fact that the Tribe of Levi was one of the Twelve, and yet set aside for ecclesiastical services and purposes as representatives of the rest. They did not cease thereby to belong to Israel or Israel to them. They were Israel's substitutes in the service of God, but not thereby separated from their brethren. So the Church and State among ourselves is one body, neither independent of the other. The Church is the member of the State set apart, like Levi, for the service of God. Both constitute one body—and the Church and State are one.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been for some time considering Mr. Hide's reply in your number of April 19 to my letter to you on Hag. ii. 7, and I have felt a difficulty in answering it, not because it is unanswerable, but because there are so many points in it which need to be refuted; and I wish to do so in the mildest manner possible. He begins by quoting the whole passage contained in ver. 3—5, which he truly says "are an exhortation to the people to work with a purpose, casting all their care upon God, &c.," with which interpretation I cordially agree. But he takes no notice of the fact, which I emphasized in my letter, that ver. 6 and 7 are in a parenthesis. Certainly so in the Hebrew Bible—a fact to which I beg to direct his attention, showing, I think, that the Lord, by the prophet, breaks off from what He had been saying in the previous verses to introduce a prophecy of more distant events and of far more momentous consequence to the world at large than what was then taking place at Jerusalem among a small remnant of the tribes of Judah, Benjamin, and Levi—events yet to come to pass—events which will be seen in that awful convulsion of all nations which the signs of the times show with solemn warning are now near at hand, and which some of us may live to see: a convulsion evidently predicted by our Lord in Matt. xxiv. 29, 30, where He says, "Immediately after the tribulation of those days (the destruction of Jerusalem and the scattering of the tribe of Judah) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (all figurative language, referring to the kings and potentates of the world, and the final overthrow of the

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Gentile nations); and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Now, mark the next verse: "And He shall send His angels (messengers) with a great sound of a trumpet; and they shall gather together His elect" (who are they? who but the Twelve Tribes of Israel? His elect, His chosen people? See Isaiah, passim, especially chap. xi. 11 to end; compare Zech. x. 6 to end) "from the four winds, from the one end of heaven to the other."

Spiritualizers may deny this interpretation, but how can they do so when Ephraim and Judah are distinctly mentioned by name in these prophecies? I mention these prophecies as confirmatory of my interpretation of the Hebrew words in Hag. ii. 7, "ubau chemdath kol haggoiym," which I translate, "and the noblest, or desirable one, of all nations shall come."

Mr. Hide adheres to the rendering of the A. V., and asks, "What was the desire of nations?" and then proceeds to show that the word "nations" "includes twelve or thirteen nations or tribes, which came out of the loins of Abraham." I confess I never before heard the Twelve Tribes of Israel called "nations." My reading of Scripture informs me that up to the death of Solomon there was only one nation of Israel, and that after his decease they became two nations, respectively called "Israel" and "Judah." These two nations certainly had at times, and in the case of some individuals, a desire for the coming of the Messiah, as in the case of Abraham, their father, of whom our Lord said that "he rejoiced" or rather "earnestly desired" to see My day, and he saw it and was glad;" but I cannot see that the Gentile heathen nations had any such desire, or any knowledge of a Messiah and Redeemer to come. And no doubt if the prophet had been inspired to utter such a prophecy he would have been further inspired to write "uba" (singular) instead of "ubau" (plural).

Mr. Hide has a singular method of evading this difficulty. He says, in effect, that the three Hebrew words—"Chemdath Kol Haggoiym"—represent the three Persons in the blessed Trinity, and therefore naturally take a plural verb after them. I must confess that this savours to me more of some Jewish Cabbala than a Christian comment, and his explanation of it does not mend the matter. There is another passage in his letter which I must not pass over.

Lastly, he—*i.e.*, "H. S. H."—says that "the shaking of heaven and earth, and the sea, and the dry land, has not yet taken place. "What!" (he exclaims) "has not the preaching of Paul, the aged, and his writings shaken heathendom and all its ancient religions? The religion of the Greeks, Egyptians, Assyrians, Persians, &c., to their very foundations and swept away their crumbling ruins, transferring their teaching into quite another form, now called Christian, or one bearing the name of Christ, with Christ at its head." Now, this is really too bad—bad in every paragraph and sentence.

What has the preaching of Paul, or of all the apostles, to do with the "shaking of the heaven, and the earth, and the sea, and the dry land"? It did shake men's minds, but the minds of very few beyond the "lost Israelites," as has often been shown in your pages; and even if it were otherwise, how have the Greeks, the Assyrians, the Egyptians, and Persians profited by it? The Greek Church has long since relapsed into idolatry, and the other nations into Mahommetanism, if they ever really at any period accepted true Christianity. Is it true that the crumbling ruins of idolatrous religions have been swept away? No, they have all been revived; the ruins have been rebuilt by the Church of Rome, which has adopted and stereotyped all the ancient idolatry, adding a thin veneer of Christianity, so thin that any reader of the Bible can see through it, and detect the foul features of the ancient religions which it overlays.

If Mr. Hide doubts that assertion, let him purchase and read "Hislop's Two Babylons," and if that does not convince him I know not what will. "With Christ at its head." No, sir, Christ cannot be the head of anti-Christianity. *The Pope* is, but the Lord Jesus *never*. I believe there is no Church in the world, no *visible* Church, which can claim Christ as its head except the Church of Anglo-Israel and her kindred nations: so I deny that the preaching of Paul fulfils the prophecy of Haggai.

But even supposing Mr. Hide were correct in this interpretation of the passage, he makes a fatal slip, which is sufficient of itself to confute his argument. If, as he asserts, the preaching of Paul were the predicted "shaking," it came *after* the coming of the desire of all nations (to follow his interpretation), whereas the inspired prophet Haggai distinctly asserts that the "coming" is to *follow* the shaking—the convulsion of all nations first takes place—and then, and not till then, "Bau Chemdath Kol Haggoiym." The return of Israel with Judah to the ancient inheritance of the nation will not take place till after the shaking of the Gentile nations. The Turks must be removed from Palestine during the shaking of the European Gentile nations, and then the way will be opened for the ships of Tarshish (Britain) to bring God's sons from afar, and plant them, both Ephraim and Judah, in their own land.

One word more with regard to the concluding paragraph of Mr. Hide's letter. He says, "supposing the word Brith (a covenant) is spelt with a Tau, is it not worth sticking to? Is it not the Tau, or cross, that raiseth us?" No; the Hebrew Tau has no resemblance to a cross. It is formed thus—as no doubt Mr. Hide knows—ת, totally unlike the symbolical Tau of the heathen, which is formed thus . I might say much on that subject, but I refrain. Again, I say, let him read Hislop, and he will not be so enamoured of the Tau.

I am, dear sir, yours very truly,

HUGH S. HAMILTON.

Manston Vicarage, Leeds, May 7, 1893.

TAKEN FROM "A SONG OF THE ENGLISH."

BY RUDYARD KIPLING.

FAIR is our lot—O goodly is our heritage!
(Humble ye, O people, and be fearful in your mirth),
For the Lord our God Most High
He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth!

Yea, though we sinned, and our rulers went from righteousness,
Deep in all dishonours though we stained our garments' hem.
Oh! be ye not dismayed,
Though we stumbled and we strayed,
We were led by evil counsellers, the Lord shall deal with them.

Hold ye the faith, the faith our fathers sealed us;
Whoring not with visions—otherwise and over-stale.
Except ye pay the Lord
Single heart and single sword,
Of your children in their bondage shall He ask them treble-tale.

Keep ye the law—be swift in all obedience,
Clear the land of evil, drive the road and bridge the ford;
Make ye sure to each his own
That ye reap what he has sown
By the peace among our peoples let men know we serve the Lord.

(*From "The English Illustrated Magazine."*)

BY-THE-BYE, it may not be generally known that the name "Welsh" means "strangers," and is little less offensive than the Chinese description of "foreign devils." The men of Wales are Kymry. The name was applied to the Britons by the English, who were "poor, benighted 'eathens, but first-class fighting-men," at the time when they had begun to arrive in formidable numbers from the eastern shores of the North Sea. However, the word is still adhered to, and its implied slight has long since been forgotten.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE OPENING OF THE IMPERIAL INSTITUTE.

ON May 10, last, in the most brilliant "Queen's weather." Her Majesty the Queen opened the Imperial Institute in London, and received from her people the most splendid welcome, comparable only to that which greeted her on the occasion of the Jubilee, when she went in State to Westminster Abbey to commemorate her long and prosperous reign.

The incidents of the pageant and the loyal attitude of the vast numbers of the people who welcomed Her Majesty have been described in the public journals of the day, and are familiar to all. They need not be repeated here. We rather fix upon Her Majesty's reply to the address presented by the Prince of Wales, and repeat two sentences of it as the most important of all. "I recognize this Institute," said Her Majesty, "as a fitting symbol of the unity of the empire; and it would be a matter of profound satisfaction if this Association of the many and diverse countries under my rule, should be the means of knitting them more closely together. The Imperial Institute is intended to promote this great purpose, and I now declare it open, with an earnest prayer that it may never cease to flourish as a lasting emblem of the unity and loyalty of my empire."

"The unity and loyalty of the empire" was the subject which the building and the occasion brought to the Queen's mind, and it is the one which directly appeals to us, the readers of the BANNER, when we recall the events of the day. The objects which the Prince of Wales, and those who worked so hard with him to erect and endow the Institute, had before them, are clearly stated in the Prince's address to the Queen, and they are mostly Israelitish in their bearing. In the first place the cost of the Imperial Institute was subscribed by "every class and race, every country and colony under Her Majesty's beneficent sway, as a tribute of love and loyalty." "All parts of the British Empire have contributed as a matter of fact, to the creation and support of the huge building, as the memorial of a reign which will ever be illustrious in the annals of history." "It is an enduring emblem of the unity of the empire, and of the common bond of loyalty and affection which makes its people one." It is believed by the founders of the Institution, that "the building and Institute will be a record of the growth of the empire, and of the marvellous advance of its people in industrial and commercial prosperity during Her Majesty's reign."

The duties Her Majesty performed on the 10th May, were thus national in their object, and they pointed to the fulfilment of the prophecy which declared of Jacob's offspring in the latter day, that it should become "a nation and a company of nations," "a federation of states" such as the world has never seen before. The empire accordingly sent its various contingents to represent the diverse countries of which it consists. There was the Indian contingent, represented by Indian princes, military native officers, and Indian statesmen. To testify their great loyalty, the Government and Parliament of Victoria, Australia, sent their horse artillery, and India its native cavalry. Canada sent her mounted horsemen, and Australasia was represented. Finally, the British troops and British masses in the streets, the chief feature, then, as always, of the procession, told of the enormous size of the empire, and that in spite of its boundless extent it was one; "a nation" literally; and "a federation of nations" according to the prophecies, such as has never hitherto been known.

It is well that there should be an Institute in the Metropolis, Imperial in its character, supported by the contributions of the empire beyond the sea, to remind our Israelites at home and abroad, that the nation, though divided by vast distances of sea and land, is still one people. God's chosen ones, scattered in great power, placed throughout the globe in positions of tactical supremacy as respects the nations of the earth, in fulfilment of Deut. xxxii. 8, R.V.

"When the Most High gave to the nations their inheritance,

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"When He separated the children of men,
"He set the bounds of the peoples,
"According to the number of the children of Israel."

That the Institute had its true supporters in the Colonies and India was manifest from the large number of valuable gifts which came from them to endow and build it. From India the native princes and gentlemen sent, we are told, £191,550. "An Indian gentleman erected at his own expense the Eastern Colonnade, connecting the main building with the Indian section, as a memorial to a relative." The Government of Canada sent £20,000. The Government of Victoria £5,922, and the inhabitants of the Colony subscribed and sent £5,397 more. The subsidy of the Straits Settlements was £10,080 of which the Government contributed about a moiety. Queensland sent £2,029. West Australia £2,000. Bermuda £1,000. Trinidad and Jamaica also £1,000 each. Tasmania £150. New Zealand sent as a private subscription £2,853.

The Institute thus, is thoroughly Imperial in its design and origin. The site is that on which the Colonial and Indian Exhibition was held in 1886, near the South Kensington Museum, better known as "The Colinderies." The peal of bells in the main or Queen's Tower was the gift of Mrs. Millar, of Australia, and the ground itself was a free grant to the Royal Commissioners.

The proceedings of May 10, then, were interesting to those who believe in Our Identity, and they were in their measure fulfilments of vastly important prophecies affecting our race. The *Times* newspaper, which always comments on current events, as if it were endowed with a belief in Our nation's Identity with Israel, wrote as follows on May 11 last:—

To what extent an intelligent and well-informed appreciation of the nature, the advantages, and the obligations of the British Empire animated the crowds who cheered the Queen and the Royal Family yesterday it would be difficult to say. That the popular feeling is entirely in favour of maintaining the empire and of drawing closer the bonds of union between its component parts is not, however, doubtful. Of zeal there is abundance, though it may not be according to knowledge. The people are proud of the visible evidence furnished by the Indian and Colonial troops which took part in yesterday's ceremonial, that the authority of the Imperial Crown extends over every quarter of the habitable globe. They realize vaguely that this majestic supremacy is organically connected with that commercial activity, and that command of free markets, which for a nation such as ours are the very breath of life. But it is too certain that in the case of the vast majority these sound convictions are not based either on an acquaintance with the facts of our empire, or on a well-reasoned theory of the principles upon which it ought to be defended, upheld, and developed. If the Imperial Institute can do something to dispel this ignorance, and to progagate clear views of an Imperial policy, it will more than fulfil the pledges contained in the address to the Queen read yesterday by the Prince of Wales. One thing, at all events, the movement has already accomplished. It has put an end to the notion that any considerable section of British politicians can afford to be indifferent about the duty of maintaining the empire. The scene in the temporary reception hall of the Institute was a striking proof of the progress that has been made since the days when Cobden and his disciples almost succeeded in getting it accepted as an article of the advanced liberal faith that to part company with the colonies and India would be to the advantage of this country. Almost every conspicuous person in the State was present, with the exception of Mr. Gladstone, who was engaged elsewhere in an attempt "to amend the provision for the Government of Ireland," which, if it were successful, would soon leave us without an empire to defend or develop. But even Mr. Gladstone is constrained to bow to a spirit with which he has no sympathy, and to aver that his policy really tends to consolidate the unity, and to increase the strength of the empire. Many of his colleagues were present at the opening of the Institute, and his Chancellor, Lord Herschell, has been a moving spirit in the undertaking. It is unnecessary to say that both sections of the Unionist party in both Houses of Parliament were well represented, and were well received. Peers and prelates, judges, generals, and admirals, the heads of the legal and medical professions, men of letters, artists, and musicians, country gentlemen, bankers, manufacturers and merchants, and the *élite* of rank and fashion of both sexes, presented a microcosm of British society. It is difficult to believe that such an array of support, resting upon the enthusiastic adherence of the masses, does not afford a substantial security against insidious schemes to break down the Imperial system. But, potent as these forces are, they can only be made effective by judicious use. It is for the Institute which has been thus promisingly launched on its career, to take care that the power at its disposal is not wasted in ill-directed and inadequate efforts

The empire which extends over "every quarter of the habitable globe"—that is, "majestic" in its supremacy, and brings wealth to the mother country—must be Israel's. We are thankful for the royal patronage of the function of May 10, and call on Israel to praise the Lord for the success of that day, and for His blessing which accompanied them!

THE WELSH SUSPENSORY BILL.

By John S. Anderson.

"For the Lord is our defence; the Holy One of Israel is our King."—Psa. lxxxix. 18.

The above was the text chosen this evening by a clergyman of the Church of England in this neighbourhood for a sermon on the proposed Church Suspensory Bill for Wales. He pointed out most clearly that the Church in Wales is simply part and parcel of the National Church, and that the bill in question is intended for a stepping-stone towards the disestablishment and disendowment of the English Church, against which it is a side blow most cruel and unjust. There could be no doubt, he said, that the Church is performing a great work in the land in a temporal as well as in a spiritual sense. He stated that some years ago it was feared that endowments would cease, and counsel was being taken to reduce expenditure in many ways, but since that time several new dioceses have been created and more money than ever has been subscribed by private individuals towards the maintenance of the Church. He dwelt specially upon the good being done amongst the poor and to the foreign and colonial missionary work, which had so very much increased of late years, and that the Church is by far the largest supporter of the hospitals and other charities of the country.

Throughout the whole of this discourse there was a remarkable silence in respect of the reason for all this. Would it not have warmed the hearts and infused new life and vigour into his flock had he shown them that being Israel the blessings of the Gospel have come down to us as a nation in a most special manner, together with numberless other good gifts, as promised to Abraham, Isaac, and Jacob, and to their seed for ever and ever.

In the earlier part of the Psalm from which the text was selected, David refers to the promise made to him in ver. 4: "Thy seed will I establish for ever, and build up thy throne to all generations," which promise is now being fulfilled in the person of our beloved Queen. It may not have struck

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any of our brethren who have not yet come to a knowledge of Identity truth that our constitution is a reproduction of that of Israel of former days, the reigning monarch being under God the head of the Church, and the various other offices and institutions of government being very much a counterpart of those existing in early days. The Church is, in fact, the embodiment of the religion of those days as expressly taught by God, or as we have heard it otherwise expressed, "Judaism exemplified."

But so much of this has from time to time been repeated in the BANNER OF ISRAEL for the last sixteen years that it seems scarcely necessary to dwell upon it at any greater length. The state of the case is therefore this, not that the Church being first and foremost in everything has made the nation what it is, but that the nation being Israel, God has blessed us with a National Church and has given us all the advantages promised to Abraham and his seed for ever, with the obligation laid upon the apostles by our Saviour to carry His Gospel into all lands.

Croydon, April 23, 1893.

STUMBLING-BLOCKS TO THE ACCEPTANCE OF BRITISH TRUTH.*

BY COLONEL H. W. J. SENIOR.
(*Author of "The British-Israelites"*).

"Cast ye up, cast ye up, prepare ye the way, take up the stumbling-block out of the way of My people."—Isa. lvii. 14.

THE prophet Isaiah has been addressing Ten-tribed Israel, and pointing out their iniquities, which have brought down God's judgments upon them. He declares unto them God's mercies, foretelling their redemption in chap. liii. by the death of the Messiah, and details in the next their consequent prosperity, and in chap. lv. invites them to come, hearken, and seek the Lord, to forsake their evil ways and thoughts, and to return to the Lord.

The stumbling-blocks referred to, and which have to be removed, are Sabbath-breaking, drunkenness, idolatry, and covetousness. May I not here pause and ask you to consider if these sins have not been, and are not still stumbling-blocks of our land, which, more or less hinder our obtaining the fulness of the blessings which God had promised us as His people? May we with contrite, humble hearts repent us of our national sins, and, putting our trust in the Lord, "cast up, cast up, prepare the way, and take away these stumbling-blocks from the midst of the people."

I purpose this evening, during the short time allotted to me, to consider a few difficulties which appear to me to be stumbling-blocks in the way of the progress of the fundamental truths we British-Israelites advocate. It requires more care and trouble, as a general rule, to search for and restore that which was lost than to retain that which is in possession. This is clear from Luke xv., where the shepherd leaves the ninety and nine sheep in the fold and goes after that which is lost; so also the woman who had lost one piece of silver shows no anxiety about the safety of the nine pieces she had, but lights a candle, sweeps the house, and searches diligently until she finds the lost piece. Let us, dear friends, follow her good example, and take the lamp of God's Word as the only true illuminating guide we have, and see to it that our lamp is fed by the oil of God's Holy Spirit, by prayer and faith. Then that Word will give us an understanding heart, so that the mist of ages—viz., the prejudices and errors that have so long enveloped the subject, will be penetrated by that Divine light, whereby we shall see more clearly the truth of God's Word and the faithfulness of our God. Yes, His Word alone can dispel all the gloom and darkness, the doubts and perplexities that have been occasioned by the myths and traditions of ancient, and the mistakes and misrepresentations of modern history.

I.—The first thing to bear in mind is that Ten-tribed Israel was a Shemitic race, located in captivity among an Arian-speaking people of nomadic habits, with whom they were more or less identified in the records of their political strife with adjacent peoples. The unsatisfactory nature of the records on which the history of ancient nations are based, the contradictory statements of historians, and the movements at different times and in different directions of these nomades, the various appellations by which they were spoken of, all combine to make the identification of the Lost Ten Tribes from purely historical sources anything but easy, and consequently demanding, if this course of study is pursued, a very patient and careful investigation.

An examination of the Cuneiform inscriptions of King Sargon, Tiglath-pileser, and Darius; Rawlinson's "Herodotus," Sharon Turner's "History of the Anglo-Saxons," Thierry's "History of the Norman Conquest," Strabo, Pliny, and others, will result in tracing the Celts and Saxons of Great Britain and Ireland back through Europe to the regions bordering on the Caspian Sea; so that Saca, Sakai, Sakasena, Saccassani, Saxon, Bethkhumri, Khumri, Gimiri, Cimmerioi, Cimbri, Cymri, Massagitæ, Massagadœ (*i.e.*, Manasseh and Gad), Goths, Mæso Goths, Danai, Tuatha de Danaan (Dan), Angli, Anglo-Saxon, Scots, Scuthi, Scythians, Britains, &c., are all various terms to denote tribes whose ancestry has been traced back to the shores of the Caspian Sea in the sixth and seventh centuries B.C., people amongst whom portions, if not the whole, of Ten-tribed Israel were, and from among whom God has been, gathering out into Britain, Ireland, and America His people, as stated by Amos ix. 8, 9: "The eyes of the Lord God are upon the sinful kingdom. I will not utterly destroy the House of Jacob. I will sift the House of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the ground." This sifting out, gathering, and separating of Israel from the various people among whom they were mixed up could only be done by Divine providence, because God stated by Hosea (ii. 6) that He would hedge Israel's way with thorns, and raise a barrier so that they should not be able to retrace their steps from exile; they were to abide many days without king, sacrifice, or priest (Hosea iii. 4, 5); to lose their language (Isa. xxviii. 11); and their name (Hosea ii. 17; Psa. lxxxiii. 3, 4; Isa. lxv. 15). They were not to be known as God's people (Hosea i. 9). They were to be swallowed up (Hosea viii. 8); and likened to the morning cloud and the early dew, the chaff, the whirlwind, and the smoke (Hosea xiii. 3); a valley full of dry bones (Ezek. xxxvii. 1—15); a scattered sheep driven by lions (Jer. i. 17). Consequently, in searching for them we must not expect to find them in the place where they were first deported, nor at all stages of their history to recognise them as an united, organised people. We must not look for a people bearing the same name by which they were known in Palestine, nor speaking the same language that they spoke prior to their captivity. But, on the other hand, we must bear in mind God's mercies pro-

*An address at the Annual Meeting of the British-Israel Association, May 16, 1893.

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mised to them in connection with these judgments, if we would place ourselves on a satisfactory basis for the right solution of the question under enquiry.

II. — History having failed to separate Ten-tribed Shemitic Israel from the Arian race among whom she was located, it has come to be generally believed that because we have come out from a Teutonic or Arian-speaking race, that we must consequently be of the same stock, and therefore a Gentile or non-Israelitish people, forgetting that language affinity can only prove contact, but not consanguinity. For instance, the English-speaking descendants of the negro slaves of America cannot be said to be of English origin because they speak English.

III. — Misunderstanding the differences between the Houses of Judah and Israel, and fostering traditional prejudices against the House of Judah—*i.e.*, Jews under the curse, many do not like to take an interest in a subject which they think identifies them with the Jews and makes them subject to the opprobrium that has fallen upon that unfortunate people. The result is that they are ignorant of many fundamental truths concerning Israel and Judah; and while avowing themselves to be Gentiles, they appropriate, on the ground of their Christian belief, the blessings and promises which a more careful study of the Scriptures would have shown them were temporal, and exclusively pertained to Israel; and speak of Jews as if they represented the whole of the Twelve Tribes of Israel, ignoring the fact that they consist of only Two Tribes, and that the remaining Ten Tribes must be discovered before the two can be united to them, and with them be restored to the promised land (see Hosea i. 11; Jer. iii. 18; Ezek. xxxvii. 16, 17; Jer. i. 45).

IV.—Many passages of Scripture will be clear to us if we have a proper understanding of the true positions occupied by Israel and the Church. Israel was a special people chosen by God for Himself, in order that they may be the means in His hand for conveying to mankind His revealed will delivered by the inspired prophets of Israel. Through them should be born Jesus the Saviour of mankind, and through them the Gospel message of love was to be delivered to the world. He dealt with them as a nation—His nation—and every Israelite retained his place in that nation by covenant relationship to God, by which he had to observe the rituals and legal observances enjoined, but which observance could not cleanse the conscience from the guilt of sin, for it was not possible for the blood of bulls and of goats to take away sin. Nothing but the blood of Christ could do that. The defiled Israelite could only be cleansed and forgiven, as an unit of the nation, by obedience to the ritualistic law and restored to his place in the camp.

Israel was a type of the Church which is the body of Christ, and consists of all true believers in Jesus of every country, and clime, and age; redeemed by the blood of Jesus their Saviour. All Israel's promised blessings are temporal and earthly, whereas all the promises given to the Church are spiritual and heavenly. The facts and promises relating to Israel are undoubtedly literal and temporal, but by the Holy Spirit's teaching, they are illustrative of spiritual truths. See, for instance, how the expressions "kingdom of God," "kingdom of heaven," are misunderstood; one party contending that the kingdom is figurative and spiritual, another that they cannot possibly refer to the Church, but must be taken in the literal sense, and refer to Israel. Both parties bring argument and proof based on Scripture to bear on their views, whereas these expressions have decidedly a twofold meaning—one pertaining to a literal, real kingdom on the earth, the other to a spiritual, but not the less real kingdom of God in the hearts of believers. We must not accept one view to the exclusion of the other, but bear in mind that the whole history of Israel, past, present, and future, is typical and illustrative of some phase or other of the experiences of the Church.

In the second advent of Christ the Church is to reign with Him over Israel and the world—but how? They must be changed and risen in their redeemed, renewed, and glorified spiritual bodies, whereas Israel on earth will be in their natural bodies. Thus, in the millennium, there will be a mysterious union of the spiritual kingdom, the Church, with the literal carnal kingdom, Israel, the former being to the latter what the renewed spirit of a converted man is to his body, influencing it for good and bringing the body into subjection to the will of God and freeing it from the will of the flesh.

V.—A few days ago a gentleman gave a series of lectures on prophecy at Bristol, a subject which, he stated, he had studied for twenty years. One of these lectures was headed "The Ten Tribes—Where are they?" I wrote to him, apologizing that a previous engagement prevented me from attending his lecture, and asked him to briefly let me know what his answer was to the question. He very courteously called on me, and a friendly discussion ensued. We agreed on four cardinal points in respect to the restoration of Israel —viz., that the Twelve Tribes were to be restored simultaneously and unitedly, that Christ Himself was to be King over the one united nation, and lastly, that Palestine was to be the centre of all nations. But I differed *in toto* from him on this one point—viz., that Israel was not to enjoy any of the promised blessings outside of their land, which he based on Rom. xi. It is clear that if my opponent's theory be correct, all our argument falls to the ground; for if God never intended to give any blessing to Israel excepting when they were enjoying the possession of the land, our effort to show that we are Israelites because we have so many of those blessings which God promised to Israel would be futile, for the simple reason that we are not dominant in Palestine.

But was not possession of the land itself one of the promises, and by no means the greatest of them? Surely God's presence, His everlasting lovingkindness and salvation by Christ, are greater than all the temporal ones put together. In Christ we are told all the promises of God are, Yea, yea, and Amen; therefore, if faith in Him now was made the key for unlocking the precious promises instead of possession in the land, there would then be, I think, little ground for variance.

But let us turn to God's Word. Rom. xi. begins by St. Paul asking, "Hath God cast away His people?" God forbid! God hath not cast away His people which He foreknew. Does not ver. 17—20 state that some branches were broken off because of unbelief from the good olive-tree? and does not Jer. xi. 16 state that the Houses of Israel and Judah were called by God "a green olive-tree, fair, and of goodly fruit"? If some branches refer to the exclusion of the Jews from covenant relationship to God because of their rejection of the Christ, it follows that other branches—viz., Ten-tribed Israel—remain to continue to partake of the root and fatness of the olive-tree.

Turn to Jer. xxx., xxxi., chapters which foretell the restoration of both Israel and Judah to the promised land, and take note of the present and perfect tenses recorded therein:—"I am with thee to save thee" (xxx. 11); "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee" (xxxi. 3); "The people

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which were left of the sword found grace in the wilderness, even Israel when I went to cause him to rest" (xxxi. 2); The proclamation for the return of Israel is to be made among the chief of the nations, who are to be brought from the north and gathered from the coasts of the earth a great company (xxxi. 7); and in ver. 10 this proclamation is to be made in the isles afar off; and the following verse states that God had redeemed Jacob from the hand of him that was stronger than he. In ver. 18 Ephraim is represented as acknowledging God's chastisement, repenting, and being ashamed, consequently God says, "I do remember him still; My bowels are troubled for Him."

Here let me pause and solemnly ask, Is God's presence with His people no blessing? Is His lovingkindness not a precious boon? Is His grace in the wilderness of no account? Is His redemption and ransom of His repentant people to be despised? If God was not to bless them during their absence from the land, how were they to become, at the time of the restoration, "the chief of the nations," "a great company," "inhabiting the coasts of the earth" and "the isles afar off"? Are these statements not definite marks whereby Lost Israel were to be identified at the time of her restoration when the proclamation for her return is to be made? Moses before his death blessed the tribe of Joseph (Deut. xxxiii. 17), stating that with his horns he would push the people together to the ends of the earth. This was never fulfilled, as far as Biblical records of Israel go. It cannot be fulfilled during millennial times, for pushing means aggressive warfare, and the millennium is a time of peace and not war. Therefore this pushing must take place before the millennium—that is, before Ephraim and Manasseh return to the land of Palestine; and as this is distinctly stated in the above chapter to be a blessing, it follows that Joseph was to be blessed as well out of the land as in it.

Once more turn to Ezek. xi. 15, 16. The Jews say to the House of Israel, "Get you far from the Lord; unto us is the land given in possession. Therefore say, Thus saith the Lord, Although I have cast them far off among the heathen, yet will I be to them as a little sanctuary in the countries where they shall come." The student of prophecy says, There is to be no blessing out of the land; God's word by His inspired prophet says that God will be to the House of Israel a sanctuary in the countries where they shall come. Whose word am I to accept—God's word or man's interpretation? Yea, let God be true.

Now, if we look at the past history of our nation—how God's providence has preserved us in India, China, Burmah, Africa, and other places—are we not convinced that He has fulfilled in us this promise to Israel? See also Isa. liv., where the blessing of multitudinous seed and inhabiting the desolate places of the earth by colonies is mentioned, and in chap. lx. Isaiah describes the return of Israel as a flying cloud, as doves to their windows, the isles and the ships of Tarshish waiting to bring their sons from far, their silver and their gold with them. Thus we have seen no less than fourteen blessings enjoyed by Israel out of the land, and prior to their return.

VI.—Why are we not Jewish in appearance? This oft-repeated objection seems to be a great stumbling block to many. Why have we not the peculiar hooked nose of a Jew? &c., say some. Well, the answer may be simply stated thus. We do not profess to be of Jewish descent. But if we cultivated a more intimate acquaintance with Jews of various nationalities scattered throughout the world, our ideas of Jewish physiognomy would be considerably modified from that stereotyped portrait which our minds are so accustomed to associate as an unfailing representation of a Jew. The author of "Picturesque Palestine" says that "there are three principal divisions of Jews in the Holy Land, and that nothing can be more striking than the marked difference in appearance and costume between the Sephardim and Ashkenazim."

Last June, on my journey from India to Trieste, there were on board the *Imperator* Jews and Jewesses from Germany, Bombay, Aden, Syria, and Jerusalem. I could not help noticing the marked difference in complexion, appearance, and dress, that existed between them, also the absence of the hooked nose. Since my return to England I have seen many Christian Jews who at first could not be distinguished from any other Britisher. It is a mistake, therefore, I humbly submit to assume that the Twelve Tribes, after more than two thousand years of dispersion, should be expected to be physiologically identical; more especially when we bear in mind that Leah and Rachel, though sisters, were very unlike each other, and that it is more than probable that their handmaids, who were in no wise related to them, were unlike either of them. Joseph, too, was married to an Egyptian woman and was not recognised by his brethren. Moses and Paul were both mistaken for Egyptians. Esther and Mordecai were not recognised as of Jewish race.

VII.—Many writers and speakers on the subject of the Identity of the British and American people with the Lost Ten Tribes have unconsciously thrown stumbling blocks in the way of the progress of the cause they so warmly and enthusiastically advocate by making positive assertions on many subjects unsupported by properly authenticated documents, statements also of wild and extravagant ideas which have little or no bearing on the subject, dogmatically asserted. Numerous Scriptural references, given without a careful examination of each in its relation to the subject and context. But this does not justify our opponents in illogically ascribing to all British-Israelites the faults of the individual whose writing or statement is criticised, or in rejecting or ignoring reasonable arguments brought forward, or well authenticated evidence adduced. Let us in future be careful not to lay undue stress on subjects that engender strife, but rather to those that administer to edification. Let us distinguish between well-authenticated and indisputable facts that bear directly on the subject, and those minor side lights which give a handle to our opponents to divert the chain of argument from its right course.

VIII.—One more stumbling block I must remove ere I sit down. How often are we not told, What good is it to us or to any one else if we are Israelites? We should concern ourselves about our salvation and the advancement of our spiritual life. Yes, truly, if you are unsaved and unconverted you are not only aliens from the commonwealth of Israel, but you are without God and without hope in the world, and your duty is undoubtedly to seek first the kingdom of God and His righteousness; to give no rest to yourself until you have made your calling and election sure, until you know and accept Jesus as your Saviour and have been washed in His most precious blood, and been reconciled to God and saved from your sins. The knowledge that you are an Israelite will bring with it greater damnation if you trample under foot the blood of the covenant and despise and reject the accepted Son of God. But you who are truly Christ's, and inheritors of the promised spiritual blessings by faith, I ask you, Has God's glory no attraction, no charm? Are you so wrapped up in the selfish consideration of your own welfare, that you care not for the vindication of the

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character of your God, to declare His faithfulness unto all generations? As we believe we are heirs of the promises vouchsafed to us by the mercy and love of God, whether those promises are both temporal and spiritual, or only spiritual, are we wrong in appropriating them or acknowledging with gratitude God's gracious dealings in our behalf? What would you say if a gentleman of your acquaintance repudiated the lawful inheritance of a title and an immense fortune, on the ground that as he was a Christian man—he concerned himself only about his salvation and eternity, and did not care for all the things of time and sense? Surely his title and fortune, if taken possession of and consecrated to God, would be a blessing, not only to him but to hundreds of others that his influence would reach. Consequently, I maintain that if we, as a nation, could only realise our true relationship to God and the world, we would more faithfully and earnestly seek to promote the knowledge and glory of God throughout the world by the spreading of His precious Word and by earnestly seeking the salvation of the heathen?

God grant that we may stir one another up in all the relations of life in which we are placed, to a keener sense of our responsibilities and duties in order to promote the glory of our God and the welfare of our fellow men, so that we may indeed be, as God intended us to be, the means in His hand to be a blessing to all nations.

THE PRACTICAL ASPECTS OF OUR IDENTITY.

By the Rev. Denis Hanan, D.D.

Being Notes of his Address at Exeter Hall on May 16, 1893, during the Afternoon Meeting.

The following notes of an able address, delivered by the Rev. Dr. Hanan, on the practical aspects of our views, cannot fail to be interesting to our readers. He said:—

"The question of Our Identity is not a fanciful, visionary view, as some imagine, but a practical thing, appealing to men's reason and conduct in the affairs of life. Not that it deals especially with political or religious questions. It rather avoids them, as far as possible, but mischief, no doubt, arises from those who intrude on the subject matters which are best described as 'fads,' which appear important to those who hold them, but are in no way vital to our case. There is one hard fact which ought to be kept steadily in view, and that is, that all objections which can be made to the views we hold, have been met and fully answered. There is nothing new to be urged against us now; but those who repeat the oft-avowed objections do so in ignorance of the fact. The objections as to 'language,' and the argument founded on the distinction between 'Aryan and Semitic' races, are cases in point. These have been dwelt upon, and the objections triumphantly answered, times without number, and yet they are repeated over and over again as if they were quite new! In regard to the practical questions involved, there is first the personal view. The prevailing tendency of the times is to ignore providence and God's law as the practical rule of life. Now the effect of our British-Israel knowledge, accepted, and acted on, is the recognition of God's hand in all public and private affairs, and submission to His providence in matters spiritual and temporal. The State would, if the belief were general, respect itself; would see that it had not been fortuitously built up, but was the outcome of God's design, His purpose, and His work. The throne of this land would be seen to be the Lord's, and the State, one and indivisible. We should hear no more of Canaanite supremacy or Israel's subjection to that section of our people, according to the designs of some of our leading men.

"Then a practical point refers to the position of the Church. Its Catholicity could not be ignored if Israel's position were conceded and recognised. 'The kingdom of Heaven' became the Church, but the Church of Rome never became the kingdom.

Another practical result of the adoption of our views is this,—*Noblesse oblige*. Our covenant duties, and our position in consequence thereof, point to the whole world as the objective of our efforts. Missionary efforts include the whole world, not forgetting our brethren, '*the Jews first*.'

Then there is the subject of the honour of God, His faithfulness to His covenant promises, which our belief greatly exalts. He has promised great and glorious things to Israel, and our nation, as Israel, enjoys those very blessings.

"Then, on behalf of Christ and His kingdom, we have to consider His need of Christian Israel. All the nations of the earth have to receive the offer of pardon and salvation; and Christian Israel is the agency by which that offer is to be communicated to them. 'Israel shall blossom and bud, and they shall fill the face of the world with fruit.'

"'The healing of the hurt of the daughter of My people,' Judah, will be slightly and imperfectly done until the practical fact of Our Identity with Ephraim-Israel, in all its bearings, is grasped by our race.

"'Progress towards this end may seem to be slow, but it is therefore sure. We are laying the wood in order, we are teaching ten thousands who do not openly profess what they know, and when in God's own good time the torch will be applied, it may be by some leader in Church or State, or it may be by advancing circumstances—the sudden beacon flame will be understood by all.'"

THE OBLIGATION OF THE GREAT MISSIONARY SOCIETIES TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

Messrs. Henry Morris and R. N. Cust, LL.D., have furnished us, in the *Bible Society's Monthly Reporter* for May and September respectively, with some very interesting information regarding the obligations the Church Missionary Society and the Society for the Propagation of the Gospel are under to the British and Foreign Bible Society, "which liberally and cheerfully supplies them with by far the greater part of the Scriptures necessary for carrying on their work in heathen lands. Mr. Henry Morris, in his paper, passes in review the operations of the Church Missionary Society in various lands, and points how in each their Missionaries were supplied by translations of parts, or the whole of the Scriptures in use there. He describes the work in West Africa—reviewing it in Yoruba, the Niger Mission, Eastern Equatorial Africa;—in Asia, Palestine, Persia, coming finally to India. To judge of the magnitude of the work there and the deep debt the societies owe to the British and Foreign Bible Society, in respect to the Bibles they use in the vast assemblage of nations in India among whom our missionaries labour, we quote that part of the article which relates to the great heathen empire of Her Majesty the Queen. Mr. Morris wrote thus:—

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"NORTH INDIA.

"What shall we say of India, where saintly and scholarly men have, for the last century, been abundantly employed in the sacred task of translating the true Vedas? Here and there the Church Missionary Society's missionaries are aware that they owe much to the Baptist and other Societies; but, in the majority of instances, the great expense and the vast labour of organization have fallen on the Bible Society and its Auxiliaries in India. In the green and fertile plains of Bengal, *Bengali* is the principal language used. The whole Bible was translated into it by the indefatigible labours of William Carey and Dr. Wenger; and this version is now being revised most carefully by a Committee appointed by the Bible Society, which has also published versions in Roman character; and as there are a number of Muhammadans who speak a *patois* called *Musulmani Bengali*, peculiar to themselves, various portions have been prepared in this dialect. The New Testament has been translated in *Santali*, for the people of Santalistan, and portions into *Malto*, for the mountaineers of Rajmahali. A revision of the former is being executed and the cost of publication will be borne by the Bible Society.

"The great Aryan language *Hindi* is prevalent over the North-west Provinces. The whole Bible has been translated into it, and a revision has for many years been dragging its slow length along. A fresh effort to complete it is now being made, and the services of one of the Church Missionary Society's most honoured men, Dr. Hooper, have been lent to the Bible Society for this purpose. *Urdu* is also spoken in North India, and Church Missionary Society missionaries continually use it. There are several versions in it, and much care and pains have been taken by the Bible Society in both the translation and the revision. A revision is now in progress under its auspices, in which Dr. Weitbrecht and the Rev. H. E. Perkins are taking part in connection with the Bible Society.

"The Church Missionary Society's missionaries in the Central Provinces are labouring among the Gonds, one of the aboriginal tribes of India, and they have been supplied with the Gospels and the Book of Genesis in *Gondi* by the Bible Society, which has borne the expense of having them prepared and printed.

"THE PANJAB.

We now come to the country of the Sikhs—the land of the Five Rivers. Several versions have been placed by the Bible Society in the hands of the missionaries labouring in this country—in Panjabi, the language of the Sikhs, in Chambali, for use in the Kangra Hills, and in Jatki, for the district of Multan. Pashtu, the language of Afghanistan, is spoken in parts of the Panjab, Peshawar being really, though not politically, a part of that country. The whole New Testament and portions of the Old have been translated into it. A Committee of revision under the Bible Society has in recent years been working at it. This Committee was formerly under the presidency of the gifted linguist, Bishop French. In the beautiful vale of Kashmir the Rev. T. Wade has prepared the New Testament in Kashmiri, which has been published by the Bible Society. The New Testament and portions of the Old have been published in Sindhi for the province of Sindh, and one Gospel in Baluchi, and both have been prepared for the same Society.

"WESTERN INDIA.

"The principal language used in the Western India Mission is Marathi. The whole Bible has been translated into it, the Church Missionary agents, notably the late Rev. J. S. S. Robertson, being prominent in the work, and a revision is now being carried on. Much pains has been taken over this version by the Bible Society. It has likewise published a New Testament in *Parsi Guzerati* for the use of the Parsis, who are so numerous in Poona and Bombay, and to whom the excellent missionary the Rev. Sorabji Kharsedji once belonged.

"SOUTHERN INDIA.

"In South India, where the Lord has so graciously blessed the labours of the Church Missionary Society's agents, as well as those of other Societies, and in some parts of which the Christians belong to the third or fourth generation, that Society owes more even than elsewhere to the Bible Society. In no part of the world, perhaps, has a version been more learnedly and lovingly revised than the *Tamil*. Owing its origin to the Danes, it is now entirely the property of the Bible Society, which bore most of the cost of revision. One of the editions is a model of a portable and legible Bible. The whole Bible has likewise been translated into two other of great Dravidian languages employed by the Church Missionary Society's missionaries—namely, *Telugu* and *Malayalam*. Both versions are at present under revision, and have cost the Bible Society very much. The Gospel of St. Luke and the first Epistle of St. John have been translated into *Koi* under the superintendence of General Haig, for the use of the aboriginal tribe of this name inhabiting the jungles on the banks of the Godavery; and the New Testament has been translated into *Dakhani*, the southern form of Hindustani, and is in use in the mission to the Muhammadans, in Madras and elsewhere. The revision, by the Rev. E. Sell, the Rev. M. G. Goldsmith, and others, is nearly complete. Here also the cost of this translation and revision has fallen on the Bible Society.

"CEYLON.

"Crossing Palk Strait, we come to Ceylon, where the two principal languages spoken are Tamil and Sinhalese. Here, as elsewhere, the Church Missionary Society missionaries are indebted to the Bible Society, which has published the whole Bible in Sinhalese, a version also under revision by a committee, of which the Rev. S. Coles is the chairman. The Pentateuch, The Psalms, and the New Testament have been prepared in *Indo-Portuguese*, a *patois* used by the descendants of the Portuguese settlers in this island."

Dr. R. N. Cust, writing respecting the Society for the Propagation of the Gospel, and the benefits they receive from the British and Foreign Bible Society, observed as follows:—

"There is another great Society, belonging to the Church of England, which has this year published its one hundred and ninetieth annual Report, and which is largely indebted to the British and Foreign Bible Society for its supply of Scriptures in all the five portions of the world: I allude to the Society for the Propagation of the Gospel, which works with a double object—to convert non-Christians to Christianity, and to prevent Christians, such as emigrants, colonists, seafarers, and exiles, from falling away into heathendom.

"EUROPE.

"I.—In Europe the agents of the Society for the Propagation of the Gospel supply themselves with translations, entirely, or in part, from the British and Foreign Bible Society, in the Italian, Greek, French, Spanish, Portuguese, and German languages, for the use of the congregations in connection with the permanent chaplaincies maintained by that Society in those countries. The supply may not be large, but it is important.

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"ASIA.

"II.—In Asia a grander missionary work comes under our observation. For convenience I divide that continent into regions—(*a*) West Asia, (*b*) the East Indies and Indian Archipelago, (*c*) China and Japan. The Society for the Propagation of the Gospel has no missions in Arabic or Persian-speaking countries, but copies of translations in both those languages are required for their mission in the Bombay Province of West India. I divide the East Indies into five sub-regions—West India, North India, South India, Indo-China, and the Indian Archipelago. In Western India, amidst a population of Hindus and Mahometans translations are supplied in the Maráthi language. In North India a great demand is experienced for translations in Bangáli, Hindi, Urdu, and Mandári or Kol, the latter a Kolarian language spoken by non-Arian mountaineers, still maintaining their old Pagan and non-Hindu beliefs. The Bangáli, Hindi, and Urdu are spoken by at least one hundred millions of Hindus and Mahometans in the basin of the River Ganges, and adjoining territories. In South India translations are supplied in Telugu, Tamil, and Karnáta (vulgó Kanarese) to the flourishing Mission in that province, where there are Christians of the fourth generation. Translations are also available in the ancient dead language of North India, the Sanskrit, if required by learned inquirers. In the Island of Ceylon the Society for the Propagation of the Gospel Missions are supplied with the Bible in the Sinàli (vulgó Sinhalese) language, and a version in the Indian dialect of the Portuguese language is available if required. In the region of Indo-China the Bible Society is ready to supply the Bishop of Rangún and his missionaries with versions in the language of Burma, and of the Karèn tribe, in three dialects. In the great valley of Assam, where the River Brahmaputra emerges from the Himaláya mountains in its course to join the River Ganges, the Bible is supplied to the missionaries in the Asámi language, and if the work of evangelising the barbarous tribes on the slopes of the Himaláya extends further, translations are ready in their languages. In the Indian Archipelago translations in the Malay language are supplied to the Diocese of Singapúr.

"Passing on to the regions of the extreme orient, or China and Japan, the Bishop of North China at Pekin makes use of the translations provided by the British and Foreign Bible Society in High Wenli, the famous book-language of China, which speaks only to the eye, like the numerals in arithmetic, the easy Wenli, and the Mandarin in two dialects *spoken* and *written* by two hundred millions. In the Diocese of Japan the Bishop and his missionaries have at their disposal the newly completed translation in the language of that kingdom; and in Korea the Bishop and his clergy, as soon as they are settled, and have acquired the language, will find that the forethought of the British and Foreign Bible Society has prepared for their use the best of weapons, the Word of God, without which all their labours will be vain.

"Before we quit the shores of Asia we may record, that the languages placed at the disposal of this Society are but a fraction of the stores laid up in the great arsenal. No two Missionary Societies use precisely the same languages. The British and Foreign Bible Society keeps its eye upon the requirements of the whole world.

"AFRICA.

"III.—We pass now into the third portion of the globe, Africa. The missions of the Society for the Propagation of the Gospel are all south of the River Zambési in the different Dioceses of South Africa; translations are supplied by the British and Foreign Bible Society in the Zulu, Xósa (vulgó Káfir), Chuána, and Súto, languages of the Bantu family of African languages. Of European languages there is an ample supply of English and Dutch Scriptures, which in a country with a large and increasing European population is most important. For the Chinese, Indian, and Malay immigrants provision is also made. Translations in the Nama dialect of the Hottentot or Khoi-Khoi language are also available. On the west coast of Africa, in connection with the Society for the Propagation of the Gospel is the most interesting mission, known as the Rio Pongas Mission: it is an attempt of the Christian negroes of the West Indian Islands to evangelise by the aid of negro pastors a portion of their mother Continent. The Scriptures in the Súsu, a Negro language, are supplied by the Society for Promoting Christian Knowledge, and allusion is only made to this fact as suggestive of the great work likely to be done in the next century, when the Christian negroes in North America wake up to a sense of their duty. Within the region of Africa is the island of Madagascar, and the translation of the whole Bible has been revised by a Committee on the spot, on which the Society for the Propagation of the Gospel was represented, the expense being borne, and gladly borne, by the British and Foreign Bible Society. . . ."

Dr. Cust concludes as follows:—

"The Church of England in its entirety makes use of versions of the Scriptures in one hundred and seven languages, and by far the greater portion are supplied, often free of charge, always below cost price, by the Society, whose happy privilege it has been to be permitted to be the Lord's steward for the great work during the last ninety years. On some translations thousands of pounds have been spent and well spent, for who can estimate the value of a soul saved—saved perhaps by one single verse in the millions of copies issued annually, brought home by the Holy Spirit with power and conviction to the understanding of some doubting, hesitating, and humble-minded sinner, saved by grace. Let us reflect upon the vast void there would be in the last decade of this century in the machinery of conversion, if this new manufactory had not come into existence in the first decade. The world had seen missionary agencies in past centuries, but the conception had never been entertained of a Bible Society, a great arsenal for forging bloodless, silent and innocent weapons, which at the same time have found themselves to be sharp-cutting, outspoken, and invincible. If the mouth of the preacher has converted its thousands, the voiceless volume has saved its tens of thousands, and kept them to the end. Laus Deo. "R. N. CUST."

GLEANINGS.

By J. THOMSON.

31.—EGYPTIAN TOOLS.

In No. 824 of the BANNER, p. 499, there is a "Gleaning" referring to the ancient Egyptian cutting-tools. Since that was published we have come across the following, the authority for which we cannot give, though it appeared in *The Ashton-Under-Lyne Herald* of Dec. 3rd, 1892. It has, perhaps, made the "round of the Press," and been quoted pretty freely throughout the country:—"The tools employed by the Egyptians to hew, carve, and polish the immense masses of the hardest stone which are found in the valley of the Nile, have always been food for speculation by the

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curious. The question has been frequently asked, and frequently answered in a more or less unsatisfactory manner, and in no instance has the explanation been supported by fact. The numerous tools found in Egypt have been, with only two or three exceptions, of soft bronze. The few exceptions are of soft iron, but not a scrap of steel is there among the lot. It has been surmised, without proof, that the Egyptians had a way of tempering bronze, although no tempered bronze had been found, and no mode of tempering bronze is known to modern metallurgists. It has been daringly imagined that the bronze tools were tipped with diamond or corundum; but there are no diamonds in Egypt, and no corundum-tipped tools have been found. It has also been alleged, in opposition to this theory, that bronze is unfit for being used as a stock to support a diamond or corundum tip, as it would get jammed in any hole into which it was inserted. Not one of the answers can be accepted as satisfactory, and the clearing up of the mystery has yet to be looked for."

It is evident that we get no more information from this than we had before, if as much. It is, however, an instance showing how off-hand a difficult matter is sometimes disposed of. We find it here asserted that except a few made of "soft iron," the "numerous tools found in Egypt have been of soft bronze." Such would certainly not "touch" marble, or granite, to say nothing of "diorite," a far harder stone. The paragraph also says "there are no diamonds in Egypt," which may be true now, but how do we know that they were not anciently at least as plentiful as they are now in this country? They could be brought as articles of commerce, and used for any purposes for which they were fit; and how do we know but that the Egyptians anciently had a method of tempering iron, and even bronze, which has long since been lost, though no instances of such tools may as yet have been discovered? But if a previous "Gleaning" be correct (as we believe it was), in BANNER No. 804, p. 261, some copper tools have been found which were "tempered in a way now utterly unknown, but which rendered them harder than steel." So much, therefore, for the above paragraph, which, however, allows that there is a difficult problem to solve in the question, How did the ancient Egyptians cut and polish such hard stones, as we see they actually did, but which moderns confess themselves unable to equal?

32.—THE PETRIFIED FOREST

in Egypt is a large desert tract in the neighbourhood of Cairo, covered with trees, and fragments of trees, all turned into flint. About the middle of this century this phenomenal tract was visited by Mr. John Gadsby, and is thus described by him in his "Wanderings" (I. pp. 305, 411):—

"Lying prostrate, and half-buried in the sand, were trees of almost all sizes, and millions of fragments, like an immense timber merchant's yard. To believe it, one must see it. At first sight I seemed almost petrified myself. I measured one tree 60 feet long, and another 40 feet, and one 3 ft. 3 in. in diameter. The trees were separated into divers lengths, yet each piece retained its own relative position, just as if the trees had contracted and snapped during the process of such contraction. Some had hollow trunks, some were straight, being palm-trees; some were crooked, and the roots of some were entire, just as if a forest of trees had been blown down at once. There they lay, all looking like rotten timber; yet all absolute flint. The grains and knots of some were as distinct as in any agate I ever saw. The sand around is full of particles, greatly resembling what we call Bristol, or Isle of Wight diamonds. This is, to me, the most inexplicable of all the wonders I ever beheld. How did these trees get there? For miles and miles there is nothing but a burning, sandy desert, without even a blade of grass. Could the trees have grown there? On the highest mountains, the Alps, the Pyrenees, Ararat, &c., shells, and skeletons of fish and sea-monsters have been found; while elephants and whales have been discovered in England, and crocodiles in the very heart of Germany. What but the FLOOD could have carried them thither? And will any man be bold enough to say that these trees were not deposited by the same awful deluge? . . . On the eastern portion the petrified forest extended as far as the eye could see. One thing which struck me as remarkable was that the trees lay thickest in the ravines."

But is it not more likely that this petrified forest owes its origin to the plague of hail, accompanied with "fire, very grievous;" running "along upon the ground," with which God smote Egypt? (Exod. ix. 22—26).

It is hardly probable that a deluge of waters would deposit a number of trees in such regular order as to look as if they had grown there, and "been blown down at once," while some active chemical agency would be necessary to change them into flint, and this may fairly be supposed due to the chemical action of the hail, thunder, and fire which constituted the principal features of this plague, smiting "every herb of the field," and breaking "every tree of the field: all that was in the field both man and beast."

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"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND FOURTEENTH MONTHLY REPORT.

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OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully paid*, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—One hundred and thirty-three parcels have been sent to the following places since last report: Catford, Commercial-road, E., South Benfleet, Cockburnspath, Canterbury, Edinburgh, Aldershot (2), Hamilton, Claughton, Maesteg, Woolwich, Dublin (2), Carlisle, Dover, Vauxhall, Calne, Colchester, Southwold, Bow, Stoke, East Grinstead, Lee, Fermoy, Plympton, Lowestoft, Hull (2), Penzance, Chatham, Kirton Lindsay, Alvaston, Faversham, East Twickenham (3), Staplehurst, Teignmouth, Chelmsford (2), Brighton (2), Attercliffe, Stirling, Southsea, Ludlow, Hulme, Tunbridge Wells, Moreton-in-Marsh, Weymouth, Barnsley (2), Birmingham, Crewe, Shepherd's Bush, Kingsbridge, Wandsworth, St. Leonards-on-Sea, Dundee (2), Bingley, Chatham, Chippenham, Cardiff (2), Horsforth, Chester (2), Lewes, Porthgwarra, Fulham, Walthamstow, London (3), Perranarworthal, Northroe, Loughton, St. Just, Andover, Clifton, Longborough, Wilsden, Burnbank, Tipperary; Passy; Malta (5); Barbadoes; George Town, B.G.; Port Nolloth, Ograbeis, Vryburgh, Mossel Bay (2), Cape Town, Baptist Mission, Congo Free State, Africa; Rangoon (2), Moulmein; Poona, Secunderabad (2), Nellore, Bangalore (2), Ootacamund, India; Columbo (2); Hankow; Launceston, Tasmania; Taranaki, Gisborne (2), Auckland, Tearoka, Thames (2), Dunedin, New Zealand; Castlemaine,

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Broughton, Victoria; Dubbo, South Kurrajong (2), New South Wales; Detroit, United States; Yarmouth, Halifax, Nova Scotia; Port Arthur, Morden, Canada.

CORRESPONDENCE.—We have no more extracts from letters to give this month, but, as will be seen from the above list, the work is making good progress.

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE total of members is still 1,452, none having applied for membership since last report.

Seven new cards of membership have been sent to old members, who have applied for them.

The prayers of the members are asked in behalf of open-air meetings which may be held during the summer to spread the Identity truth; also for two young men, who have been induced to read some Identity literature, that through it they may become Christians.

We are all anxious for the spread of the glorious truth, and it is hoped that during the coming month some will send for the card of membership, and thus let us know that they are joining with us in prayer.

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In the BANNER of Oct. 12, last, page 500, John Shootingham alludes to Mr. Armonde's paper in the *Newberry House Magazine* claiming Israelitish origin for some of our nursery rhymes. I lately saw a copy of the Service of the second day of the Passover, written in Hebrew on one side, and English on the other. I enclose a copy of the English translation, in case you should like to publish it in the BANNER. I may add that the Jewess to whom the book belongs, says when she was a child she was pleased when the prophetic song began, for she knew the service, which was a long one, was near the end, and also she could join in singing that part.

I am yours faithfully,

J. S. AINSLIE.

28, College-road, Bromley, Kent, Dec. 1, 1892.

PROPHETIC SONG SUNG BY THE WHOLE HOUSEHOLD AT THE END OF THE SERVICE OF THE SECOND DAY OF THE PASSOVER.

1. One kid, one kid, which my father bought for two sequins—one kid, one kid.
2. And it came a cat and devoured the kid, which my father bought for two sequins—one kid, one kid.
3. And it came a dog and bit the cat, which devoured the kid, which my father bought for two sequins—one kid, one kid.
4. And it came a stick and beat the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.
5. And a fire came and burnt the stick, which smote the dog, which bit the cat, which devoured the kid, which my father bought for two sequins—one kid, one kid.
6. And a water came and extinguished the fire, which burnt the stick, which beat the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.
7. And an ox came and drank the water that extinguished the fire, that burnt the stick, that smote the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.
8. And the slaughterer came and slaughtered the ox, that drank the water that extinguished the fire, that burnt the stick, that beat the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.
9. And the angel of death came and killed the slaughterer that slaughtered the ox, that drank the water that quenched the fire, that burnt the stick that beat the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.
10. And the Holy One, blessed be He, came and killed the angel of death, that killed the slaughterer, that slaughtered the ox, that drank the water, that quenched the fire, that burnt the stick, that beat the dog, that bit the cat, that devoured the kid, which my father bought for two sequins—one kid, one kid.

1. Joseph sold, or as some say, the nation of Israel, which God acquired by giving them His law in its two tables.
2. The cat—Ishmaelites who bought Joseph, or Babylonians who destroyed the Jewish State.
3. The Persians who destroyed the Babylonian Empire.
4. Alexander of Macedon who conquered Persia.
5. The Romans made an end of Greek dominion in Asia and Europe.
6. The Turks took Roman possessions in the East.
7, 8, 9, and 10, relate to the future events which will bring about the final epoch of the age of the Messiah. The interpretation referred to of the first verses, is followed up through the whole of the poem, of which more may be seen in the Commentary to the Agada.

ENIGMA.—No. 10.

THE initials of the following names give the Greek name for the devil; and the finals one of a noted Jewish counsellor and doctor of the law:—

1. An Amalekite king whom Saul spared when God appointed him to destruction?
2. A kingdom whose prince withstood the angel of the Lord "for one and twenty days?"
3. The man from whom Joash took the vessels of God's house?
4. The city where St. Paul healed a cripple?
5. He who wrote of a virtuous woman that "her price is far above rubies"?
6. The time when the daughters of Israel went to lament Jeptha's daughter? The judge who succeeded Jeptha? (Initials of both names.)
7. The kind of leaf brought to Noah by the dove?
8. A Syrian leper who was cured of his leprosy by Elisha?

RECEIVED.—"Dictionary of Domestic Medicine." By Dr. Rooke, of Scarborough. A very useful volume of 76 pages, containing many useful hints on the treatment of various ailments. May be had post free from the author. We have also received a useful little pamphlet by Page D. Woodcock, on "Indigestion: Its Cause and Cure." A copy may be had post free on application to the author, Lincoln.

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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 UNICORN 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. XVII., No. 859. Entered at Stationer's Hall.] WEDNESDAY, JUNE 14, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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IS IRELAND A NATION?

THE way in which the Marquis of Salisbury answered this question in his great speech at the Guildhall, Derry, on the evening of May 26th last, deserves a place in the BANNER. The Irish Members in Parliament are constantly speaking of Ireland as a single nation, to be governed by themselves, and by those like them, who differ from the Protestant minority in Ulster, in every conceivable respect. Not so does Lord Salisbury regard the question. His views are very clear and no one can mistake them. He believes that Ireland is occupied by two nations, and singularly enough as the best way of illustrating his position he takes us to Canaan and its inhabitants the Canaanites, by way of showing how they and the Israelites differed. Just so do the South and West Irishmen differ from the men of Ulster! He tells us the Irishmen are now a thorn in our British sides, but he argues that that is no reason why they should be told to govern us! He declares the thing is impossible, and cannot be attempted! His words were these:

IRELAND, A NATION.

Now I am met at the outset by being told that the Irish are a nation, and that word carries with it the liberty of the majority, whatever that liberty may be, to trample upon the minority, whatever the relations to England that minority may have observed. That word nation is a powerful word to spell with. It appears to carry with it many privileges, but before we assent to the idea that it gives to a majority the right to efface all the essential privileges of men in the case of the minority—gives them the right to exercise undisputed dominion over all that civil and religious liberty rendered to them most dear—before that let us ask what "nation" means. Is it really true that those who inhabit this island are one nation? In one sense they are; they are all within the boundaries of the one sea, and they are all very proud of the beautiful and fertile island which they inhabit. But in the assertion that the use of the word "nation" gives to the followers of Archbishop Walsh and Mr. Timothy Healy (groans) the right to govern the rest of the island there is an enormous difference. I am rather afraid of making comparisons. I am always assumed to have a sinister meaning in doing so (laughter), and I hardly know to what nation I could compare you without offence, in order to show the absurdity of such a theory as is thus proposed. If you allow me to give an illustration from the children of Israel. (Laughter.) The inhabitants of the land of Canaan, I have no doubt, were very proud of it, and if they had used the jargon of modern times no doubt they would have said that they were the Israelitish nation of the land of Canaan. (Laughter.) There were the Hittites, the Perizites, the Jebusites, and the Ammonites: but the children of Israel would have been very much surprised if you had told the former to govern the land of Canaan as they pleased. (Laughter.) Well, for the Hittites, the Perizites, the Jebusites, and the Ammonites let us substitute the Walshites, the Nultyites, and the Healyites. (Great laughter.) Like the chosen people you yet have those within your borders who are a thorn in your side, but that is no reason why they should govern you. (Hear, hear.) The truth is, all this talk about Nationalist is merely a modern jargon. Whenever people have been united through a long history by common suffering and common efforts, where they have lived under the same institutions and reverenced the same objects, wherever they have been allied by a common creed and guided by common political maxims, wherever they have common heroes whom they both respect and look back to in the past, common enemies whom it is equally their interest and their duty to repel—they are in reality a nation, and you may trust the majority among them to govern the minority, because you may be quite certain that there will be no such sharp line between majority and minority as to make oppression possible. (Cheers.) But there is in this case such a sharp line. It is mere optimistic folly, it is worthy more of school girls than of men to hide from our eyes the teaching of the history of the last three centuries to go no further back. There is a dividing line. There is a deep antagonism, there are traditions which cannot be reconciled. There are mutual feelings which make it utterly impossible, consistently with common justice, that one section of the Irish inhabitants should be handed over, bound hand and foot, to be the slaves of the will of the other. (Hear, hear.) I will not rely upon my own language alone. I will appeal to a great Liberal authority, an authority

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whom before this wretched question came up every Liberal respected. Most of you, I think, have read the thrilling description in which Lord Macaulay has perpetuated in the most brilliant page of his history the sufferings and the heroism of the city in which I stand. (Cheers.) He closes that description in these remarkable words. He gives an account of how it was that, in spite of all difficulties and dangers, you won at last, and his reason does not rely on the existence of one Irish nationality. What he says is, "It was a contest, not between engineers, but between nations, and the victory remained with the nation (that is, the inhabitants of Londonderry), which, though inferior in numbers, was superior in civilization, in capacity for self-government, and in stubbornness of resolution." (Cheers.) Their children are not unworthy of their fathers, and these same qualities or capacities for self-government and stubbornness of resolution will still appear to baffle the calculations of all those who in this hour of need are traitors to England's greatness. (Hear, hear.)

The above put the case pretty plainly, and will, we hope, make it exceedingly difficult for Mr. Gladstone to carry his Home Rule Bill. It is noteworthy that the ex-Prime Minister tells his hearers what we do—namely, that like the Israelites in Canaan, we have the Canaanites, or a people like them, for our natural antagonists, who are, as the Canaanites of old were towards Israel, "thorns in our side" (Joshua xxiii. 13, Judges ii. 3). Lord Salisbury knows nothing, we suppose, of Our Identity, and took his illustration from Israel's history and the prophecies in question, because the parallels between the two cases are so exact. We know they are prophecies turned into current history; and it is gratifying to us to find so exalted a witness as the ex-Prime Minister testifying (blindly it may be) that we are right The *Times* foresees the character of the struggle between the North and South of Ireland, as clearly as Lord Salisbury does. These men who are fulfilling the ignoble function which prophecy assigns them as the "thorns in the sides of Israel," appear now under the blackened mask of the moonlighter, again under the cassock of the "patriot" priest (of Rome), "or under the frock coat of the Member of Parliament. They strike now openly, now covertly, at England, and at England's race, and England's creed. But it is the task of England to see that in these days, as in the days of our fathers, they are baffled and beaten back in the secular fray." That the Canaanite shall not always be the "thorn in our sides" mentioned in prophecy, we are taught by Zech. xiv. 21, where it is stated that the day is coming in connection, it seems, with the Lord's Second Advent, when "there shall no more be a Canaanite in the House of the Lord of hosts." Their object to-day is to drive out "the British Garrison" which has served our country faithfully for 300 years, to take its inheritance in the land and to divide its spoils. This is hardly likely, since God has decided differently; it is pleasant, therefore, to remember that the present troubles in Ireland are only ephemeral, and that they are destined to have an end favourable to what we know is the Truth and according to God's will. Ireland will not be divided off from Great Britain, and civil war will not be the result of the present complications. We have with patience to pass through a period of perplexity and trial: and efforts such as the Marquis of Salisbury and Mr. A. J. Balfour have lately made in Ulster are, humanly speaking, the very best antidotes to the poison which for the moment seems to have taken root in the sister isle. Our comfort is that the Lord is in charge of us, and of our national affairs; is guiding us, and will give us an expected end. "He will not forsake us" (Isa. xlii. 16, R.V.). Let Israel therefore praise His holy Name.

THE REV. MARK GUY PEARSE.

We have received from Melbourne three copies of *The Southern Cross*, of March 10, 17, and 24 respectively, commenting on the fact that the Rev. Mark Guy Pearse had announced his belief in Our Identity and had written a strong paper on the subject in Australia, giving the grounds for his change of views. The Editor, in spite of that fact, still thinks very poorly of our arguments, and evidently believes the eloquent preacher will lose rather than gain by taking up these crazy views. Mr. Annear takes up the defence of believers in Our Identity, and a so-called Gentile Christian gives some violent blows at the views we hold so dear, and declares that the best antidote against the poison we imbibe is the context of the texts we quote. We place these three extracts in consecutive order below:—

March 10, 1893.

The Anglo-Israel theory, which declares the English-speaking race to be the Lost Tribes, lies, for the most part, outside the realm of human respect, and its literature is, speaking generally, worthy only of a lunatic asylum. But the theory has gained an exceptionally respectable adherent in the person of the Rev. Mark Guy Pearse, who has accepted the position of vice-president of the British Anglo-Israel Association. Mr. Pearse, we are informed, "has been studying the subject for some years, and his opinions in favour of the Identity of the British nation with the Lost Ten Tribes of Israel was confirmed as one result of his observations during his recent tour through the Australasian colonies." It would be interesting to know what was the exact feature of colonial life which convinced Mr. Mark Guy Pearse that the British race is a mere branch of the Semite family. It is difficult to decide whether the Anglo-Israel fad will gain, or Mr. Mark Guy Pearse himself lose, most of the respect of mankind by the incident here reported.

March 17, 1893.

To the Editor of "The Southern Cross."

Dear Sir,—In your last issue, announcing the acceptance by the Rev. Mark Guy Pearse of the office of vice-president of the British Anglo-Israel Association, you have spoken contemptuously of the belief held by that body, the generality of its literature being described as a product "worthy only of a lunatic asylum."

As an Anglo-Israelite, I would like to say a word by way of protest. That our belief should be deemed for the most part outside the realm of human respect, and that we should be continually asked, "Have any preachers or writers of eminence adopted your views?" troubles us little when we think of the rise and progress of all great movements, especially of a sect that was "everywhere spoken against" (Acts xxviii. 22); and the scornful question, "Have any of the rulers or the Pharisees believed on Him?" (John vii. 48).

A glance over the list of office-bearers of the British Anglo-Israel Association, embracing as it does an earl, a score of clergymen of different denominations, besides several gentlemen in the military and naval service and the legal profession, will show that it has some claim even to respectability.

And as regards the literature of the subject, no one at all acquainted with the bulk of it could truthfully speak of it as being of a "lunatic" quality. Let anyone read, for instance, "British-Israel Truth," a handbook for inquirers, where will be seen an effectual disproof of your charge, as well as irrefragable proof of the Identity of the Anglo-Saxon peoples with the Lost House of Israel.

The above work, published by authority of the association, and now in its third edition, has had a most favourable reception, many of the religious papers (*The Rock* and *Christian Age*, for example) hitherto hostile to Anglo-Israelism being unstinted in their commendation.

Mr. Mark Guy Pearse, having studied the subject, comes to the conclusion invariably arrived at by those who do so

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with Berean diligence, and like an honest man announced his belief in the great truth of Anglo-Israelism; there is no fear of, at least, one of the dread alternatives mentioned by you —his losing most of the respect of mankind.

Trusting that many more may have courage to follow the rev. gentleman's example, I am, yours truly,

F. J. ANNEAR.

South Yarra, March 14th, 1893.

MARCH 24, 1893.

To the Editor of "The Southern Cross."

DEAR SIR,—In your leaderette on the conversion of the Rev. Mark Guy Pearse to the Anglo-Israel theory, you have left yourself open to severe criticism from those who are identified with this modern doctrine; and already I notice one protest has been entered against your remarks. I sympathize with you, sir, for many years ago I did the same thing when writing for one of the Australasian religious papers, and brought about my ears a whole torrent of denunciation. Whilst I have always considered this theory a sort of craze, I must admit that many who hold it are truly pious Christians; and I have known several who were eminent in the Church for their learning as well as for their piety. It is more than a score of years since I was in a position to know exactly of the very large amount of Edward Hine's literature on this subject which was coming into Australia. To that seed, I believe, sir, are we indebted for the numbers in Australia who hold the doctrine that the British are the Lost Ten Tribes. I have met with many serious people in the colonies who were quite taken up with the notion, and who would hardly listen to a word in refutation.

It is a little singular that Mr. Pearse should have become confirmed in his opinions on the question while in Australia. But he has always been about as fair and square a man as I know, and I have no doubt whatever that his convictions on the point are honest and sincere. In these days we are not readily surprised at change of opinion in regard to religious doctrines and practices. I have known of a Presbyterian turning a Roman Catholic, of a Wesleyan becoming a Ritualist of the very highest order, and of a Baptist joining the Church of England and then returning to his original type, with a touch of the sacerdotal element still clinging to him. So when we find honest Mark Guy Pearse taken up with this Anglo-Israel fad, we need not be much amazed. He must have forgotten the teachings of his Mildmay friends, and especially those of his neighbour, the Rev. Mr. Wilkinson, the Mildmay missionary to the Jews, who has written so ably in refutation of this notion of Mr. Hine and others. It is not long since Mr. Wilkinson's book "Israel, My Glory," was scattered somewhat freely in Victoria, and it is to be hoped it will do something to counteract the influence of that literature of which you have written so scathingly—and for which action you should be commended rather than condemned. Probably, however, no greater condemnation of this subject has yet been given than that by Mr. Robert Roberts, a Christadelphian from Birmingham, who, about fifteen years ago, with open Bible, and on the broad platform of Exeter Hall, in the British metropolis, for three nights debated the question with Mr. Hine, utterly confuting and routing that erstwhile champion of this new-found faith. The best antidote for the craze, I believe, will be found in the reading of the context to those passages quoted and relied on by the Anglo-Israelites as the very foundation of their belief.

I must apologize for the length of my communication. For various good reasons I withhold my name from publication, but beg to enclose my card as an assurance of good faith on my part, and meanwhile subscribe myself,

A GENTILE CHRISTIAN.

In regard to the above, the editorial is certainly vicious and hostile, but Mr. Annear's defence is spirited and gallant. The nameless "Gentile Christian" does his best to damage a view of truth which he really does not attempt to refute but sends us to the contexts of the scriptural passages on which we rely, as if we do not ourselves insist on the contexts as material to the arguments we base upon our texts. For instance, Gen. xxii. 17, 18, are often quoted by us, but we always desire the whole chapter to be considered with ver. 17, 18. And so also in regard to Balaam's prophecies in Numb. xxiii., xxiv., also Deut. viii. 18, xv. 6, and xxviii. 1—15.

How our views are condemned by a Christadelphian's contest with Mr. E. Hine fifteen years ago we cannot imagine. Mr. Robert Roberts' arguments are never brought forward against us in these days, and if, as alleged, Mr. E. Hine did not shine in that gladiatorial contest it was probably owing to his inability to cope with an unscrupulous antagonist and his own inexperience in such debates. Our case is very different to anything Mr. Roberts attempted to destroy, and is founded on two facts—1st, God's promises on oath made to Abraham and his seed exclusively; and 2nd, God's performance of that oath, by the gift to the British exclusively of all those gifts He promised to grant "to Abraham and his seed for ever."

In regard to the Rev. Mark Guy Pearse, it is quite true that he has publicly professed his belief in Our Identity, and that he is also a vice-president of our British-Israel Association in London. He has taken, however, no further steps in support of our views, and evidently feels a somewhat languid interest in a matter which the Scriptures tell us occupies God's "whole heart and His whole soul" (Jer. xxxii. 42). We hope, with Mr. Annear, that many may have the courage to follow the rev. gentleman's example, but we trust they will evince an active interest in what really is already the pivot round which all contemporary and future history does, and must, revolve.

"BE YE MINDFUL ALWAYS OF HIS COVENANT."

THE covenant that God would have us, as His people, always to have in our minds, and to be "mindful" of it, is the Abrahamic covenant. He made it as we are told in 1 Chron. xvi. 16, 17, with Abraham, with Isaac, with Jacob, and finally with Israel "for an everlasting covenant." The words were repeated afterwards in Psalm cv., which was one written by the Spirit's inspiration by David himself, and given by him into the hand of Asaph and his brethren, as a song of thanks to the Lord on the occasion of the Ark being brought up to Zion from the house of Obed-edom the Gittite (1 Chron. xiii.) The covenant, as made with the patriarchs, is, as to its terms, well-known to us all. It is contained in Gen. xvii. 2, xxii. 17, 18, xxvi. 3—5, xxviii. 13—15, xlviii. 15—19, and xlix. 1—33. It concerned "a great and mighty nation," which God promised to bring forth in due time from the seed of Israel, and to endow with great power, dominion, and wealth, in order that the Gospel might by its means be ministered to all nations, families, and kindreds, outside the chosen people of Israel.

Of that nation the covenant in question provided that they should of all people be the one exclusively blessed of Him. "Blessing I will bless thee," it stated. It promised that the people in question should be noted for one of the chief ingredients of empire and greatness—namely, enormous multitudinousness. "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore," "which cannot be measured nor numbered" (Gen. xxii. 17, Hosea i. 10). "Thy seed," the covenant further added,

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"shall possess the Gate of his enemies." These are important points, but more are scattered through the Scriptures which have to be kept in mind. The promise of "the power to get wealth" is a remarkable one to be found in Deut. viii. 18, and the extraordinary prediction to be found in Deut. xv. 6, was that Israel should reign over many nations, but that these nations should never reign over them!" Besides that, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," was, by the same covenant, promised to Israel as "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).

This is the material part or earthly portion of the covenant which does not lack its spiritual ingredients. "In thy seed," it added in Gen. xxii. 18, "shall all the nations of the earth be blessed." These blessings must be Christian in character, and belong to the Christian dispensation; for no nation can be really blessed in God's sight save through the atonement of the Cross. This general blessedness brings with it the possession of the Scriptures, God's Word, His statutes, and His judgments, which in Psa. cxlvii. 19, 20, He promised to shew to Israel, exclusively, but in no wise to the non-Israelite Gentile nations of the earth. Here, then, is a wonderful covenant, made by God Himself with a nation He had chosen for His own peculiar pleasure from all eternity, and that covenant, made under the sanction of a divine oath, was described by the Lord as an "everlasting," never-ending "covenant."

The vast duration of this covenant is described in 1 Chron. xvi. 15, to suit the weakness of human intellect and discernment, as the "covenant" or "word which God commanded to a thousand generations." That is, that it would endure from the time of Abraham, Isaac, Jacob, and Israel, for at least 35,000 years, of which, commencing with Abraham's day, barely 4,000 years have since elapsed! Of this covenant, destined to be eternal in its duration, God warns all men that "they must always be mindful" (1 Chron. xvi. 15). There is no duty so little observed as this in these our modern days! Men refuse to look for this covenant promise of the Lord at all! While God made the covenant intending it to last for ever, represented by a thousand generations, and repeated it four times over to Abraham first, to his son Isaac, to his grandson Jacob, and to Israel his great grand-children, as representatives of an everlasting generation, men now refuse to believe that the covenant can have any reference to those existing on the earth to-day, or that the Israel of the promise is a nation extant now! Can unbelief be more rank or unpardonable than this? But the case is even worse. For, godly folks, and even preachers of the Gospel, feel no scruple in claiming the promised blessings of God (entailed on Israel), for the church of the present day! The "first-fruits" of that covenant, however, as it applied to Israel, were the Land of Canaan and all that it included, as verse 18 proves:—"Unto thee will I give the Land of Canaan, the lot of your inheritance," was the stipulation of the covenant. The Church will hardly venture to claim that as their promised portion, unless it be regarded as a type of the heavenly Canaan; and Abraham, Isaac, Jacob, and Israel, be taken in the spiritual aspect of the case, as the souls of saved men and women, of no particular race of people! There are persons who persist in professing these views—but they can hardly persist in them long—for events are speaking loudly that Israel exists to-day and call upon all faithful men to acknowledge the fact to the praise of His faithfulness and truth. To Him be all the glory.

"ADVANCE" ALONG THE LINE.

By the Rev. Denis Hanan, D.D.

Being Notes of his Address at Exeter Hall, on May 16, 1893, during the Evening Meeting.

There is no doubt that the knowledge of the distinction between Judah and Israel, and that Judah is not *all* Israel, is slowly advancing. It is true that the *Jewish Chronicle*, which I weekly read, and an article in the *Quarterly Review*, contradict these assertions. But the Jews of modern days are notoriously ignorant of their own Scriptures, for they have substituted for the original Word of God the teachings of the Talmud, and hence are not aware of the separate histories of the two Houses of Israel, or that after re-uniting they are to be restored together to their land. In spite of this, however, it is clear to the least observant among us, that there is an advance of faith in Israel's future, and that the inquiry, "When are the tribes to return?" is receiving consideration, and is preparing the way for its accomplishment. A practical reminder for us all is this—that we should never lose a chance of re-stating the A, B, C, of our contention, and of leading men to search the Scriptures in regard to this most important topic.

Another mark of advance at the present day is our increasing national realization of our Imperial position. Men begin to see that our empire, large as it is, must be enlarged still more, if our national prosperity is to advance; and this result is augmented by present events now transpiring in the world, which must work for, and work out our national education. Men are being instructed on all sides respecting the vast dimensions of the British Empire, its astounding wealth, the enormous population of the many lands which are included in the Queen's dominions, and the like. This sense of Imperial power, however, is a danger, if misdirected, but of infinite value if rightly guided. In fact, every development of our power is a misdirection unless the nation's responsibility to God is clearly recognised. This is true, moreover, for those who do not know of Our Identity. But the national responsibility, however, is fully understood only when we know "who we are"? and why we are?

No doubt there are many who understand and admit that we, as a nation, occupy Israel's place. But we must go a step further than that, and say that "we do not occupy Israel's place, to the exclusion of Israel." We do not teach this to the exclusion of other knowledge. Each section of the possessors of knowledge have to teach that part of it. No part is unimportant; but being a portion of God's purposes must be accepted and promulgated, as a reflexion of the Divine Mind.

In this subject we must admit that we are enthusiastic. But why so? Because we believe that we are dealing with the mind and providence of God, and that His honour, as God, is involved in our nation's destiny. We believe further that the kingdom of our Lord Jesus Christ is involved in this matter, and that the work of the Holy Ghost is also discerned therein since God employs us as a nation in preaching the Gospel, to all mankind, striving to sanctify (or separate) and make holy the nations of the world. In this glorious subject we believe our national avoidance of chastisement is involved, also that the blessing of a willing and intelligent advance towards our destined end must be the result of this knowledge.

We base this belief of ours upon facts. The case, as far as we are concerned, is complete. The Identification of the British nation with Lost Israel is also complete. No further

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evidence is needed! Bible statements, history, geography, ethnic science, our foretold new covenant position, all these combined, present such a mass of solid irrefutable evidence, that in the face of it our opponents must give up their antagonism unless they will do one other thing which I confess will bring all our arguments, and the belief founded on them, to the very dust—namely, that they prove to us satisfactorily that Ephraim-Israel is not in Britain and its empire, but somewhere else! Let them do that and they conquer us!

It is the duty of our friends to relax no effort to persuade men that we are right. Pecuniary help is needed, and should be given without stint. The confession of our knowledge, amongst men, is required to advance the cause. It should not be held back! Knowledge and faith united, are a cause of tranquillity, and they, besides, become a guide to action.

THE NATIONAL PRAYER-BOOK'S TESTIMONY TO OUR ISRAELITISH DESCENT.

A Paper read at a Drawing-room Meeting of the North London British-Israel Association, on 6th April, 1893.

By H. L. Browett.

PART I.

I do not propose to discuss to-night man's opinion as to the utility, or otherwise, of a National Church—*i.e.*, a Church established or identified in a nation. In my humble opinion religious controversies and differences are a sign of the power of Satan, and will not cease until in the fulness of God's good time British-Israelism is universally acknowledged. By British-Israelism I mean the living proof of the absolute faithfulness of God in His promises to a nation in *particular*, and to the world in *general*, as revealed in His Word. He permits the blindness and hardness of heart evidenced by these controversies, until the time arrives when we shall *all* know Him even as He is known. Then shall we be astonished at the mountains we made out of mole-hills, and our divers interpretations of Scripture will be forgotten in the restitution of all things.

I devoutly look forward to the world-wide recognition of what is now called British-Israelism as the advent of that unity of a pure Christendom we all so much desire.

We must be thankful that at the present time this absorbing topic affords blessed opportunities for the friendly meeting of men and women of various political and Christian-religious beliefs. Therefore I do not design in any degree to establish any authority of the National Church over the *faith of individuals*, but I propose to shew that the National Church, as such, has in her services for centuries assumed, and does now acknowledge, that this nation is lineally descended from Abraham.

Nobody, I think, will deny that next to the Bible the national Prayer-book is directly, or indirectly, the most potent factor in the religion of the Anglo-Saxon race, and of those nations which our Church missionaries have converted. Inasmuch as all revealed religion is contained in the Bible, it is natural that the next most important book in this Christian age should possess frequent references to the source from whence it sprang—viz., the oracles of God (read Rom. iii. 1, 2, and ix. 4, 5).

But we must remember that these oracles contain the title-deeds of a race, the origin, history, and destiny of which occupy nearly the whole of its pages. The most important privilege and duty of this race, in its redeemed state, was to be the carrying of the message of salvation for *all* who believe in Christ.

I wish to trace, as quickly as I can, the connection between the British Christian Church and the expatriated or Gentilised Israelites. These latter, we know, were placed in captivity, because of their idolatry, in the region of the Caspian Sea; and Sharon Turner, the historian, traces the journeyings of the ancestors of the Anglo-Saxon race about 150 years after this captivity, from the place of it across to the North-west side of Europe.

The Druidical worship in these Islands and North-west countries of Europe which was in existence when the Romans landed on these shores, bore some affinity to the ritual ordered by Moses, though much debased by the cruel practices incidental to ancient idolatries. In connection with this we must remember that the tribe of Dan had escaped at the time of the Assyrian captivity of Israel, and we believe that a portion of them came over here along with their Phœnician neighbours.

As Mr. Jones told us last month, Brân, the father of Prince Caractacus, was one of the British captives taken to Rome by the Romans, and held as a hostage. During two out of the seven years of his stay at Rome, Brân could have come in contact with the Apostle Paul. The Druidic motto was, strangely enough, "Truth before the world," and Brân not only brought back Christianity, but established it in the kingdom of Wales with the aid of three converts who returned with him. They converted many Druids, and Brân was called "the blessed." It is believed he brought with him copies of the true law and the prophets of Israel. The Welsh Triads state that his three companions were Illid (an Israelite), Cyndaf, and Arwystli, which is Welsh for Aristobulus, to whom you may remember St. Paul sent salutations (see Rom. xvi. 10).

Quite early in the centuries, and long before the Bishop of Rome set up a claim to pre-eminence in the Christian Church, portions of the *New* Testament had been circulated in these islands, which speedily became the scene of religious activity: so that many British martyrs sealed their faith under the early persecutions of the Roman Emperors.

With the knowledge of Christianity came the ever-remarkable British enthusiasm for missionary enterprise. As the Romish Church gained in power, it desired to subordinate the British Church, insidiously recommending salvation by works, not faith; abstention from meats, worship of relics, and celibacy of the clergy. But the British Church would have none of them, and it grew in zeal and piety to such an extent that the historian says, "The missionary establishment of Iona and Bangor possessed a more lively faith than the City of the Cæsars, and Britain in the sixth century was faithful in planting the standard of Christ in the heart of Europe." This did not please Rome at all, so Pope Gregory sent the wily Augustine to England on a special mission. "Augustine found," says Bishop Barry, "various services existing in the British Church which had strong affinities with the *Eastern* liturgies, and differing considerably from the Roman form of his time." By the wise counsel of Gregory, Augustine refrained from rigidly enforcing ritual uniformity within the sphere of his influence, but he took, later on, a bitter and cruel revenge on the missionary establishments.

The service books were called "Uses," such as the "Bangor," "Sarum," and "York" "Uses." Many of them, up to the time of the Conqueror, being in ancient British or Anglo-Saxon. The interim between then and the Reformation proved that though Rome might seem to

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triumph for a time the English sovereigns and their subjects were continually objecting to its claims, and England was a veritable thorn in its side.

The Reformation in England, so far as it was a purely religious movement, had amongst its chief objects the publication of a complete *English* Bible, and of a uniform *English* service book. In the translation of the ancient liturgies many prayers were reformed, and inasmuch as the pretension of the Pope to a right to sanction the appointment of the English clergy was no longer recognised, the Sovereign was thenceforth publicly mentioned as the head of the Church, and prayers were added in accordance with the purified religion.

The responsive character of the services was made effective, complete provision was made for the systematic reading of Holy Scripture and the element of exhortation and teaching was much strengthened. The laity were plainly recognised as full members of the Church, having, under due spiritual conditions, a full indefeasible right to its services and sacraments, even as in the ancient British Church, before the errors of Rome had crept in.

It is evident, too, that the general services of the Church of England were authorised to be used *nationally*, and were drawn up in a spirit of charity for use by the people *as a people*.

A careful reading of these services in their present form cannot fail to enhance our deep respect for those holy men who *re*constituted them at the time of the Reformation. We must, as Christians, believe that they had the special guidance of the Holy Spirit in their far-reaching and momentous task, though probably as ignorant of their supreme mission and its extent as was Caiaphas. St. John writes of Caiaphas in chap. xi. 51, 52: "Now this he said, *not of himself*, but being high priest that year he *prophesied* that Jesus should die for the nation; and not for *that nation only*, but that He might also gather together into one the *children of God* that are *scattered abroad*." Pardon me if I digress for a moment to explain who these were. Please remember that St. Peter addressed his epistles especially to these dispersed or scattered abroad children of Israel, whom he beautifully describes in his 1st Epistle, chap. ii 9, 10, using much the same words as did Moses in Exodus xix: "Ye are an elect race, a royal priesthood, a holy *nation*, a people for God's own possession that ye may *show forth* the excellencies of Him who called you out of darkness into His marvellous light; which in time past were no people, but now are the people of God; which had not obtained mercy, but now have obtained mercy." The last words proclaim the fulfilment of Hosea's prophecy of one and the same people, St. Peter using the identical words of the prophet.

St. Peter was specially commanded to tend the Lord's sheep, both those within the fold and those who had strayed —the lost sheep of the House of Israel. The Romish Church, however—the wild olive graft—seeks to appropriate him and his important mission, although he does not appear to have addressed a single epistle to the Church at Rome.

The National Church has been manifestly blessed as an agency for carrying out the will of God, and while often *preceding* secular efforts for the extension of this Empire, it is always to be found where the British flag is planted. Therefore it cannot be a matter of *small* interest to us Israelites *within the camp*, and to the stranger who comes in from outside and claims our protection and privileges, that there is in the National Prayer-book internal evidence of the fact that the compilers were directed, probably unwittingly, as I said before, to give expression in nearly every page to the Israelitish origin of the British.

I must here express my indebtedness to the Rev. Robert Douglas, vicar of Bredgar, for the information I have gleaned on this subject from his wonderful book, "Ephraim-England." I had lent my copy of the Association's Handbook, and was therefore unable to refer to it.

Israel's prayer and praise is directed in the order for morning and evening to be offered up *daily* throughout the year, and it is so offered up all over the world in an Empire on which the sun never sets. As true Israelites wrestling for unknown benedictions, the Lord Himself has taught us to pray.

In the opening sentences we are expressly addressed in the words in which the prophet Joel (chap. ii. 13) calls upon backsliding Israel to turn to the Lord, that she may receive the blessing; the words are: "Rend your hearts, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

In the next sentence we have Daniel's beautiful confession and supplication for all *Israel* that are near, and that are far off, proclaiming that to Him belong mercies and forgiveness, though we have rebelled against Him (chap. ix. 7—10).

Then, again, we have the extract from the parable containing the cry of God's prodigal son, Ephraim: "I will arise and go to my father, and will say, Father, I have sinned" (Luke xv. 18, 19; Jer. xxxi. 18—20; and Hosea xiv.).

In the general confession we implore God to spare and restore us, the *lost sheep of the House of Israel*, to whom Christ declared He was specially sent to seek and to save. Israel alone had gone astray from God's ways, and had been divorced from the covenant.

In the "Absolution," the messenger of Christ, quoting as his authority Ezekiel's message to the House of Israel, from Him who "willeth not the death of a sinner, but rather that he should turn from his ways and live" (Ezek. xviii. 23), announces that pardon, and implores that Holy Spirit which the same prophet distinctively promised to the chosen race.

The Lord's Prayer is the response in which our Messiah taught us to plead for those blessings which are Israel's peculiar heritage according to the "covenants of promise." We say, "Our Father," because God said, "I am a Father to Israel, and Ephraim is My firstborn"; we say, "Hallowed be Thy Name," because of old we had profaned His name, and He now says to us in Christ, "I will be sanctified in you before the nations' (Ezek. xxxix. 7). We say, "Thy kingdom come," because it is His eternal purpose "to restore the kingdom to Israel" (Jer. xxxi.; Hosea xiv.; Zech. x, xiv.; and 1 Peter, ii.). We say, "Thy will be done" that we may inherit "the sworn blessings of Abraham," and "the sure mercies of David"; and also in submission to His judgments we say, "Give us this day our daily bread," because as He daily fed our fathers with manna, He has promised to feed us, and cause us to lie down on the mountains of Israel.

The Venite, "O come, let us sing unto the Lord" (Psa. xcv.), is said to be the Psalm which has been longest used in our national service; indeed Bishop Barry says it has been known from time immemorial as the invitatory Psalm, opening the service of praise. In it we say, "He is the Lord our God, and we are *the people* of His pasture, and the *sheep* of His hand." "Harden not your hearts, as in the day of temptation in the wilderness, when your fathers tempted Me forty years." It is surely wrong

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for us, as a nation, to appropriate to ourselves these Biblical references to the children of Israel *unless* we are indeed those children.

In the Psalms appointed for daily reading throughout the year we not only show our strong innate, moral, and spiritual affinity with the old Hebrew writings, but we, in using them, make requests and set up claims which are a mockery of inspired language apart from the truth for which we contend. So, too, most of our lessons have neither force nor meaning when applied to a non-Israelite nation.

The "Benedictus" joyfully proclaims, "Blessed be the Lord the God of Israel, for He hath visited and wrought redemption for His people, to *remember* the oath which He made to Abraham *our* father." But where is this national "redemption of Israel"? Where is this performance of the spiritual and temporal engagements of the Abrahamic covenant to Abraham's seed—as brought about by and in virtue of the First Advent of Christ—if we, who have the firstfruits of the promise, are not Israel indeed?

(To be continued.)

"I WILL BRING AGAIN THE CAPTIVITY OF ELAM."

By J. H. Weldon.

This is a text in explanation of which a very convincing argument appears in last Banner, inasmuch as it is shown that the expression, when applied to Jacob, is coupled with the words, "and will have mercy upon the whole House of Israel." This proves that, not only pardon and peace, but other blessings particularised elsewhere, should be bestowed on the seed of Jacob, at whatsoever time it should please the Lord to "bring again" the captivity of His people.

Accordingly the question arises, Are Israel, and Moab, and Ammon, and Elam in captivity still? To believers in the Identity of Israel with Great Britain and the United States, it is hard indeed to answer affirmatively, and declare that the chief among the nations of the present day are in what we would term a captive state. What, then, is strictly the meaning of being in captivity? Confining our observations to Israel, we know that the Ten Tribes were sent into a long and enduring captivity, from which, it cannot be said, they have yet returned or been brought back, until the fact of regaining possession of their own land proves the point, and causes their identity to be universally acknowledged. The House of Israel is therefore, according to Scripture, in captivity still; and so it is quite plain that the expression "bring *again* the captivity"—if it were to mean "bring *into* captivity"—could not possibly be applied to a people already in captivity and not yet freed from their captive state.

This argument applies equally to Elam; and so it becomes evident that the difficulty in understanding the true meaning of the text lies in the more than doubtful expression "bring again." Now what is the true meaning of "bring again"? This can be answered only by reference to the words in the original languages into which the Bible was first translated, and from which so many of our words are derived. The Septuagint uses the word *apostrepso*, which means to turn from, or in an opposite direction. But nothing can be plainer than the Latin, which is *reverti faciam captivos Elam*—I will make the captives of Elam to return. We have also, as in Ezek. xxxix. 25, *reducam captivitatem*, of which the literal translation is, I will lead back, or, bring again. Thus it is that our word "return" really means "turn back," or, "turn again"; and so we must not be surprised to find this very word employed throughout the Bible in those texts where the same promise of bringing back the captivity of Israel, is intended to be conveyed. In Zeph. iii. 20 we read, "At that time will I bring you again (*adducam vos*), even in the time that I gather you. Here the use of the word *adducam* seems to point to some country *to* which a gathering of the tribes is to take place: "For I will make you a name and a praise among all people of the earth when I turn back (*convertero*) your captivity before your eyes, saith the Lord." And three times in Psa. lxxx., we find the Shepherd of Israel addressed, "Turn us again, O Lord, God of Hosts, shew the light of Thy countenance, and we shall be whole." Here the Latin is *converte nos*. From this comes our English word *conversion*, which is remarkably suggestive of the way the Lord answers our prayer and turns our hearts by the operation of His Holy Spirit. In all these texts, and numberless others, we also must remark that every reference made to the turning or "bringing again" of the captivity, or of the people of the captivity, is associated with blessing.

BALAAM'S PROPHECIES.

PART I.

The Church of England prescribes that after Easter the prophecies of Balaam, the son of Beor, the heathen Mesopotamian soothsayer, shall be read in the hearing of those we know to be the children of Israel extant in these islands in "the latter days." It is fitting and right it should be so, because clearly these prophecies relate to various epochs of the history of this people, and the fourth prediction in Num. xxiv. 14—24 distinctly relates to "the latter days," or our times, after the first advent. We wonder that our clergy, who are bound to read these four prophecies once at least during the year, do not see that as they foretell the continued existence of a great, mighty, and prosperous Christian nation, warlike and terrible to the end, and always under God's special blessing and protection, it would be worth their while to try and discover where such a power is at the present moment, and what their own relation to it is?

The first Epoch regarding which Balaam spoke is recorded in Num. xxiii. 7—10, and evidently relates to the Twelve-tribed people of Israel as he saw them encamped out in the plains below Kirjath-huzoth. He regarded them then as a people God had not cursed, but resolved to bless, whom it was impossible to defy, since God had not defied them. He declared that he saw them then as "a people dwelling alone," separated from all other peoples on the face of the earth by reason of the fact that God Himself was with them, leading, guiding, and sustaining them, just as Moses regarded them on another occasion and described them then as "a people separated from all others," therefore "dwelling alone" (Exod. xxxiii. 16, R.V.). Balaam looked forward into the then future also, and declared that that was a people who should not reckon themselves to be on an equality but apart from other nations, who should be always, as then, a multitudinous race. "Who can count the dust of Jacob," he cried, "or number the fourth part of Israel?" (ver. 10, R.V.).

The first prophecy of Balaam's made no mention of any king as reigning then over Israel. It was the epoch of Israel when God was their King, and no earthly sovereign

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ruled over them. He saw before him a vastly numerous, conquering, peculiar people, destined to be a holy or separated nation, under a theocracy, and led by God Himself, dwelling alone in a true scriptural sense, and he blessed them in all these respects. That vision covered the history of Israel from B.C. 1452 to the time of Saul, B.C. 1095.

The second prophecy takes up the story of the people at a period subsequent to Saul's, when an earthly king did visibly rule over Israel. It ends at a period when the prosperity of the nation came to an end. The evil days began when Solomon died. The second prophecy embraced a period of successful wars and conquests. Balaam began his prophecy of that period in ver. 16, *et seq*, and vindicated God's truth. He had blessed Israel, and would bless them always; no idea of abeyance is possible in the matter:—"God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken and shall He not make it good?"

A remarkable statement is made by Balaam first in his second prophecy. He seemed desirous of cutting the ground from under the feet of those who would spiritualize these prophecies, by declaring that those he saw were the people whom God was bringing forth out of Egypt, the literal flesh-and-blood children of Israel, that he perceived the shout of a king among them now (ver. 21, 22), also that God was still with these people, for He saw no iniquity in Jacob, nor perverseness in Israel. At the epoch of Israel's history in question, that of David's reign especially, Balaam described the power and strength of the people in striking language, recalling the British standard—namely, the rampant lion whose time to lie down and rest from murderous wars had not yet come and the horns of the ox-antelope or reem, emblems pointing to the rampant lion and unicorn of the British national coat-of-arms (ver. 22—24, R.V. marg.). "At the due season (marg., or "now," which is a chronological indication) shall men say" (or, "it shall be said of Jacob and Israel"), "What had God wrought!" There was no enchantment against Jacob, nor any divination against Israel, during the various stages of that nation's life, and we need have no suspicions now in respect to the final prosperity of this God-honoured race of men, since the Lord their God is with them, and the shout (or hurrah) of a king is among them.

The third of Balaam's prophecies, delivered under circumstances differing from those which accompanied the first and second, applies, we believe, to the condition of Israel as the British Empire of to-day. Balaam saw us and our national circumstances before him 3,300 years ago. He set his face on that occasion towards the wilderness without first seeking heathen enchantments. That wilderness was the same whither the Lord allured Israel to enter when He was about to bless them, as recorded in Hos. ii. 14, R.V., and to speak "comfortably" to her heart (marg.). Balaam lifted up his eyes and saw in the wilderness a happy, powerful, prosperous, Christian, maritime, widely-dispersed people, a kingdom still, one more powerful than Russian Gog's (or Agag), a kingdom exalted by the Lord Himself. This people, under a monarchy (as is again declared) were then the same people who came out of Egypt guided by God's hand, having still the strength of the wild ox, or reem, "eating up the nations their adversaries, and breaking their bones in pieces," therefore mighty still in war.

Their wars were over at that stage of their existence, for then they were to couch or lie down like a lion and as a lioness—"Who shall rouse him up?" The prophet added, as a final touch of recognition, God's blessing on Abraham's afterseed, as recorded in Gen. xii. 1, 2, R.V.: "Blessed be every one that blesseth thee, and cursed be every one that curseth thee." In Gen. xii. 1, 2, the words are given thus: "I will bless them that bless thee, and him that curseth thee I will curse." Of no other nation than the British can all the above particulars be alleged, but of our nation they are the exact features. God has blessed those nations that bless us, and he has cursed those that have cursed us. Those that have refused to serve us are dying out like the Maories and the Red Indians; but to the Indian and African races, who consent to serve and obey us, He has given of every blessing a full share.

(To be continued.)

"WHAT DOEST THOU HERE, O ISRAEL?"

It is well that we should inquire from time to time, whether the House of Israel which has been brought into their "appointed place" in these "Islands of the West," are answering the purpose for which God designed them, and are fulfilling the functions He has given them to perform? These purposes and functions are connected with God's glory, and the proclamation of the everlasting Gospel among "the nations" or non-Israelite races, outside the land of the inheritance, according to the blessing which went before them, in Gen. xii. 2, xviii. 18, xxii. 18, and other passages of the Word. We may write bitter things against ourselves, of course, and take blame for the very recent date when missions to the heathen and Mahomedans were first seriously carried on at the end of the last and beginning of the present century. We may also reproach ourselves with the small incomes we allow to our great missionary societies now in the field, and complain that while our nation's drink bill is over 100 millions and a-half sterling a year, the missions to the whole heathen world outside the Empire cost us only one-and-a-half! No doubt "we are unprofitable servants," and the missionary work to execute which we were "made," "formed," and "created," by the Lord, that we might show forth His praise (Isa. xliii. 1, 7, 21), has not been executed with adequate zeal and self-sacrifice. Yet it is the truth, that late in time, when the call came, and the doors of the heathen and Mahomedan world were at last fully opened by the Lord, we have entered thereby, and are striving earnestly to carry on the Master's last command, "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

Our missionaries, male and female, are a great company of preachers, labouring with wonderful zeal and success in all the regions of the earth, where the heathen and Mahomedan nations may be reached, in India, Burmah, Persia, Africa, Egypt, Borneo, China, Palestine, New Zealand, and the many Islands of the sea included within the dominions of Her Majesty the Queen. The success vouchsafed to our poor efforts has been really large. In India the advance of Christianity among the nations has attracted the attention of the Indian Government, and it has expressed its satisfaction with the result. All Eastern lands, including Japan and parts of China are opening their once closed doors and inviting our Christian teachers "to come over and help them." Africa is passive in our hands, and when the British flag is recognised as that of East Central Africa, the invitation to the British missionary to evangelise that part of the dark continent will come in not from seven or eight chiefs at present, but from hundreds. Men and women adapted to do all sorts of work in the mission field are offer-

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ing themselves to go out, and a large company have already gone forth to carry the Gospel to the heathen world.

All this indicates advance and success which God has given us. It behoves us to be humbly thankful. God is using us for His glory, and employing us to preach the Gospel to the nations who knew Him not. The call further is addressed not to the Christian nations, so-named, of the European Continent, for they do not go; but to the British nation alone, aided by our American brethren of Manasseh. These are going abroad with alacrity and preaching the Gospel to the nations throughout the world. Then there is the slave trade. It is Israel's work and bounden duty to liberate the slave, "to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that we break every yoke" (Isa. lviii. 6). This is Israel's commission, and the words exactly fit the case of the African slave gangs, which our nation has so persistently been hunting down for so long, that they might let the oppressed go free, and that every yoke might be broken that binds them. The object of the proposed railway from Mombasa to the Victoria Nyanza Lake is this very thing. The railway will put down slavery in its headquarters. Therefore the East African Company promotes the project, and the British Government helps the needful survey by advancing £20,000 from the national purse. British-Israel is in this respect again responding to her call from God, and answering the purpose for which God meant us, when He formed us.

The question of education, as imparted by our people to the subject races, is one of prime importance and on it depends a good deal respecting the determination of the matter we are considering. Do we fulfil Israel's functions in this respect and so become a blessing to all the nations with whom we are brought in contact? One fact is patent. The British schoolmaster is abroad everywhere, and the missionary schoolmaster is idle nowhere. In India, as we saw last year (BANNER, No. 774, Vol. xv., p. 425), the native Christians of the Madras Presidency are taking the lead in all departments, and are likely before another generation passes away to distance their non-Christian competitors. Between 1872 and 1881, native Christians throughout India increased by over 30 per cent., while the general population advanced by only 7 per cent. Education by Christian missionaries advances on parallel lines with native conversions, and this favourable rate of increase of the native Christian population is one of the blessed signs of the times in our Queen's Heathen Empire.

But there are the blots on our nation's fair character as God's Israel. No one denies these. The fact is too obvious that Our Identity includes bad as well as good points in the Israelite character. At home there is her tendency to sin by reason of altars many (Hosea viii. 11), and abroad the opium question, the Sabbath and Bible questions, and the general ungodliness of our representatives in the East, are all disquieting subjects leading some even to doubt our Hebrew origin, and others to ask "If so sinful a race can be those of God's choice?" Alas! Israel was ever a recreant race, and her portrait painted in Deut. ix. 4—7, is her portrait still. Yet God never forgets her but loves her to the end. God means to sanctify as well as redeem her, and the process (a slow one) has already begun. Its nature is described in Hebrews viii. 10—12, and Israel may therefore praise the Lord for His love and truth towards His people.

THE Monthly Part of the BANNER OF ISRAEL for May is now ready, containing portraits of H.R.H. the Duke of York, and H.R.H. the Princess May.

RANDOM SHAFTS.

IT is very strange, but numbers of believers in the Identity disapprove of any serious consolidation of our strength, and discourage what is called "agitation." This may help to explain why the Metropolitan British-Israel Association gets such meagre support, and no doubt it also accounts for the looseness of our organization throughout the land. The harmlessness of doves may distinguish us, but the wisdom of serpents is absent, or we would have learned the lesson taught by that great teacher, experience. Politicians find that thorough combination is essential to their existence. The temperance party would be nowhere without it, and every thriving enterprise owes its success largely to the same agency. But the friends I have referred to think this policy is too "worldly" for us, and are content with what can be done by private talks with our acquaintances. Let secular movements have their leagues and federations, but a divine revelation like the Identity has no need of them. So they say; but of course they are completely mistaken. Their plan is cheaper and lazier than a public propaganda, but it has no other virtues that I can see.

* * *

Religious institutions no less than secular ones have availed themselves, and are availing themselves, of organization. The Church did so from the first; and to-day the different sections of it are perfecting their machinery to the utmost, knowing well the enormous value of concentrated effort. If Churches, Missionary Societies, &c., appreciate the benefits of joint action, and enlist it, we should not be above using similar methods. Wherever there are three or four of the faith there ought to be an association; and where there is an association it should not be willing to live in solitary grandeur, but should sprout. The surrounding district is its parish. It ought to plant the standard in the neighbouring towns or villages, and endeavour to create a cluster of societies in union with itself, the latter in its turn being affiliated with the central office. This is the popular system, and our neglect of it has led to heavy leakage, not to speak of worse results.

* * *

I could mention a couple of towns within ten miles of each other which had vigorous associations for a while, but, in both instances, when the leading spirit was removed by death they fell to pieces, and an Anglo-Israelite lecture is now never heard in their borders. This would not have happened if they had been braced together, pledged to give mutual aid. Further, in two other places I know, the work of years was thrown away in consequence of the local Israelites failing to form associations when they had the chance. This sort of procedure is simply beating the air, and no doubt it is common all over the country. Certainly in the end the labour will not be vain. "Cast thy bread upon the waters, for thou shalt find it after many days." I admit that. But it does not release us from our duty, nor does it clear us of blame for the comparatively backward position of the cause in 1893, a quarter of a century since Edward Hine published his pamphlet.

* * *

I observe the Editor has been hauled along the coals, or something of that kind, for flaunting the Union Jack; and as a whilom (very whilom) admirer of the old gentleman at the front of affairs, I must say the complaint seems unreasonable. A journal dealing with national questions

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cannot avoid being mixed up at times with politics—politics, that is, in their broadest signification—and I should imagine that it would be difficult indeed for an opponent of Home Rule to write upon it at present without taking sides. Perhaps he would not be doing right if he tried. If Home Rule passed into law and the anticipated ills were to be realized, those who remained neutral against the promptings of their judgment would have a decidedly uneasy conscience, and probably even Home Rulers would have but little respect for them.

* * *

Suffer me to submit a Rowland for an Oliver. An Identity editor condemning Separation is a contingency which can at least be understood; but an Identity editor advocating Separation in its insanest shape might be reckoned a supreme impossibility. Yet the impossible has been achieved, and "Oxonian" is the hero. In the *Messenger* for March he quotes with approbation a letter which saw the light in a Home Rule organ, headed "Restore the Heptarchy," and only alters the plot therein propounded so as to make it more absurd than ever. I do not say anything about the hobby which "Oxonian" rides with John Gilpin-like grimness. His manœuvres may not be convincing, but at all events they are amusing. Evil, however, generally follows hard in the wake of error, and hence we have an Identity paper—a magazine with "The Church, the Throne, the Empire," conspicuously printed on its cover—proposing to dismember the kingdom and chuckling over the prospect of it. To cast dust in the eyes of his readers "Oxonian" adverts to "local government," heedless of the fact that "Ephraim," with other odds and ends of the realm, already enjoy local government, showing that his "local government" is of the Chicago type.

* * *

We have heard of the Newcastle programme, but the *Messenger* programme caps it. The idea of a local government for the "Northumbrian borderland" can be grasped, but a *local* government for "Scotland with Ulster" (a stretch of land and sea nearly as big as England) is rich, while a second "local" government for "Cornwall, contented Wales, and loyal Ireland," and a third for "The Associated Welsh Nonconformists" will be much too rich for the inward digestion of ordinary mortals. Considering the desperate necessities of the case we must make an allowance for the defects in these arrangements. I for one do so very heartily. But still it is a pity that the Identity should be fathered with such nonsense. The Colchester remonstrants fear that the Unionist leanings of the BANNER will offend Home Rulers, but touchy politicians are not the only people likely to be repelled by the *Messenger's* teaching. If the Free Distribution branch circulates that periodical let us hope the esteemed secretary will put a copy of Philo-Israel's anti-disruption leaflet between the pages. But then, unfortunately, there would be a lack of harmony, and the thought would occur that a trumpet giving forth so peculiar a sound must be cracked.

* * *

I am not aware how Dr. Hanan's scheme for the opening of Tara is faring, but for the guidance of those interested could he tell us definitely whether the excavations would be permitted? The late Colonel Gawler had a Tara Fund, on which occasion Lord Folkestone (now Earl of Radnor) said, "It would not do to collect some hundreds or more of pounds for a specific object, and then discover that the object was not practicable." Colonel Gawler visited Tara, and in his report he states that on inquiry both in Ireland and England, "I was assured that it would be utterly useless, not to say dangerous, to attempt an exploration of Tara, unless the project were taken up in the highest quarters, and the co-operation of the Roman Catholic hierarchy secured." It would be unpleasant if Dr. Hanan's undertaking were to go forward, and split on this rock at the last moment. Or is the slackness of the Irish Society of Antiquarians due to an apprehension of this local and religious obstruction? JOHN SHOOTINGHAM.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—The manifestation of Our Identity is becoming daily more evident. As an index merely of progress, I enclose a cutting from the last *Cape Weekly Argus* to hand. It is only an advertisement, but advertisements sometimes express a great deal. It is a notice of a sale of 750 "stands" at Salisbury, in Mashonaland. These are freehold. Upset price, £30; total upset, £22,500. Next we find that Salisbury has two suburbs, Greenwood and Forest Hill. Then we read of two townships, Victoria and Umtali. Then the odd numbers are reserved by the British South Africa Company. Then we find that Salisbury is the first and principal permanent township. Then we find that the output of gold is steadily increasing, also that Salisbury is in telegraphic communication with every quarter of the globe; that it has a weekly postal and passenger service to Cape Colony, and another to Beira. Then the Government have erected extensive public buildings, at considerable cost. The city (*sic*) is well watered. Then at Greenwood there are already several well-built villa residences. Forest Hill is beautifully wooded and picturesque, and is within five minutes' walk of the racecourse. Victoria is noted for its gold mining industry. Umtali is the terminus of the Beira Railway, and only 160 miles from Salisbury, which means one day's (24 hours) journey by stage coach, by weekly postal and passenger service. This sale is to take place in Salisbury itself. The Beira Railway will be opened in June.

What a wonderful agent God has raised up in Cecil Rhodes. There is no "Boom" in his operations. All is done steadily and quietly.

With kind regards, Yours truly,
W. BLORE.

Hill House, Sandown, Isle of Wight, May 4th, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have not seen the fact noticed anywhere, but it is a fact worth remembering, in relation to the two Houses of Israel and Judah, that of the twelve spies who went out to spy the land of Canaan, the two who brought the good report, and who entered into the land, were Caleb, the representative of Judah, and Joshua, the representative of Ephraim; and that Joshua, of Ephraim, the possessor of the birthright, became the captain and leader of Israel, as it was right he should be, in all its wars of conquest of the land.

Yours truly, A CONSTANT READER.

ANSWER. — No. 10.

1. Agag (1 Sam. xv. 9, 32, 33).
2. Persia (Dan. x. 13).
3. Obededom (2 Chron. xxv. 24).
4. Lystra (Acts xiv. 8, 10).
5. Lemuel (Prov. xxxi. 1, 10).
6. Yearly, } (Jude xi. 40; and
   Ibzan, } xii. 8).
7. Olive (Gen. viii. 11).
8. Naaman (2 King v. 1, 8, 14).

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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 UNICORN 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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SIGNS OF PROGRESS IN ISRAEL'S DESTINY.

IT seems pretty evident that the settlement of Uganda as a British protectorate or British possession has taken place, as far as Sir Gerald Portal, the British Commissioner, is concerned. The following seems conclusive that decided action of some kind has taken place, the details of which will doubtless reach us before these lines will see the light in the BANNER. The *Times*, of June 2nd last, published these sentences, wired from Mombasa:—

THE SETTLEMENT OF UGANDA.

The Imperial British East African Company received yesterday the following telegram from their administrator at Mombasa:—

"Major Eric Smith, Captain W. H. Williams, arrived at Kikuyu from Uganda, on May 15, with portion of garrison not required by Sir Gerald Portal. Major Eric Smith cannot accept post of company's administrator, as Government has engaged him for transport service. Messrs. Grant, Wilson, and Reddie have entered Government service. All the company's stores, &c., in Uganda have been taken over by her Majesty's Commissioner."

Berlin, June 1.

The *Vossiche Zeitung* looks upon Sir Gerald Portal's action in Uganda as a matter for congratulation. The German possessions in East Africa can only derive benefit with all the surrounding regions from the substitution of order, peace, and security for life and property for the turbulence and bloodshed which have made Uganda notorious of late years.—*Our Own Correspondent.*

The Government of Mr. Gladstone, while professing the absence of authentic knowledge of these proceedings, declared in Parliament, through Sir E. Grey, that "the instructions given to Sir Gerald Portal by Lord Rosebery allowed him considerable latitude, but that any arrangement he might make would be provisional until the report had been considered. What Sir Gerald Portal did must be contingent on the condition of things which he found in Uganda." In spite of these cautious expressions it may be taken for granted that the country is committed to the protectorate and government of the wide tract of land, known as Uganda, and as that province is in fact the "Gate" of Central Africa, we shall soon see the commencement of the coast railway, and perhaps the establishment of the telegraphic communication from South Africa to Uganda, and in the end through Khartoum, and the Soudan, into Egypt and Alexandria, as promised us by Mr. Cecil Rhodes. God raised up Lord Rosebery at the time when Mr. Gladstone's Government came into office to carry out His purposes respecting Israel, and accordingly we see as the result, that Uganda, which at one time seemed so likely to pass from our grasp, is now finally, as we anticipated, a part of the Empire, to be followed, we may be sure, by larger and larger portions of the Dark Continent, which is still waiting for Christ's Gospel, and all the blessings of civilization and Christianity it always brings in its train. The Germans, we see, are ready to rejoice in Sir Gerald Portal's decided operations, as they are wise enough to know that a settled government on their frontier will benefit their own "sphere of influence" in East Africa and give it a double value. The British missionaries now are secured against desertion in Uganda, and the slave trade can effectually be controlled, since it is generally allowed that the slave-dealers will find it impossible to take their cargoes to the coast, with Uganda in British hands, and a railroad working between that point and Mombasa on the sea coast.

In the *Times* of the same date, June 2nd, as that which reported the above facts, we find the following remarkable message from New York, of June 1st, containing a truly Israelitish sentiment:—

New York, June 1.

Mr. Andrew Carnegie, in an article published in the *North American Review*, predicts the union of all parts of the English speaking world, and dwells upon the advantages that would result to the world at large from an Anglo-American combination, which would be unassailable by land or sea.

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The writer says:—"This new nation would dominate the world, and banish from the earth its greatest stain—the murder of man by man. It would be the arbiter between nations, and enforce the peaceful settlement of all quarrels." —*Reuter.*

A correspondent, who noticed the above in *St. James's Gazette*, wonders whether Ephraim and Manasseh will ever form or combine to form "a new nation"? The new nation which is yet to come into existence is the old nation of the children of Israel, reinforced by the separated tribe of Manasseh. These, however, after all, are going to be "the English-spreading nations of the earth '—and in the result they will possess it from end to end. These things, as we state them, are regarded as incredible and crazy notions by the world; but when they appear as the anticipations of the men of science they are applauded to the echo, telegraphed from America to Europe, and to the British Colonies, also repeated by the *Times* and other London journals as probabilities. So, again, when we tell men that all Africa is going finally to be British, as the outcome of such a promise as Dan. vii. 27, men hold up their hands at the wicked teaching of the Anglo-Israelites. But when facts show that in spite of the opposition of Gladstonians the Nation insists on securing markets in the heart of Africa, and British missionaries are rapidly winning African millions to the cross of Christ, then the Press takes up the subject with acclamation, and rejoices that a new and splendid African province has been added to the Empire! To the Lord be all the praise for His mercies to His chosen people. His hand in these gifts to our race is never recognised by the secular writers of the day, as it ought to be in all these things. His purposes of love to the world are never acknowledged in connection with His blessings to His people Israel. But the two are tied together, and none but those who recognise our nation's Identity with Israel ever fully or properly acknowledge the fact. God's choice of Israel dated from the call of Abraham (Gen. xii. 1, 2), and to him the announcement was made that in him and his seed all the nations, families, and kindreds of the earth should be blessed. It is strange that when the promise, after the lapse of ages, is at last finding fulfilment in our own race, in the Christian dispensation, men with the Bible in their hands should be found ready to deny that there is any Israel existing at all, or that the promises to Abraham had any relation to the work of the evangelization of the heathen by the instrumentality of the Ten Tribes! May these mistakes soon be rectified!

ISRAEL KEEPETH SABBATH.

THERE was a great demonstration in Bristol on Thursday evening, April 20, last, when the friends of the Sabbath met in force in the largest hall in the City to protest against the opening of museums and public libraries in the place as advocated by a packed meeting some weeks previously. The object of the great gathering was to oppose the proposed movement, and to show it was not the desire of the citizens that the Sabbath should be so desecrated. At the meeting it appeared that the opponents of Sabbath observance had entered the hall in large numbers, and were bent on mischief. As a fact they kept up a storm of opposition right through the meeting, and produced what the reporters call "confusion" on several occasions, so rendering progress all but impossible. It was a stormy and noisy meeting, but in the end the amendment of the opponents, though moved and seconded, was rejected, and the chairman's resolution was adopted by a large majority.

As some of the arguments in favour of the observance of the Sabbath were new and forcible we reproduce some of the observations made by our friends, who quite unwittingly fought Israel's battles without knowing, or indeed caring the while, that they themselves were the people of the House of Israel, to whom the promise of the Sabbath was given exclusively by God Himself. The chairman, Alderman James Inskip, a noted solicitor, of the City, remarked as follows:—

As he entered the hall a pamphlet was thrust into his hands somewhat obstrusively. He had taken the opportunity to glance over it in the short time at his disposal. He was struck by the absence of one feature from that pamphlet, which was given for the purpose of instructing the people of Bristol. It contained, so far as he was able to discover, not the slightest reference to the Bible (cheers). And when he found people proposing to instruct their fellow-citizens ("Shame") upon a religious question without one appeal to that which most of them regarded as the Word of God, he naturally began to inquire what was the reason for the omission (cheers). The reason must be one or the other of two which, with all respect, he would venture to submit to them. It must be either that those who compiled that pamphlet were conscious of the weight of the Word of God against them (cheers and "No"); or, if that were not the reason, the pamphlet must have been compiled by those who did not care to accept the Word of God as their final court of appeal upon this question (cheers). In truth, the advocates of the opening of the museums and libraries on Sundays were divided into two camps of widely dissimilar principles, and actuated by very conflicting motives. There were in the one camp those who advocated what they termed free thought, and would throw overboard all religious restraints ("Shame," and "No, no"). And it was quite consistent, most consistent, for such of their neighbours to advocate any measure for weakening the authority of the divinely-appointed day of rest (hear, hear). He blamed them not for acting consistently with their opinions (cheers); but he would venture to quote a few words of very high authority, which taught us that "in vain is the net spread in the sight of any bird" (cheers). If they knew that those neighbours of theirs wished to accomplish such a purpose, they ought to be very careful lest they were drawn into their net (hear, hear). Secondly, there were in the other camp to which he had adverted, some of their decidedly religious neighbours (cheers) who seemed to believe that they would gain something at last by giving up everything step by step (laughter). To give up the day of rest ("Shame") was to give up a great deal (hear, hear); and if they would bear with him he would like to put the question from two points of view. Let him first of all say, whatever others around him might deem to be right, he recognised most fully and most unreservedly that this question must be settled, and ought to be settled, by the voice of those to whom the museum and libraries would belong—that was the people or ratepayers of Bristol (cheers.) As a member of the Corporation of Bristol, he put the responsibility upon his fellow-citizens, and he said that to them the appeal must be made, and eventually would be made. But then it was quite possible for multitudes sometimes to go wrong (cheers). Now they were bound to consider, those of them who believed in the Divine revelation comprised within the Bible, whether in making the change proposed they were acting according to the law there given. Now the Commandments which were given in that Book comprised one which dealt with the day of rest. Let him leave that out for one moment, because that was the one question upon which there might be a division that evening, and let him invite every intelligent person in the meeting to consider the matter in this way. There were nine other commandments, and he ventured to say there was no man or woman present who would dare to deny that the observance of every one of those commandments would immensely elevate the people, and

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prove most beneficial to them in every rank and station of life (cheers). Now when he found set in the midst of these commandments one other which bade him observe one day and keep it holy (cheers), he thought there were nine points to one in favour of that commandment being holy, and just, and pure, and good (cheers). But let him give them the other point of view. Look over all the countries of Christendom, and consider all the ages of the Christian era, and tell him whether prosperity, happiness, and progress, and peace, had not been largely connected with the observance of that which they rejoiced to term the Lord's-day (cheers and interruption). He was not disturbed by some one dissenting (hear, hear). Let him dissent (hear, hear). It might be that he would do as he (the chairman) had done in some matters—reconsider his position (cheers). But he would go (interruption) with them a step further (renewed interruption). If they would keep their seats he would go a step further, if they would allow him. Let them look around their own country, and their own city, and tell him, if they could, whether families or communities had been prosperous when they set at naught the day of rest. There were not three successful businesses in Bristol handed down to the third generation which were not started by men who zealously observed the Sabbath (cheers). Once more, someone might say, "We, too, are Sabbath keepers" (cheers). If so, then, he trusted that they would lend willing ears that evening to those around him who wished to help them in the better observance of that day. They were not there for the purpose of indulging in hard words against their neighbours (cheers), but they were there for the purpose of placing before their fellow citizens some of the reasons which induced them to cling to the day of rest as one of the most precious inheritances they had (cheers). And they were there for the purpose of pointing out that, however interesting museums might be, and however enchanting the books of our free libraries might be, they did not furnish material which the governing bodies, speaking for the ratepayers of this city, ought to place before their fellow-citizens as the paramount purpose of the day of rest (cheers). One word more, and he would resume his seat (hear, hear). The pamphlet which he had alluded to gave some reasons for the opening of museums, libraries, and art galleries, and his experience was that men put their chief reasons in the forefront. Now he looked at reason No. 1 in the pamphlet, and it read, "The museums of science, and collections of literature and art, are great educational and elevating institutions (cheers), and visitors obtain knowledge, instruction, and enlightenment—most useful, beneficial, and advantageous" (cheers). Now allow him to say that the Bristol Grammar School ("Oh!") was an excellent educational establishment; and the Clifton College was another (cheers, interruption, and a voice: "Not for working men"). But if he were to urge that before them as a reason for keeping that school and that college going seven days a week, they would think he was bereft of reason (cheers). A merchant's counting-house was a very instructive place, and a lawyer's office was still more instructive (laughter). But much as he valued the instruction there given, he would still think that the study of it on the day of rest would be a very unworthy use of the hours which God had given them (cheers).

The opposition came from a Baptist minister, the Rev. Moffat Logan, who proposed an amendment that the authorities be requested to allow the public libraries to be open as an experiment for at least a year during a part of the Sundays. He urged that "the Sabbath was made for man, not man for the Sabbath," and that if the command was to be literally obeyed, no work should be done by any man or woman, nor by sons or daughters, nor by men-servants, or maid-servants. The use of the libraries, he contended, could not be regarded as a desecration of the Sabbath.

The Rev. Dr. Nicolson, a Presbyterian minister, alluding to the argument that the Lord sanctioned the removal of the ox and the ass from the mud of the pit on the Sabbath as an act of mercy, said, "we had no right after removing the ox and the ass, to put others in the mud!" This elicited cheers from the majority, and "uproar" from the dissentients. In the end the amendment was lost by "a majority of 5 to 1," and the original resolution adopted by "an overwhelming majority," as the chairman decided.

So ended an important meeting, which left the matter as it found it. A noisy minority demanded liberty to desecrate the Sabbath even more than it is already profaned by the tram cars which run on part of the Sunday with the sanction of the City authorities. But as Col. Savile said, during the meeting, "two bad things did not make a good one," and it did not justify the town in doing a bad thing regarding museums and libraries, because it was doing a bad thing already by allowing trams to run during a portion of God's holy day. It was satisfactory to learn from the Rev. Henry Dening's speech, that Mr. Gladstone, the late Lord Beaconsfield, Mr. Henry Matthews the Roman Catholic Statesman, and Mr. J. Chamberlain had all written or spoken strongly on "the absolute necessity, from all points, of maintaining the Sabbath with its sanctity and its restful influence." There were also, it appeared, at least, five places in England which had adopted the opening of museums and libraries, and had, "after a trial, gone back to the old state of things and closed them." Mr. Dening concluded by these weighty words:—

He held that the desecration of the Lord's-day in any shape would lead to the demoralization of the people (cheers), and, on the other hand, that the observance of the Sabbath had a tendency to deepen the religious life, to strengthen the family and physical life, and resuscitate the mental (cheers).

There is, no doubt, a tendency among a section of our people to bring in, by some means or another, a continental Sabbath or Sunday into our country. But this cannot be, for the British are Israel, and Israel is by God's word and providence, tied to the observance of the Sabbath according of the Law of Sinai. We have by statute since the time of James I., placed the Sabbath laws upon the statute book of these realms, and there they remain to-day immovable, in spite of all efforts to set them at nought. By the law of the land Israel keepeth the Sabbath, and we are as a matter of fact (admitting some relaxations of which we must nationally repent), a Sabbath-keeping people, as every candid person must admit. We believe the efforts of those who wish to break down those laws will fail in the end, because of Our Identity with Israel, and because God has ordained that the Sabbath is "a sign between Him and the children of Israel for ever" (Exod. xxxi. 17, R.V.), and that by it He has arranged that His people shall be known among the nations to be His chosen ones. Our Identity testifies that we must be a Sabbath-keeping people, and that thus we shall know the Lord to be our Jehovah God, and we His special people (Ezek. xx. 12, 20, R.V.). The Sabbath, therefore, as we hold it, is far too important and serious a thing to be cast aside at the perverted will and desire of a few malcontents. God has got "the sign" in hand, and told us what He wills in the matter. Let Israel, therefore, praise the Lord for His faithfulness in repect to His own most holy day!

THE Monthly Part of the BANNER OF ISRAEL for June is now ready, containing portraits of H.R.H. the Duke of York, and H.R.H. the Princess May.

WE are glad to learn that a new Association has been formed at Maryborough, Queensland.

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MR. FLINDERS PETRIE'S DISCOVERIES IN EGYPT.

By E. Reep.

Year by year the archæologist and the excavator are extorting from the soil of Egypt fresh evidence of the accuracy of Bible history. Inseparably associated with this labour of disinterring the past is the name of Mr. Flinders Petrie, who has recently given us in a volume, entitled "Ten Years Digging in Egypt," the result of his numerous discoveries in the land of the Pharaohs.

Among perhaps the most interesting of these is the discovery, at a place now called Defneh, of pavement or brickwork mentioned by Jeremiah (chap. xliii.) as being situated at the entry of Pharaoh's house in Tahpanhes. Mr. Flinders Petrie's own account of his visit to Defneh (Daphnæ), where he had arranged to explore, says that he there found a wide flat plain with a mound of mud-brick building in the midst of it. On asking the name of it, he was told that it was Kasr Bint el Yehudi, the palace of the Jew's daughter. This piece of information at once brought Tahpanhes to his mind, and without further ado he opened his Bible and read how Jeremiah came with Johanan, the son of Kareah, and all the captains of the armies and a numerous company of men, women, and children, and the kings' daughters, down to Tahpanhes, and dwelt there. Subsequently a remarkable connection with the account given by Jeremiah was found on clearing around the mud-brick ruins. In the side of a block of buildings projecting from the fort, and in front of it, on the opposite side of its roadway, similarly projecting from the fort, was a large platform or pavement of brickwork suitable for outdoor business, such as loading goods, pitching tents, &c. Jer. xliii. 9 (R.V.) gives an exact description of this platform, and it would be, says Mr. Flinders Petrie, the most likely place for Nebuchadnezzar to pitch his royal tent, as stated by the prophet. Even the arrangements of Pharaoh's house were found to correspond to the Bible narrative, the name of which to this day tells of the sojourn of the exiled heiresses of Judah.

Tahpanhes, it would seem, was a favourite refuge for the Jews during the Assyrian incursions into Palestine. Here they came into contact with a mixed foreign population, the Greek element preponderating.

Some of the circumstances under which Greek communities settled themselves in Egypt are described by Herodotus. One of the events that brought a colony of Ionians to Tahpanhes was the expulsion of Psammitichus I. to the Egyptian marshes for having offered a libation in his brass helmet in the Temple of Vulcan. The whole story is too long to be related here; it is enough to say that there came to the assistance of the banished Psammitichus, and that according to the prediction of the oracle of Latona, a host of "brazen men from the sea," mostly composed of Ionians and Carians. These, says Herodotus (II. 152) were clad in brass, and were bent on a privateering expedition.

Eventually, by the aid of the Greeks, Psammitichus (about 670 B.C.) subdued all Egypt, and by way of reward to the foreign mercenaries, allotted to them certain lands with the Nile flowing between. Of such distinction were these Greek colonists that, by order of Psammitichus, Egyptian children were placed under their care to learn the Greek language. How flourishing was this foreign colony may be judged by the construction of docks for their ships and the building of towns and villages, the ruins only of which remained in the time of Herodotus.

That Herodotus speaks what he knows is now proved by the discovery made by Mr. Petrie of large quantities of Greek pottery of the archaic period. The question now comes, Who were these "brazen men of the sea"? Mr. Flinders Petrie would tell us, if asked about it, that they were certainly not in any way related to the Jews who came to Tahpanhes with Jeremiah and his two royal charges. But then Mr. Petrie is an opponent to the Identity of the British with dispersed Northern Israel, and for that reason would have no patience to discuss the probability of the Ionians, &c., having affinity with the Jews and the Jews with the British. In his opinion (one marvels how he came to form it) the condition of the House of Israel before returning to Palestine is to be one of shame and bondage. They will, he admits, be a multitude of nations, ruling the earth; but wherever a date is placed to this promise, it is *when they shall be in their own land.** Of course, it is easy to see what has confused Mr. Petrie's usually clear judgment. He has fallen into that common pitfall of Bible students, the confounding of what concerns the House of Judah with that which has entire reference to the House of Israel. All the sympathy we can extend to him is to say that we are sorry for his ignorance, and at the same time we should like to know how he would dispose of that significant and forcible little leaflet by the Editor of the Banner of Israel, to speak of nothing more important by its author, entitled the "Rulers Over Many Nations" (No. 5), in which he has demonstrated, as conclusively as a limited space would allow, the absolute fact that Britain is the mother of that very fulness of nations whose development Mr. Petrie believes has yet in the future to come to the birth. If a ruling race is yet to appear, what is to become of the British race now ruling, as Philo-Israel points out, over 300 millions of heathen and Mohammedan subjects, and over nearly fifty millions of Christians? Mr. Petrie may be able to furnish an answer to this query, but we venture to doubt that it would be sufficiently satisfactory. In short, we have no option but to discern in the "brazen men of the sea," now supreme under the British flag on nearly all seas, the one people destined to multiply into nations, and into a ruling multitude in the midst of the earth (Gen. xlviii.).

It is, however, not very obvious how, and in what manner, the Egyptian Ionic men of brass are to be connected with the British of to-day. To make this plain, it is necessary to collate information from various sources. Herodotus and Strabo tell us the Ionians were of the same descent as the Athenians, who with other Greeks were often hard pressed for money, and had therefore to what Xenophon calls fawn upon the barbarians as hired mercenaries.

From a diversity of causes they were, like the Galatæ or Gauls, in a perpetual state of emigration, following, as it were, fixed laws of motion, at times diverging from a rallying point, at others converging towards it, to and fro, fulfilling to the letter the rôle of Israel as wanderers among the nations (Hos. ix. 17). With this alternating backwards and forwards, as was to be expected, shoals of colonists migrated first under one name, then under another. Thus we have a people of one race and origin dispersed as Ionians, Carians,† Cimbri, Sacæ, Danaans, Lacedæmonians, Achæans, Milesians, &c. Racial affinity, as history shows,

*The italics are, so far as the present writer remembers, Mr. Petrie's own.

†Carian was a name sometimes applied to Phœnician colonists.

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formed no bar to one tribe vexing another, and so we read of the Ionians being troubled by an invasion of the Cimbri into their country, some of whom were flourishing in Jutland,* others, according to the Welsh Triads, in Britain, and again, according to Strabo, in Black Sea regions, whence the name of Cimmerian Bosphorus. Indeed, under the generic name of Cimmerii we find our forefathers here, there, and everywhere.

Of the Ionians under the name of Achæans we have the description of a most noble people who, taking up their abode in the country of the Danaans, gave it the name of Achæan Argos. Why they should have been desirous to lose the name of Ionians we are not told. Herodotus, however, tells us that they were ashamed of it. We may, therefore, conclude that, like the Sacæ, they had their own particular reasons for changing and acquiring new ones. Their earliest migration into Greece has been associated with the expulsion of the Tus or Jews from Egypt, with whom they were so far allied as to apply the number twelve, the number of the tribes of Israel, to their gods or heroes, and to their divisions and subdivisions of land, and communities settled thereon. Their famous underworld was no other than the Hebrew Sheol, partly confused in later times with the Egyptian Hades; their schools of poets have been thought, and no doubt were, a facsimile of the schools of the Hebrew prophets, while their metaphoric language was as common in Palestine as in Hellas.

Another important centre of Ionian or Achæan influence was Miletus, hence the Ionians bearing the further title of Milesians. It was under this appellation that they appeared in Ireland, bringing with them, it is said, the Mosaic law. In the Irish Book of Invasions, there is a prayer invoking a safe landing for them. O'Curry, in his "Manners and Customs of the Ancient Irish," thus translates the Druidic petition, which prays: That they may reach the land of Erinn in safety. That they may be distributed upon her plains, her mountains, her valleys; upon her forests; upon her rivers; upon her lakes and great waters, and upon her spring abounding hills.

Already in occupation of the island, was a colony of Tuatha de Danaan, who had emigrated from some islands of Greece, bringing with them what is known as Jacob's stone or stone of destiny, now safeguarded under the coronation chair at Westminster Abbey. Though of kindred blood and race they are alleged to have been opposed to the coming of the new arrivals, but led by a great judge and poet, the Milesians were invincible, and not to be hindered from establishing themselves rulers of the whole country under the sovereignty of two brothers named Eber and Eremon.

In a poem the virtues of the noble race of Eber are dwelt upon, and in nothing are we given reason to suppose that this colony of Ionians or Milesians direct from Egypt, presumably from Tahpanhes, were less valiant and worthy than the poets depict them. Their relationship to the Jews cannot be doubted, for they possessed a system of law so similar to the Hebrew that O'Curry could not but notice the resemblance. Nor can it be doubted that in very early days Israelites of Northern Palestine, of the House of Israel, made it their business to form colonies in Egypt and Greece. In apostolic times, when God visited the Gentiles to take out of them a people for His name (Acts xv. 14), the people mentioned in Isa. xlix. 3, Achaia and every region of Hellas formed the scene of apostolic labour as well as in the farthest northern districts of the Euxine or Black Sea, where Ionians or Achæans and Lacedæmonians together founded an Achaia near the Caucasus, in the vicinity of the Cimbri, whose supremacy in this region is manifest in the existence of the Cimmerian Bosphorus. It is in Egypt that tradition fixes the labours of St. Mark as it does Simon's in the twelve provinces of Persia, wherein were scattered multitudes of Israelites of the dispersed House of Israel. The influence of these Persian Israelites was unbounded, extending itself far and wide in the Magian or Druidic priesthood, which taught precepts we even now are not ashamed of: "To act bravely in war, that souls are immortal, and that there is another life after death."

To many of us it has not been easy to see tangible proof of the arrival of an Israelite colony in Ireland from Egypt conducted by the Prophet Jeremiah. Mr. Petrie's discovery of Tahpanhes and of the traces there of an Ionian or Milesian settlement, however, sets the matter at rest. All his facts go to prove that the Irish annals are after all correct in stating that from Egypt came the Milesians, led by a great judge and poet, who was conversant with the Mosaic law. The further circumstance that shows that the Milesians were accompanied by a party of distinguished women has clearly to do with Jeremiah's charge of King Zedekiah's fugitive daughters. If Scota be one of them, then Scotland may claim the honour of having been named after a princess of Judah, who was, as the Bible tells us, driven to sojourn for a time at Tahpanhes, in the house of an Egyptian Pharaoh, whereby she conferred upon it the title, which has lasted to this day, of the palace of the Jews daughter.*

THE KINGDOM OF GOD: ITS DUAL ASPECT.

AT a meeting of the Clerical and Lay Association (Bristol Branch), held in Clifton on May 12th, 1893, the subject above named was discussed. It was introduced by Dr. Arthur B. Prowse, a believer in "Our Identity with lost Israel." The paper opening it pretty clearly revealed the fact, and is annexed:—

"Every portion of the blessed Word of God is significant, and contains lessons for us all, if we do not refuse to maintain a receptive mind, but are willing to be ever learning. Thus, by the Holy Spirit's help, we shall gain a fuller and more perfect knowledge of His will from the inspired records, which have been 'written for our learning' (Rom. xv. 4); and of which we are told that all 'is profitable for teaching, for reproof, for correction, for instruction which is in righteousness' (2 Tim. iii. 16).

"Every talent we have is given us to be used in a proper manner: therefore to blindly follow (without using our reasoning faculties) the teaching of any human being, or of any body of men, in regard to the interpretation of any portion of the Word of God is, surely, comparable to the action of that servant who made no use of the talent which his lord had lent him. Each one is bound to 'search the Scriptures,' with prayer for the guidance of the Holy Spirit, that he may be 'ready always to give answer to every man

* The Greek traveller, Pytheas, is said to have visited the peninsula and to have given it the name of the Cimbric Chersonesus. The name applied to the surrounding ocean by the Cimbri themselves was literally the Dead Sea. See Elton's "Origin of English History."

* A note is worth making of a discovery made by Prof. Mahaffy in deciphering the Petrie papyri. In Egypt, in what is called the Fayyum, were settled Greek colonists, who appear to have indulged in Semitic and Hebrew names for their towns and villages, etc., one of which they called Samaria. Prof. Sayce is said to be endeavouring to discover further light on this subject.

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that asketh him a reason concerning the hope that is in him' (1 Pet. iii. 15).

"Some years ago I was led to the conclusion that the references in the Bible to the kingdom of God are not invariably applicable only to that spiritual condition, well pleasing to our heavenly Father, which is defined in Rom. xiv. 17, 'For the kingdom of God is not eating and drinking, but righteousness, and peace, and joy, in the Holy Ghost.' This is the application of the term to which our attention is usually directed by our accredited teachers. It is indeed their duty; but, while doing this, ought not another aspect of the kingdom of God, which the Word seems to speak of in no uncertain terms, to be also brought to our notice, and commented on? Take, for example, Luke i. 32, 33. '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.' Also Rev. xi. 14, 'The kingdom of the world is become the kingdom of our Lord and of His Christ.' And, once again, John iii. 5, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.' In this last verse not only is the new birth by the power of the Holy Spirit plainly set forth, but there seems to be also indicated some kind of natural limitation to the membership of the Kingdom, which is not required in the case of the true, invisible Church of God; for this is gathered out from every nation under heaven.

"Let us now consider the first passage quoted above—Luke i. 32, 33. The 'throne of David' was over the whole nation of Israel. This is further shown in the next phrase, 'the house of Jacob,' an inclusive term, covering, of course, both the families chosen by the Lord, which Jeremiah mentions in chap. xxxiii. 24—26, or, as they are called in Ezek. xxxvii. 15—28, the 'two nations,' whose yet future union is there foretold.

"We find that the division of the Hebrew nation into two parts is foreshadowed in the declaration in Psa. cxiv. 1, 2, 'When Israel went forth out of Egypt, the house of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion' Judah, the sanctuary whence 'the Lion of the tribe of Judah' was to come: Israel, the dominion—*i.e.*, the kingdom, of Jehovah.

"For 400 after the Exodus (1540 to 1140 B.C.) God's chosen people had no earthly king. Then they demanded one; and it is recorded (1 Sam. viii. 7) that 'the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not be King over them.' Jehovah did not reject His people. Samuel is directed to tell them, 'The Lord will not forsake His people, for His great name's sake: because it hath pleased the Lord to make you a people unto Himself'; and an earthly king is given them. When he failed in obedience, Jehovah appointed David, 'a man after His own heart,' to be 'prince over His people,' and subsequently confirmed the gift of regal power, as Jehovah's ruling representatives, to David's house in perpetuity.

"Consequently we read in 1 Chron. xxix. 23, 'Then Solomon sat on the throne of the Lord as king instead of David his father.' (Refer also to 1 Chron. xxviii. 5.) These passages prove that at this date (circ. 1060 B.C.), as at the Exodus, B.C. 1540, Israel was Jehovah's dominion, or kingdom.

"We must not, therefore, lose sight of the fact that the kingdom of God had a material as well as a spiritual aspect. It was co-extensive with a nation, including both good and bad individuals. Our Lord Himself seems to me distinctly to teach this in Matt. xiii. 41, the explanation of the parable of the wheat and the tares, for we there read, 'The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity.' The tares, as well as the wheat, are here classed as members of the kingdom. Again, in verses 47—52 of the same chapter, our Lord likens the kingdom of heaven to a net cast into the sea, which, when drawn to the shore, was found to contain both good and bad fish, the latter being finally cast away. Is it not quite plain that in both these cases the continued existence of the material, or earthly, kingdom is implied?

"The declaration, 'My kingdom is not of this world,' is not, I think, incompatible with this view, for when Christ said of His disciples, 'They are not of the world, even as I am not of the world,' it is evident that He was not denying His own presence in the flesh, nor His disciples' material existence in the world; but that He meant that their hearts had been changed, and their natures assimilated to the heavenly mould. And so I conclude that when our Lord said, 'My kingdom is not of this world,' He intended to teach us that it is opposed in its nature to the kingdom of the prince of this world, and did not mean that it had no material existence on earth. Hence, I believe that when Christ said to the Pharisees, 'Lo, the kingdom of God is within you' (or, as it is in the margin of the A.V., 'among you,' and in the R.V., 'in the midst of you'), He referred to the presence amongst the Jews of Himself, the King of Israel, and His small band of true servants—probably all Benjamites, or Galileans—which formed the nucleus of His kingdom, though the mass of the people, led by their blind guides, discerned it not. His bitter enemies could in no sense be said to have the spiritual characteristics of the kingdom of God within their hearts.

"Agreeing with this view, I think, is the teaching of the parable of the wicked husbandmen, 'The kingdom of God shall be taken from you' (*i.e.*, the Jews), 'and shall be given to a nation (Greek, *Ethnei*) bringing forth the fruits thereof.' They could not individually have had the spiritual kingdom in their hearts unless they were true followers of Christ: and, as such, they could never have been deprived of it.

"Going back now to the time of Solomon's death, 980 B.C., we read in 1 Kings xii. 20 that when the division of the nation was precipitated by Rehoboam's action, 'There was none that followed the House of David but the tribe of Judah only.' In the next verse, however, it is recorded that 'When Rehoboam was come to Jerusalem he assembled all the House of Judah, and the tribe of Benjamin.' This was in fulfilment of God's will mentioned in the previous chapter (1 Kings xi. 13), 'I will not rend away all the kingdom; but I will give one tribe to thy son'; and again, in verses 35 and 36, 'I will take the kingdom out of his son's hand, and will give it unto thee, even Ten Tribes. And unto his son will I give one Tribe, that David My servant may have a lamp always before Me in Jerusalem, the city which I have chosen Me to put My name there.' The kingdom here mentioned includes only eleven tribes; Judah apparently being not included in the term 'the kingdom;' thus agreeing exactly with Psa. cxiv. 2, quoted just now. Judah, the sanctuary of Jehovah, was now allied with Benjamin, the only tribal representative of 'the kingdom' included in the 'House of Judah.'

"When Ephraim-Israel, the Ten-tribed House, was made 'Lo-ammi' (*i.e.*, 'not God's people), it, of course, ceased

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to be His kingdom. This was at the time of the Assyrian captivity. But Benjamin, 'the beloved of the Lord' (Deut. xxxiii. 12), remained with Judah, and was now the only portion of 'the kingdom' in covenant relationship with Jehovah. The kingdom, represented by Benjamin, remained for about 780 years more with the 'House of Judah,' or the Jews; but at length the time arrived for the execution of the decree, 'The kingdom of God shall be taken from you.' This was, I believe, A.D. 65 (see Josephus' 'Wars of the Jews,' book ii., chap. xix.), when, as we learn from Josephus and Epiphanius, the Christians (Benjamites and Galileans mainly) left Jerusalem and its neighbourhood in obedience to the prophecy of Jer. vi. 1, and the warnings of our Lord; the opportunity of escape from the coming desolation of Jerusalem and the nation being afforded them by the (humanly-speaking) unaccountable retreat of the Roman general Cestius from the neighbourhood of the city, which he had commenced to invest.

"In agreement with this, we find that the Jews of to-day belong to the tribe of Judah almost exclusively, with, of course, some Levites, for Levi was distributed throughout the whole of the other tribes in the promised land. Benjamin is not now with Judah.

"My conclusion, therefore, is that now, as formerly, the 'kingdom of God' is not only a spiritual rule within the hearts of true Christians, but is also specially represented, on the material side, by a *nation*. And, since our God is a covenant-keeping God, one who 'changes not' (Mal. iii. 6), that nation is of Israelite descent. Moreover, it must be Israel of the eleven tribes, because the kingdom was 'taken from' the Jews.

"The following will, therefore, be a summary of the history of Jehovah's kingdom in relation to the Hebrews, His 'chosen people':—

"(1) From the Exodus to Solomon's death the 'kingdom of God' was with the nation as a whole. B.C. 1540 to 980 = 560 years.

"(2) From Solomon's death to the Assyrian captivity it was divided between the two Houses, Benjamin being its representative with Judah. B.C. 980 to 721 = 259 years.

"(3) From the Assyrian captivity until A.D. 65 it was with the Jews only. B.C. 721 to A.D. 65 = 786 years.

"(4) But when the Christians (who were largely Benjamites) escaped from Jerusalem in A.D. 65, the kingdom of God was taken away from the Jews, and has since been with the long-lost House of Israel, the 'fruitful nation' of Matt. xxi. 43. A.D. 65 to 1893 = 1828 years.

"When the final re-union of Israel and Judah has been accomplished, the kingdom will once more be with the whole of the chosen Hebrew people, who throughout the ages have been God's 'witnesses' (Isa. xliii. 10—12), and who during the millennial reign of Christ upon the earth will all 'know the Lord' (Jer. xxxi. 34, and Heb. viii. 11)."

The meeting, which was not largely attended, was afterwards addressed by three gentlemen, two being clergymen, both opposed to our views, and the third Mr. E. W. Bird (Philo-Israel). The first clergyman, suspecting the tendency of Dr. Prowse's views, asked him if he meant that "the British people were the Lost Tribes?" Finding that to be the case, the rev. gentleman announced his unqualified dissent from that view, and then proceeded to explain what he believed to be "the kingdom of God" as described in the Scriptures. It was, he said, the kingdom which the Lord established in the hearts of His believing people, without reference to race, clime, or colour. All who believe are His subjects, and He becomes their King, Prince, and Saviour. The kingdom which once existed over Israel, or the Jews, has passed completely away, and is superseded by a kingdom which embraces all nations, and is one founded on faith, and exists in the hearts of men.

The second clergyman, being an opponent for some years past, concurred with the last speaker, and, addressing himself to the subject of "the British nation and lost Israel," thought there was a strong point against that view, which he had not seen discussed or refuted. It was this: that in St. Paul's Epistle to the Hebrews, which was addressed to Hebrews converted to Christ, there was no reference at all to a coming earthly kingdom of Christ to be established on the earth. This, if such a kingdom is to appear, would surely be mentioned by St. Paul, and its absence is a proof that none such was to be, or is, forthcoming. He referred to Heb. xii. 26—29 as a proof in point. In that chapter, from verses 18, *et seq.*, he saw the nation of the Israelites described, and their experience at Sinai, but from verses 26 onwards, as a contrast, the (spiritual) kingdom yet to be established in the hearts of men for ever, was promised, showing the two are not one, but differing the one from the other. He looked not for a literal kingdom to come, as Dr. Prowse described, but for a spiritual one, which was to be everlasting, "and cannot be moved."

Mr. E. W. Bird replied to the two last speakers. He concurred, he said, with Dr. Prowse in his opening paper, though he could hardly see there was any dual aspect to "the kingdom of God" of the Old and New Testaments. The children of Israel were first, from the Exodus till Samuel's time, for nearly 400 years, under a theocracy, as God Himself declared in 1 Sam. viii. 7 and xii. 12. We never read that God resigned His right to the throne over Israel. On the contrary, in David's and Solomon's time we find He claimed both the throne and the kingdom, both connected with Israel, "for ever" (see 1 Chron. xxviii. 5, and xxix. 23). The same truth is recognised in Luke i. 32, 33. God never resigned the throne of Israel, nor His sovereignty over the kingdom of Israel. In our Lord's time that kingdom was present among the Pharisees. The Lord Jesus, the King, was there. The disciples of Galilee, or Benjamin, were mingled with them, or among them (Luke xvii. 20, 21). The kingdom of God so hidden and mingled among the Jews was to be removed, as our Lord prophesied in Matt. xxi. 43, and accordingly it appeared in A.D. 61 in a material form in the British Isles, which received the Gospel nationally the first of all the nations. Our Lord declared the kingdom of God should be taken from the Jews, and given *ethnei* "to a nation"—not to a Church or spiritual body, but to a political one, a nation. In the whole range of New Testament Scripture the word *ethnos* was never applied to any but a political, organised nation of this world; never to a spiritual entity such as the souls of believers. (This was denied by one of the opposing clergymen, and Mr. Bird asked him to point to the passage where ethnos meant anything but a material world-born "nation." There was no reply to this.)

Our Lord preached "the Gospel of the kingdom" (Matt. iv. 23; Mark i. 14). It is remarkable, said Mr. Bird, that the modern pulpit has forgotten to follow our Lord's example, and never preaches the approaching earthly kingdom of Christ, though the Lord's Prayer enjoins it, and the Church of England largely uses that prayer. In regard to Heb. xii. 26—28, Mr. Bird thought St. Paul was alluding to the everlasting, immovable kingdom promised to Israel in Dan. vii. 27, which was to grow, like the Stone Kingdom of Dan. ii. 34, 35, and 45, without man's observation

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or action. The shaking of the nations of Heb. xii. 27 evidently is the same as that predicted in Haggai ii. 6, as the condition precedent of the restoration of "the desirable things of the nations," or "the nation of God's choice," as the Rev. Mr. Hamilton would read that text. The passage in Rom. xiv. 17, Mr. Bird said he understood to describe the qualification or character of the coming kingdom of God and its subjects. They shall rejoice in the righteousness of Christ, also in the peace of the Gospel, and shall joy in the Holy Ghost.

Finally, Mr. Bird adverted to the facts of the present day, and submitted that they pointed to the discovery of Israel and the formation of the kingdom of God and of His Christ preparatory to the advent of the Messiah, who would reveal the fact to the world that Israel was the Lord's executive for the blessing of the inhabitants of the earth, and that they were the foremost nation thereof.

THE NATIONAL PRAYER-BOOK'S TESTIMONY TO OUR ISRAELITISH DESCENT.

A Paper read at a Drawing-room Meeting of the North London British-Israel Association, on 6th April, 1893.

By H. L. Browett.

PART II.

(*Continued from page* 295.)

Again, we say in the Jubilate, "Be ye sure that the Lord He is God, and we are His people"; and, "O Lord, save Thy people, and bless Thine *inheritance*." What people, we may ask, save Israel, did Jehovah "form for Himself"? and who but Jacob is the rod of His inheritance.

The glorious "Te Deum," with its joyful pæon to the Trinity for the privileges inherited by Israel through Christ their Redeemer, is believed to have been compiled by the great Bishop of Carthage, St. Cyprian, who, between the years A.D. 248—258, was a staunch opposer of the increasing claim of Rome to supremacy in the Church. The Eastern Church adopted it as its morning hymn.

The "Magnificat," or thanksgiving song of the Virgin Mary, has many resemblances to the song of Hannah on the birth of Samuel, that great prophet in Israel (1 Sam. ii. 1—10). Mary's song concludes with the prophetic declaration, "He remembering His mercy hath holpen His servant Israel, as He promised to our forefathers, Abraham, and his seed, for ever."

Again, the cantate, Psalm xcviii.—David's prophetic Psalm of the Christian era. Even Bishop Barry admits that it is a magnificent summons, *first*, to the House of Israel when blessed by God in the sight of the heathen, and then to the other nations themselves, to rejoice before the Lord, the Conqueror of His enemies, and the Righteous Judge of the whole earth.

Next we have the "Nunc Dimittis," the sweetest and most solemn of all the Canticles, breathing the spirit of the evening calm, the thanksgiving of the aged saint Simeon, ready to depart in peace, having seen the "Glory of Israel," and the "Light of the Gentiles."

In the Deus Misereatur, "God be merciful unto us and bless us," King David also saw, through the help of the Holy Spirit, the glorious future for Israel when redeemed by Christ, and their blessings reflected on the whole world.

What right have we—descended as we are told from Japheth and *not* from Shem—to apply to ourselves in the National Liturgy King David's words in Psalm xliv.: "O God, we have heard with our ears, and *our* fathers have *declared* unto us the noble works that Thou didst in their days, and in the old time before them"?

Have you noticed, too, the service of thanksgiving used each anniversary day of the accession of Her Majesty? In the prayer then used for her, as supreme governor of the National Church, occurs the remarkable petition, "And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that *our posterity* may see her children's children and peace upon *Israel;* so *we* that are *Thy* people and *sheep of Thy pasture* shall give Thee thanks for ever, and will always be shewing forth Thy praise from generation to generation." In connection with this we should read Psa. lxxxix. 19—37.

The word "Easter" is generally supposed to be derived from "Eostre," the Anglo-Saxon goddess, identical with Ashtaroth, the wife of Baal, whose worship led to the captivity of the idolatrous Israelites. At Easter we commemorate our forefathers' deliverance from Egypt through the blood of the Paschal Lamb; and the inspired history of our nation is then read by authority in all our Churches. We are reminded in the proper lessons for that day, that the resurrection of the whole House of Israel, detailed in Ezekiel's prophetic vision, is the direct result achieved by our risen Lord.

In "Whitsuntide," also an Anglo-Saxon word, we have our old Pentecost. "Seven weeks shalt thou number unto thee" is our divinely-prescribed custom. The Church's services for this feast are full of passages from Israel's history, and the literal fulfilment in Christ of pledges which God made to Israel. To take only one of the lessons (Ezek. xxxvi. 25—38), we have there the promise of a cleansing from iniquity, and the gift of a new heart and a new spirit to *Israel*.

The Rev. Robert Douglas is of opinion that our Christmas Festival is analogous in its decorative symbolism to the Feast of Tabernacles, varied as to time by the exigencies of our migrations, or by that policy for fanciful changes which Jeroboam introduced. The analogy, he says, is admitted by the best Christian expositors, some of whom believe that as this feast, unlike the two previous, has no exact counterpart in New Testament historical Christianity, it will have that counterpart in the Second Advent of Christ—*i.e.*, when all Israel's wanderings shall cease, and we shall have taken possession of the land which God gave unto our forefathers.

The Collects, Epistles, and Gospels, as read in the light of Scripture, abound in tacit admissions or declarations of our Israelitish origin. Time, however, will not permit of an examination of them to-night. The central idea or sentiment of them all is that found in the third collect for Good Friday—that our own blessed Lord would "fetch all men home to His flock, that they may be saved among the remnant of the true Israelites," who are here expressly distinguished from the *Jews*, and identified with ourselves. (see in connection with this collect the most beautiful prophecy of Ezek. xxxvii. 19—28).

Once more, the Commination Service, ordered to be read in the National Church on the great fast of our Christian Israel year, is a plain confession of our origin. It carries out that imposing ceremony divinely prescribed in Deut. xxvii., to which direct reference is made. We believe that by the secret teaching of the Holy Spirit it is here openly, and without any qualification, declared that we are Israelites. The words are, "Make you new hearts, and a new spirit, for

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why will ye die, O House of Israel; turn ye then, and ye shall live." The last prayer in this service was inserted in 1549, when the nation as such abandoned bowing to images —national idolatry. In it we use the very words of repenting Ephraim-Israel, according to Jer. xxxi. 18, "Turn Thou us, and we shall be turned"; and "let not Thine *heritage* be brought to confusion." At the close of it the priest speaks in the language Aaron was commanded to use, "The Lord bless us, and keep us: the Lord lift up the light of His countenance upon us, and give us peace." This Commination Service, so distasteful to the proud heart of the flesh, arose from no desire, as individuals, to curse our neighbours, as is sometimes profanely said, but that by acknowledging the justice of the curse entailed upon our race and nation by the Sinaitic law, we might through Him who was wounded for our offences, and smitten for our wickedness at length "take possession of His everlasting kingdom, unto which He vouchsafes to bring us in His infinite mercy." Please note particularly that we *expressly fulfil by this service* the very prophecy which Joel assigns to Israel "in the latter days," as the Divine antecedent to her national restoration to the land, and to her glory. The Hebrew child was circumcised on the eighth day, and the early British Church enjoined baptism *within* seven days of the birth; this is the more remarkable because in the Roman Church baptism was only administered twice a year, except in cases of danger.

The Israelite boy became at 12 a "son of the law," and thenceforth went to the prescribed feasts. About the same age the rite of Church confirmation was established as an introduction to attendances at the Lord's Supper. So in the marriage service occurs the prophetic Psalm (cxxviii.), in which we read, "The Lord from out of Zion shall so bless thee that thou shalt see thy children's children, and *peace upon Israel.*"

Did sickness becloud the home, and were Israel's true shepherds to strengthen, heal, and bind up the afflicted? So, according to the instructions given by St. James to Christian Israel, we have in the National Church an "Order for the Visitation of the Sick." And did death at last dissolve the earthly tabernacle, and the Israelite "sleep with his fathers" in their grand and sure hope of resurrection, so we still celebrating Jehovah in the words of Moses' Psalm as our dwelling-place in all generations, "Declare our assurance that our Redeemer liveth, and will stand upon the earth; yea, that in our flesh we shall see God."

And thus, from the cradle to the grave, our whole lives in the National Church are identified with the children of Abraham—that is, with a Semitic race, and not a Japhetic.

(To be continued.)

BALAAM'S PROPHECIES.

PART II.

(Concluded from page 296.)

THE last phase of Israel's national life, which God directed Balaam to foretell to Balak and to us, related to times yet future, and speaks of events which are to come to pass after our present date, A.D. 1893. This prophecy was volunteered by Balaam. It was not invited by his angry, royal host. It related to "the latter days" (ver. 14), the Christian dispensation (Heb. i. 1), which is a chronological hint that the four prophecies had reference to four distinct eras, separate in time. It was the story of what "this people" Israel were to do to Balak's subjects at the end of the dispensation. Both were, therefore, to survive till "the latter days"—nay, to the dregs of the "last days."

What does the prophet see and describe again in vision and in a trance? He sees "the Day Star" arise, "the Sun of Righteousness with healing in His wings," for Israel (2 Peter i. 19; Mal. iv. 2). He sees the Hebrew King, Jesus, rising out of Israel, and he marks how the mighty Son of God" smites through the corners of Moab," "and breaks down all the sons of tumult"—*i.e.*, of Sheth. He declares that Turkish Edom shall be a possession," and "Seir," or "Shar," or "the Gate" (Constantinople), shall also be a possession, for Edom's, or the Turk's enemies;—while Israel, the victors, shall do "valiantly." They will win the prize of power, the "lofty Gateway" of their enemies, according to the promise to Abraham in Gen. xxii. 17. "Out of Jacob," says the prophet, "shall one have dominion and shall destroy the remnant from the city" (ver. 19, R.V.). The Rev. James McIntosh once paraphrased this passage (vol. i., p. 415, BANNER) thus:—

"This is the Gate" (speaking of Constantinople) "which Israel is to possess as the Gate of his enemies, the Gate of Edom (Turkey); the Gate of Amalek (Russia)." Quoting Numbers xxiv. 18, he added, "Seir is from the same root as Shâr, 'a Gate;' so that putting Edom for its equivalent Turkey, and Seir for its synonym, we read the above verse thus:—'Turkey shall be a possession, the Gate also shall be a possession, and Israel shall do valiantly.' 'Out of Jacob shall come he that shall have dominion and shall destroy him that remaineth in the city'—Constantinople (Psa. lx. 9—12)."

If the above be correct, and if Amalek be Russia, as seems very likely, we find that her "latter end is to perish for ever," or "to come to destruction" (ver. 20, R.V.; Ezek. xxxviii. and xxxix.). It is worthy of notice that during the third, or present, colonising, flourishing, and victorious era of Israel's history she was to have a king to reign over her, and her polity was to be that of a kingdom. In the fourth or still future state of the nation, the sceptre shall rise out of Israel, and the monarchy therefore will then be flourishing still; Israel will be a victorious maritime power, then, afflicting or chastising Asshur and Eber, destroying Amalek or Russian Gog, her career being still guided and governed by God Himself, who remains Israel's God, even to the end. Balaam's prophecy respecting Israel's monarchy during the period of the Christian dispensation separates that kingdom from the Jews, who, under the terms of the prophecy of Hosea iii., are declared to be without the sceptre or the king long after their dispersion and before the Second Advent.

Balaam's portrait, as divinely drawn of Israel, then before him, fits the case of only one people on the face of the earth, that people is the British. We respond in all respects to the prophecy in its fourfold aspect; and no other nation, certainly not the Jews, responds to the details of the picture. In regard to one feature of the case a few reflections may not be out of place. In the second prophecy relating to Israel in her palmy and prosperous state as a united, conquering nation under her first kings, God declared of her that "He hath not beheld inquity in Jacob; neither hath He seen perverseness in Israel. The Lord His God is with him." A wonderful statement is this, in regard to a people who immediately after the proclamation of Balaam's four prophecies were guilty of heinous sins against God in regard to the purity of their holy religion, by nationally yielding to the impure enticements of the daughters of Moab! So general was this sin that 24,000 souls were cut

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off from the chosen people for it by their offended God! Yet, "He saw not iniquity in Jacob, nor perverseness in Israel!" In what sense are we to understand these words? It is clear that the sinners of His people felt the vengeance and were cut off. God saw their vileness and destroyed them. But the nation He spared. He beheld no iniquity in Jacob the nation; nor did He see that perverseness in Israel the race, which would constrain Him to annihilate them. What interposed? The blood of Jesus Christ was sprinkled on the holy seed, and His promises, covenants, and oath, formed a protection to the guilty people, which concealed the national guilt and covered their sins. The offenders in the matter of Moab were destroyed, but the nation whom the Lord had chosen He led forth to the wilderness and brought safe at last into the land of Canaan as promised. So now, too, the Lord sees us His people defiled with many a sin, and nationally foul with all manner of abominations. He punishes the rebels; but the bulk of His people He leads forward, always prospering and blessing the nation nationally; guiding them at last into that happy state when His laws will be written by Him in their hearts and minds, and He will forgive their iniquities and sins, remembering them no more (Jer. xxxi. 33, 34; Heb. viii. 10, 12). Then shall Israel bless the Lord their God and praise His name for ever and for evermore!

ISAIAH LIV. REGARDED AS A POLITICAL CHAPTER.

In the May number of the *The Home Monthly*, published in Perth, Scotland, the following appeared among the "Stray Notes." The writer is clearly a British-Israelite. Our Scottish friends should note the fact:—

"At their meeting on 1st April, the Perth Presbytery had under review Mr. Gladstone's Suspensory Bill. This is quite legitimate matter for their consideration, and as friends of the Established Church they have our sympathy. We demur, however, to such texts as "No weapon that is formed against thee shall prosper" being taken as applying to the Established Church of Scotland, or any other church for that matter. The text, as is the whole chapter (Isa. liv.), is a political one. The promises were made to the Ten-tribed Kingdom of Israel, and are being inherited by the British nation to-day."

In another part of the same paper the journalist discusses the merits of *Volapük* as a language for universal use, and disposes of its claim in the following fashion:—

"VOLAPUK.

"Adam Henderson, 'Professor of Volapük, and [a?] Member of the Volapük Academy,' contributes an article to a recent number of *The People's Friend* setting forth the advantages of Volapük, and claims for it the presumptive title of 'The Universal Language.' Of course, Professor Henderson is an enthusiast, and Volapük being his hobby, he must needs make the best case he can for its universal adoption.

"With all respect, however, we must say that his arguments and illustrations have not convinced us, and we are very doubtful of this new language ever becoming more than a petty 'accomplishment,' or of its even fulfilling so important a place in international intercourse as shorthand does in commerce with ourselves. Of this, at all events, we feel pretty confident, that it shall never outrival the English language, for as Britannia is destined to rule the waves, so in like manner is the English language destined to cover the earth as the waters cover the sea."

We are confident that the writer of the above is correct in both his conclusions. The British are in truth inheriting the blessings God promised to Ten-tribed Israel, and the British language bids fair to become the vernacular, or at least the Lingua-franca of the whole earth. These two facts should satisfy reasonable men that the British nation is "Lost Israel found." For God cannot promise to Israel exclusively those good gifts which the British exclusively enjoy, unless the British and Israel were one and the same people. Neither could the English language cover the earth, unless the English race had preceded the language and become the dominant ubiquitous race, which after all God promised that Israel alone should become.

The good gifts that God promised to Israel, and which we alone enjoy amongst the nations, are these:—

1. Greatness as a nation (Gen. xii. 1, 2; xxii. 17).
2. Multitudes, "filling up" the vacancies among the alien nations.
3. God's blessing on the nation (Gen. xxii. 17).
4. The possession of their enemies' Gate (Gen. xxii. 17).
5. Willingness to embark with zeal in the foreign missionary enterprise (Gen. xxii. 18).
6. "The power to get wealth" (Deut. viii. 18), the object being God's glory.
7. Dominion over their enemies (Deut. xv. 6).

These, and many other gifts, constitute Jacob's birthright, and these we, as a nation, enjoy to-day, which we could not do unless we were Israel of the House of Joseph.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

We are glad to see that the Scripture and Prayer Union connected with the British-Israel Association in London, is now under the care and direction of the Secretary, at 86, St. Martin's-lane, W.C., London. We trust it will flourish henceforth, and attract to itself a larger number of members than has been the case heretofore. The card of membership, a copy of which has been sent to us, is a carefully prepared document. It contains a table of "daily readings" for 1893, commencing with Isa. i. for January 1st, and concluding with Acts xxvi. for December 31st. Two prayers appear also in the 2nd and 3rd pages, for use in connection with the daily readings, and we need not say they are appropriate to the subject, devotional, and carefully drawn up. The suggestions to the members of the Association relate to Bible-reading, prayer, and praise. One of the suggestions as to the method of reading God's Word is very excellent: "Read the Word of God with a definite object in view, and note the continuity of God's purpose all through your readings." The two reasons for praise to God given by the compiler of the card should be committed to memory: "Praise—for the Lord's faithfulness to Israel, notwithstanding their forgetfulness of Him; for the light he has given us on this subject, and the blessing which has attended the efforts to spread the knowledge of His great truth."

The subscription to the Association is only 6d. a year, and a new card will be issued each year to each subscriber.

The two key-notes of this card are taken from Jer. xxxi. 7, and Psa. lxxx.; "Sing with gladness for Jacob, and shout among the chief of the nations," being one text; the other is like it. "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock. . . . Stir up Thy strength, and come and save us. Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved."

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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THE EMPIRE'S SECRETARIES OF STATE.

THE amusing speech of Lord Rosebery at the Royal Academy Banquet, on April 29, was, after all, something of an Identity speech, though his lordship was not the least aware that that was the tendency of anything he said. He spoke as the Secretary of State for Foreign Affairs in Mr. Gladstone's Government. He described the offices of the chief Ministers of the Crown, not only as places of business, but also as "realms of imagination." "The Secretary for the Colonies rules over an Empire," he said, "on which the sun never sets," a statement that is true in fact, and strictly in accordance with the promise made by the Lord to Israel, that the kingdom and dominion under the whole heaven should be given to the people of the saints of the Most High, who are also declared in the Scriptures to be the children of Israel, the people near to Jehovah (Dan. vii. 27; Psa. cxlviii. 14, R.V.).

So far the Empire of the Colonies, "the nation and company of nations" literally so now, over which the Marquis of Ripon presides. But Lord Rosebery cast a glance at the Indian Empire, and told his hearers that Lord Kimberley, who superintends that mighty portion of the empire, had his mind resting on "India's coral strand," with oriental splendour, oriental luxury, and the shadow of the constantly depreciating rupee to occupy his attention. These words bring to the recollection the promise of God to Israel that God gives them ever "the power to get wealth," and that in spite of the rupee, India after all is a mine of wealth to her Western protector, being her second best commercial customer in the world, and giving her the command of the markets of the earth, with safe access to Australasia, China, South and West Africa. Even the playful hit at the unready condition of the British army to take the field in case of war, levelled against Mr. Campbell Bannerman, had a reference (not intended by the speaker) to the fact that with inadequate forces, but with God's unfailing help, the British, being Israel, conquer in all their wars, and succeed where success, humanly speaking, is unlikely (Deut. xxviii. 7; Lev. xxvi. 7, 8, R.V.).

When Lord Rosebery spoke of his own office at the banquet, he wittily described his proceedings there, but kept before his hearers the fact of the wonderful expansion of the British Empire, and the interest of our nation in the concerns of almost all nations, families, and kindreds, of the earth. Speaking of the various duties of the several Secretaries of State, he said, respecting his own avocations in the Foreign Office:—

> But when I come to my own office I transcend them all. I have only to open a red box to be possessed of that magic carpet which took its possessor wherever he would go. Perhaps sometimes it carries me a little further than that. I open it and find myself at once in those regions where a travelled monarch and an intellectual minister are endeavouring to reconcile the realms of Xerxes and Darius with the needs of nineteenth century civilization (laughter); I smell the scent of the roses, and hear the song of the bulbul. I open another box which enables me to share the sports of the fur-seal—his island loves, his boundless swims in the Pacific; I can even follow him to Paris and see him—the *corpus delicti*—laid on the table of the Court of Arbitration. (Laughter.) I can go still further. I can transfer myself to the Southern Pacific, where three of the greatest States in the world are endeavouring, not always with apparent success, to administer one of the smallest of islands—the island of Samoa—in close conjunction and alliance with one of our most brilliant men of letters. (Cheers and laughter.) I may go into Africa, but I will not tread within the limits of the Secretary of the Colonies, for I would not exceed my province. But I can go into other parts of Africa. I can sometimes dream that I see vast regions destined, under the Union Jack, to receive the alluvial overflowings of our Imperial race. (Laughter.) As I proceed northwards in Africa, I may find myself in Egypt, watching on the summits of the pyramids for those forty centuries which are supposed to inhabit them, sometimes wondering what the forty-first is likely to be. (Laughter and cheers.) I will not touch upon Europe, for I

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see their Excellencies, the representatives of the Great Powers here, and I should be chary of saying anything which might lead to diplomatic complications. But I will say this in virtue of my office—I follow every Court. Not a monarch leaves his capital on a journey but I am on the platform in the spirit, if not in the body. I am in spirit in the gallery of every Parliament. I am ready and anxious, but not always successful, to be present at the signing of every treaty. (Laughter.) I think I have laid a sufficient claim before you to insist that in future when you consider Her Majesty's Ministers you may not consider them merely as political creatures, but as persons who have also their imaginative side, as official Ariels roaming through time and space, not on broomsticks, but on boxes. (Laughter.)

These happy sentences give one an idea of the vast expansion of British-Israel's Empire, and show us where our Chief Secretary of State for Foreign Affairs is obliged to travel (in imagination), to transact the nation's business, or look after its interests. He goes to Persia because Indo-British concerns require him to watch what is going on there. He travels to Alaska to see that, in the matter of the seal fisheries, British subjects are not defrauded of their rights, and to Paris to watch the arbitrators there, and see that they have the whole British case laid before them. He has to fly to Samoa, to care for British interests in the South Pacific, since our ocean telegraphic cable from Vancouver to New Zealand must pass through Samoa, and we need good government there.

South Africa, Lord Rosebery regards as a British Colony, but as to other parts of that vast continent, he seems sanguine that he sees there "vast regions destined under the Union Jack to receive the alluvial overflowings of our Imperial race!" He was cautious as to Egypt, recollecting that Sir Charles Dilke was going to upset his policy if he could, on May 1st. How signally he failed the world now knows! His lordship's allusion to the probable character of the forty-first century to come from the summit of the pyramids where the other forty are supposed to dwell, is a covert reflection that the future of Egypt under British management is likely to be very different from the Egypt of the past; a fact which is self-evident to Anglo-Israelites who have read and believed Isaiah xix. 20—25, R.V.

Lord Rosebery, the popular Secretary of State for Foreign Affairs, is, we believe, in heart a Liberal Unionist, and desires to see the Empire expanding, strong, and prosperous. He is sure to have his wishes gratified! For, whether he knows it or not, the British nation is God's chosen people Israel, and He has destined them to a great and glorious future, even the fulfilment of the will the King of Israel as regards all the nations of the world. God loves them, and has given "His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Israel has been chosen to carry this gracious message to the ends, the coasts, and the uttermost parts of the earth, and as God is true, she must be engaged in carrying out that her allotted function now.

Lord Rosebery treated the matter jocosely, as the circumstances of the banquet demanded; but it is a serious solemn matter nevertheless, because the whole scheme involved in "Our Identity" is the offspring of the Divine Mind, a scheme dear to the heart and soul of God Almighty Himself, as Jer. xxxii. 41, R.V., teaches us. It reaches in its splendid grandeur "all nations that on earth do dwell," and if it were the will of God, it desires to save them all! To Him be all the praise.

BRAVO, INDIA!

THE London Chamber of Commerce entertained Lord Roberts, of Candahar, at the Grand Hotel, Trafalgar-square, on May 24th, at which, following Lord Roberts' remarkable address, one of the Punjab princes, His Highness the Maharajah of Kapurthala, made a speech even more interesting still to our fellow countrymen, but especially so to the Anglo-Israelite portion of them. Some have said that we have, as a nation, failed to conciliate our Indian fellow subjects, and that they would cut our throats to-morrow if they had a chance! The Maharajah, whose speech we quote, does not leave that impression on the mind! He is loyal to the core himself, and tells us why he is so. It is interesting to see how God is dealing with our nation and giving them the wisdom to attach the vast multitudes of India to their throne, as the result of good government and self-interest. We have given peace, prosperity, and happiness to our Indian dominions, and the Indian nations begin to see that under no circumstances conceivable can they be happier or more prosperous than they are now. The Maharajah's speech, as reported in *The Times* of May 25, was as follows:—

"His Highness the Maharajah of Kapurthala replied as follows:—Mr. Chairmam, my Lords, and Gentlemen,—You have indeed done me a great honour in asking me to respond to the toast, which has been so warmly received, of prosperity to theIndian Empire, and, as a humble representative of that portion of her Majesty's dominions, I feel pleased and happy this evening in having heard repeated assurances of the deep interest which every Englishman takes in the well-being of my own dear country Long may our beloved Queen-Empress be spared to guide and direct us in the path of enlightenment and progress, and long may her memory live to strengthen and encourage us in all that is grand and good. (Cheers.) Believe me, my attachment and devotion to the best and wisest Sovereign in the world is no mere expression from the lips. I have studied Queen Victoria's noble acts and noble life ever since I could read, and my heart's desire has recently been gratified by having personally experienced the charm of her welcome to one who is proud to account himself amongst the most loyal and devoted of her many millions of loyal and devoted subjects. (Cheers.) I know that in this country the Queen is the beloved representative of the nation, and I feel, as a member of the splendid community of Greater Britain, that the welcome her Majesty has been pleased to extend to me is a greeting by the people of this land to the brother whose lot is cast in a distant portion of the Empire. (Cheers.) I gladly take this opportunity of publicly thanking the Englishmen of every class with whom my visit has brought me into contact for the genuine affection with which they have received me. Such kindness moves my heart to greater warmth towards the people of this land. (Cheers.) United we are by ties of loyalty to our Sovereign, of mutual friendship and good fellowship, of common interests to defend, and of great measures to push forward for the further development of the immense dominions which it has pleased God to intrust to our most gracious Queen. And with such weighty bonds holding us together we need never fear the catastrophe of disunion. (Loud cheers.) India, with which we are more immediately concerned this evening, is but a small portion of the great British Empire. Yet we in India feel that we are loved, and cherished, and cared for as favoured children of the mother country, and with this happy

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conviction we are moved to repay this love by loyally helping in our small way to secure her lasting prosperity. God grant the occasion may never happen when England shall need the assistance of any of her children in the distant continents. But that India will rise to a man in defence of her Majesty's dignity and dominions I can now solemnly assure you, after deeply gauging the thoughts and opinions of my countrymen of all classes. (Cheers.) Naturally, in a territory so vast the surface cannot always remain smooth, and we must occasionally experience local breezes which, when dealt with intelligently, are calmed almost before they are publicly noticed. This is the essence of good government, and I believe no country can boast of an administration more able than that of India. I think I am right in saying that in internal India not one shot has been fired in anger for the last 35 years; thanks to the admirable system of civil government, so well adapted to the requirements of the three hundred million people, of races and creeds more widely differing than in any other country in the world. (Cheers.) General Roberts' command would indeed have been one of undisturbed peace were it not for the exigencies of exterior India, which demanded military action in various directions. His deeds as a soldier are a volume in our history; they need no word of praise from me. But I must allude to one admirable consequence of his lordship's kindly nature; and that is the undying love which his personal attributes of broad sympathy have secured to him in the hearts, not only of his immediate subordinates, but of every individual in India. No commander in any country has ever attained the popularity which Lord Roberts possesses among the people of all classes. He is known to the women and children of the distant towns and villages as the kindly general whose heart beats with that of the multitude; to whom the rich and poor may turn in moments of doubt and difficulty, and receive the sympathy and support which a noble nature alone can give. (Cheers.) The magnificent farewell which he experienced at Lahore, as the outcome of the whole Punjab, is an instance of the genuine love in which the people hold him throughout India. And I am sure I am right in saying that his lordship was more touched and gratified by this spontaneous act of those who had no personal purpose to serve than by any honours officially showered upon him in recognition of his splendid services. Should it be our good fortune to have him with us in India once more in a position still more responsible than that which he has just relinquished, I make bold to assure him that his return will be welcomed as that of an old friend, whose presence brings with it the peace and prosperity which in my country we associate with warm sunshine and timely rain. (Cheers.) I thank you all most warmly for the great pleasure you have given me in asking me to join you this evening in greeting the soldier of whom India is justly proud, and in offering him the welcome he has so thoroughly earned after a glorious and honourable career in the East. As a representative of the Sikh nation, which he so warmly loves and admires, I am especially pleased to witness this splendid demonstration by his own countrymen, marking the high esteem in which he is universally held. I heartily wish him every happiness, and a long life of usefulness in the service of our Queen-Empress. (Cheers.)"

There is much in Lord Roberts' speech regarding the condition, prosperity, safety, and loyalty of the Indian races, that we feel called upon to quote, in order to furnish to our readers a few of the utterances of our late Commander-in-Chief in India. He is a great soldier and a wise administrator. Anything that he says is worth hearing and considering; what he said on the occasion we have alluded to was of immense importance to the Empire, and is as satisfactory as it was important. He said *inter alia*:—

"Great changes have taken place during the 41 years of my service in India. The development of communications by road and rail and the construction of canals and other public works have civilized and enriched the native population to a most remarkable extent. The aggregate value of the foreign export and import trade is now more than five times what it was 40 years ago; wages have in most cases nearly doubled, and the general standard of comfort amongst all classes is much higher than it used to be. Moreover, I am convinced that the princes and people of India are beginning to recognise the benefits they derive from the British rule, that they are sincerely attached to the Crown, and that under judicious treatment they will he ready to unite with us in the defence of our great Indian Empire. (Cheers.) On the other hand the defence of that Empire is a much more serious undertaking than it was in the middle of the present century, when internal disturbance was the chief thing to be guarded against, and the frontier complications, in which we were from time to time involved, merely brought us into contact with uncivilized tribes. Now, we are gradually being brought face to face with one of the great military powers of Europe, a contingency which unfortunately imposes on us obligations and responsibilities which necessitate a material increase in our military expenditure. But I am glad to be able to tell you that in India the strictest economy consistent with efficiency has been exercised in all matters of Army administration. (Cheers.) Allowing for the increase in the home charges, due to the depreciation of silver, and for the addition of 10,000 British soldiers to the Indian establishment which took place in 1886, the ordinary military budget is but little higher than it was seven years ago; and, though there have been extraordinary military charges for purposes of mobilization and for the defences and armaments of the principal seaports and the north-west frontier, the total cost of these precautionary measures has not exceeded 3½ millions sterling, a sum which has been provided out of revenue, and which, taking the loss by exchange into account, is considerably under the original estimate. Before vacating my command, it was extremly satisfactory to learn from the farewell addresses presented to me at Lahore, Lucknow, Calcutta, and Bombay, that the warlike races of the Punjab, the agricultural classes in Oude, and the great commercial communities of the eastern and western capitals of India were unanimous in recognising the wisdom of the defensive policy which has been followed of late years by the Government of India, and in expressing their readiness to defray the additional expenditure which the pursuance of that policy has entailed. (Cheers.) That India may continue to advance in civilization and prosperity, one thing is essential. The inhabitants of that country must be able to place implicit reliance, not only on the justice and beneficence, but on the strength and permanence of our rule. (Cheers.) Under the various dynasties which governed India previous to our occupation the people were accustomed to a rapid change of masters, and were consequently in a state of perpetual expectancy and unrest. It was the chief object of those who had accumulated wealth to conceal and hoard their savings rather than to invest them in some reproductive industry, and this unsatisfactory habit is only very gradually being overcome. At the present day the effect of centuries of misgovernment is still apparent; the

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people are still inclined to distrust the permanence of the paramount power; and, in spite of the peace and order which we have established, the wealthier classes, with exceptions which I am glad to say are steadily becoming more numerous, still collect and secrete as much of the precious metals as they can instead of joining hands with us in our endeavours to develop the great natural resources of India. How prevalent this feeling of uncertainty is, and what a prejudicial effect it exercises on the national progress, you can judge from the fact that, according to the estimate of Mr. O'Conor, Financial Assistant-Secretary to the Government of India, 113 millions of gold and 227 millions of silver were absorbed by India during the 30 years from 1859 to 1889, all the gold and a large proportion of the silver being withdrawn from circulation to be hoarded or converted into ornaments. You will understand, from what I have said, how important it is, from a purely commercial point of view, that the inhabitants of India should have a firm belief in the strength and stability of our rule; and this belief is at least equally desirable on political and military grounds. It thus becomes a matter of the utmost moment to convince the native population that we have the will and the power to protect them, and that we are determined to guard our own interests and to fulfil our engagements. (Cheers.) This, I think, can best be accomplished by a firm and impartial, yet sympathetic, policy in our dealings with the various races: by maintaining the Army in India, both British and Native, at the highest possible standard of efficiency; by keeping up such works of defence as may be needed to guard the points most open to attack, and to facilitate the action of our field army; and last, but certainly not least, by so organizing the naval and military forces of the Empire as not only to provide for the security of the mother country and the colonies, but to enable India to be reinforced with rapidity and certainty should circumstances demand an increase in its British garrison. (Cheers.) In again thanking you for your kind appreciation of my past services I would take the opportunity of expressing my obligations, not only while I have been Commander-in-Chief in India, but throughout my Indian career, to the civilians and soldiers with whom I have been associated for their able co-operation and friendly assistance. Now that I have severed my official connection with India I may perhaps be allowed to say that England is admirably served by the civil and military officers who attend to her interests in the East. No body of men could be more loyal, more efficient, more devoted to their duties, or more careful to perform those duties with due regard to the susceptibilities and peculiarities of the native races. (Cheers.) This is all the more creditable, because of late years, although India itself has been growing rapidly in wealth and prosperity, all classes of Europeans in the employment of the Indian Government, except the non-commissioned officers and rank and file of the British Army, who are paid in sterling, have been serving under the extremely disheartening conditions of gradually decreasing pay and gradually increasing expenses. It is true that the nominal rates of pay are the same as before, but the cost of living is much higher than it was 20 years ago, and, owing to the depreciation of silver, the obligatory home charges, which most Europeans of any standing in India are called upon to meet, are pressing more heavily on them year by year. Not only so, but during the period of my Indian service, owing to financial exigencies, the number of the higher appointments open to military men have been much reduced. The result is that it is scarcely possible for any one to save money, and it is almost equally impossible for the junior officers to live on their pay, or, if married, to maintain their wives and families in comfort and respectability. This, gentlemen, is a state of things which has a most important bearing on the future prosperity and advancement of India, for the labourer is worthy of his hire, and services which are inadequately remunerated are but seldom efficiently performed. I am sure you will agree with me in hoping that some decision will speedily be arrived at as to the best method of placing the finances of India on a satisfactory footing, in order that the Government of India and her Majesty's Government may be in a position to take such steps as may appear to them equitable and reasonable for the relief of the men who devote their abilities, their energies, and not unfrequently their lives, to the service of their country, in a trying climate, and often far removed from all that is dear to them. (Cheers.)"

We have here many points bearing on Our Identity. India's incalculable millions; our European enemy, Russian Gog, at our very borders in hostile attitude; our good government towards the native masses and their response in loyalty to us; their prosperity and hoarding propensities; the righteousness of our rule, and the honourable character of our civil and military administrators in India; all these things point to our Israelitish origin, and Our Identity with the Lost Ten-tribed House of Ephraim. We asked our readers to ponder these things, and, knowing who we are and why God has given us India, to praise Him for His faithfulness and for His lovingkindness to His chosen ones (1 Chron. xvi. 13).

THE NATIONAL PRAYER-BOOK'S TESTIMONY TO OUR ISRAELITISH DESCENT.

A Paper read at a Drawing-room Meeting of the North London British-Israel Association, on 6th April, 1893.

By H. L. Browett.

PART III.

(*Concluded from page* 309.)

As time is drawing on apace, I will only allude to that most solemn and significant of all the words in which God's true worshippers express their deepest heart convictions. I mean the word "Amen"—a pure Hebrew word, which has been used by our race for at least 3,500 years. It is untranslatable into any other language, though many countries have created substitutes for it according to their conception of its meaning. As a response, more especially in prayer and thanksgiving, it derives its sanction from the undoubted practices and ordinances of the apostles, who themselves adopted it from the ritual of the Hebrew Church, under the immediate instructions of Him who taught them to pray. We know it occupied an important place even from the first giving of the law by God Himself.

Recall the fore-ordaining ceremony in Deut. xi. and Josh. viii., and the record of that scene, one of the most impressive which the face of heaven and earth has ever witnessed—when, upon their first entrance into the promised land, all Israel, their elders, officers, and judges, stood in two divisions upon two mountains, and the Levites read the blessings on Mount Gerizim, and the curses upon Mount Ebal, and all the people answered *Amen*. You remember, too, when the ark of the covenant was first brought up from the house of Obededom to Mount Zion, how King

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David danced and sang before the Lord: "Blessed be the Lord God of Israel for ever and ever," and all the people said Amen. Psa. cvi., composed by David on this latter occasion, contains, as it were, the rubric of the Hebrew Liturgy, "*Let* all the people say, *Amen*."

Dr. Messing says the word reminds his co-religionists of the Jewish Trinity, a striking concession from a Jew to a Christian. He says its letters signify *Tel*, or God, so the word expresses faith in Jehovah; *Melech*, or king—"the Lord God omnipotent reigneth"; and *Naamon*, or trustworthy, God is faithful, keeping His covenants to thousands of generations. The word occurs about 100 times in the New Covenant, or Testament. Christ is Himself the Amen (Rev. iii. 14); so He calls Himself expressly. He is God manifest in the flesh; He is the King of Israel; and He is the Trustworthy One, "the same yesterday, to-day, and for ever." He is the answer to every prayer, the seal of the accomplishment of every promise, the Alpha and Omega of all things.

It is the expression of a Rabbi in the Jewish Talmud that whoever says Amen with all his might opens the gates of paradise.

St. Jerome, writing from Rome in the 4th century, states that the response in question was so fervent that the Amen rang again like repeated claps of thunder.

It is said of the priests, Levites, and people they sang together by course (Ezra iii. 11), and we read in Isa. vi. of the heavenly seraphim crying one unto another, and saying, "Holy, holy, holy." The early Christian Church, too, had portions of services allotted to priest and people respectively. The priest in no respect supersedes or excludes the service of the people, who are themselves, in their own degree, a royal priesthood, an holy nation, a peculiar people, themselves brought near by the blood of Christ, who hath made us kings and priests unto God; themselves members of one and the same body, sanctified and knit together by the same spirit of adoption, whereby we are entitled to cry "Abba Father."

I have endeavoured to show that the language and phraseology of our National Prayer-book is a remarkable instance of the public assumption of our Israelitish origin. The wonders and deliverances are assigned to *our* forefathers; while God is entreated to confer upon *us* the promises which He swore by His holy name should be theirs and their children's. So we who use these formularies are forced to constantly identify ourselves with lost Israel; and the Church governing body has, at present, no adequate reply to the charge of the increasing body of Freethinkers that the Church is acting a lie in its most solemn services.

Hear what says Mrs. Annie Besant, herself the wife, I believe, of a clergyman of the National Church. In her book, "My Path to Atheism," she attacks the National Prayer-book. She takes our beautiful prayers *seriatim*, and states that we English make assertions and advance claims which have nothing whatever to do with our race, if the Bible is true; unless, she says, those people—generally looked upon as amiable lunatics—are correct who assert that the English nation is descended from the Ten Lost Tribes of Israel.

On the other hand, hear what the Rev. Dr. Dalton says concerning the parable of the vineyard, in his able Commentary on the New Testament. The kingdom was to be taken from the Jews and given to a nation bringing forth the fruits thereof. He says: "There is no nation in the world which holds the pure doctrines of the Gospel so decidedly as our own; yet we have nothing to boast of, for all is of grace. Oh, happy Englishmen! think each of you, who hear this, has God done all that was necessary, and more than you could expect, to bring you to a fruit-bearing state? Has He not sent His messengers, His holy prophets and apostles, to you, delivering all the will of God made known to them? Do you love His Word, His day, and His ordinances? If not, your greater advantages above others will turn to your greater condemnation." So wrote a good man in 1848 who had probably never heard of the good news of the finding of lost Israel, which news is now running to and fro all over the earth.

Do you not think that Mrs. Besant would have remained faithful to the National Church had God permitted the nation's eyes to be opened to its truly unique position in the Divine polity?

Thank God, the partial awakening which is going on is an indication that His time is fast approaching. In the meantime, if we realise all the blessings God is giving us nationally and individually according to His promise, we shall esteem it not only a duty but a privilege to show others what a glorious vindication it is of His faithfulness to a thousand generations. It puts the infidel to shame, for it is an earnest of the *truth* of salvation.

I should like to close by giving you some idea of the influences I have personally derived from the Church services since I have understood their wonderful meaning, for me and my fellow-countrymen; but it is better felt than expressed. My brother Churchmen will understand the feeling.

Is it not a favourable sign of the times that many of the beautiful prayers of the National Church are being used in an increasing number of Nonconformist places of worship? I do heartily commend them to you all as the nation's *right*, a part of Israel's heritage, to console and strengthen you in every condition of life, and its hymns of praise to uplift your hearts in thankfulness to the Giver of all good.

DR. WILD ON PROPHECY.

Dr. Wild recently preached a sermon from the text Isa., xliv. 6, 7: "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. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them." He said:

Prophecy, in the sense of foretelling future events, is presented in my text as one of the proofs of an over-ruling Providence. The prophets of God were divinely inspired; they did not always understand the full meaning of their own utterances, but studied them like other men to know the nature and meaning of passing events, and so have a better idea of the future. In studying prophecy one needs to carefully guard against being biased by one's pre-conceived ideas or influenced by their environments. As I said this morning, it is only about eleven or twelve years ago since I felt myself capable of freeing myself from pre-possessed ideas and environments; prior to that this influence gave me the idea that I would try and shape the interpretation that I would gather out of the Scripture: there are very few free people in the world go on that line. Imagine that I should have lived so long without being able to abstract myself from all concerned and just study the Bible as it was, without reference to any form or theory presented, or future theory,

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and find what was the mind of God simply and plainly. Prophecy needs to be independently handled, and when the truth is discerned we must confidently accept the same; no matter how contrary to our notions or the seeming improbability or even impossibility of the same ever being fulfilled; that is not your business nor mine; if it is only properly presented as a thing to come to pass, it will come to pass, as sure as the sun rises. In God's appointed time things will assume shape and culminate, and the thing foretold come to pass. It is as we read in Habak. ii. 3, "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." For many years I have made a specialty of studying the prophecies applying directly to the Hebrew people, both before their separation into the two nations of Judah and Israel, and after, and on to the time of the union of these two nations, in the latter day, in the land of Palestine. Of course, one could not study on this special line without in some degree studying other prophecies as applying to other races and nations. I question if any man is capable of studying more than one special line thoroughly and successfully. There is no more reason to minimize, or blot out of existence, literal Israel, than blot out literal Judah, and the prophecies applying to one people are just as sure to be fulfilled as those applying to the other.

My friend, the Rev. Dr. Meredith, of Brooklyn. N.Y., in teaching the Sunday-school lesson a few weeks ago, is reported as saying, "The Jews of to-day are composed of the descendants of all the Twelve Tribes, and all this writing of books and pamphlets about the Ten Lost Tribes of Israel is the most arrant nonsense; in my mind it is below contempt; the Ten Tribes are here among the Jews to-day." In answer, I may say that this statement lays Dr. Meredith open to easy and severe criticism. In the opinion of many who read it, it will surely put a rebate on the estimate of his reputation as a biblical scholar and teacher. If the doctor would take his concordance and trace out the oft-repeated use of the word Israel—and it is hundreds of times used—he surely would learn their mission, place, and work, and he would find that they are not the Jews of to-day. The prophecies applying to Israel in many cases are so different to those applying to the Jews; in truth they are the very opposite, sometimes so much so in many cases that the Jews could not fulfil the prophecies belonging to Israel. The word Israel in scores of places in the Scriptures stands, of course, for a literal people, and so does Judah. Without much doubt my friend Dr. Meredith, or anybody else, may read numbers of sacred Scripture passages as to when the two people shall become united and one nation. You remember that each tribe had a stick—we have translated it into "sceptre" to symbolize authority—and so had each nation this kind of a stick. In our current language we call it a "mace." Great Britain has one, so have we in the Dominion Parliament, and also in the other Provincial Parliaments. When the mace is introduced into Parliament it means the opening of the session; nor could the chapter and members open the House without the mace being placed on the centre table, and no laws could be passed except in the presence of this stick. There are several cases in history where men have assembled without the mace, but any laws passed were void. Even Manasseh. The United States have such a stick, which is present with them in their Congress. I believe, but am not sure of detail, it is composed of thirteen brass rods, tied together by silver bands, and tipped with a golden eagle. In like manner the maces in the British Empire are tipped with a crown. The prophet tells us that these two sticks of Judah and Israel are to be made one and never more separated. I will quote from Ezek. xxxvii. 17: "And join them one to another into one stick, and they shall become one in thine hand." No one will hardly deny that this has reference to Judah and Israel. And in verses 21 and 22 we read: "And say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Surely no one will argue that the union here spoken of has taken place. I do not know a man that would assume that. If they are to be united, then it plainly follows that they are now divided. The plain teaching of this passage, and many more, is, that when the union does take place it will be a lasting one; they are to be no more divided. This point I may seal with a quotation referring to the same union, Amos ix. 15: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." It is a wonder that intelligent persons, especially a minister, will expose themselves by opposing the general facts of Anglo-Israelism; such opponents are so easily refuted, their wilfulness, indifference, or ignorance on such plain matter of facts are made so manifest. Speaking for myself, I can truly say that I have a dislike to correct them, because the correction is so easy and makes them seem as if they were careless. Imagine a statement like that from so good and intelligent a gentleman as the Rev. Dr. Meredith! We have scores of lay members in Bond-street that could correct him just as easily as blowing out a tallow candle. I suppose this state of things may be accounted for by remembering the fact that most of us ministers study only on certain lines.

When I joined the Brooklyn Congregational Association a number of years ago, the late Henry Ward Beecher said he wished to express his pleasure at my becoming a member, for I was a student on a special line of thought. He said, "I never studied prophecies and know very little about them. It is not in my line. But I am glad to welcome a new member that does." The point to guard against is not to express our approval or disapproval, and especially so in uncourteous language, on any line of thought we have not examined. Never give it a bad or a good name if you do not know anything about it. Anyway, the study of prophecy is commendable. Peter says in his second Epistle (i. 19); "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart." Dr. Meredith, my acquaintance of many years ago, never mind, if we live to that day dawn, both you and I will have clearer views and more charity; and if we do not live till that glorious time, others will thank God and enjoy its greater blessings. In one sense it would be nice if we did live when the union of Judah and Israel should take place because of what is recorded in Isa. lii. 8, "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." If the Ten Lost Tribes are a part of the Jews of the present day, it will make it rather hard to account for their limited number. They are reckoned to number from seven to nine millions all told. Now this is about the number of the Jews alone in our Saviour's time. If we add to them now the Ten Tribes, we can hardly evade the con-

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clusion, but that they should be more numerous after eighteen hundred years. Anglo-Israelism can easily, and I think very reasonably, account for the fact that the Jews have not increased during all these centuries; for part of the curse pronounced against them during the years of their wanderings and exile from Palestine was that they would be persecuted and bereaved of their children; this part of the curse has been sorrowfully and most terribly fulfilled; and everyone knows, who knows the history of these people, no race's history is more replete with tales of sorrow and suffering, with sacrifice and persecution, with heroism and death, than that of the Jews. It reads like a romance of hell, although the chief persecutors were the so-called civilised and Christianised nations of the world. It will be a happy day for the world when men, nations, and churches learn truly, and with charity, that religion is an individual matter—a voluntary work; and inasmuch as God, who is all-powerful and loving and wise, does not force anyone, it is ill-becoming, out of place, and unauthorised for His professed followers to do what He will not No, no, my friends, we cannot cut religion into a man by a sword, nor burn it into him by the flames at the stake, nor pinch in by red-hot pinchers, nor starve it into him in the dark and loathsome dungeon. You cannot get religion into men by any of these devices.

The inquistion, the most perfect and complete institution known to the world, had many curious, varied and fiendish machines, instruments and measures, yet out of all, there was not one that could make a man religious. Churchianity and Christianity are, even in this enlightened day, strangely confounded, just as the true Catholic Church of God and the many so-called churches and organisations among us, My text plainly teaches us that God has a plan and purpose with respect to men and nations, and in His all-wise Providence He is ruling to accomplish the same. Nations, and sometimes individuals, are made special agents under the direction of Providence. He has had different races and nations as agents from time to time: as for instance, Egypt, Assyria, and Babylon. Take this passage referring to it, Jer. xxvii. 6, 7: "And now I have given all these lands into the hands of Nebuchadnezzar, the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." The Hebrew nations were under Babylonians for a hundred years, and the Babylonians were God's servants; they ruled, and God ruled through them, and is now ruling the world through another nation. There is no preference in it except the preference that God Himself has in some nation and some people.

History informs us that what was said with regard to that limitation of time actually occurred and all this came literally to pass; and just as the Babylonians and the kingdom of Babylon were God's special agents for the accomplishment of certain things, so now I believe the Saxons are organised in Britain with Manassch, the United States, and are His agents or servants. Israel, God called His chosen and peculiar treasure, servants elect, heritage, and rod of inheritance. And I cannot but believe that the more clearly men and nations know their mission and work, the more likely are they to fulfil the same. The great trouble with many students of prophecy is, they float their own fancy notions of interpretations; Anglo-Israelism has suffered in this direction like other theories. Some attach their interpretation to their political theory, others to their theological views, such as adventism and other theories. Take for instance Lieut. Totten, of Yale University, a most prolific and voluminous writer, although a believer in the Ten Lost Tribe theory; I charged him three years ago. I said, "Doctor, I imagine you are a man of some peculiar fancies and notions; don't go hanging them on to this theory, it will only bring on it and yourself discredit." Now see how he has roused the United States and brought down the attention of the Government. And so the Roman Catholic Church has been the cause of his dismissal from the Lieutenancy. I tell you, it pays some people to keep in with the hierarchy. It is a wonder to me how long the United States and Canada will boast of their freedom when they are being made the tools of the Pope in Italy.

Men seem to get restive and impatient and unconsciously try and force providence. Take Rev. Baxter, for instance. I will read you some of his predictions. The fifteen predicted events from 1891 until the end of this age on April 11th, 1901. Coming formation of Daniel's Ten-kingdom confederacy by great wars and revolutions, 1891-2; we are past this one. Napoleon's rise as a Hellenic king in 1892-3; we will have up to May for the completion of this one. And Syrian king in 1894. His seven years' covenant with the Jews on April 21st, 1894. Sacrifices renewed in Jerusalem Nov. 8th, 1894. Christ's advent as a bridegroom to translate 144,000 watchful Christians on March 5th, 1896. Flight of many Christians between Feb., Aug., 1897, into a wilderness, and Antichrist's massacre of Christians for 1,260 days, Aug., 1897, to Jan. 26th, 1901. Woes and plagues of seals, trumpets, and vials. Ascension of all remaining Christians on April 6th, 1901. Christ's advent as a Judge at Armageddon, April 11th, 1901, and millennium. Now, there is not a single one of these events that will take place, because there are certain other things to occur before any of them. My time is gone, and will have to leave off till next Sunday.

Let us one and all remember that God rules in the heavens and that He is not in a hurry. Eternity is His dwelling-place, therefore He can afford to leisurely work and operate. The Lord bless us. Amen.—*Toronto Evening News*, February 27th, 1893.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. I.—Anglo-Israelism.

To the Editor of "Yarmouth Light":—Sir,—In reply to "Barrington's" remarks in the second paragraph of his last letter, I beg to say that I passed over the points mentioned therein, thus allowing him to have the last word—and I decline to reconsider those questions—for the following reasons: (1) Unless we are to confine your reader's attention to one or two points, one of us must allow the other to have the last word on every point. (2) Your readers have before them what each of us has said on the questions referred to. They are therefore in a position to decide between us. Further, I am convinced that in the judgment of all intelligent people my position has not been weakened—indeed it has hardly been touched by "Barrington." To let your opponent have the last word is not a sign of weakness in argument, but rather of conscious strength. (3) I have neither time nor space for anything but our direct and more powerful reasons for believing in the Identity of the Anglo-Saxon race with Ephraim-Israel. It must be confessed that both of us have expended too much energy in discussing minor

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points—mere *confirmations* of Anglo-Israelism. This is mainly owing to the fact that "Barrington" began at the wrong end of the argument. He commenced his discussion with me, so far as the Scriptural argument is concerned, with my sixth sermon. He should have begun with the first and gone through with them all. These sermons (which are not yet completed) contain a carefully elaborated series of arguments, every step in which is fortified with abundant Scripture references. I rest the truth of Anglo-Israelism on these arguments. To them, therefore, for the present I shall confine my attention. We must come to the main point and there stay. Now I am asked to go into the subject of ethnology. Sir, I am as eager as any man can be to cross swords with your correspondent on ethnological and historical grounds. But one thing at a time. For the present I must be allowed to develop our arguments from Scripture. This done I shall appeal to ethnology, history, and kindred subjects, and I can promise some disclosures of extraordinary beauty and interest. As I unfold the thrilling story of Israel's wanderings from Palestine until, according to prophecy, they reached the shores of Britain, your readers will be filled with wondering sympathy, and will cry aloud, "Blessed be the Lord God of Israel, who keepeth covenant and mercy to a thousand generations."

I am sorry to say more about the so-called higher criticism. Two or three sentences will be enough. I affirm that Anglo-Israelism is a complete and triumphant refutation of this criticism. "Barrington" disputes this. Very well. It is useless to go on contradicting one another. Let me develop my argument and prove Anglo-Israelism; then your readers can decide which of us is right. Your correspondent still contends that the apologists accept Kuenon's test of the inspiration of prophecy concerning Israel by its fulfilment. It would be a waste of time for me to deny this contention again. I simply say: Prove it by quotations from the authors you name. I said, and still say, that the higher critics do not believe in any theory of inspiration worth defending. I ask your readers to turn again to the quotations from Cheyne in my last letter, and they will agree with me that any man who insults the holy prophets as this critic does, and yet declares his belief in inspiration, or any man who apologizes for such an one, may in all fairness be asked to tell us what he means by inspiration.

There was a misprint in my quotation from Ephes. ii. 12. It should have read, "at *one* time," instead of "at *the* time."

At last the way is clear for the real question, "Are we Israelites?" Henceforth I shall discuss nothing but this, and shall confine myself to direct arguments. The reasoning from Scripture is many sided. I will put a sentence or two in the argument as I intend to develop it. We find in the Bible that Israel of the Ten Tribes should possess in the Christian dispensation numerous, great, distinguishing marks, characteristics, or blessings. The Anglo-Saxon race, and they alone, are enjoying these blessings, etc.; in other words, they are what the prophets foretold Israel should be. Therefore, they are Israel.

The strength of this reasoning never has been and never can be broken. It is bringing over thousands and thousands of earnest souls to Anglo-Israelism, and shedding on the pages of Holy Writ a light of super-eminent beauty and glory. Now I ask the thoughtful attention of all interested.

I.—It was foretold in Gen. xlviii. that Ephraim should develop into "a multitude of nations." I can hardly take "Barrington's" reply as serious. He refers to two statements, one in Numbers and the other in Joshua, for proof that this grand and far seeing prediction was accomplished ages ago. In the first statement we are informed that Ephraim numbered in the wilderness 40,500 men; in the second that Ephraim and Manasseh combined were "a great people" in their own estimation, and perhaps in Joshua's. Now (1) according to Numb. ii. some of the other tribes were more numerous than Ephraim; (2) Manasseh was added to Ephraim in the statement of Joshua; (3) the prophecy says that Ephraim should become "a multitude of nations," whereas in Palestine they were never anything but a single tribe occupying a very small territory. This prediction, therefore, was not fulfilled in Old Testament times. (4) The Hebrew word translated "nations" is "goyim." Now this word always in the plural form refers to nations outside Palestine. So that the prediction really is, that Ephraim should become a multitude of non-Palestine nations. (5) This magnificent promise was to be fulfilled in Gospel times, as I proved in my last letter. Well then, according to Scripture, Ephraim in the Christian dispensation must be found somewhere a multitude of nations outside Palestine. Find a Christian people who have become a multitude of nations, and you find Ephraim. Where shall we look? There is only one answer. The British alone fulfil the prophecy. Therefore the British are Ephraim.

II.—In Gen. xlix. (I hope your readers will study this chapter) we are told, among other things, that Joseph was to be "a fruitful bough, whose branches run over the wall;" that he was to enjoy "the blessings of heaven above, and of the deep"—*i.e.*, the ocean—and he was to reach "to the utmost bound of the everlasting hills." Carefully note (1) these blessings are confined to Joseph—*i.e.*, to Ephraim and Manasseh; (2) they were to be enjoyed in the Christian dispensation (see ver. 1). Now turn to Deut. xxxiii. Moses is there blessing the children of Israel. And this is what he says (ver. 13—18) of Joseph: "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof. 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. They are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Now, putting together these prophecies of Jacob and Moses, what do we learn? That in gospel times Joseph's posterity should be wondrously prosperous, should be connected with the ocean, should be multitudinous, should possess land in all parts of the earth. How should they gain this territory? By "pushing the people to the ends of the earth," or, in other words, "by constant encroachment upon distant nations, and by the gradual attainment of their settlements." Can we find a people thus strangely blessed? If so, we have found Ephraim and Manasseh. Look over the world and you behold the Anglo-Saxon everywhere accomplishing these predictions. We are wondrously prosperous, connected with the ocean, multitudinous, and we have acquired enormous territory in every quarter of the globe by pushing out the aborigines. Of this last surely the Canadians and United States people are undeniable examples. Well, then, the Anglo-Saxon race enjoying these blessings may lay claim to the honour of descending from Joseph, or, to put it another way, we are just the people that Scripture declares Ephraim and Manasseh should become—we of all races on the earth. Therefore we are Ephraim and Manasseh.

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III.—God promised Abraham that his seed should become multitudinous as the stars. This promise was repeated from time to time by the prophets. "Barrington" says that because of unbelief the chosen people have in part been rejected. This is true. The Jews are rejected, but Ephraim-Israel, according to prophecy, has been re-betrothed to God, and is now restored to the covenant. "Barrington" goes on to say: "The true Israel is of the heart and not the flesh." This is true only so far that (1) racial descent from Abraham does not save a man; (2) Gentiles by faith in Christ may lay claim to the principles of the covenant. Your correspondent does not enter into any proof of his statements on this point, but refers to Rom. ix., x., xi. Now the true view of this important matter is as follows: The racial seed of Abraham hold and possess the covenants. The Gentile races and the seed of Abraham, other than those that are in the covenant, become sharers in the terms and blessings of the covenant by adoption. Hence there are children of Abraham by racial descent and children in possession of the promises by adoption through faith.

"Barrington" would shut out the literal seed, but Paul emphatically forbids him. In Rom. ix. the apostle expressly declares, speaking of the literal Israel (see ver. 3, 4) that to them "pertaineth (note the present tense) the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Well, then, Israel in our era should become multitudinous as the stars. Does not the Anglo-Saxon race possess this mark of Identity? We now number over 100,000,000, and according to competent authorities in 100 years from hence there will be at the very least 1,000,000,000 Anglo-Saxons in the world. Bear in mind, we are not only increasing at an enormous rate, but in greater proportion than any other race, so that in course of time we shall outnumber the rest of the world. How strikingly, then, are we fulfilling this promise of the grand old Abrahamic covenant!

Further marks of Identity in my next.

Yours, etc., C. F. COOPER.

From *Yarmouth Light*, Feb. 23, 1893.

(To be continued.)

Correspondence.

To the Editor of the "Banner of Israel.

DEAR PHILO-ISRAEL,—Some seven months ago while on the voyage out to Colon, I had lent to me by a Buddhist a condensation of the Buddhistic belief, entitled "A Buddhist Catechism," by Henry S. Olcott, President of the Theosophical Society, &c., revised by the high priest of Buddha, in Ceylon. From this "Catechism" I took the following, intending to wait for further data, and then to weave it into an article. However, "P. C." having forestalled me to a large extent in his article—"The Newton Stone," I think it would be unwise to keep the information back any longer. The culling I took from the "Catechism" is as follows.—

"Q.—What was Buddha's real name then?
A.—Siddartha Gautama, Prince of Kapilavastu.
Q.—Who were his father and mother?
A.—King Suddhodana and Queen Maia.
Q.—What people did this king reign over?
A.—The Sakyas; an Aryan tribe.
Q.—Where was Kapilavastu?
A.—In India, 100 miles north-east of the City of Benares, and about 40 miles from the Himalaya Mountains.
Q.—On what river?
A.—The Rohini; now called the Kohana.
Q.—When was Prince Siddartha born?
A.—623 years before the Christian Era."

It will at once be seen that the above distinctly supports "P. C's." supposition that Buddha belonged to the Sacae race His words are "Buddha's family name was Sakai-muni, and probably he was himself one of the race."

It is very remarkable that the name "*Sacana*" was given to Britain by the people of India, and is mentioned in the Pur'an'as named Varada and Matsya, deriving its origin from the name of the Sacs or Sacas of Sakyas, Sac-ae, Sak-ai, and Saak-ai, which last is the plural form of Saac or Isaac.

Does not this prove that a branch of the House of Isaac (Amos vii. 16) had been sifted among the Hindoo nations (ix. 9), and yet had fulfilled the prophecy of the latter part of verse 9? I submit that, when we have a record of a people occupying a part of north-east India, about 100 years after the Assyrian captivity, embracing Buddhism and bearing a name practically identical with that of (apparently) another people, who migrated to Britain some centuries later, bringing with them evident traces of Buddhism, while the Indian people themselves name the Isle of Britain after this very tribe, it is only logical to conclude that they were one and the same people. I heartily second the important suggestion of your correspondent "E. L." in the BANNER of May 10th, that contributors should give the authorities for their statements. It would certainly enhance the value of their productions, besides enabling their readers to probe the matter for themselves if they so wished. I therefore append a list of references for the above:—"The Newton Stone," by P. C. "The House of Judah walking to the House of Israel," by J. S. Barton. Dr. G. Moore and Prof. Totten, (see Study 1, "Our Race," pp. 101—111).

Just as I am about to close this letter, the BANNER of May 17th arrives, and on glancing at the correspondence pages I notice Mrs. Reep's letter on the Verangians. The latter half of the last paragraph might to a certain extent raise the question as to whether Ruric and his Waragers were Israelites of the Northmannic branch of the House of Israel, and also whether there was any connection between the dynasty of Ruric and the Cossacks, whose name the Rev. W. H. Poole derives from Goi-Isaak, the sons of Isaac.

Certainly through Odin, the British Royal Line could claim supremacy over at least the southern and western halves of European Russia. I might also remark that Prince George of Wales—and I believe Queen Victoria also—is descended through the Danish Royal Line from Ruric the Founder of the Russian Empire. Whether the British Royal Line has, from a genealogical standpoint, a better claim than any other royal line, including that of the Romanoffs, I am at present unable to say; but if Mrs. Reep or any other of your correspondents who can, would reply to these queries, they would greatly oblige Yours very sincerely,

G. VICARS BROWN.

2, Cliff-terrace, St. John's, London, S.E., May 16, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—May I draw the attention of those of your readers interested in the account of the projected Haifa-Damascus Railway, given in the BANNER, of May 10th, to a verse in Jeremiah where that prophet, after foretelling the future of the nations in the latter days, goes on to tell of the return of Israel and Judah to their own country. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together . . . and I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the hills of Ephraim and in Gilead. In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found; for I will pardon them whom I leave as a remnant" (Jer. l. 4, 19, 20, R.V.).

It is curious that the first ground ceded to an English company should bring into touch with Britain these very four parts mentioned by Jeremiah. Gilead and Ezekiel's "far-famed Hauran" of Bashan are, according to Canon

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Tristram and the Rev. K. L. Porter, only waiting to be occupied. Of Sulkhad (Salcah of the Bible, in Deut. iii. 10, &c.) the former, in "Bible Places," p. 330, says: "There are still perfect stone-built and roofed houses, sufficient to accommodate 300 or 400 families, houses with massive, thick walls, solid roofs and doors and window-slabs still swinging. The very fences (stone) of the farms of all the country round are as distinct as if only left last year." The Rev. K. L. Porter, in his "Giant Cities of Bashan," p. 75, says of the same place and neighbourhood: "As nearly as I could estimate, 500 of its houses are still standing, and from three to four hundred families might settle in it at any moment without laying a stone or expending an hour's labour on repairs." With a telescope from this spot he saw upwards of 30 deserted towns.

Perhaps some of your readers may think these large, ready-made homes sound and attractive enough, as the *Financial Times* says, to induce emigration to the development of this very wealthy country.

Believe me, yours faithfully, C. P.

May 27, 1893.

P.S.—In this week's BANNER—May 24—I see Dr. Hanan has an interesting article on Exod. xvii. 16. Professor Totten is of the same opinion, and mentions it in "Study No. 8," p. 35, 36, "a "Chronological Vindication of the Scriptures."

To the Editor of the "Banner of Israel."

DEAR SIR,—At a meeting of the committee of the Bristol and Clifton branch of the British-Israel Association, held on Feb. 20, 1893, it was decided to arrange for the purchase of or manufacture of a set of lantern slides to illustrate lectures so that some of the arguments in proof of our Israelitish descent may be presented to the public in an attractive and instructive form. This plan was briefly mentioned by me at the last annual meeting of subscribers at the society's rooms in St. Martin's-lane, London, and met with their cordial approval. Three members have very kindly responded to my appeal for help, and as I have already secured fifteen good slides I am very sanguine of being able to carry out my plan to a practical and successful issue. May I ask for the co-operation of all British-Israelites at home and abroad in the furtherance of my plan by their sending me good photographs (the larger the better) or negatives (which is preferable, and may be of any size), or transparencies, or good engravings of any of the undermentioned places, or subjects more or less connected with them:—Malta, showing grand harbour and fortifications; Cyprus, Suez, Perim, Aden, Bombay, Madras, Calcutta, Singapore, Peshawar, Rangoon, Cape of Good Hope, Natal, Cape Coast Castle, Mombasa, Uganda, Mauritius, St. Helena, Ascension, Sydney, Melbourne, Adelaide, Perth, Queensland, Hobart Town, New Zealand, Falkland Isles, Jamaica, British Guiana, Sarawak, Labuan, Constantinople, Penang and Malacca, Dunkirk and Calais, the Botallic mines, Cornwall; Druidical remains, &c. In forwarding the pictures I beg that I may be furnished with a memorandum stating whether they are presented to the Clifton British-Israel Society or whether they are to be returned or sent on approval for purchase. All communications to be addressed to me.

I am, dear sir, yours very truly,

H. SENIOR, Colonel.

Brooklyn, Osborn-road, Clifton.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—On the table before me lies a copy of "Album Illustré des Chemins de Fer et Baleaux Suisses," beautifully illustrated, and containing much historical matter.

Under the title "Saint Gall." or as Bradshaw gives it, "Saint Gallen," I read—"*Saint Gall*, chef lieu de canton de ce nom, a été fondée presque au commencement du quatrième Siècle (A.D. 300) par l'apôtre Islandaes Gall." Bradshaw, evidently drawing his information from history that has been tampered with by Romish monks, gives the 7th instead of the 4th century. Of course the Swiss account is the more reliable. But Bradshaw mentions that in the archives of the abbey there is a copy of Virgil of the *fourth* century.

It may be that this copy of Virgil of the 4th century may have been the property of the Irish apostle, Gall, of the commencement of the 4th century. It is not likely that, if the abbey (?) was founded in the 7th century, a copy of Virgil, three hundred years old, would be deposited in such an out-of-the-way place as Saint Gall was when first founded.

If then Ireland sent forth Christian apostles so far south as Switzerland in A.D. 300, it is reasonable to suppose that apostolic Christianity flourished in Ireland in A.D. 200, and that Irish missionary apostles visited Britain, and all the nearer continental states, centuries before Augustine and his idolatrous followers sought to enslave British apostolic Christianity.

There is little doubt in my mind that the British apostolic Church was planted in the Isles of the West by St. Paul, and by some of his companions during the Roman occupation. This extract from a local Swiss publication of the present day confirms this fact. So that we may say that Switzerland owes the Gospel to the House of Israel, as established in the Isles of the West in A.D. 300.

With kind regards, yours truly,

H. L. BLORE.

Pension Mallenhof, Interlaken, May 31st, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Christian Herald*, May 4th, 1893:—

"The May Meetings in London this year are pronounced by a Methodist paper to have had absolutely no parallel in any previous period of human history. Instead of only the first week of May, as formerly, now the first two weeks of May and the last week of April are occupied every day with annual meetings in the public halls of London, of the various Christian and philanthropic societies, which are the chief glory of modern England. They represent a development of philanthropy more vast and more varied than has ever previously been witnessed on earth, and which has no parallel to-day in any other country. Home missionary organizations seeking to reach every class of the community, foreign missionary gatherings representing efforts to evangelize every people under heaven, the Bible Society, tract societies, temperance organizations of all sorts, medical and philanthropic societies to comfort the lonely, protect the friendless, welcome the stranger, and relieve the sick, asylums for every phase of mental and physical disease—in a word, institutions intended to promote the welfare of men in every conceivable direction pass before us in a long procession, which is almost bewildering by its variety, and its multitudinousness. In Exeter Hall the first five days of the opening week of May, always witness the meeting of the five societies. Wesleyan Missionary on Monday, Church Missionary on Tuesday, Bible Society on Wednesday, City Missionary on Thursday, Jews Society on Friday."

Dear Sir, is not this a proof of the Israelitish origin of this nation? and yet the Rev. Baxter declares we are one of the ten horns of the wild beast. Is it likely that one of the ten horns would be engaged in such a grand and Christ-like work as this? Facts are stubborn things.

I remain, yours in hope of Israel,

G. WELLS, JUNR.

38, Dudley-road, Tunbridge Wells, May 27th, 1893.

NOTE BY THE EDITOR.—We would remark in reference to the above that there is no wonder in the matter, or reason for astonishment, since the British people are "lost Israel found." For what said the prophet Isaiah, *our* prophet, in Chap. xxvii. 6, R.V.? "In days to come, shall Jacob take root; Israel shall blossom and bud; and THEY shall fill the face of the world with fruit." Facts correspond with prophecy; but men, who are blind, cannot see it!—ED.

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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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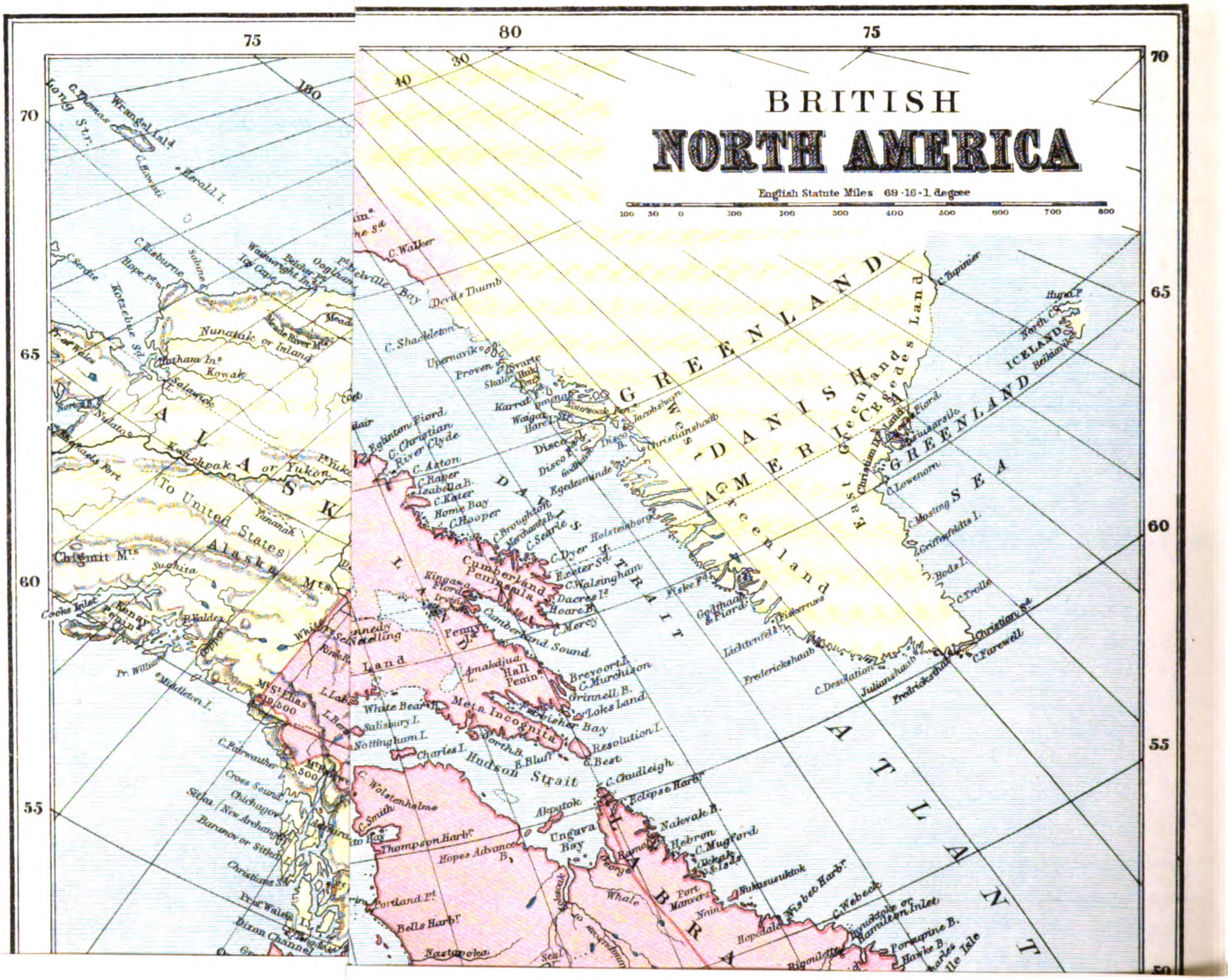
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EDITED BY PHILO-ISRAEL.

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THE EMPIRE WHICH IS SPORADIC AND UBIQUITOUS.

A LEADING article in the *Standard* of May 11, 1893, contains the following, which literally might have originated in the BANNER OF ISRAEL, from the pen of its editor. Its sentiments are ours; but the writer does not know why our empire is what he tells us it is, nor the reason for the phenomena he describes:—

It requires no inconsiderable effort of the imagination, even on the part of those who are in the habit of employing that faculty, to conceive the vast extent and the varied character of the British Empire. History presents no record of a similar exercise of power by a single nation. The Roman Empire, extensive as it was, was for the most part the result of constant lateral expansion over contiguous territories inhabited by races far inferior in civilization to their conquerors. There were no gaps, so to speak, no intervals, in the area covered by the *Pax Romana*. It is the unprecedented peculiarity of the British Empire to be at once sporadic and ubiquitous. There is no continent into which it does not extend, no sea it has not penetrated, no territorial appellation where its name is not pronounced, and its flag does not wave. It is no presumption, but a bare statement of fact, to affirm that, in strict parlance, there is but one empire in the world, and that our own. The Rulers of other realms have arrogated to themselves the Imperial title, but the Queen-Empress is, in truth, the only Sovereign whose sway wholly corresponds with her designation. Over every sphere our authority is spread. Arctic and Antarctic alike confess our commanding presence, and whether under tropical suns, or under Hyperborean snows, both military and civil servants of the British Crown enforce obedience and vindicate law. The "gorgeous East" is little more than a theatre for our conquests, and an area for our commerce. The map of the world is studded with our possessions, our colonies, our dependencies; here in genial and productive climates, there along deadly and miasmatic coasts, and there, again, up river reaches long deemed inaccessible even to the solitary explorer. Since such is the mighty and unparalleled inheritance which has devolved upon the English people by the enterprise, the daring, and the tenacity of their progenitors, it is well that they should, from time to time, be reminded of the fact by such a ceremonial as that of yesterday. The highest reward of greatness is to be conscious of it, provided that the consciousness be borne with simple and steadfast dignity, and be accompanied by a silent but unflinching resolve to uphold it. It is of the utmost importance to the maintenance of our empire that every Englishman, and every member of that empire, should be keenly alive to the glorious privilege of belonging to it. Once the Imperial instinct is awakened in a man, he enjoys a larger and fuller vitality, and pursues his individual task in life, fortified and ennobled by the proud knowledge that he belongs to a manly, intrepid, and ruling race. Such a sentiment should stimulate him, in his own sphere and within the limits of his own opportunities, so to comport himself that he may be recognised as belonging to what Macaulay finely called "the hereditary aristocracy of mankind."

The empire which is "sporadic," or "scattered," yet "ubiquitous," or "everywhere present," is one descriptive of the British only. Colonies such as ours, which have already started as "nations" on their own account, are peculiar to ourselves. The Germans, the French, the Spanish, and Portuguese, have none such, and they are the only nations existing who have tried to emulate us in this respect.

The language of the *Standard* newspaper plainly points to an empire which is destined to be world-wide, and is already approaching that definition. Its sovereign is the only true "Empress" the world has seen. The language of her people is fast becoming the language of the world. Her empire is "sporadic," spread like the seed of a plant by reason of her world-wide Gates; and "ubiquitous" because the latter are situated in all zones; and in many quarters have developed into colonial nations, the centres of vast Imperial possessions, like the Dominion of Canada, Australia, and the Australasian Islands, South Africa, Central, East, West, and North Africa, including Egypt. Besides these there are the military dependencies of British India

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and Burmah, with Ceylon and the islands of the Indian Ocean, having Aden and Singapore as their Western and Eastern Gates, guarding them from hostile approach from Europe, and from the China Seas respectively.

God has assigned to His people Israel the duty and privilege of spreading the Gospel among "all nations, families, and kindreds of the earth." To enable us better to do this He has given our Empress-Queen a vast dominion, which has, in its "sporadic" character become coterminous with all other (alien) nations of the world they are destined to evangelize. It is "ubiquitous" to enable us to administer God's grace to every race in the world; whether in the ice-bound regions of Greenland, or in the burning plains of India, or of Central Africa, where Uganda is the most recent instance of a semi-savage African people yielding obedience, which is almost national, to Christ the King. A nation such as ours, so scattered, and yet so powerful to influence other alien races, is clearly the one best fitted to carry the Gospel to all nations, families and kindreds of the earth. God, who has been silently building up this mighty empire to carry out His work for the benefit of the world has given us, His chosen people, just the power, greatness, and influence, He promised to Israel His inheritance to fit them for this very work, according to the prophecies.

It is satisfactory to see that the *Standard* newspaper appreciates the modern facts connected with Great Britain and its empire at their proper value; and recognises in Her Majesty's dominion an empire unique in its character, and such as the world has never seen before. To the Lord be all the praise! Regarding this article, our friend, Mr. Anderson, writes thus:—

"Such full accounts have been published, and so much written regarding the inauguration of the Imperial Institute by Her Majesty, that we do not purpose giving any detailed account of this most interesting ceremony, which very distinctly marks an era in our national history. We wish simply to note some remarks of the *Standard* in a leader of May 11, as they call for special notice on the part of British-Israelites, on account of their appropriateness to the present position of affairs. After describing the surroundings, and stating that the people wished to participate with their Sovereign in the inauguration of a great work—henceforward to be regarded as one of the most notable land-marks in a long and illustrious reign—the *Standard* wrote as quoted above.

Regarding it Mr. Anderson further remarks as follows:—

Now we would ask our friends whether such statements as these are not identical with those promulgated in the BANNER OF ISRAEL? and whether any British-Israelite reading them would not naturally say they were written by a British-Israelite? But the *Standard* goes far beyond what we have been accustomed to read in the BANNER OF ISRAEL—namely, that, being Israel, we are the chief among the nations, for the *Standard* declares, with great truth, "There is but one empire in the world, and that our own," and declares that this is "no presumption, but a bare statement of fact" (Deut. xxviii. 1 and 13). What need of further testimony?

THE presents to the Princess May and Duke of York are said to be worth about £250,000, and include one thousand bundles of firewood, sent by poor tramps in the Church Army Labour Homes, and several type-writers.

OUR readers who may be leaving town for the sea-side, will confer a favour on the publishers if they request their bookseller or newsagent to retain to their return their usual supply of the BANNER OF ISRAEL.

IMPERIAL FEDERATION.

By B. HAILES.

IN the May number of the *Religious Review of Reviews* there is an article by the Rev. Arthur Finlayson, upon "Imperial Federation," which runs very much upon BANNER OF ISRAEL lines, though we must accept what the rev. gentleman says as blind evidence, for he apparently writes in ignorance of the reason why the greatness of Britain, which he so well portrays, is given to her.

That the recent opening of the Imperial Institute by our beloved Queen will, without doubt, call more attention to the important question of Imperial Federation, than has yet been given to it, is already manifest, when the query is in every mouth, what good will the Institute do? And Mr. Finlayson has done well to state in so lucid a manner the claim of Imperial Federation in a popular magazine, before the national enthusiasm called forth by the splendid opening ceremonial has time to cool, for the more widely the knowledge of what federation aims at, the more deeply will the desirability thereof sink into the national heart, and though, as Mr. Finlayson says, "*Festina lente* is a good motto for all advocating federation," yet it is well that the great subject should be thought about, talked about, and well-digested, over the greatest area possible.

The facts which the writer of the article referred to gives us, of the vastness of the British Empire, beside which "the powerful world-kingdoms of Assyria and Persia fade into insignificance," and the "dominions" of which "exceed fourfold those of ancient Rome," the influence which she maintains in the world, the wonderful spread of the English language, which "is fast becoming the dominant speech of the world," show, without doubt, that "British ubiquitous presence and influence are acknowledged to be factors of untold value to the world." And the binding together of the English-speaking people in a vast federation of the Empire, would have a power and influence over the whole world, of which we can hardly dream at present.

That such a federation will sooner or later take place, we who know that the promise given to Abraham by God Almighty, "a nation and a company of nations shall be of thee," is a promise to Britain, Israel of the Ten Tribes, regard as certain, though we quite recognize that God works by human means, and therefore it is well that by writing, lecturing, speaking, the subject should continually be brought forward until it assumes a "solid shape and substance."

Though Mr. Finlayson is right in saying that "it would be idle and frivolous to mention these points for the sake of vain-glorying," and we acknowledge that "let him who thinketh he standeth take heed," "has a moral for nations as for individuals," yet we cannot for a moment contemplate Prince Bismarck's pessimistic proposition, "If the British Empire were to collapse." It is just this little word if which makes all the difference. "If," saith the Lord, "these ordinances of the sun, moon, and stars, depart from before Me, then the seed of Israel also shall cease from being a nation before Me for ever."

It is God who "giveth us power to get wealth," who has made our nation great, who has fulfilled His promise to Joseph that his "daughters (colonies) should run over the wall";—who has given to Great Britain her maritime supremacy, upon whom the nation depends absolutely for its daily bread," and He will in His own good time so dispose and make ready the hearts of men," that Imperial Feder-

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ation, so ably advocated by Mr. Finlayson, shall become an accomplished fact, and the "ties light as air, strong as iron," which shall bind the mother country and her daughters, "making us a great homogeneous people, knit together by the ties of blood, language, religion, literature, laws and common interest," shall enable the Anglo-Saxon race, Israel, God's covenanted people, to whom is promised "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," to be a blessing in the midst of the world. To Israel's God be all the praise.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. II.—Anglo-Israelism.

Reply (No. IV.) to Rev. C. F. Cooper.

Mr. Cooper claims (1) that Anglo-Saxons are Israel; (2) that the theory of Anglo-Israelism alone explains certain prophecies in the Old Testament; (3) that Anglo-Israelism is the one convincing proof of the inspiration of the Scriptures; (4) that Anglo-Israelism only can meet, successfully, the attacks of the new school of "higher criticism." On the first claim the other three rest. That claim is based upon hypothetical reasoning and the assumption that Israel as Israel was to be preserved. Farrar, in his "Early Christianity," says: "The Ten Tribes had, as a body, been indistinguishably lost among the nations into whose countries they had been transplanted; but there were probably some communities, and certainly many families, which had preserved their genealogy and still took pride in the thought that they belonged to this or that tribe of ancient Israel" (page 375). In Deut. xxviii. 25, we read: "The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth." Then Jer. xv. 4: "I will cause them to be removed into all the kingdoms of the earth." Repeated in chap. xxiv. 9; chap. xxix. 18; chap. xxxiv. 17. Again, Amos ix. 9: "I will sift the House of Israel among all nations." And in Luke xxi. 24, "shall be led away captive among all nations." That general prophecy concerning the Hebrew race in the different dispersions of that race has received the seal of truth.

I.—As to the Assyrio-Babylon captivity. First the Ten Tribes were taken, then the two. What after the seventy years captivity? Our enquiry is as to Israel! Did they return? "Ye shall be gathered one by one, O ye children of Israel" (Isa. xxvii. 12). "The captivity of this host of the children of Israel shall possess that of the Canaanites" (Obadiah 20). Then Ezek. xxxvii. 16—22: "Judah and Israel to be one, gathered into their own land." Did that occur? Ezra ii. 59, "And their seed whether they were of Israel" Ezra. vi. 16, "And the children of Israel." Also, verse 17, "And for a sin-offering for *all Israel*, twelve he-goats, according to the number of the tribes of Israel." (See chap. viii. 35.) That many of Israel did return is beyond question. Likewise Israel ceased to be a kingdom. "Within three-score and five years shall Ephraim be broken that it be not a people" (Isa. vii. 8).

Those who returned separated themselves "from the people of the land" (Ezra x.), and set aside their unlawful marriages. Ezra knew the word Israel meant more than "lineal descendancy," it carried with it covenant relations guarded by expressed conditions. Weaned from idolatry they started anew—one people under "one head."

II.—The dispersion by Alexander the Great. By conquest of the Persian Empire: "He settled 8,000 Jews in Thebasis, and the Jews formed a third of his new city of Alexandria" ("Farrar's Life and Work of St. Paul"). Then came further dispersion after Alexander's death, when Egypt gained possession of Palestine. The extent of such dispersions may be gathered from Acts ii. 5: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" (see also verses 7—11). Philo says: "Jewish people . . . are in almost all the flourishing countries. . . . All the countries which had a fertile territory possess Jewish inhabitants." Subsequent scattering need not be noticed. Enough that to-day they are "among all nations."

How did the dispersed, after the first return, regard religion and duty? They maintained worship of the true God. Both Philo and Josephus declare that. Then the number of synagogues named in Paul's travels are witness of the fact. And the gathering at the annual feast named in Acts ii. confirms it. Then during the captivity did they let go their traditions? "For Israel hath not been forsaken nor Judah of his God" (Jer. li. 5). "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Psa. cxxxvii. 1).

Then there is the character of the proclamations of Cyrus, Darius, and Artaxerxes, as named by Ezra (see Ezra i. 2, 3; vi. 8—10; vii. 12, 13). "The strongly marked religious character is very unusual in heathen documents" ("Rawlinson's Historical Evidences," Lect. 5, page 147). That character could only arise through fidelity on the part of those "who remembered Zion."

Thus we have (1) prophecy and fulfilment as to the dispersion; (2) the union of Israel and Judah; (3) the preservation of "a seed;" (4) fidelity to traditions. That after the captivity they were free from idolatry, admits of no doubt; and that they joined in the idolatrous practices of "the strange land," as a people, cannot be maintained. The opposite, as has been shown, was true of many; and the Book of Daniel is evidence of the fact. Anglo-Israelism teaches us "that the British Isles were settled by Israelites who came there through Europe;" and that the named "Israelites" were "Anglo-Saxons." What was the nature of their early religion? "The religion of the early Germans was a crude nature worship; . . . the personification of the forces of nature" (Dr. Otto Fleiderer). "The religion of these men, Anglo-Saxons, was the same as that of the rest of the German peoples" ("Green's English History"). Thus we have no trace of the worship of the true God either in usage or custom, in these "Anglo-Saxon Israelites," but instead, a number of deities, whose names are in the names of our days of the week; and a mythology living in our current language. A mythology essentially Aryan in character as shown in Keary's "Dawn of History." Not even Assyrian or Persian. Yet it is claimed that they were not only Semitic, but Israelitish! "One of the oldest names of the Deity among the Semitic nations was *El*. It meant strong. It occurs in the Babylonian inscriptions as *Ilu*—God—and in the very name of Bab-il, the gate or temple of *Il*" (Professor Max Müller). That name is not found in the names of the gods of the "Anglo-Saxon Israelites." The conclusion is manifest that we are not Israel. Mr. Cooper in his last wisely removes the slain, and puts forward, arrayed in an elaborate dress, his wounded "Napoleon's guard."

Attention is called again to Gen. xlviii. 19. That promise, we are told, "was not fulfilled in Old Testament times,"

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and "that Ephraim should become a multitude of non-Palestine nations." Is that so? "Shall be wanderers among the nations." "Ephraim is smitten, their root is dried up, they shall bear no fruit." "My God will cast them away" (Hosea ix. 16, 17). Just what was predicted in Deut. xxviii. 63, 64. Mr. Cooper's strong "reasoning" being "broken," I need not notice his strange explanation of the word "nations," nor further notice the promise.

The next is Gen. xlix. 22–26, and Deut. xxxiii. 13—18. Mr. Cooper says:—"That in Gospel times Joseph's posterity should be wondrously prosperous . . . possess land in all parts of the earth . . . multitudinous." Also, in "Gospel times" by "encroachments," *i.e.*, war and plunder, gain "territory," and rob "nations" of their "settlements." All in "Gospel times!" Still as a race be the Israel of God! As a race the "Israel" of the "covenant" in "Gospel times!" As the Hebrew nation was the Hebrew Church, the English nation is the English Church! In "Gospel times" Christ said, "shall be led away captive into all nations," confirming "Moses and the prophets." He also said, "My kingdom is not of this world;" "they that take the sword shall perish with the sword." Paul said in the new covenant "there's neither Jew nor Gentile." The "new wine" of the kingdom cannot be put in the "old bottles" of race privileges. Paul, a "Hebrew of the Hebrews," was saved not by reason of descent, but as a man. The "Mediator of the new covenant" is for a world. "Behold the Lamb of God which taketh away the sin of the world." "Behold, I make all things new." The old in the new covenant yet the new is more, and the old is fulfilled in the new. Thus—(1) by the prophets of the old covenant; (2) by the declarations of "the Mediator of the new covenant;" (3) by the letter and spirit of the New Testament; (4) by the historic facts of race-history, we being Aryan; (5) by the historic facts herein named. Mr. Cooper's conclusions are not in accord with fact and truth.

The next is God's promise to Abraham (Gen. xxii. 17, 18), and is put by Mr. Cooper in our "era," and applied to the "Anglo-Saxon race." The "mark of identity" being "multitudinousness." Let us see what the promise is: "I will mulitiply thy seed as the stars" . . . "as the sand which is upon the sea-shore" . . . "And in thy seed shall all the nations of the earth be blessed." The other part of the promise has been dealt with. Mark! Mr. Cooper puts it in this dispensation, when Christ said the Hebrew race "should be led away captive into all nations;" and the prophets said they should be "scattered," "a remnant;" and historic continuity bears witness to the fact. But what does Paul tell us about the promise? "Now to Abraham and his seed were the promises made. . . . And to thy seed, which is Christ" (Gal. iii. 16). As to the other part of the promise: "Sprang there even of one so many as the stars" . . . "as the sand" . . . "by the sea-shore innumerable" (Heb. xi. 12).

Once more Mr. Cooper's conclusions must be cast aside. Your correspondent gives us what is named as the "true view" of Rom. ix.—xii. We are told: "The racial seed of Abraham hold and possess the covenants." Paul classifies the world into two, "Jew and Gentile." Do the Jews "hold and possess the covenants?" If so, why Christian missions to them? Then did the heathen Anglo-Saxons, with their wooden worship, "hold and possess the covenants?" If not, why? Mr. Cooper says they were "Israel!" Now, in the Word the new covenant is "righteousness by faith" unto all and for all "in Christ;" for there is neither "Jew nor Greek," for "ye are all one in Christ." One as to redemption—"God so loved the world;" one as to privilege—"Whosoever will;" one as to condition—"faith in the Lord Jesus Christ." That is Paul's teaching and Gospel—that covenant is for man as man, and for a world.

As to Mr. Cooper's "100,000,000 Anglo-Saxons"—"At this moment there are fifty million speaking the English tongue throughout the world" ("Fifty Years of Progress, Imperial Federation League," 1886).—From the *Yarmouth Light*, March 2, 1893.

BARRINGTON.

(*To be continued.*)

NEWS FROM AUSTRALIA.

THE following comes to us from the *St. Kilda Chronicle*, of Feb. 18, 1893, being a newspaper published in South Yarra, Melbourne, Victoria.

THE BRITISH-ISRAEL ASSOCIATION.

[BY EPSILON.]

It is matter for much regret, and serious reflection, that the people of Victoria are so little interested by intellectual entertainments of any kind whatever.

Cricket, rowing, football, or racing, may be all very well in a way—for everything there is a time and season; but Victorians so over devote themselves to these sports, that when Sunday comes they are too fatigued to attend to religious duties, or to meetings of a semi-religious character.

As regards the B.I.A. moderately attended meeting on Sunday afternoon last, it may truly be said that all who apathetically refrained from, or through other causes were prevented from attending the comprehensive and able lecture of Mr. Robson, in the Foresters' Hall, South Yarra, lost an intensely interesting and instructive treat.

A really good tale can seldom be too often told; so on some future Sunday Mr. Robson should do an "encore" to oblige the intelligent public of South Yarra, Windsor, and Prahran.

Referring incidentally to the writings of the learned historian Sharon Turner, he spoke of his having clearly traced the origin of the Teutonic Anglo-Saxon race, to the shores of the Caspian Sea, and this, too, without in his day any knowledge of the Anglo-Israelite theory, founded as it is on far earlier historical facts—viz.: that, although in the Babylonian captivity, with trifling exception, the whole race of the children of Israel, was deported from Palestine to the kingdom of the Medes and Persians, in the days of Nebuchadnezzar (Jer. l. 17), and further that the two tribes of Judah and Levi went wholly back to Jerusalem after the seventy years' captivity, yet, the so-called Lost Ten Tribes disappeared from the view of historical records, by one of the routes leading away from the shores of the Caspian Sea, doubtless a North-westerly one.

Hence the original nucleus of the all-conquering, and all-accomplishing British race, prior to its Teutonic and Saxon periods of time.

It is this race, the English, which was under God's predestined plan, to go forth girdling the globe with its possessions, carrying with them "the Gospel of the kingdom to the heathen of the uttermost parts of the earth."

After the address Mr. H. Stephens proposed a vote of thanks to the lecturer, and Mr. Espenett seconded, which was heartily carried.

I may add that if the thinking portion of the community would make an effort to attend these meetings they would often not only pass a very pleasant hour, but add to their store of knowledge respecting the past, present, and future destiny of the English race.

A BELFAST correspondent desires to know the day or month of the Siege of Jerusalem, 635.

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ENGLAND AND RUSSIA.

By E. Reep.

The invasion of India by Russia is regarded by a writer in the *Nineteenth Century* for May, as an inevitable coming event. This great campaign, it is said, will probably be the greatest the world is destined to see, and so far-reaching in its effects as to make it impossible at the present time to say how the world's history will be affected by it.

The result of a military conflict between England and Russia, and its influence on the history of nations, is, of course, merely a matter of uncertainty to those who have failed to discern the Identity of the British race with the House of Israel. To those whose inner consciousness has received this fact, it is quite possible to realize what the issue will be when England and Russia enter upon their mighty struggle for Asiatic supremacy as predicted in Ezek. xxxviii., ix. Prophecy has foretold what the end shall be. The prince of Rosh (Russia, see R.V.) will not, according to Scripture, prevail. Israel will prevail, and Israel is Britain.

Captain Younghusband, the author of the *Nineteenth Century* article, rather despises Persia as a military power, but he sees plainly enough that to Russia, at war with England, she would be an invaluable ally. Ezekiel also foresaw this circumstance, whereby we have the sure knowledge that Persia will take side with Rosh whenever the great campaign begins. Fortunately, British-Israel has nothing to fear from Persia electing to serve Russia. Her safety does not depend on the attitude of Persia, nor on any other earthly ally; her salvation depends on another source of assistance altogether. Where and whence will come the needed help is amply recorded in Ezek. xxxix.

Though in the future, for political and other reasons, Persia seems destined to act against England, at the present time the most friendly feeling is expressed in that country towards the English. Mrs. Bishop (Isabella Bird) has chronicled in "Journeys in Persia and Kurdistan," the high admiration felt by Persians for the English people. The Khan of Rustami was asked why the Bakhtiaris liked the English? "Because," was the reply, "they are brave and like fighting, and because they conquer all nations, and do them good after they have conquered them. Ah," he added, "why don't the English come and take this country? If they don't, Russia will, and we would rather have the English. We're tired of our lives. There's no rest or security." Another Khan declared that an English fleet at Basrah, with an English army on board, would be the best sight which Bakhtiari eyes could see.

The almost general opinion throughout Persia that England holds in her hands the scales of justice, moves Mrs. Bishop to remark:—"This widely diffused belief in England as the redresser of wrongs is very touching. All these people have heard of the way in which the cultivators in India have been treated, of land settlements, and English settlement officers, and they say England could make everything right for us.'

Aziz Khan echoed the oft-repeated question, "Why does not England come and give us peace? In a few years we should all be rich, and not have to fight each other."

British-Israelites are often twitted with over-estimating England's power and influence in making herself a blessing to all nations. That she inherits such power and influence by right of her Hebrew origin and Abrahamic birthright, is an assertion, when made, only to be relegated to a place where the wise and learned fear to tread. And yet he that runs may read, and sink into the depths of his mind the absolute certainty that the Persians are right in looking upon the British race as a seed in whose supreme dominion and power all the nations are to be blessed.

At the Shah's death it is expected by some Persians that Persia will be divided between Russia and England. "With the shadow of a Russian occupation," says Mrs. Bishop, "of the Northern Provinces of the empire in a not far distant future, any step in the direction of reform taken by the Shah involves difficulties of which the outer world has no conception." This circumstance no doubt accentuates the desire of the Persians that their country should fall under English rule. Hence the wonder that is expressed at England's hesitation to annex Afghanistan. Captain Younghusband forecasts that the Afghans and Herat will fall an easy prey to the Russians when the day arrives for action. It is, however, very unsafe for any non-British Israelite to settle how the coming struggle will affect either England or Russia. Notwithstanding, we may perfectly agree with Captain Younghusband in saying, "But though mountain chains, and deep and swift rivers may not form inviolable frontiers, the resuscitative power, and the vast tenacity of purpose of the British nation will form an obstacle immeasurably more potent than mountains or rivers—national attributes which, sooner or later, will now, as in the past, turn the tide, and bring back victory to her standards." Why this sure victory unless it be that the British nation is in truth that people of whom it is written, "I will heal their backsliding, I will love them freely. . . I will be as the dew unto Israel: he shall grow as the lily. . . His branches shall spread, and his beauty shall be as the olive tree. . . They that dwell under his shadow shall revive as the corn, and grow as the vine; the scent shall be as the wine of Lebanon" (Hos. xiv.)? "Who is wise, and he shall understand these things? prudent, and he shall know them."

Hillside, S Hurst-road, S. Norwood, S.E., May 18, 1893.

AN ERRONEOUS CONCLUSION BASED ON FALSE PREMISES.

By V. M. Cox.

Among the meetings proceeding last month in London, the *Christian World* reports one of special interest which took place at the Cannon-street Hotel, on the morning of Wednesday, May 3rd, under the auspices of the Ladies' Extension Committee, and in connection with the Foreign Mission Work of the Sunday School Union. After a public breakfast, many interesting speeches were delivered, and much important information was given. But one item concerns us as Banner readers, more than any other. It is that "Deaconess Abraham, attired in Persian costume, addressed the meeting. She administered a neat rebuke to those who say they belong to the Lost Ten Tribes."

"You are not Israel," she said, "or you would pray for the real children of promise." A further quotation from her remarks is given, but it is this that chiefly calls for comment, at the present moment. Deaconess Abraham arrived at the conclusion that British Christians are not Israelites, by reliance on three distinct premises, all of which we think can be easily shown to be false—and if so, the conclusion falls of course to the ground. They are as follows:—

1. That British Christians never pray for the Jews.
2. That the Jews are alone entitled to be called children of promise.

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3. That Lost Israel, wherever found, is to be recognized more by the fact of her prayerfulness on behalf of Judah, than by the marks prophetically assigned her in the Scriptures.

Now let us examine separately these propositions. Can Deaconess Abraham prove her somewhat daring implication that we, as British Christians, do not pray for the Jews? Surely not. If we mistake not, there are Missions to the Jews under the auspices of British Christians, and mainly supported by their contributions. Is it conceivable that these evangelising operations are carried on without earnest prayer to the God of Israel for their advancement? Has not a marked measure of success, indeed, been given to this especial phase of Christian work? and this being conceded, may we not suppose that this blessing has been vouchsafed in answer to the petitions of those who have this mission especially at heart? And since this "neat rebuke" is designed specifically for believers in Our Identity, what of ourselves? Does not our prayer-union exist for the purpose, among other objects, of remembering our brethren of Judah in prayer? that they may accept Jesus as their Messiah, be restored to the Divine favour, reunited with Israel, and reinstated in the Land of Promise. Surely, then, the rebuke falls pointless because unmerited, for if to pray for the Jews be a proof of Identity with Israel, this is a characteristic of Anglo-Israelites in a pre-eminent degree.

But Deaconess Abraham further implies that the term children of promise is the exclusive property of the Jewish people. It would appear that the Ten Tribes have no claim to a share in it. "If you (British) were Israel," she says, "you would pray for the real children of promise," obviously for Jews only. We should like to be informed what chapter and verse affords foundation for so extraordinary a conclusion. The promises, originally, were given to Abraham, the father of the Twelve-tribed nation; but when later on the duality of the nation came in view, it was to Joseph that the birthright pertained while Judah's was the regal dignity and the promise of becoming the progenitor of the Messiah. The promises were distinct and separate, but as each had its especial destiny to fulfil, while in some respects, such as the inheritance of the land, both had a claim, we fail to perceive why the Jews are to be termed the real children of promise to the exclusion of the other $\frac{5}{6}$ of the Hebrew family. To Joseph's House certainly pertained the multitudinous seed, the Gates, the company of nations, and in the Christian dispensation, the custody of the oracles of God; while the gift of the land is to Israel equally with Judah, nor can either permanently possess it without the other. We must therefore protest against Deaconess Abraham's action in arrogating to the Jews solely a title to which they have at the most but $\frac{1}{6}$ of a share. Children of promise they undoubtedly are, but to claim for them that they are the real children of promise, exclusive of the Ten Tribes, is to claim far more than one can find any guarantee for in Scripture.

But lastly, the Deaconess evidently regards prayerfulness on behalf of the Jews, as an indispensable characteristic of the Ten Tribes, wherever discovered. She herself says of the British, "You are not Israel;" therefore it is for her to determine by a test proposed by herself, the nation in Christendom which represents Lost Israel in A.D. 1893. We say "in Christendom," because a nation which intercedes with God on behalf of the chosen people, must necessarily be a Christian nation; and this definitely narrows the field of investigation. There are not so many professedly Christian nations, and since this lady has put Great Britain beyond the pale, her task of identification should be a simple one. But should her quest prove fruitless, as we opine it must, the conclusion is inevitable that Ten-tribed Israel is non-existant. Britain alone bears every prophetic mark, including the one which is the great *sine qua non* in Deaconess Abraham's opinion; and if the Ten Tribes be not found in this nation, we are compelled to believe they are defunct; and that the search for them is hopeless indeed. But if the heir of the birthright be not forthcoming, what of the covenant? If God belie His word to Israel, will He be more likely to verify His promises to Judah?

We will not, however, admit the possibility of His failing in either. We are assured that every jot and tittle is certain to be made good to all the children of promise. Such we, in conjunction with Judah, claim to be, and we cannot but pray for the hastening of that blessed time when the Jews shall walk to our island home, and when Ephraim and Judah, returning together to the land, shall become one nation on the mountains of Israel, under the sway of David's greater Son, whose tabernacle shall be in the midst of them for evermore.

It may be, that these remarks will never reach the eye of Deaconess Abraham, but it is not unlikely that they may come under the notice of some who are in sympathy with her observations. To such we desire to commend the foregoing criticism of her views; and we hope the result may be that they may see how untenable is her position, and be constrained to accept the only belief which is in perfect accordance with Scripture, with history, and with common-sense—the belief in the Identity of Britain with Ten-tribed Israel.

BRITISH-ISRAEL, THE KINGDOM OF THE "MOUNTAIN."

By the Rev. Thomas Lowe.

We cannot fail to be impressed with the grandeur and greatness of this prophetic vision. To what does it refer? What is the dominion here described whose sovereignty with more than Rome's might and majesty

> "Bestriding the world
> Like a Colossus"?—*Vide* Dan. ii. 35.

It is generally supposed to represent the spiritual kingdom of the Messiah, which shall yet become "a great mountain and fill the whole earth." But we question this exegesis, popular as it really is with Biblical critics and students.

After much thought and careful research, we think it applies to the world-wide dominating influence and rule of British-Israel. The dominions described in the context the Chaldean, the empire of the Medes and Persians, the kingdom of the brazen-coated Greeks, then the Roman Empire, which conquered nearly the whole world. The inevitable crash came when the Roman Empire became by a mixture of barbarous nations, Goths, Huns, and Vandals, by the incursions of whom it was torn asunder about the fourth century (A.D.) and ultimately was divided into ten kingdoms, answering to the ten toes of the colossal image.

The extent of Babylonian dominion varied from time to time according to the power of the various monarchs, in general increasing from age to age, and reaching its greatest limit nearly six centuries (B.C.). In the reign of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, Egypt, and Lybia—the "head of gold" of the great image, 'the glory of kingdoms, the beauty of the Chaldees' excellency.

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It is worthy of note that Assur was worshipped as the great god by the Assyrians, king of the gods, and father of the gods, and, as the Assyrians conceived of him as superior to the other deities, they would not introduce him into the genealogy of the gods, but called him "the god who created himself."

Assur had a famous temple in the city of Assur, called "Sadi-matati," or the mountain of the world. Bel was the god to whom Babylon was considered to belong. We name Babylon in connection with Assyrian greatness because the two powers became inseparably associated. Latterly their fortunes were identical.

Where is all that magnificence of imperial pomp and power now? The great city which counted its population by millions, and filled the world with renown not yet forgotten, has disappeared under the dust and ruins of twenty centuries.

"Her place on earth abideth not,
Dominion she hath none;
Darkness and ruin thou may'st find,
But ne'er find Babylon."

Look at England! What of the world-dominating British Empire? By her valour, her martial prowess, her naval might, her political power, her supreme diplomacy, her untiring enterprise, her language, her skill, her literature, her Bible Society, her moral influence, her missions, her colonies, her religion, her charities, her rule, her imperial sway, the splendour of her fame, filling the whole earth with unresisted sweep! England is peerless in the insularity of her people, and yet possessing a prestige which thunders through the world, as Tennyson rightly expresses it:—

"The battle-thunder of God!"

She is growing in wealth and influence and power. Freedom, security, and happiness have spread among her people—the best of all lands in which to dwell, the glory of the nations. Her people are the most prosperous, the most favoured, the most free of all the peoples in Europe. And why? We write tentatively, not dogmatically, but firm in our belief that this imperial power, filling and dazzling the whole earth, is mainly based on one sublime fact—our Israelitish origin—and hence "the kingdom of the mountain." The regal power of David's throne remains in perpetuity: "There shall not fail thee a man in My sight to sit on the throne of Israel" (1 Kings viii. 25); "Let the whole earth be filled with His glory" (Psa. lxxii. 18, 19).

The Meadow-side, Old Leake, Lincolnshire, June 2, 1893.

A METHODIST'S ADVICE TO THE POPE.

(Forwarded from Ireland.)

The name of Chaplain McCabe, D.D., the great Missionary Secretary, is a household word in Methodism, and no man in America is better known among Church people generally. He recently uttered the following stirring words:—

"I wonder if the Pope would receive a little counsel from a Methodist preacher? If so, here it is: Be quiet, old man! The world has slipped by you. Some nations that are free from your yoke will never put it on again, and they mean to see that all nations, and kindreds, and tribes, and tongues, shall have the same liberty they enjoy. 'Peter, put up the sword.' The Master told you that long ago. You have used that sword more against the friends than against the foes of Christ. The nations built upon the truth of God have grown too mighty for your control. You cannot convince them, for you have no argument, no logic, and no success in nation-building to enforce the sophistry of what you call argument. You cannot compel them, for the military power of the world has passed into Protestant hands. The effort to regain it for Rome has cost you dear. Remember Maximilian and the Empire of Mexico. Austria has had her Sadowa; France has had her Sedan. Buy no more wisdom at such a price. Neither France, nor Spain, nor Portugal, nor Austria, nor Mexico, nor the South American Republics, nor all combined, can restore to your hands the fallen sceptre of the Papal States. The attempt to do that will seal the doom of the Papacy in Rome itself. The causes you bless have been cursed, and the causes you curse have been blessed. Heaven fails to ratify either your anathemas or your benedictions. The stars in their course fight against you. The breath of life has been breathed into the nations. The pandemonium of Rome must give place to the 'kingdom which is not of this world.' Be quiet, therefore! Fall into line! Give the people the Bible. Ask the next Council to take back its silly decree of Papal infallibility, which every sensible man on earth ridicules. You are nothing but a man, you know it; and all the fawning flattery of the world cannot make you believe that you are anything more than a poor, ignorant mortal, like the rest of us. What is the use of keeping up this comedy any longer? Three hundred years ago, when the Armada sailed, it was high tragedy; times have changed, and it is getting to be low comedy now. Three hundred years ago there were only 7,000,000 of English-speaking people, now there are 110,000,000 of them, and as sure as the sun shines in heaven, this race will victoriously preserve civil and religious liberty for themselves, and for all mankind? Be quiet! The soul of John Huss is marching on!"
—*The Protestant Observer*, May, 1893.

EXTRACTS FROM A NOTE-BOOK.

By A. B. C.

In Asher's blessing the terms are so spiritual that it appears as if the destiny of this tribe was to be reserved for some bright and glorious future in the Messianic age of which at present we know nothing; or are they now those whom God has selected to be best suited to be His messengers and teachers at home and to the ends of the earth?

Iona was formerly spelt Jona, or the sacred isle.

There are such intense Hebrew affinities in the British national character, the Hebrews themselves could not give greater proofs of passionate attachment to their country's history.

The Anglo-Saxon race, at the rate at which they are multiplying at present, will in the year 2000 number 1837 millions, a third more than the total population of the globe now.—From "John Bull and His Island."

Allow to the Great Eastern 20,000 tons of storage, she could have been unloaded into the Ark five times, since the ton burden of that vessel was 100,000 great tons—*i.e.*, 260 pounds greater than our gross ton.—From Prof. Totten.

In Hellas were Lacedaemonians, or Spartans, who claimed affinity to the Jews, which was admitted. Thessaly also was Hellenic. These tribes passed into South Italy, and became known as Britthim, Brittia, Bretannia. The name of Troy is found in connection with places in Egypt, Italy, and Britain.—From Maccabees and Josephus.

Some of the stories found in an Egyptian papyrus a few years ago we recognise as stories familiar to us from childhood, as old nursery tales, and as stories first read in the Arabian Nights entertainments, and even some of the fables attributed to Æsop—for instance, "The Lion and the Mouse." Also the germ of the story of Cinderella. An eagle flew away with a maiden's sandal when she was bathing, and dropped it at the feet of the King of Memphis, who, struck with its beauty, sent messengers in every direction to find the owner, and when found he made her his queen. Another, evidently a pure romance, is the forefather of "Ali Babi and

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the Forty Thieves." At the seige of Joppa, 200 soldiers concealed in big jars, and three hundred others filled with fetters are got inside the gates, take all the people prisoners, and bind them with fetters.—From "Pharaoh's Fellahs and Explorers," by Amelia B. Edwards.

Gildas, one of our oldest historians (died 570), says: "The apostolic faith reached Britain as early as A.D. 61. The Gospel was preached and made progress among the people A.D. 156. Then Lucius, King of Britain, confessed Christianity. It was quenched by Saxon tribes A.D. 457, and again restored by Scottish Culdees A.D. 625 to 653. Rome's emissaries brought back the darkness till the Reformation, 1556. There was no Pope in Rome till the year 1073 A.D.

A VERDICT OF IGNORANCE.

In the London *Guardian* for May 24th there was a short notice of a book, entitled "Who are Israel?" by Mrs. Stevenson, in the following terms:—"A clergyman might lend this book to any parishioner who is possessed by the crazy idea that Englishmen are the Lost Tribes. It contains a careful account of the natural and spiritual Israel—past, present, and future—and shows how all the promises made to Israel are really fulfilled in the Church of God."

It does not, of course, matter much who Mrs. Stevenson is; any person is at liberty to write and publish what they think as private persons; but when a Church paper like the *Guardian* steps in and endorses the arguments of the writer and recommends its circulation by the clergy the matter assumes a very different and a serious aspect. One can only suppose that the reviewer of the book and the editor of the *Guardian* have not done more than read the titles of the various chapters of the book in the table of contents, or that they know next to nothing, and that mostly incorrectly, about Israel and God's dealings and purposes with respect to His chosen people. It seems incredible that any serious persons should entertain the views expressed by Mrs. Stevenson, and it seems not only incredible but a serious offence that any clergyman should have so little plain knowledge of the Word of God as to endorse the views of Mrs. Stevenson's book. So long as the clergy take so little trouble to ascertain what God actually says in His Word, so long also must they remain in the dark and be blind leaders of the blind. The crazy people who hold that this great British Empire is none other than that of Israel, can only feel the deepest sorrow and a very real sense of shame that men of education trained to teach others what God has plainly set forth in His Word, should decline to examine the history of Israel with the same honesty and regard to common sense that they would exercise in regard to other matters.

The force of professional bias is so strong, and the reverence for antiquity is so great and persistent with most of the clergy, that they seem incapable of realising that interpreters in the past may have been mistaken, and incapable also of realising that every year the history of the world and of mankind is revealing God's purposes, enabling us to see what our predecessors could not see, but which it is almost a crime in us not to perceive and accept.

Mrs. Stevenson's book must be condemned from first to last, because where the *premisses* are entirely at fault the *conclusions* must also be equally in error. The preface therefore which she has written will be sufficient to discredit the whole of the subsequent chapters. This is a portion of the preface verbatim:—

"Much confusion exists in the minds of many at present regarding the *ancient* people of God. Some talk as if the poor persecuted and hunted Jews were still the *chosen* people, forgetting that the former dispensation, under which fleshly descent made them so, has passed away, and that it is to Christians—whether of Jewish or Gentile origin—that the Apostle Peter says, 'Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.' In consequence of this mistake promises are interpreted as bearing on the future of the Jews which do not apply to them at all, but belong to the Church of Christ; only they must be translated—in keeping with the Gospel dispensation—out of the typical language of the old into that of the new economy.

"If the members of 'Israel's Identification Association,' who seek to identify the British nation with Israel according to the flesh, got a grasp of the truth that faith in Christ constitutes the true Israel, they would see that the influence of Christianity, and not the imaginary descent they trace, is the secret of Britain's greatness."

"As another consequence of this mistake, we hear Palestine spoken of as still the Holy Land, whereas it was only so when the worship of the only living and true God was confined to its bounds, when it was set apart by God Himself as the seat of that worship, and when in Judah (alone) was God known.'"

* * * * *

"The following pages contain an attempt to 'search the Scriptures' on the subject of Israel, and to point out the distinction there has all along existed between the *natural* and the *spiritual* seed of Abraham, until now in the Gospel Church the former disappears and the latter comprises all Christ's believing people, of whatever race."

This is what the editor of the *Guardian* recommends, either seriously or in grim irony, for the study and conversion of crazy Anglo-Israelites! Either the editor of the *Guardian* must himself be very crazy, or else he has never met an Anglo-Israelite, and therefore does not know that Anglo-Israelites are earnest and careful Bible students who are not likely to be caught with such unutterably poor chaff, and who on their side are most anxious that their opponents should honestly meet their arguments and *refute them if they can.* The general rule has been that, when any one honestly and seriously took up the arguments of Anglo-Israelites to refute them, they were so convinced of the soundness and the grandeur of the position Anglo-Israelites take up, that, like Balaam, they came to curse, and went away blessing altogether.

In any case, it is fair to hear both sides; if anyone therefore takes the advice of the *Guardian*, and either reads or circulates Mrs. Stevenson's book, he ought also to read and circulate "British-Israel Truth," a handbook for enquirers by Denis Hanan, D.D., and H. Alder-Smith, M.B., and published by Robert Banks and Son, Racquet-court, Fleet-street, E.C.

ALFRED J. J. CACHEMAILLE.

Cheriton Rectory, Alresford, Hants., June 5, 1893.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND FIFTEENTH MONTHLY REPORT.

The following subscriptions and donations, received from May 19th to June 17th, are very gratefully acknowledged:—

By the Treasurer: Captain F., Wimbledon, £3; Miss R., Liverpool, 2s. 6d.; Mrs. H., New Barnet, 5s.; Mrs. C., Queensland, 2s.; Mrs. S., Colchester, 1s.

By Miss E. M. Rush: G. W., Tunbridge Wells, 1s.; G. W., Barnsley, 1s.; Miss K., Wandsworth, 2s. 6d.; J. H., 6d.; "Hawaiian Islands," £9 2s.; Mrs. T., Cheltenham, 4s. 6d.; Mrs. T., Malta, 5s.; H. P., Barnsley, 1s.; Sale of Books, &c., 3s.

Total, £13 11s. 0d.

OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully*

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paid, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Ninety-eight parcels have been sent out since last report, to places at home and abroad.

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report nine new members have been added and one has withdrawn, making a total of 1,460.

Six new cards have been sent to old members.

The members are asked to join in thanksgiving to God for the increase we have had. So far this year 27 new members have joined, as against 19 for 1892.

The Nestorian lady, "Esther," who is visiting England, has been led to see the Identity truth, and has joined us. She says, "I hope to begin this reading at home (Urumiyah), also in Persia. Please pray for us."

Extracts from letters:—(*a*) "The 'Monthly Comments' I have had for many years, and value much. Let us not only ask great things of the Lord, but take them, receive them by faith, and thank Him for them, then we shall have them. Mark xi. 24, R.V.; 1 John v. 15."

(*b*) "I enjoy the chapter every morning so much, with the 'Comments.' I feel I could not do without them. I wish there were more that would see this great and glorious truth."

(*c*) Another letter says that the writer "has been a believer in the Identity for more than twenty years."

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Correspondence.

BRITISH COLONISATION.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL, — The following cutting from the *Standard* of this day is a very valuable piece of evidence in the light of Our Identity with Israel, and a remarkable confirmation of the views you advocate in the BANNER of ISRAEL with regard to the aptitude of our nation for, and our success in, colonisation:—

"Johannesburg, April 17.

"The officers of the German Squadron at the Cape were entertained this evening at dinner by the German community at the Gold Fields. One hundred gentlemen were present. The officers are the guests of the Transvaal Government. During the proceedings, an important tribute was paid to the British method of colonisation compared with the German method.

"Mr. Adolf Yoerz, one of the leading African financiers, in proposing the health of the guests, said during a recent visit to Berlin he found the German Government preparing to send a scientific expedition to the Transvaal to report upon the production of gold. The question of German colonisation was being considered at the German Foreign Office. It was felt that Germany should not adopt the French method of colonisation, which closes the colonies from kindly relationships with the surrounding States; but that Germany should rather follow the splendid method of Great Britain (cheers). Mr. Cecil Rhodes had told him that the Germans had splendid material for colonising, but it was not utilised owing to the action of the German Government. The Germans who were desirous to see German colonisation successful hoped that the German Foreign Office would follow English methods in future (cheers)."

I am sure it will be read by all British-Israelites with great satisfaction.

Yours sincerely,

JOHN S. ANDERSON.

Croydon, May 10, 1893.

BRITISH-ISRAEL ASSOCIATION, "BRISBANE BRANCH."

To the Editor of the "Banner of Israel."

DEAR SIR,—I have pleasure in reporting progress of the good work done in this colony since my last letter. We verily have been truly blessed by God in our work, for no sooner do we start than we find numbers who are anxious to hear the good news, then an Association is started with signal success in Maryborough, and to crown this, Mr. Lawton, of Congo Free State, instructs Messrs. Banks & Son to send us a large supply of literature, which has all arrived in first-class order, and what a boon it will be?

At our last meeting we decided to hold our meetings fortnightly, hitherto we have had monthly meetings. Hoping that, with the continued blessing of God, we may continue more and more in our successful course, and aid in spreading the glorious truth.

I am, dear sir, yours very sincerely,

HOWARD S. BLISS, *Hon. Sec.*

The Treasury, Brisbane, April 28, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I continue to read the BANNER with much interest; and am frequently tempted to write you a few comments, held back, however, partly by the conviction that you are probably overwhelmed with correspondence, and partly by the many letters I have to write myself. However, this place being very much overrun by Roman Catholics, who have two or three great establishments here, my thoughts have been a good deal directed to the antagonism which seems to exist between Romish and ultra-Ritualistic, or Romanising views, and the Anglo-Israel position. It is certain that the *Church Times*, which may be regarded as the organ of the Romanizing theory, holds the Anglo-Israel contention in the utmost abhorrence and contempt. Necessarily, I think, for if the latter is true, there is an end to all those claims based upon Roman, or quasi-Roman views of the Church and kingdom of Christ. They regard the fifth empire as identical with the Church—meaning by the Church the Gentile Christians—*i.e.*, Rome, Spain, France, &c., &c., or Greece. Russia, &c., as far as they are Catholic or orthodox, they would include Anglican, but only as secondary to the others, according as their proclivities were for the Roman, or the Greek Church.

I acknowledge, till I saw the comments upon it in the BANNER, or one of your publications, I never realized how strong an argument against Rome is to be found in Rom. xi., and I am surprised that more use has not been made of it in the controversy against Romish errors and assumptions of power. I give away, or send to distant parts my BANNERS when read, so cannot lay my hands on it, but I have read in

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your former numbers, I am sure, comments on this chapter, and whoever may be the author of them, I think it would be well to have them printed in a concise form as a paper, or leaflet, as an argument against the dominating claims of Rome, for distribution. I doubt not you have noted, within the last few days, the reports of differences and antagonisms between the emissaries of France and Siam on one hand, and on the other, the Madagascar people—and in both cases, had we a more patriotic and far-seeing Government, or if our statesmen had a suspicion of the destinies of England, we might at least intervene to secure justice for the weaker races, or challenge the right of the French intruders, and offer the protection of Great Britain to the native states. However, the present so-called Government would not lift a little finger to befriend Siam or Madagascar in their direst necessities. Far from this, it is probable that the Swazis and their territories, greatly as they desire English protection, will be thrown to the Boers to gratify them at the expense of English interests.

I have lately seen a work called "Mazzaroth" or the "Constellations," published by Rivingtons, 1862—5, it is by F. Rollestone, now dead. You may know it, if not I think you would find it well worthy of your study. The writer seems to have a great knowledge of Scripture and ancient authorities. I fear it is now out of print, and it has only been lent to me. You would find in it some things corroborative of your views; but, as far as I can see, the Anglo-Israel theory had never come before the author's mind. It is surprising, if, in her researches, it did not dawn upon her. I have sent a copy of the BANNER now and then to Lord Rosebery.

I am, yours faithfully, R.

P.S.—When anything specially relating to any particular subject occurs in the BANNER, or a quotation of their speeches or writings, I occasionally send a copy, marked, to the person in question—*e.g.*, Lord Rosebery, Cecil Rhodes, &c. I cannot tell how many I have thus sent. They may not be read, but they may, and if not, some of the subordinates probably read them. The ideas are diffused.

Devon, May 24, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—Although I know you must be much occupied by your editorial and other labours in the grand cause of the "Identity," I venture to send a short note, as I hope it may cheer you to learn how very much the BANNERS are read and appreciated in this place, and neighbourhood. By the kindness of Miss Rush, and the aid of the Free Distribution Association, I have been able to bring the subject of the Identity to a good many persons of various denominations, and different stations in life. In most cases great interest has been taken in the subject, and more literature asked for; whilst I am glad to say that some have become firm believers and are doing all they can to spread the good news.

I am sure much of the success attending the reading of the BANNER is due (under God's blessing) to the deep earnestness of the writers, and especially the freedom from hasty conclusions with the truly Christian spirit of charity shown in all the articles. I trust, dear sir, you may long continue to conduct the magazine in the same spirit, and so continue to give the same pleasure and profit to its many readers as in the past. When first the Identity was brought to my notice, I had not the means of informing myself on all points as I now have, so in my readings I eagerly noticed anything that might throw light on the matter. An article I read in a magazine called *Golden Hours*, for 1877, afforded me much satisfaction, as I was looking out for historical proofs of the Saxons having come from Media and the East, a point denied by a friend who I was trying to induce to accept the Identity. The article was headed, "The English Merchants in Russia," it gave an account of three vessels being fitted out in 1553, for the Northern Seas, two were lost, but one, commanded by Capt. Richard Chancellor, arrived at the White Sea, where he landed and received an order from Ivan to proceed to Moscow. There Capt. Chancellor found an envoy from the Shah of Persia, who was anxious to open trade with England through Russia, for the Arabian and Persian chronicles showed that in the time of our Saxon kings, the Persians, and even the Hindoos, used to obtain goods from England, landed at the mouth of the Dwina, or brought to Novogorod by the Baltic, and conveyed down the Volga to Eastern markets.

Whence came this knowledge of Persia by our Saxon forefathers, unless they had had former intercourse with that nation? and they must have been friendly relations too! This is probably nothing new to you. The writer does not say from whence he got his information. There are three chapters all about the trade between England and the East through Russia. I thought it interesting myself, and perhaps it may lead some of your contributors to look the subject up, and make a good article thereon.

There is another subject I wish to mention. In a local paper there was a paragraph some time since, which said that the great work of Freemasonry was to discover the place to which the ark was carried after the taking of Jerusalem; and that the society had a tradition that it was buried at Tara, and were trying to get permission to excavate and look for it, but hitherto had been prevented! I can find no mason knowing anything of this statement, and cannot help thinking that the writer has made some blunder, or confused Anglo-Israelism and Masonry together. If you can give any further information on the subject, will you do so in the BANNER? I know of the supposed burial of the tables of stone and the story of Jeremiah and the daughter of Zedekiah, and am hopefully looking forward to Dr. Hanan being successful in his endeavours to get the hill excavated. With much appreciation of your labours,

Believe me, dear Philo-Israel,

Yours sincerely,

"POVERTY BAY."

Patutahi, Gisborne, New Zealand, April 22, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—Israel is passing through a momentous crisis. Ought we not to offer up our daily prayers that God, who has so often listened to and blessed the prayers of His people, would now guide us safely through our present dangers, and make all things work together for His people's good? Some short prayer like the subjoined might be used:—

"Almighty God, the Father of Thy people Israel, who watchest them and hearest their prayers, we beseech Thee to look down on us in this present trial, and overrule it for our real and permanent good. We ask it for Jesus Christ's sake. Amen."

Yours faithfully,

C. RAWSON.

Fern Bank, Peterfield, June 8, 1893.

A COGITATION.

BY A CLERGYMAN.

IN regard to the report of Lord Salisbury's speech at Derry on the 26th inst., it is very certain that anyone who has this knowledge as to the Canaanites, has also the further knowledge as to Israel's modern existence. Lord Salisbury's use of this example or comparison has in it (if I do not misread him), the latent sting, that under the guise of a comparison he states *a fact*; and if he recognises the fact as to the Phœnecian element, he is not far off from recognising the fact of Israel. Therefore the words are of great moment.

DENIS HANAN.

May 28th, 1893.

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EDITED BY PHILO-ISRAEL.

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THE LOSS OF H.M.S. "VICTORIA."

IT is not to be supposed that British-Israel escapes chastisement. She is constantly deserving it. Her sins seem sometimes to cry to heaven against her. When we note her ungodliness, her Sabbath-breaking, her forgetfulness of God, and the horrible crimes which her people are constantly committing—the murders, the robberies, the breaches of trust, the cruelties, and the social abominations of which we have such terrible records in the daily papers, we wonder that the people of God's choice can be so vile, and that He bears so long with them! He bears long with us, and when needs be He chastises us, that He may lead us to repentance as a nation. The stroke of sorrow and suffering He has so suddenly sent us as a nation in respect to the loss of H.M.S. the ironclad "Victoria" on Thursday, June 22nd last, we do not say was a chastisement sent us as a Father's correction for national sin; but we do say we deserve such a blow, and we do well to regard it as such. We should act wisely if we approached our Father in reference to this event, and confessing our nation's sins, implore Him to send us national repentance and amendment of national life—to comfort us in respect to the loss of our most valued ship of war, and to make up its loss to us by providing for us other and more powerful vessels to take its place, as the guardians of the Empire, the defenders of the Gates and the upholders of that supremacy of the seas which He has in His faithfulness and truth given us as His people, the sons of Jacob and Joseph.

The 80th Psalm is one which suits our case, and its prayer should be our prayer in this our hour of national sorrow. The great loss we have sustained in the deaths of Vice-Admiral Sir George Tryon, K.C.B., the commander-in-chief of the squadron, and of the 358 officers and men, who, in the short space of fifteen minutes, during a bright summer's afternoon, were suddenly swept into eternity, were solemn events. The mighty ship of war, rammed by a sister ironclad, was cut open, turned bottom upwards, and in five minutes sunk to the bottom of the Mediterranean Sea, 500 feet or 80 fathoms deep! From such a depth there can be no recovery for the ship or for its guns! Those entombed in her were killed at once. The pecuniary loss the nation has thus sustained is over a million sterling, and the loss is total. It is a sad, nay awful, tale! but one regarding which nationally we have no call to be despondent.

We deplore and grieve for the lives of those who are gone. We sorrow for the surviving relatives. We regret the national loss in money, and the time and expense it will cost and be to the nation to replace so splendid a specimen of naval power. But, after all, there is nothing connected with this pure accident for which we need nationally blame ourselves. The ship was rammed down by the sister ironclad "Camperdown" unintentionally during the progress of necessary but dangerous naval evolutions. We must accept these risks and consequent trouble, looking to the Lord to sustain us in the same: "For He will keep in perfect peace him whose mind is stayed on Him, because he trusteth in Him." The command further is, "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength ("or an everlasting Rock"—(Isa. xxvi. 3, 4, A. and R.V.). He will not allow us permanently to be injured by the calamity we deplore, but will give us presently to see why our mightiest armour-clads, the "Howe," the "Victoria," and the "Camperdown," have each within a few weeks been in grievous jeopardy, and the "Victoria" a hopeless wreck.

In Isa. xxvii. 15, 16, a chapter which deals directly with the condition of the House of Israel, we have depicted her proper attitude in trouble and affliction even when God is pouring upon her His choicest blessings. The passage runs thus: "Thou hast increased the nation, O Lord, Thou hast increased the nation; Thou art glorified. Thou hast removed it far unto the ends of the earth. Lord, in trouble have they visited Thee. They poured out a prayer when

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Thy chastening was upon them." In the present case there has been much prayer called forth in every church and chapel of the country in connection with the appalling catastrophe which has just occurred. The first thought has been for the widows and children of Her Majesty's sailors and marines so suddenly removed in the very midst of their duty to their country, and the next that our nation may profit by the occurrence and humble themselves before God for their sins.

The gift of God to this His chosen nation of "the power to get wealth" comes very opportunely as a consolation in such a case as this. The money is the one loss we need feel the least. We can well afford to provide another "Victoria" like the last, or even more powerful vessels than she was, if we need such.

The Lord our God "giveth His people power to get wealth, that He may establish His covenant which He sware unto our fathers, as it is this day" (Deut. viii. 18, R.V.). He knows that according to His usual dealings with His chosen ones a powerful fleet is needed to enable them to subdue the earth, to command the sea and hold the Gates, in view to the spread of the Gospel among all the nations of the earth, and therefore while we sorrow for the present loss and mourn for the lives so suddenly sacrificed, we may be assured that God's favour towards us is not averted, but that He will still continue to give us all the good gifts that lie at His right hand as the purchase of the precious blood of Calvary.

The *Times* has some weighty remarks in reference to the necessity of such highly-dangerous evolutions as those which have cost us such a disaster. With these we conclude our notice of this event which will be felt with anguish throughout the whole of Israel's world-wide empire. The *Times* wrote thus :—

No countenance must be given in any authoritative or responsible quarter to the mischievous and even fatal notion that such evolutions as the Mediterranean Squadron was engaged in when the "Victoria" was destroyed, and one of the best of our staff of admirals perished nobly in his country's service, are too hazardous for ironclad squadrons to undertake. The true lesson is exactly the reverse of this. It is only by incessant practice, and by the employment of officers trained to such practice and known to be fit for it, that the hazards incidental to fleet evolutions under steam at high speed can be overcome. These evolutions have been practised constantly by our sea-going squadrons for more than a quarter of a century, and the loss of the "Victoria" is the first serious and fatal disaster they have directly entailed. It is certain that in time of war fleets must manœuvre at high speed and at close quarters, and the only way to fit them for doing this is to drill them incessantly in similar evolutions in time of peace. It may be that the disaster should teach us not to rely upon ships of the vast size and cost of the "Victoria" and her even larger consorts of later date, but that is quite a different matter. We must have battleships, our battleships must be organized in sea-going squadrons, and our sea-going squadrons must be commanded and officered by men who can manœuvre them with ease and precision in all the evolutions required to give them mobility and tactical cohesion. This is so clear and indisputable that in ordinary circumstances it would hardly need to be stated. But on the morrow of a great national loss it is more than ever imperative to insist that there must be no flinching from our naval responsibilities and no misunderstanding of what they really mean and entail. Whatever lesson the loss of the "Victoria" may have to teach us hereafter, when the facts are more fully known and the responsibilities more definitely distributed, it teaches us this lesson at once—that unless our ships and fleets were incessantly practised in such manœuvres as are adapted to give them mobility in evolution and steadiness in the line of battle, we should have to endure in time of peace not merely one, but a succession of such calamities as have cost us the lives of a great admiral and of hundreds of gallant seamen, while in time of war we should inevitably encounter constant and irreparable disaster.

"THOU SHALT NOT BORROW."

THE meeting of a Bible-class of men in a Baptist Chapel in Bristol has been already mentioned in these pages, but we have not adverted to one of the objections made on that occasion, which unfortunately met with no reply. It is impossible on such an occasion to find time to notice all that is said by way of opposition, and in the case in question it must be confessed that we gave no heed to the matter in the very short space of time allotted to us (three minutes, extended afterwards to about 15 in all!). The lecturer, quoting Deut. xv. 6, R.V., had asserted of our nation that "we had lent to many nations, but had never borrowed; and we reigned over many nations, but none of them reigned over us." The objection raised to the application of this Israelite prophecy to our nation was this, "that it was not true of the British because in 1890 we had borrowed three million sterling from France." Another, following on the same lines, declared that "if we wanted money we had borrowed it generally from the Jews, and that as we borrowed from and through them, the prophecy did not apply to us, and we could not be lost Israel."

The replies to these objections are simple enough, and are these. In the first place, even if it were true that when we borrowed money as a nation we were invariably obliged to apply to the Jews for it, the fact that the Jews are Israelites takes the sting out of the opponent's shaft. The promise was to "Israel obedient," as distinguished from the alien nations, and therefore if we obtained our money from Jews, we were supplied by our brethren, but not by the non-Israelite Gentiles. But the statement that in 1890 we nationally borrowed three millions sterling from the French people is, if true, a different matter, and one requiring explanation. The reply was forthcoming in the BANNER, on p. 484 of Vol. XIV., of Dec. 3rd, 1890. But as everybody does not read the BANNER, and the young men in Bristol on April 30, 1893, certainly had not done so, we must repeat a portion of the statement we then made in vindication of our claim to be still the ten-tribed House of Israel.

To begin with, the British nation did not on that occasion, in November, 1890, borrow three millions from the French nation! The British nation had nothing to say to that matter! But the Bank of England, a private establishment, being short of gold coins to balance its accounts, gave to the Bank of France the equivalent in Consols and received instead as a temporary accommodation the sum of three millions of gold coins, or ingots, which it placed at once in the cellars of the Bank of England. The latter Bank paid interest to the Bank of France, because the French bankers were forbidden by the terms of the contract to negotiate the deposited securities, and therefore the Bank of France was entitled to be paid something by way of compensation. This was no more a loan between the two Banks than it is a loan to produce a ten pound note in a banking-house and ask for ten sovereigns in exchange. After all, the transaction was between the two Banks, and neither found the two nations at their backs.

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Mr. H. H. Pain, of the Stock Exchange, was right when he said, on Dec. 5th, 1890, in his letter published in the BANNER of Dec. 17th of that year (p. 507, Vol. XIV.), that "That was a bullion transaction, and not a loan in the usual sense of the word. Loans are contracted by nations with this country, for 60 years or more, and not days, as was the case between the two Banks on this occasion. So Anglo-Israelites may make their minds easy on this point."

While men are willing, and even eager, to find that this our nation, even on one point, is flying in the face of prophecy, and so proving it cannot be Israel, it is a remarkable fact that the public, though often informed by our friends and our writings of the cogency of our evidence, yet are ready and willing to hail any objection, however feeble, to Our Identity, but are averse to take the trouble of inquiring whether the facts be what we say they are. The fact is men in general lack faith in our arguments, and so listlessly allow the matter to pass by them. But evidence enough has been given to guide their judgments, if only they were really willing to weigh it, and so to admit that it amounts to "proof." It does so, but deaf ears cannot hear it; blind eyes cannot see it, and perverted judgments are simply unable to grasp it.

Possibly it is true, as men have stated, that the grace of God is quite as much needed to enable the average Briton to see and know that he is an Israelite as it does for a sinful man to rejoice by faith in the fact that his soul is saved by the precious blood.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

(*Continued from page* 328.)

No. III.—ANGLO-ISRAELISM.

TO THE EDITOR OF "YARMOUTH LIGHT."—Sir,—In a former letter I expressed a hope that "Barrington" would one day join the great army of Anglo-Israelites. I now verily believe this hope will soon be realised; for half of the first ten paragraphs—occupying one and a fifth columns—and much of paragraphs twelve, thirteen, and fourteen of your correspondent's letter could hardly have contained more pronounced Anglo-Israel teaching, if Dr. Hanan himself, or Mark Guy Pearse had written them. "Barrington" believed (for of course he accepts the statements he quotes from Farrar) that although "many" (?) of the Ten Tribes returned with the Jews from captivity, yet at the time of Christ they "had as a body been indistinguishably lost among the nations into whose country they had been transplanted"—that is, that "as a body" they never returned from the Assyrian captivity. Most opponents of Anglo-Israelism knowing that this is one of the foundation stones of our argument, and discerning how much this admission means, assert the contrary. But the sheer force of truth has led "Barrington" to admit—nay, even to prove with the aid of an authority one of the strong evidences of the Anglo-Israel position. For this I thank your correspondent, and I must congratulate him upon the advance he is making. Let it then be considered a settled point between us, that the bulk of the Ten Tribes did not return from captivity.

What became of them? "Barrington" says, they "were indistinguishably lost among the nations"; also, that "Anglo-Israelism is based upon the assumption that Israel, as Israel were to be preserved." That the Ten Tribes were not lost, in the sense of ceasing to be a separate people; and that what your correspondent calls an assumption—viz., the continual preservation of Israel as Israel, is a solemn and oft-repeated statement of Holy Writ, I will now prove. Experience has taught me that the passages opponents of Anglo-Israelism quote with a view of refuting this truth are the best proof-texts for confirming it. So I shall begin by using a Scripture which "Barrington" himself partially quotes. In Amos ix. 9, we read: "I will sift the House of Israel among all nations." Why didn't your correspondent finish the sentence? The prophet goes on to say, "as corn is sifted in a sieve; yet shall not the least grain fall upon the earth." Surely the preservation of Israel as Israel is foretold here. Let it be remembered that Amos is speaking of the Ten-tribed House of Israel. Now turn to Jer. xxxi. 35—38. Here Jehovah solemnly declares that as long as sun, moon, and stars endure Israel shall never cease to be a nation. Carefully note that in this very chapter the prophet unmistakably distinguishes between Israel and Judah (ver. 6, 9, 18, 29, 31). "Barrington's" failure to observe this distinction is the cause of half his errors. Now, if, as "Barrington" fancies, Israel be mingled with Judah, this word of the Lord has failed. Anglo-Israelism comes forward and shows how marvellously and mysteriously God has been true to His promise. Here, then, are two facts students of Anglo-Israelism must always keep before them. (1) Israel never returned to Palestine. (2) They must remain a separate nation as long as sun, moon, and stars endure. Query: Where is this nation?

In the next place your correspondent labours to prove that Israel and Judah did not practice idolatry during or after captivity. He is right as regards Judah, but wrong as regards Israel. Let us go again to one of "Barrington's" own Scriptures. He refers to Deut. xxviii. 64. It does seem strange he did not see the dilemma into which he was falling. These are the words of the text: "The Lord shall scatter them among all people from one end of the earth even to the other, and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone." Now, if, as "Barrington" maintains, neither Israel nor Judah fell into idolatry during or after their captivity, this prophecy has never been fulfilled, and the word of the Lord again becomes void. "Barrington" cannot believe this. Will he then tell us when and where this prediction was accomplished? Anglo-Israelism answers, in our Saxon—*i.e.*, our Israelitish forefathers. "Barrington" himself has kindly proved that they were idolaters, agreeing again with Anglo-Israel teaching. I ought, however, to add that we do not accept his "crude nature worship" theory. Well, now, is it not becoming clear that Anglo-Israelism is the best friend of the Bible, and the supreme vindicator of inspiration?

Now, I ask those interested to refer again to my last letter. They will observe that "Barrington" does not attempt to answer the strong case made out respecting the "multitude of nations" into which "Ephraim" should develop in "the latter days." All he does is to quote texts foretelling their dispersion and punishment. Here again he agrees with Anglo-Israel teaching. If your correspondent had only observed that the "re-bethrothal" of Israel to God, and consequently their enjoyment before their return to Palestine of many promises made to them is also clearly foretold again and again, he would have come out as ardent an Anglo-Israelite as I am. For instance, if he had read the whole of Hosea—from which prophecy he quotes half sentences—particularly chap. i. 8—11; ii. 14—23; xiv., he would have seen this fact clearly—it would have come as a grand

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revelation to him. Well, I think I may fairly claim that my argument from Gen. xlviii. 19, is as unanswered as it is unanswerable.

To my arguments from the prophecies of Jacob and Moses hardly any reply is attempted. These arguments therefore stand good. Instead of replying "Barrington" teaches again what Anglo-Israelites teach and emphasize. For instance, "Paul was saved not by reason of descent, but as a man." "The Mediator of the New Covenant is for a world." "Behold the Lamb of God," etc. Further on your correspondent speaks of "righteousness by faith unto all and for all." He quotes, "God so loved the world"; "Whosoever will"; "Faith in the Lord Jesus Christ." Why, sir, these blessed Gospel truths are the very strength and joy and life of Anglo-Israelites. On our banner is inscribed in letters of gold the glorious message, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life."

"Barrington" waxes warm, as I expected he would, in denouncing "war, plunder, and robbery." So do we. Two facts remain, notwithstanding. (1) Moses predicted that Ephraim and Manasseh should "push the people together to the ends of the world." (2) The Anglo-Saxon race has fulfilled and is fulfilling this prediction. For what purpose? and with what results? Let Macaulay answer: "It is England's peculiar glory, not that she has ruled so widely, nor that she has conquered so splendidly, but that she has ruled only to bless, and conquered only to spare. Her mightiest empire is that of her morals, her language, and her laws; her proudest victories are those she has achieved over ferocity and ignorance; her most durable trophies are those she has erected in the hearts of civilized and liberated nations." These words are as true as they are eloquent. Such work is surely fit for "Gospel times." Israel (*i.e.*, Britain) conquers that she may bless.

"Barrington" still contends that God's promise to Abraham of a literal seed is fulfilled in non-Israelite Christians—*i.e.*, not fulfilled at all. Let your readers glance at the following Scriptures: Gen. xxii. 15—18; Num. xxiii. 9, 10; Zech. x. 10; Hosea i. 10; and then judge for themselves. "Barrington" makes much of the apostle's statement, "And to thy seed, which is Christ." Anglo-Israelites joyfully accept this. It proves that the Abrahamic covenant was Messianic; that only through Christ can the blessings of this covenant be enjoyed by Israel; and that all, of whatever race, who have faith in Christ may lay claim to a share of the privileges and blessings of the covenant. "Barrington" asks whether the Jews do, or our heathen forefathers did, hold and possess the covenant? No; but according to the Word of the Lord converted Israel does. Such statements as "neither Jew nor Greek, male or female," etc., refer to personal salvation, a matter which Anglo-Israelism does not directly touch. "Barrington" is wrong in his assertion that Christ said the Hebrew race "should be led away captive into all nations." Our Lord spoke of the Jews only, for according to your correspondent's own admission the Ten Tribes "as a body" did not return to Palestine, and consequently were not there in the time of Christ.

Now I come to some further identities: (1) In Gen. xxii. 17, God declares to Abraham: "Thy seed shall possess the Gate of his enemies." These Gates evidently mean strong, defensive positions taken and held by a victorious and defiant power in the land of its enemies—places of strategic importance wrested from the foe and held by military power in spite of all opposition. "Barrington" said in a former letter this prophecy was fulfilled in the time of David. Perhaps it was, partially. But the partial and the complete fulfilment of prophecy are different. Moreover, during Israel's sojourn in Canaan they were frequently and for many years under a foreign yoke, their own Gates being held by the enemy. But, above all, the Abrahamic covenant, of which this prediction forms a part, was Messianic. Therefore, in this dispensation a seed of Abraham must be found possessing this mark of the covenant. Where shall we look? Readers, take a map of the world, mark our possessions—colonies, fortifications, coaling stations, etc., and you will see—perhaps with some surprise—that we literally surround and shut in the Gentile nations. In almost every part of the world we possess the Gates of our enemies, and from thence could strike with advantage. Nor need we wonder at this, for the hand of God is in geography as well as history. Thus reads Deut. xxxii. 8, 9: "When the Most High divided to the nations their inheritance; when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people. Israel is the lot (cord or measuring line) of His inheritance." The following are some of our Gates:—Gibraltar, Malta, the Island of Perim, Socotra, Aden, Peshawar, Bombay, Calcutta, Madras, Rangoon, Singapore, Malacca, Penang, Sarawak, Labuan, Hong Kong, Cape Coast Castle, Cape Town, Natal, Sydney, the Channel Islands, St. Helena. Add to these India and our colonies, and what a marvellous fact we have to contemplate—a fact absolutely unique in this world's long history. Why does the world allow us to hold these magnificent Gates? There is only one answer, they are God's gift according to promise to Israel, and we are Israel.

(2) It was foretold that Israel should develop into a great colonizing people. Isa. liv. 1—3: "Sing, O barren . . . enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cord 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." See also Isa. lviii. 12; lxi. 4—7; xlix. Our many colonies are so vast that they contain millions of square miles. Day by day we are peopling "the desolate regions of the earth. Spain tried to colonize the world but failed. Then France made an attempt, and she too failed. England alone succeeded, and that right magnificently. The Anglo-Saxon race has done in this respect exactly what God said Israel should do. England owns one-fifth or nearly so of the land surface of the globe. England and the United States together more than one-fourth. This "colonizing" is a grand mark of identity, and, added to others, ought to convince every one of our Israelitish origin.

(3) Israel was to become a powerful nation—the "chief" or "head" of the nations. In addition to the passages already referred to see Isa. xviii. 1—7; Jer. xxxi. 6—15; Micah v. 7, 8; Zech. x. 6—10. That our race possesses this mark of identity none will deny.

To sum up as far as we have gone. We have seen that Israel should become a Christian people; a multitude of nations, with an immense population; a maritime and colonizing power, possessing territory in all parts of the earth, and holding the Gates of her enemies; the "chief" or "head" of the nations, distinguished by wonderful prosperity, immense wealth, and world-wide renown. One people, and only one, exists, fulfilling in every particular

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this grand prophetic outline of Christian Israel. This people, therefore, must be Israel.

As this correspondence must soon close, I shall in my next write of spiritual blessings promised to Israel. I hope thereby to finish the Scriptural argument as far as I intend to carry it. If I were to attempt to place this argument before your readers in all its grand details and manifold variety I should have to write for many months. I only intended to give a few specimen-proofs of Our Identity in hope that your readers would become so interested in this fascinating study that they would get books and pursue it for themselves. It will yield them a rich harvest of intellectual, moral, and spiritual good.

C. F. COOPER.

March 6th, 1893.

(To be continued.)

"TWO NATIONS BUT ONE PEOPLE."

"THE CHRISTIAN," quoting an American paper, publishes with approval the sentiment that the Americans are discovering that the British and they themselves are "two nations but one people," preparing, together, to give to the rest of the world the law by which in future all international difficulties are to be solved. While announcing this, and rejoicing in it as one of the results of the acceptance of the Gospel by both nations, *The Christian* is as obdurate as ever in reference to the Identity of the British, and therefore of the Americans, with the Lost Tribes of Israel.

To Israel "obedient"—that is, we suppose, "obedient to the Gospel of Christ"—there was promised in Deut. xv. 6, and xxviii. 1—15, empire, dominion, and wealth abnormal. In Gen. xxii. 18, and xxviii. 14, there was given the promise of the evangelizing function to Israel whereby they were to become a blessing to all nations, families, and kindreds of the earth. The Scriptural description of Israel's duty and privilege in respect to the world is pretty much the same as that quoted with adhesion by *The Christian*, as those of the British and American peoples. In respect to this, facts tell us that the British are what Israel was to be, a company of nations, and a great and independent people as to the United States. Facts also show us that international beneficence is the leading feature of our dealings with foreign nations, and that we strive to act fairly and equitably by those with whom we are brought into connection. Our extract is as follows:—

The American Advocate of Peace says: "It is a noteworthy fact that in those parts of the country—*i.e.*, the United States—where the dislike of England might be supposed to linger longest, and be most deeply rooted, it has most nearly disappeared. At Boston and Philadelphia, and the other cities of the East, where the memorials of the revolution are the most numerous, England is respected, and trusted, and honoured, as she is nowhere else in the land." May this not be owing in part to the close and continuous intercourse which they have had with English people on religious and moral questions? It seems to be the highest testimonial to the value of the Gospel as a power to promote peace and unity. We are thankful to be assured that "the people of the States are, with increasing seriousness, disposed to look upon their country and Great Britain as 'two nations but one people,' whose great general interests are one and the same, whose destinies are interlocked, who are foremost in creating for the world what in the future is to be the law of the peaceful adjustment of international difficulties."—*The Christian.*

It is a remarkable fact, one bearing too on our contention, that the Americans should be willing to allow that they have before them existing on the earth to-day "two distinct nations but only one people." The American States were of British origin, without doubt; but that after more than 100 years, and after the immense foreign immigration which has taken place, the Americans should still be "one people" with ourselves amounts almost to a miracle. Why have not the vast majority of alien immigrants changed the race, forced their languages on the Americans, and made the nation Germans, Italians, Swedes, or Dutch, but anything rather than British, as it is?

The fact that the Americans and British are Israel explains the mystery. They are God's people under covenant with Him, and destined to live for ever as such. The British-Israelite portion of the United States absorbs all other nationalities in its midst and turns them into Israelites as well. They cannot themselves, by reason of the covenant, become absorbed by the non-Israelite immigrants. These yield to the superior influence and strength of the British *nucleus*, and so lose their own individuality almost at once. And thus it comes to pass, that the American remaining British there are "two British nations" extant to-day, but they are only "one people," and that, according to the prophecies (Gen. xlviii. 19, R.V.).

COL. A. O. MOLESWORTH ON "OUR IDENTITY."

IN a publication called *The Witness*, issued for June last, Col. Molesworth has a paper (one of a series), on the subject of "The Restoration of the Jews," in which he has something to say respecting what is to him "a delusion"—namely, the alleged identity of the people of England with the Lost Ten Tribes. He believes it to be a very objectionable thing indeed for spiritually minded people to have anything to do with it. It cannot be proved, he says, in any way whatever. "It is nonsense. If you take it up the thing will rob you of your power to witness for God. Satan will use it to hinder your doing the Lord's work, and prevent you being occupied with the salvation of others." Holding these strong opinions, Col. Molesworth is still quite sure that Israel and Judah are existing now as two distinct portions of the same people, because the Bible says so, and their restoration as distinct people—Israel and Judah—is spoken of separately by different prophets, such as Zechariah and Ezekiel. We had better quote Col. Molesworth's own words, before we comment on them. What appears on pp. 89 and 90 of *The Witness* for June, is this:—

Now, as to the restoration, the division into two groups called Judah and Israel is very marked in the prophetic Scriptures. Where Judah is, is fairly known; where Israel is, is not known. Some go to the extreme of saying that the people of England are the Lost Ten Tribes, but there is no possible proof hereof whatever. It is a delusion of the mind, and robs those who take it up of spiritual energy to serve God in seeking the salvation of both Jew and Gentile. If the people of England were the Ten Tribes, and to be resuscitated of God, we would see their moral condition different from what it is now. Don't take up such nonsense; it will rob you of the power of witnessing for God. Anything that Satan can get us to lay hold of to take us from the beaten track and hinder us in the Lord's work, he will; and these fancies (to call them by their true name) hinder the soul from being occupied with the salvation of others, which should be the primary object of every Christian. Now, Judah and Israel are distinct, and their restoration is spoken of separately (Zech. xii.—xiv). "The Lord also shall save the tents of Judah first," &c. (Ezek. xxxvii. 15—28).

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I have been drawing a sketch of this people and their ultimate blessing, leaving till next week the terrible sifting which they must pass through. Of their absolute restoration we are assured. Read Joel iii., Isa. xlix., Ezek. xx. and xxxiv., Jer. xxxi., and you will see, without the least doubt, that God must restore this people, and restore them in a condition which shall be a praise to His name for ever; for though they may come back at first politically, and in unbelief, yet God will eventually bring them into a condition which shall be a praise to His name throughout the whole earth.

And lastly, I want you to see what shall be their mission when restored. It is, to be missionaries to the whole earth. "Is this really to be the end of the Jewish nation?" you ask. Yes, they are to be God's missionaries to the whole earth, and then shall the knowledge of the Lord cover the earth as the waters cover the sea, but not till then, when God returns and builds up the Tabernacle of David which has fallen down (see Isa. lxvi., lx., Zech. viii., xiv.). In all these Scriptures you find unfoldings of what shall be.

Sic volo; sic jubeo. Col. Molesworth tells us our British Identity with Israel is a matter for which "there is no possible proof whatever." Why not? The people, he admits, have an existence now in separation from the Jews or Judah, and they are at some future time to be united, and as one people, and be restored to their land. The Jew is known; but the Israelites he admits are not known. Is it a sin to strive and discover them, when we British-Israelites are satisfied that God has work for them to do in regard to the evangelization of the world, which cannot be done without them? There is Isa. xxvii. 6, R.V., which Col. Molesworth is bound, as a candid man, to refer to Israel, but not to Judah. They were in times subsequent to Isaiah's, "to take root:" they were "to blossom and bud;" and they were "to fill the face of the world with fruit." Our Lord Himself gave them, as the "fruitful" ones, "the kingdom of God," which He took away from the Jews. Can it be wrong, or a foolish thing to try and find those people that we might join ourselves to them and begin to work for the dear Lord in their company?

Col. Molesworth says that taking up "such nonsense" will rob us of the power of witnessing for God, that "it will hinder us in the Lord's work," and prevent us being occupied with the salvation of others, which should be the primary object of every Christian.

We personally accept the challenge; and ask him, is it true of ourselves, as the editor of the BANNER? or true of those that work with us? Col. Molesworth knows us well at Clifton and Bristol. Let him testify regarding us! We have been engaged in the work of the BANNER for about seventeen years. For about, or rather longer than that period we have done all we could to further the interests of the Church Missionary Society, of the Society for the Promotion of Christianity Amongst the Jews, and of the South American Missionary Society, besides work done for the Waldensian Church Missions in Italy, and the Religious Tract Society. With what result? Has our zeal for Christ's work relaxed in respect to these Societies? They do not seem to think so themselves.

Years ago the Clerical Secretary of the Church Missionary Society, by order of the Committee, informed us that for special and valuable services to the cause, they had been pleased to add our name to the limited and select list of Life Governors, and a copy of that letter will be seen in a BANNER dated about two years ago. The Jews Society did the very same thing a few months afterwards, and a copy of their Secretary's letter we also published.

The South American Missionary Society have just sent us the following, which speaks for itself:—

"Taking into consideration your long and kind services to the Society, the Committee have been pleased to place your name in the list of Vice-Presidents. This gives you a seat at the General Committee, should you ever be able to attend. . . . I am glad Clifton and Bristol are thus represented by yourself and Mr. Inskip.

"(Signed), EDWD. POULDEN, *Lay Secretary.*

"1, Clifford's-inn, Fleet-street, London, June 6th."

Though we may seem to be boastful, we desire in all humility to meet Col. Molesworth's rash assertion, and in our own case to tell him he is mistaken, and that even as editor of the BANNER, working hard in a cause he calls "such nonsense," we can find time to labour diligently for those three great and two other lesser societies for the salvation of the souls of men; to pray for their glorious work, and to long for their success for Christ's sake.

We believe the Identity to be the Lord's own work, and not Satan's. It aims at God's glory, at the restoration of Christ's kingdom, the return of Israel and Judah to their land, and to the evangelization of the planet's inhabitants, to the Lord's infinite praise and satisfaction! We have times without number showed how the evidence of the Scriptures, and of facts, bear, as proofs, upon our case, and we invite Col. Molesworth to study the Handbook, which is an authorised compendium of the same, to show us wherein we seven writers in it err. It is not fair to call ours "fancies," or "nonsense," "delusions," and the like. The time for such hard words has passed. We have established our case, and we require to be dealt with like men, and not like children. Mark Guy Pearse is satisfied we are right, and so are many others who are men of ability and wisdom. Why should Col. Molesworth, who goes so far with us, refuse to look into the evidence of our case, as it regards the British people, save in so scoffing and almost insulting a way?

The men who hold our views are as zealous for the Lord Jesus as he is. Let him meet us as brethren, and let him read what we have published, and then tell us we are wrong. His verdict in *The Witness* is based on nothing which pretends to be evidence of any kind!

RANDOM SHAFTS.

DURING the last five or six years there has been a good deal of self-important sneering at our great truth in the religious press, but I do not remember seeing a solitary argument; and the only attempt to reason the matter in a Christian fashion was made by an infidel paper. The *Christian Commonwealth*, like so many "Christian" weeklies, does not seem able to express its views on the subject except in the shape of revilings. What is not by any means a singular circumstance, it is much given to lecturing other people on their lack of charity. In a recent number the editor protests "It is time that all Christian men should regard each other with courtesy and mutual esteem," enquiring "When will certain Ritualists learn to abjure the music of Billingsgate?" and then proceeds to class the Identity with "crazes," "egregious absurdities," and "the most manifest delusions."

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Ritualists will perhaps abjure Billingsgate when they can secure arguments, and the same may be said of the *Christian Commonwealth*. If the editor was asked to favour us with a little logic for once, instead of resorting to the fish market, he would doubtless deliver the usual address—viz., that he had neither time nor space to discuss such a profitless topic. And in fact there would be an excuse for him, because in this

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very issue he has to deal with both American mummies and the latest fashion in bonnets; besides which, a periodical with "Christian" for its title must be careful what it admits into its columns, saving, of course, the advertisement columns. But, making every allowance for this, how is it that these serials have time and space to abuse the belief?

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Having thus shown us, in words few but forcible, where the Ten Tribes are not, the *Christian Commonwealth* goes on to inform us where they are. Esther Abraham, a Nestorian —"amongst the most interesting representatives of an intensely interesting people," "the second and youthful wife of Deacon Abraham," a "clever and versatile young Christian lady," is at present in England collecting money. But Mrs. Abraham has intimated that she is one of the descendants of the Ten Tribes, and the quantity of gossamer which the *Commonwealth* spins out of this innocent statement is truly prodigious. "The question, Where are the Lost Ten Tribes? is easy to answer. But instead of accepting the obvious answer many excellent people prefer to cultivate the bewildering speciousness of Anglo-Israelism. Esther declares herself to be one of the descendants of the people of the Ten Tribes. She is undoubtedly right. The Ten Tribes have never been lost at all. A remnant of them, and a very splendid one too, remains in the grand cradle of the world—the region around Ararat. . . . Whence did they derive their Jewish customs? From their ancestors. They are called by Jewish names exactly like those of the Bible. Half a century ago, Dr. Asahel Grey (*sic*) spent a long period amongst this people. His book should be in every student's library. It settles the question of the Identity of the Syrian Christians and the Eastern Church round Ooroomiah and Lake Van with the Ten Tribes.

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For hundreds of years the world—including the "region around Ararat"—has been diligently searched by competent explorers in the hope of tracking the Ten Tribes, and we are now assured that they were never lost. If the editor of the *Christian Commonwealth* had only lived a few centuries earlier he might have saved mankind a vast amount of trouble. Before deciding the problem quite so tersely he should read Isa. xxvii. 13. The original Hebrew ought to be consulted; failing that he could look at the marginal rendering of the Revised Version, and explain it to us at the first opportunity. But the cardinal feature of this effusion lies in the method by which it is "proved" that the Ten Tribes were never lost. "A remnant of them remains in the region around Ararat." According to the dictionary a "remnant" is a "scrap," and because a scrap of them is alleged to have been found near Ararat, the Ten Tribes were never lost, and the British cannot possibly be of Israel. Thus a part is equal to the whole, and a twig constitutes the tree. What a "Rupert of Debate" this gentleman would make. The next time an agitation arises in consequence of outrages on Russian Jews we shall expect him to maintain that there cannot be Jews in Russia, as "a remnant of them, and a very splendid one," dwells in London.

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Esther Abraham may be correct, and so may we. The enmity between her opinions and ours is not altogether clear. Would it surprise our opponent to hear that both she and her husband acquiesce in British-Israelism? Ask them! Further, the Nestorian Pastor, George Hormizd, was in this country a year or two ago; and as he came with credentials from the highest of State authorities, he is probably a capable witness. Pastor Hormizd also considered that he was "one of the descendants of the Ten Tribes"—the tribe of Gad, but he declared, and declared publicly, that the British were the Ten-tribed nation. Nor did he learn this from the "bewildering speciousness of Anglo-Israelism," but from a study of the prophecies appertaining to Israel, and a close knowledge of English history. Those who are unacquainted with prophecy and history, or have only a smattering of each, picked up for the purpose of passing an examination, are not qualified to utter decrees on British-Israelism, and it is just these who indulge most freely in extreme phrases of the *Christian Commonwealth* style.

***

The Israelitish extraction of the Nestorians is, however, open to the gravest dispute. Our opponent would have us imagine that Dr. Grant has finally and triumphantly substantiated their claim. "His book should be in every student's library. It settles the question." Really? Well, let us refer to a leading article in the *Christian Commonwealth* of Aug. 11th, 1892. The Dean of Argyll and the Rev. W. H. Browne, LL.M., laboured for five years in connection with the Archbishop of Canterbury's Assyrian Mission, and they have written "An Account of the Religious and Secular Life and Opinions" of the Nestorians. In reviewing this work the writer said, "We are interested and puzzled alike at the way in which the two clergymen treat Dr. Grant. They say of him (p. 336), 'Dr. Grant, one of the first of the American Presbyterian Missionaries to this people, testifies to the absence of superstition in the Syrian's reverence for the sign of our Lord.' And on p. 277 we read the remark that 'the preponderance of Biblical names amongst the men has given Dr. Grant an argument to support his theory that the Syrians are the Ten Lost Tribes.' This is all the notice which the Dean of Argyll and Mr. Browne take of Dr. Grant and his wonderful book. How is this? Dr. Grant aimed at finding out *who* the Nestorians are; these two clergymen tell us *what* they are. But why can they not condescend to say a word on the important topic which will always possess a paramount interest? Do they believe or not that the Nestorians are descended from Ancient Israel?"

***

In this extract, the author of it waxes somewhat angry because the Dean of Argyll and his fellow are not so simple-minded as he could wish them to be. They have evidently got Dr. Grant's book in their libraries, and have given it their attention, yet they actually do not see that it settles the question. No marvel our editor is nettled. But perhaps they have other books on their library shelves in addition to Grant's. For instance they may have the Diary of Dr. Wolff, a Jew, and an even better judge than Grant. He ransacked Asia for the Ten Tribes, and rejected the notion that the Nestorians were their posterity. Or they may possess Mr. Athelstan Riley's essay, which contends that the Nestorians are Chaldeans. Or they may have the Rev. Charles Forster's work, which proves that the Afghans are the Ten Tribes; or Dr. Fletcher's, which proves that the Tartars are the Ten Tribes. These all settle the question in their own respective ways; and if "Jewish" names or customs are accepted as guides the Israelites can be had in almost every portion of the East. But possibly one reason why the world continues unconvinced is the drawback that Jewish names and customs are not hard to obtain when we have the Old Testament, or a perversion of it, in our hands.

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I observe a remark that among our adherents there are many "excellent" people. Thanks. This is an improvement on the estimate formed by the latter-day champion of the Ooroomiah theory, who designates us "devil-inspired." But there are various descriptions of excellence. A person may be excellent in moral character, in scholastic attainments, or in mental discrimination. It is to be feared that the two last are not comprehended, or intended to be comprehended in the above allusion. "Egregious absurdities" and "manifest delusions" are compatible enough with virtuous qualities, but incompatible with soundness of intellect, and the public are therefore led to suppose that we consist of amiable fools. To call the Identity a craze is comparatively safe, but it would not do to name the victims of the craze, since the suspicion might then be aroused that they are quite as able to frame a correct judgment as any within the ranks of their critics. When the Rev. Mark G. Pearse joined us, I did not detect the slightest reference to it in the religious papers. If Mr. Pearse had gone over to the Spiritualists, or if a man like Mr. Pearse had left us, it would have provided food for numbers of leaderettes. And at the death of Dr. Titcomb, the *Times* gave a lengthy obituary notice of the deceased bishop, mentioning his books and labours, but it omitted to mention his books and labours on behalf of the subject which engrossed his thoughts to the very end. "Spread the light," is the motto in which the press glories. "Keep it dark," is the motto on which it is prudent to act in this case.

JOHN SHOOTINGHAM.

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THE initials and third letters of the answers to the following questions will each form a text showing God's great love to His chosen people Israel:—

1. How does David say God led on His chosen people?
2. How did Ahab act in following idols?
3. What did Solomon receive from Egypt?
4. What did Moses entreat God to pardon?
5. The Eastward possession of Ephraim's sons?
6. The man who was appointed to the twenty-second lot by David.
7. How often was a feast of the Lord to be kept in Shiloh?
8. What kind of prayer will avail, told us by an apostle?
9. What does God say He has made the forehead of a prophet?
10. In what does Solomon say a just man walks?
11. A king of Hebron?
12. Who formerly rose up to him does Job tell us?
13. To what does an apostle say he has been called?
14. What part of Bethel did the spies ask a man to show them?
15. What were to be made on the edge of the curtains for the Tabernacle?
16. What are the two witnesses seen by St. John also called?
17. What did a king of Judah order to be brought to the worshippers of Baal?
18. In what was Baruch ordered to put the evidence of purchase?
19. Who were the Israelites ordered not to curse?
20. A city taken by Abimelech?
21. To what is salvation likened twice by St. Paul?
22. When the king knew St. Peter had escaped from prison, what did he to the keepers?
23. The father of Nehushta?
24. What tempted Achan to sin?
25. The second son of Kohath?
26. What part of the High Priest's ear was to be touched with the ram's blood?
27. The father of Uzziel the goldsmith, 1st and 4th letters?
28. What did David complain the ungodly made him?
29. A prophetess in Nehemiah's time?
30. Against what kind of workers are we warned by St. Paul?
31. What strength of wind was prepared by God for a prophet? 1st and 5th letters.
32. A place famous for wells and palm-trees?
33. What were the locusts to eat in Egypt?
34. What were put in pitchers by order of Gideon?
35. One named among brethren that St. Paul wished to salute in Rome?
36. What Solomon says "is of the Lord?"
37. When the Philistines were pitched in Michmash, where did the Israelites hide?
38. To whom was the fourth lot of the singers given?
39. What were the Kenites told they put in a rock?
40. A possession promised to Abraham's seed, though belonging to his enemies?
41. What does St. John say the dead are to rest from?
42. Where did Sanballat and Geshem wish to meet Nehemiah?
43. A word common in the New Testament, but only once found in the Old, and then used by Joseph's brethren?
44. The second name of a man who slew 800 at one time.

L. A. H.

Review.

On the concord which exists between the Historical Law of Nations of Major R. Brück, the Chronology of the Bible and that of the Great Pyramid of Cheops; with a New Interpretation of the Prophetic plan of the Apocalypse. By Charles Lagrange, an old pupil of the Military School, Professor of the Military College, Astronomer of the Observatory, and Member of the Royal Academy of Belgium. Brussells: F. Hayez, Printer, R.A. of Sciences, 112, Rue de Louvain. 1893.

PART I.

THE above is a learned and carefully written treatise on the subject described in the title page, and has reference to the historical law of nations as illustrated by the Bible, the Great Pyramid, and by a work on the subject by Major R. Brück, a Belgian officer. We notice the book because the writer, though a learned foreigner, is nevertheless a believer in Our Identity! Not a languid believer either, who is content that the thing should be true yet deems it of no importance to himself or others. He seems to have studied the subject carefully, to be a reader of the BANNER OF ISRAEL, mentioned in a note on p. 44, and also Glover's work, described as "*tres remarquable*," on "England the Remnant of Judah and the Israel of Ephraim." We think the best notice we can give of M. Ch. Lagrange's work will be to furnish the reader with translations of such parts of it as relate to Our Identity and to the Great Pyramid's references to the subject. We are indebted to a zealous friend for these translations, which are on the whole very accurate; and they will enable our readers to judge of the nature of the Belgian scientist's confirmation of our views; also to wonder that while a foreigner can see the validity of our evidence, our learned ones at home cannot or will not appreciate it or own its force. Our extracts are as follows:—

THE AGREEMENT BETWEEN THE HISTORICAL LAW OF NATIONS

BY MAJOR BRÜCK.

THE CHRONOLOGY OF THE BIBLE, AND THAT OF THE GREAT PYRAMID OF CHEOPS, WITH A NEW INTERPRETATION OF THE PROPHETIC PLAN OF THE APOCALYPSE.

INTRODUCTION.

(PART I. Sec. 2.)—My facts are based on three documents. 1st. The work of a Belgian officer, Major R. Brück, who brings out the chronological law which governs the succession, the continuance and the phases of the life of nations. This law is a recognised fact.

2ndly.—The second is the Bible, which by its chronological facts, whether historical or prophetic, spreads itself over the whole of the past and future of humanity, and its spiritual dispensations appear as if incarnated in an organism where all is ruled by number, weight, and measure.

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3rdly.—The third, in short, is the whole of the very exact measurements of the Great Pyramid of Gizeh, accomplished recently, first of all in 1865, by one of the most eminent astronomers of this century, Prof. Piazzi Smyth, and again in 1883, under the auspices of the Royal Society of London, by Mr. Flinders Petrie. Each of these three data encloses a metrical element and it is by this common trait that the correlation exists between them and becomes verifiable.

(Part III. Sec. 3).—My first perusal of Brück's works took place 20 years ago (1871). Since then, in spite of the preoccupation of other work, I have not ceased to think of them, and it is a considerable time since the agreement already partially undertaken by him, between his historical law and the chronology of the Hebrew text of the Old Testament, struck me as being one of the most decisive external arguments in favour of the sacred book.

This remark established from the first a correlation between the two first datas. Another correlation exists between the two last. There will be found quoted in the course of this work many numerical facts which have long been put in evidence by the measurements of the pyramids. Prof. Piazzi Smyth has been able to show, in a certain scientific order, that the Great Pyramid is a monument of Hebraic origin. Also that it is in a manner a stone book, where will be found, with a precision equal to the science of to-day, and by the aid of the unity of measurements borrowed from the terrestrial globe, the fundamental quantities of astronomy, and the physical conditions of the globe. Thirdly, that the metrical system of the Pyramid and that of the Bible are identical. And, fourthly, that very probably the chronology of the Bible, in taking for argument the Mosaic and Christian spiritual dispensations, is itself inscribed exactly in the Pyramid by the diagram of the interior passages traced in a meridional plan; the ordinate of the diagram would be a function of time. In any case the form of this diagram symbolises in a remarkable manner the dispensation of which it treats, and the dimensions agree as well as can be hoped for with the data considered to-day as uncertain with the Biblical chronology.

(Part VI. Sec. 5).—The chronology of the Pyramid is really identical with the literal chronology of the Bible. All the prophecies are there symbolised, all the numbers which it encloses are to be found there. The date of the Pyramid given by itself is 2170.

(Sec. 6).—The only possible interpretation of these facts will be henceforth that the Great Pyramid and the Bible are both the works of divine inspiration; and that if the immutable book of stone, in which are written simultaneously the highest truths of the most advanced science of to-day, and also symbolised the spiritual truth of the other book, sealed at the origin of all time, it is for the enlightening of these latter days, these days of the science of external facts, it renders this most overwhelming external testimony to these eternal truths, which misunderstood are nevertheless of vital importance.

(Part X. Sec. 10).—The putting forth of the above views has brought upon me the reproach of many friends, who consider them in opposition to the true beliefs of the Church. I regret profoundly the situation. I will ask those of whom I speak, to put themselves in my place, to decide if possessing such a proof in favour of revealed truth, it is permitted me not to make it openly known. I will ask them to transport themselves with me to this plane, where, divining the presence of God, noble minds find a bond of sympathy in the sentiment even of common misery which created their disagreements.

(Part XI. Sec. 11).—I consider actual demonstration as important to the interest of Christianity, at a period when the common view in the spirit of the teaching is that there is incompatibility between the Bible and science, and where the discredit which attends the book affects also the vital elements of which it is the depositary.

This demonstration is useful to all, and especially to those who, terminating their rapid voyage of exploration, which are called superior studies, and perceiving that there exists in science something more than geometry and mechanics, wish to tempt the discovery of this unknown world. Further reflection points out to them that in passing from the physical world to the moral world, nothing is changed in the scientific method, and that in the one as in the other, the same process leads to personal faith.

But whilst expecting this fruit of experience, the objections of a purely external science are like an iceberg against which the mind exhausts itself, and shuts the door to all further investigation.

Chapter I.

(Sec. 1).—Nations, like individuals, are born, live and die. Let us suppose that an observer, outside the globe, analyses the phenomenon of the development of humanity, that is to say, the march of civilization on the surface of the globe. He will see this phenomenon ruled by a law; this law comprehends: 1st.—A term of precession, it expresses the secular displacement of civilization of the East towards the West, from the origin of history up to known periods.

2ndly.—A periodic term, quinquasêculaire; this term affects, by a systematic succession of phases to intervals always arranged the same (1. Constitution. 2. Preorganization. 3. Organization. 4. Apogee. 5. Decadence), civilizing centres which mark the halting-places of the term of precession.

(Part XV. Sec. 2).—The term precession, or the general march of civilization from East to West during historic times, results from a single birds-eye view of the whole matter. Starting from Chaldea, then oscillating between the banks of the Nile, and those of Jordan, civilization became progressively displaced. Following the Mediterranean parallel of latitude, it has attained the backbone of Europe, has passed it, has gathered up in moving Northwards, the Western limit of Europe, the British Isles, and has touched the ocean in conquering the New World. This New World it has traversed, and, it seems, ought to crown its circular course in absorbing in the meeting of its tides, and the European reflux which it attracts, these primitive Asiatic regions of the world from which it started, bringing back to them, under a new form, after more than four thousand years, the knowledge of the principle which gave them birth. The periodic term of law has from the special point of view of this study, more compass even than the term precession. For since historic times, until the present day, nations are born, have lived, and have disappeared, is, in itself, an evident first historical theorem. Egyptian civilization preceded that of the Jews, Israelites, and the Phœnicians, and after them Greece attained her zenith, and then declined.

(Part XVIII. Sec. 2).—It will be seen that beginning with the Assyrians, history defines in order the following powers, Assyrians, Egyptians, Jews, Israelites, Phœnicians, Greeks, Romans, Franks, Papacy, and the French.

(Part XLIII. Sec. 15).—There exists a profound signification in a particular fact of which the actual study of Brück's

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law will prove to the reader the undeniable reality; this fact, the reason of which has been hidden hitherto from all history, is that there exists a relationship of descent between the Anglo-Saxons and the Ten Tribes of Israel, tribes of which all trace was lost shortly after their dispersion, 758, according to our literal chronology, and whose destiny, in spite of the numerous researches of which it has been the object, has remained an historical enigma. On this point it is worthy of remark that about fifteen years ago a movement, independent in its origin of all study of the Pyramid, but essentially based on the Bible, took rise in England to prove the Hebrew descent of the British people, which the historic symbolism and the chronology of the ancient monument agreeing with the Bible will put beyond doubt in this work.

(Note, page 44). See with regard to this the BANNER OF ISRAEL, a weekly journal advocating the Identity of the British nation with the Lost Tribes of Israel, and also the descent of the English Queen from the House of Judah. See upon this subject Glover's remarkable book.

(To be continued.)

Correspondence.

To the Editor of the "Banner of Israel.

DEAR PHILO-ISRAEL,—Believing a few lines from this far-off corner of our great British Empire would interest you, I have taken upon myself to write them, as they are inspired by the brotherhood of British-Israel truth. Devonport is situated on the N.W. coast of Tasmania, in early days being known as the Mersey, which river flows through it to the open sea, on either banks being the townships of Formby and Torquay, which three years since were amalgamated into the town of Devonport, west and east, and a Town Board formed as a local governing body. At the Mersey has lived for nearly 40 years a master mariner, now retired, named Captain W. Holyman, and for nearly half that time he has been a student of Anglo-Israel literature, of course by this time developed into a firm believer in the gospel of the Identity. He is the proud possessor of quite a library of Identity literature, part of which he personally bought of Messrs. Banks and Son when on a visit to the old country a few years back. He regularly receives the BANNER OF ISRAEL and the *Messenger*, and with his books he has them in circulation, having about 20 readers, so that our views are being spread in a quiet but, perhaps, still in an effectual manner. From the enclosed newspaper clipping you will notice that the captain fills an honourable position in our community, with the writer being a member of our Local Town Board:—

"DEVONPORT TOWN BOARD.

"The fortnightly meeting of the above was held at the Public Buildings yesterday afternoon. Present: Messrs. W. Holyman, L. Moore, G. Buck, A. J. Stokes, W. Sayer, H. A. Stephenson, and J. Luck.

"Mr. Stokes moved that Mr. Holyman be elected chairman for the ensuing year. That gentleman was the only remaining member of the old Board, and was acquainted with all the minor details, although he did not wish to imply anything derogatory to the other members.—Mr. Buck seconded.—The motion was carried unanimously.—Mr. Holyman, in returning thanks, said he would endeavour to carry on the business of the Board in a proper manner. There were several important matters under weigh, the principal being the construction of the waterworks. He had much pleasure in stating that the finances were satisfactorily arranged, and the Board would not be asked to pay anything more outside the agreement."

By his wide distribution of our literature, and his personal introduction of the subject of Our Identity with the lost House of Israel, I consider the captain has been the means of bringing many to study and then believe in the premises therein declared, so that there are many here who assent to the fact; and were a lecturer to stir the subject up, I believe a good harvest would be reaped as a result of his unostentatious efforts in our cause. The writer owes to him his interest in British-Israel truth, which has made the Bible a plainer book, and, read in the light of Identity, a more interesting volume. As a local preacher I have introduced the subject in several addresses. Only this morning, when treating Heb. xii., I referred to the covenant made with Abraham as one of the "things that cannot be shaken, that will remain," so that in my own small way I am trying to emulate the efforts of my friend who has done so much in the cause.

Having from my boyhood taken an interest in politics, both Tasmanian and English, the way in which the BANNER OF ISRAEL deals with the subject is to myself peculiarly interesting, and I trust you may long be spared to edit its columns and guide its expressions. Our local newspapers have cabled the important doings in the home-land, and last week had lengthy telegraphic reports of the brilliant opening of the Imperial Institute, and one of our papers in a leading article so expressed itself that to us it was blind evidence of our Israelitish origin, but I expect that in the BANNER you have had a more direct reference to the event. The books I have been privileged to read are the "Handbook," "Fulness of the Nations," and "Jehovah Triumphant," but the captain has plenty more when I have time to read them.

Thus far I have related what I thought would be of interest and encouragement to you, and I will close by stating my determination to use my feeble influence towards removing the "blindness in part which hath happened unto Israel," so that it will be patent to all that we are the people whom the Lord hath blessed. An acknowledgment of the receipt of this letter in the columns of the BANNER is desired. I therefore beg to subscribe myself,

Yours in the glorious hope,

A. J. STOKES.

Devonport, Tasmania, May 14th, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am forwarding you a copy of the *Richmond and Twickenham Times*, in which you will see a report of Our Identity meeting at St. Margaret's. We had a fairly well-attended meeting, considering it was a wet night. The lecture was listened to with great interest, and some literature was sold at the close. A quantity of it was given away. I am glad to say I am enabled to bring the Identity before a number of people, whom perhaps others would not reach in the ordinary course. I am working in the Thames Church Mission on the river; so I often have an opportunity of testifying to the truth of God's Word in the light of the Identity to the careless, the unbelieving and sceptics. One bargeman has become a subscriber to the BANNER, and I believe is doing a quiet, but great work in the village in which he lives, by lending his own BANNER and any back numbers that I may give him. I could give you many an instance of the effect the Identity has produced when brought before these people for the first time. The surprise and pleasure it has brought to them is shown by their looks. One case I will mention. I met a Wesleyan minister while I was out distributing the bills for our meeting. I asked him if he would kindly exhibit a bill on his church walls. He looked at it and said, "Yes, I will." I then went on to give him a brief outline of what the lecture was about, and after quoting two or three passages of Scripture, he said, "Well, I have never heard of this before; but there seems to be much in it; I will certainly try and come to the lecture." I then told him that the Rev. Mark Guy Pearse was a firm believer in it, at which he seemed greatly surprised. I then gave him one or two copies of that leaflet, "An Englishman an Israelite," and left him.

I remain, yours in the work,

A. P. VICKERS.

East Twickenham.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE ROYAL WEDDING.

THE BANNER OF ISRAEL must contribute its quota of congratulation and good wishes to the Duke and Duchess of York on the auspicious occasion which, on July 6th, 1893, united them as man and wife amid the plaudits of the vast multitudes, thousands upon thousands, who in the streets shouted with ringing British cheers to bid the happy pair "God-speed" and "God's blessing during their future married life." The day was a bright, hot, summer's day—true "Queen's weather," leaving nothing to be desired on that score. The ceremony took place in the Chapel Royal at St. James' Palace, amid the joy of the United Kingdom, the congratulations of the colonial empire, and the good wishes of all Europe. The Queen and the whole of the Royal Family were present on the occasion. "Never," says the *Times* reporter, "had the populace been present in larger numbers, and never have the plaudits of the people been more spontaneous and tumultuous."

Hundreds of thousands of voluntary spectators, all of them orderly and anxious to do honour to the occasion, occupied the streets. Immense numbers were country folk, who had come on purpose to see the pageant and honour it. Large parties, we know, left Great Malvern, for instance, at 3.30 that morning, arrived in London in time to see the great sight, as well as the illuminations of the night, and returned home during the small hours of the 7th July, leaving London also very early in the morning. Though the Government refused to proclaim a general holiday, the country at large attended very little to the business of the nation, but elected to have a holiday of their own, and secured it. In country villages and towns it was the same. The poor were fed, the children were amused, the local volunteers went through their parades in public, salutes were fired, and fireworks, good and indifferent, brought the glorious day to its appropriate close.

In some places the churches were opened and a short commemorative service was held, at which 800 to 1,000 children—boys and girls—were marched to their respective churches, with banners and bands accompanying, to pray God to bless the sailor prince, who that day was wedded to the sweet English princess, the beloved "May," as the people insist on calling her. The royal wedding was a red-letter day in Israel's history, and she enjoyed her holiday to the very utmost. The Vicar of Malvern, in his address to the assembled 800 children and many adults in the Priory Church, called for thanks and praise to God "for the blessings which we in His providence enjoy as a nation, and which we have enjoyed in the past under the wise sway of our Queen." "Let the prayer of every one of us to-day," he added, "be that God the Holy Spirit may send down upon us as a nation for ever the blessing of being united. Let us pray, one and all, for a united parish, for a united Empire, for a united Church. Pray, all of you, this great and solemn day, pray, amid your thanksgivings and rejoicings, that the divisions that separate Christians may be healed. God the Spirit only can do that. As to-day we all meet together as one in this grand old house of prayer, so may we indeed be one, as Christ our Lord has prayed for His people that they may be one"

These good wishes, uttered by the Rev. Dr. Gregory Smith, were almost Israelitish in their tenor. The Vicar, however, did not stop to consider, that his prayer for national unity was already being accomplished as he spoke; for the streets of London, and of the towns and villages of the United Kingdom, were testifying at the moment that ours was a true union between the throne and people, the rulers and their Israelitish subjects, such union being God's blessing to His people in giving them a dynasty to occupy the throne of the House of Israel, perpetual in its duration, such dynasty being by descent derived from the family of David according to the promises of God (1 Kings viii. 25; Jer. xxxiii. 17). The blessing of God thus rests on the throne and royal family of Israel. The Queen and her children are beloved by the great mass of her subjects, and

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her people take delight to honour the marriage of the eldest living son of the heir-apparent, especially because the bride of his choice is the beloved of the people, who see in her a princess of the English race, one born and bred in the land, whom they have long since resolved in their hearts should be at some time yet far distant, the occupant of the throne, with their future King George, now the Duke of York.

We feel sure that all our readers will unite with us in wishing long life, health, and happ ness to our newly-wedded prince and princess. In the well-selected words of the *Times*, we cannot do better than repeat that "no wedded pair can ever have entered the solemn bond with greater assurance of happiness than the sailor son of the Prince of Wales and his winsome bride." That God's blessing may henceforth follow them to their lives' end is the hearty prayer of all Anglo-Israelites and of every reader of the BANNER OF ISRAEL throughout the whole earth!

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. IV.—ANGLO-ISRAELISM.

BY BARRINGTON.

(*Continued from page* 341.)

THE assumption of Anglo-Israelism is that a body of people can claim a distinct name of a special origin and relation, and forget both the origin and relation; forget institutions of a national character, entwined with the name, and that mark epochs in their history; all memory effaced, and not a lingering trace of former association and race history. Forget their literature, poets, and teachers! Nay, not even remember a father of the nation, and the one name cherished by the Hebrew race, their deliverer, law-giver, and glory—Moses. More, bearing the name of that God who had separated them from all the nations, as the God of Israel, yet for hundreds of years ignorant of Him. Substituting for the true God a hero of war, and making him a god, the chief god, whose characteristics they evinced as men of war. For the feasts of historic and spiritual import, an "ale feast"; "a holy supper of horse flesh and mead" (Karl Blind); "the Jotun festival—or giant burning—when a doll was carried round and burned, after the manner of Guy Fawkes." Why that feast? Because it was believed that Jotun—giants—once held sway, and were the first inhabitants of the earth; "then came a race of gods." "The gods vanquished the giants," and the commemoration of the victory was the "Jotun festival," celebrated at *Eostre—i.e.*, Easter, "after the goddess of Spring." Yet we are told these "hard drinkers, hard fighters," with their orgies and Saturnalias were Israel! Forgotten their literature, the glory of the race; their temple with its glory and the "divinest song," for "hearth worship" of Pagan form, and hero war songs and trivial mythological lore. Truly "the mighty have fallen!" But was there ever such a fall?

Then take their mode of life as described in Cæsar's commentaries:—"They do not pay much attention to agriculture . . . only use skins or small cloaks of deers' hides, a large portion of the body being naked. Their whole life is occupied in hunting, and in the pursuit of the military art." Then as to their character:—"The Germans were men of huge stature . . . of fierce look." Tacitus in "Germanica" alludes to the same fact. "Fierce beyond other foes, and cunning as they are fierce; the sea is their school of war and the storm their friend; they are sea wolves that prey on the pillage of the world!" (quotation from a Roman poet of the time—Green's English History).

What a contrast to this fact, as given by Dr. Kingsley Glover of the Hebrews of India, who settled in Cranganor 430 A.D. Have a continuous history, with records, as a separate and distinct people, maintaining the worship of the true God, and adhering to the paths of their fathers. It is recorded in one of their manuscripts that "There are amongst us some of the children of Israel who came from Ashkenaz, from Egypt, from Tsobo, and other places." Then mark what Professor Sayce tells us:—"So far from being illiterate the ancient civilised East was almost as full of literary activity as is the world to-day. The Israelites in Canaan were surrounded by nations who were in the enjoyment of ancient cultures, and abundant stores of books." Taking our knowledge of Israel in the Word of God, and our knowledge of the nations they were scattered amongst, is it possible that the race described by Cæsar, named by Green, can be Hebrews? Further, in the history of Israel in the Word of God, we have a gradual development in all the excellencies of national life, social, political, and religious; are excelling the nations around them; specially chosen and blessed of God; producing a continuous line of scholars, prophets, teachers, and leaders. Yet, according to Anglo-Israelism, the "Engles and Saxons," in their northern home as they have been described, "fierce"; "hard drinkers and hard fighters"; "clad in skins"; "hunting and fishing"; "the ale feast the centre of their social life"; that these are the same people! True, we have evidence of marked improvement at the close of the third century. But for hundreds of years not a scholar or teacher, whose name has come down to us. "Beowulf" is a poem of the eighth century, although the contents refer to an earlier period. Cædmon, the first poet of the Christian era, belonged to the seventh century. Bede, the first man of letters, was born 672, died 735.

But how different the Hebrew race after the captivity in Palestine! Even in Babylonia they had their schools and doctors. Then, the "Post-Talmudic Literature," by Bernhard Pick, bears witness to their intellectual power in all lands where they had been scattered. Still, for over 500 years, according to the Anglo-Israel teaching, this race in Anglo-Saxons comes to the height of glory and then sinks into the most primitive darkness, rudeness, and ignorance. Can we be surprised at Dean Plumtre's just judgment when he speaks of the Ten Tribes being preserved as a body, as "a fiction." And that the "Talmud recognizes their entire dispersion." Further, says Rabbi Akliva: "The Ten Tribes will never be restored."

Most of your readers, no doubt, treated the first half of Mr. Cooper's last attempt as a joke, and for me to think it anything else would spoil the effect designed. But, by the "twisting and turning," the effort seems to have been very trying. By a play on the word "Israel" he from end to end of his letter seems to make merry and confuse. The word "Israel" is used in three distinct senses in the Word of God. It is (1) used of all the tribes as a distinct people and the Church of God in the old dispensation; (2) of the Ten Tribes in a local sense; (3) in the N. T. of a distinct people, the Hebrew race, and of the universal Church of God. Thus (*a*) we have a general and spiritual sense; (*b*) a local and spiritual sense; (*c*) a particular as belonging to the Hebrew race, and a spiritual as belonging to a relation. That usage Mr. Cooper denies, but I have abundantly proved that it is of fact and truth.

That the Ten Tribes as a kingdom taking the name

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Israel ceased to be, admits of no doubt; that the "body" were "indistinguishably lost" is the conclusion of our ablest scholars: That is of the Ten Tribes. "Within three-score and five years shall Ephraim be broken, that it be not a people" (Isa. vii. 8). "The spoil of Samaria shall be taken away before the King of Assyria" (Isa. viii. 4). "I will no more have mercy upon the House of Israel; but I will utterly take them away" (Hosea i. 6). "For ye are not My people and I will not be your God" (Hosea i. 9). Thus plainly as a kingdom and an united Ten-tribed people they ceased to be. But Israel in the first use of the term was preserved. That some of the Ten Tribes returned after the captivity is no "fancy," but absolute truth. Mr. Cooper wholly ignores the evidence I gave, and affirms "Israel never returned." Isaiah declares they were to be "broken" and "be not a people." That they were! Some returned and "mingled" with Judah, as declared in Ezra, and foretold by Ezekiel (chap. xxxvii.). So we will accept the Word of God in preference to Mr. Cooper's affirmation. Mr. Cooper calls attention to Jer. xxi. 35—38, to prove what? That "Israel never returned to Palestine," and that they were "to remain a separate nation." Isaiah, Hosea, and Amos declare they were not to "remain" a "separate nation," and that as a people they were to be "broken" and "utterly" taken away. Can Jeremiah contradict them? Does he do so? Let us see. "Then the seed of Israel shall cease from being a nation" (chap. xxxi. 36), "seed." Also chap. xlvi. 27: "seed." As a definite prophecy it refers to "seed." Then note this—Jer. xxxi. 37: "All the seed." But what does Paul say? "Hath God cast away His people? God forbid. For I also am an Israelite. . . . Even so; then at this present time also there is a remnant according to the election of grace. . . . Israel hath not obtained. . . . but the election hath obtained, and the rest were blinded" (Rom. xi. 1—7). "Where is this nation?" asks Mr. Cooper. Paul gives him the all-sufficient answer. Mr. Cooper's use of Deut. xxviii. 64, and false inference of what I said, shows "the nakedness of the land" and the hard straits of his Anglo-Israel fiction. He tells us that the last half of the prediction is "fulfilled in our Anglo-Saxon forefathers." There are heights of absurdity, and that statement surely reaches the climax. What king of Israel was carried captive to Great Britain? (see Deut. xxviii. 36). The prophecy was as to serving other gods fulfilled in the former dispensation.

The "strong case" as to Ephraim becoming a "multitude of nations," I have not only "attempted" to answer, but what is much better taken the citadel. How could Ephraim in this dispensation become a multitude of nations when "not a people"; "root dried up"; "few in number"; "a remnant?" Yet, Mr. Cooper will claim and continue to claim his argument is "unanswerable."

Mr. Cooper says he denounces "war, plunder, and robbery," yet he believes Israel is to "push"—*i.e.*, gore, "the people to the ends of the earth!" Civilize them with gunpowder in the name of the Lord! Contradicts the letter and spirit of the New Testament in the interest of his exploded theory! Sets Moses in direct opposition to Christ, denounces "war," still claiming that a fulfilled prediction of another era demands "war" in this. As Christians are of "Israel"—*i.e.*, the Church of God, they "are the children of promise" (Gal. iv. 28). That Mr. Cooper denies; once more I accept Paul, and most of your readers will do so. Mr. Cooper says only "converted Israel hold and possess the covenant." In his previous letter he said: "The racial seed of Abraham hold and possess the covenant." Now it's the "converted" who hold and possess the covenant. So we have an Israel within an Israel. But the Jewish nation was the Jewish Church; is that so as to Britain? The Israel of the nation was the Israel of the Church, and how can that be said of Britain? Mr. Cooper says we are Israel, therefore the British nation, as a nation, is the British Church. If not, why does he apply the word Israel to the nation as a nation? The "converted Israel" is the Israel of the New Testament, and that Paul says is the Church of God (Gal. vi. 16).

We are told "neither Jew nor Greek" refers to personal salvation. Yes! and more to distinctions as to race. "Race distinctions are abolished for ever" (Dr. Rankin).

"Led away captive into all nations," was, says Mr. Cooper, "spoken to Jews only." The "body" of the Ten Tribes were not there, as they had ceased to "be a people." Judah and Israel were united. Israel was there, in the Hebrew race, and the prediction belongs to no other race.

The "Gate's identity" in part fulfilled in the old dispensation is found in Christ and His Church (see Luke i. 71—74). No doubt a "map of the world" has its uses, but in this case the N. T. will best interpret Gen. xxii. 17. As to Isa. liv. 1—3, Paul applies that identity to the Church and not to Britain (Gal. iv. 25—27). The "head identity" is not in the passages named by Mr. Cooper. A "remnant" cannot either be "head or chief of the nations."

So the conclusion is, Israel is the Church of God, of every nation and clime. That Mr. Cooper begins to see, for he is "soon to close," which I regret. No doubt he realizes his limp theory is about exhausted. Hope he will not "close" till he has come to the rescue of his Anglo-Saxon Israelite forefathers, and made them Semitic. Of course Mr. Cooper's arguments will be "unanswerable." To save space, wouldn't it be best to take that for granted, with this proviso, to quote the "emphatic Syrena":—

"Because she's in the right
She's ever in the wrong?"

(To be continued.)

AN ANGLO-AMERICAN NATION.

By B. Hailes.

In the Banner of June 21st, notice is taken of Mr. Andrew Carnegie's article, "A Look Ahead," in the *North American Review* for the same month. Mr. Carnegie confidently believes in the future re-union of England and the American States, and though, no doubt, many, as he suggests, will call his article Utopian, and put it aside with a laugh of incredulity, yet to Anglo-Israelites this idea is neither Utopian nor new. As the Banner rightly remarks, however, this notion emanating from an Anglo-Israelite would at once be dismissed, not only as incredible, but crazy. Be it so, we can bide our time, because our "look ahead" is founded upon the Word of God, and we know that what He has purposed must come to pass, whatever human means He may employ for working out His will. When first Anglo-Israelites spoke and wrote of Imperial Federation, it was deemed a crazy notion, and there were pessimists then who cried "perish India," and proclaimed the disruption of the colonies from the mother country.

Times have changed, Imperial Federation is no longer a craze, but a statesmanlike programme, which seems now to be within almost measurable distance. So will it be with Anglo-American union, or rather we should say with the

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union of English speaking countries, for here we part company with Mr. Andrew Carnegie, whose ideas about this union run on very different lines to ours.

Great as the increase in population, wealth and trade is in America, we yet hold that England must always be first, "the head and not the tail." Not the headship which Mr. Carnegie would give her; a headship without domination, which would only give to her that "deference due to age and motherhood." Far different is the headship which is promised by the aged Patriarch, "he (Manasseh) also shall be great; but truly his younger brother (Ephraim) shall be greater than he."

Were England to follow the course which Mr. Carnegie points out, and "be relieved from her dangerous position" in India, allow her "colonies to develop into independent states, and form a trio of the United Kingdom, Canada, and America," how would the rest of Jacob's prophecy, "his seed shall become a multitude (or fulness) of nations, be fulfilled?" The tables drawn up in "A Look Ahead," showing the increase which has taken place in population in ten years, respectively, in the American Republic, and the members of the proposed "Imperial Federation," making the former twelve and-a-half millions, while the latter is only four and-a-quarter, and showing what the assumed increase for the two branches in the same proportion would be for the next fifty years, includes only the English-speaking parts of the Empire. Whereas, we, believing that "a nation and a company of nations," includes not only the English-speaking, but all parts of the Empire, India, and even Africa, a larger empire than we yet dream of, know that even in the matter of population, Ephraim, the younger, will be greater than Manasseh the elder.

How the re-union between the mother and her "giant child" is to be effected, we cannot say, it is not ours to prophecy, but like Mr. Carnegie we can "see it with the eye of faith." Though we do not believe, rife though democracy may seem to be, and unstable as many of our old institutions may appear, that the dictum of the *Scotsman*, "Democracy means, and rightly means, that privilege shall cease," applies in any way to our crown, nor do we hold with Mr. Carnegie that our beloved Queen would earn a place in the calendar as "Saint Victoria" were she to abdicate her throne in order to bring about a Republican union between the great mother and her great daughter. No, the Word of the Lord is, "David shall never want a man to sit upon the throne of the House of Israel." And however, in His own good time and purpose, our God may bring about the re-union so much to be desired, we feel sure that until He shall come, whose right it is, to sit upon the throne of His Father David, there will be no abdication of the throne of England in order that a Republican Government may be introduced.

That re-union with America would open a door to our trade, which would give "an assurance of continued prosperity," we cannot doubt, and that the "islands which cannot grow half enough of food to feed her people," would find in America "the richest soil for the production of the food she requires," is absolutely true. Nevertheless, we believe that this happy state of affairs will come to pass, though India remain the "brightest jewel in the crown," and Australasia and other colonies remain under the protectorate of the old land. Yea, though the seed of David be still crowned upon the "stone of destiny," which has so long reposed in England's noblest fane.

THE FIFTH AND LAST MONARCHY.

By J. G. Taylor.

When the mind, through habit or education, has been familiarized with certain ideas it does not seem to matter greatly whether the ideas are logical or illogical. They fit the imagination,—sometimes naturally, like hand and glove; sometimes unnaturally, in the way the famous Chinese foot fits the shoe; but in either case the partnership has come to be congenial, and any attempt to alter the state of affairs is obstinately resisted. The ideas in question may be ever so preposterous. But just as a continual flow of water will wear down even the roughnesses of a rock, one persistent train of thought will, by a species of deception, obliterate the absurdities, the difficulties, and the defects it meets with. This no doubt is why the spiritual interpretations put upon Israel's promises are adhered to so unwarrantably, and the infinitely sounder views yielded by the Identity rejected with high scorn. From the same cause, spiritual explanations of the prophecy concerning the stone kingdom are still popular, although they involve a mass of contradictions. It is true a theologian here and there has had the courage to declare that the spiritual theory is a mistake; that the Fifth Monarchy must be a literal empire no less than its forerunners; and that a "Church" will not satisfy the terms of the prediction. But they are voices crying in the wilderness, and so far as our experience goes it is a howling wilderness. To literalize the stone kingdom is to place the last straw on our opponents' back, and the choicest vials of their wrath are reserved for those who inflict that indignity. The most edifying reflection is that while they are engaged in telling us that the Fifth Monarchy cannot possibly be literal, the Fifth Monarchy is flourishing under their eyes; already bigger than four Roman Empires, and able to stow the whole image into a corner.

The incipient stages of a discussion on the Identity might have been observed a short time since in a Manchester journal, but unfortunately it did not get beyond the incipient stages. A letter was inserted advocating the spirituality of the stone kingdom, and a reply was sent by an Anglo-Israelite, but the Editor suddenly found that "a general newspaper is not the most fitting place wherein to thrash out the British-Israel theory." This is the usual trick. A "general newspaper" is too frequently the right place for attacking British-Israel sentiments and the wrong place to expect a hearing for the other side. Letters over which editors throw their protecting wing, and systems of exposition for which ecclesiastics contend so fiercely, must, one would think, have enormous merits. But we have not discovered them, and the candid inquirer will perhaps be inclined to suspect that this intolerance is due more to conscious weakness than conscious strength. Be that as it may, the epistle referred to affords us an opportunity of examining the spiritual process and contrasting it with the literal one, which we purpose doing in spite of the heavy allegation that our constructions are a "frightful perversion of the truth of God." It often happens that "God's truth" is a convenient name for man's error.

The writer makes the following propositions:—1. "The stone was a totally different thing from the image, and the Kingdom of Christ is totally different from the kingdoms of this world." 2. "The stone was cut out of the mountain without hands, and Christ's advent into this world was not attributable to ordinary human agency." 3. "The Kingdom of Christ, or the stone, was inaugurated when He was born." 4. "The stone was to smite the image upon his feet. When

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our Saviour appeared, the Roman power was upon its feet, in full fighting trim, not prostrate. That the stone began to smite as soon as it was cut out of the mountain is shown in the fact that, as soon as the infant Jesus was born, that crafty cruel monster Herod felt his throne tottering. The stone had started upon its irresistible course." There is nothing uncommonly foolish or uncommonly wise in this. It expresses the prevalent opinions, but we shall see that they are neither consistent with the prophecy nor supported by the events of history. A faint effort is made to justify the spiritualizing of the Fifth Monarchy, and certainly some justification is needed. Four-fifths of the vision have admittedly been accomplished in an absolutely literal manner; and if we are to take the remainder spiritually, we ought to be furnished with indisputable grounds for this arbitrary departure. The given reason is of no force whatever. "The stone was a totally different thing from the image." It was totally separate, but not totally different—it differed no more from the image than the image differed from itself, for there is a wide disparity between gold and clay. Above all, the stone was material, not spiritual, and that is the crucial point. What has separation or non-separation to do with essence? The language employed by Daniel indicates that the isolation of the stone was not innate or constitutional, but was brought about by Providence. Verse 34 says, "Thou sawest till that a stone was cut out without hands." Reading this in connection with the previous verses leads to the inference that it was cut out of the image, for although the latter was metal we are dealing with an allegory. There is a confirmation in ver. 45: "Forasmuch as thou sawest that the stone was cut out of the mountain." A mountain is the scriptural emblem of an Empire (Jer. li. 25); hence it is said that the stone "became a great mountain, and filled the whole earth" (ver. 35); the similies clearly signifying that the stone would be detached from an Empire (necessarily the fourth) and expand into an Empire itself. The only sense in which we are entitled to suppose that the stone kingdom differed from its predecessors is revealed to us by the prophet: "It shall break in pieces and consume all these kingdoms, and it shall stand for ever." Instead of being broken it will break, and instead of collapsing to make room for a rival it will endure to the end.

But the utter inadequacy of our opponent's scheme is shown by the circumstance that in order to accommodate prophetic requirements the factor has to be changed. It is really a "coalition" of two schemes. The stone kingdom is identified with the Kingdom of Christ, which is the Church. But the Church did not begin in the fashion related of the stone, therefore he holds that Christ was the stone, and that "cut out of the mountain without hands," describes his miraculous origin. Putting aside the burlesque which compares the birth of Christ to such a transaction, it has to be noticed that the stone *is* the kingdom, in its diminutive form. It is the stone which grows into a mountain, and it is precisely the same object which is cut out and collides with the image. The Aggressor and the Developer are one, and if the Church will not answer to the character of the stone in every respect it simply manifests that the Church is not the kingdom. We are treated to several curious notions in the endeavour to build that silly hypothesis. "The Kingdom of Christ was inaugurated when He was born." This is affirmed so as to press the spiritual theory into agreement with Daniel's words: "In the days of these kings shall the God of Heaven set up a kingdom." But the device is a little too glaring. As before remarked, the kingdom of Christ is the "Church;" a term which our author is very careful to avoid. And the Church, with Christ in her midst, was at least in the wilderness, B.C. 1500 (Acts vii. 38).

We are further informed that the Saviour fulfilled the stone's destiny by striking the image. When He was born "the Roman power was in its full strength." "Herod felt his throne tottering," &c. Now the Roman power may have been complete, but the image was not. On consulting Dan. ii., we observe that when the stone "started upon its irresistible course" the first thing it did was to smite the image on its feet. And what were the feet? Ver. 41 acquaints us with this: "Whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided." Consequently the feet and toes depict the Empire in its dismembered shape; that is, the nations among whom Rome was partitioned, so that according to the view promulgated in Manchester the stone struck the feet five centuries before the feet had any existence. It is amusing to read that "Herod felt his throne tottering," the stone having "started on its irresistible course," because we know that Herod's terror was based on a misapprehension. He had nothing to fear from the Saviour's advent. Christ declared, "My kingdom is not of this world," and if Herod and his people had embraced Christianity his throne might have been standing to-day for all that the Church would have done to it. And what is true of Herod's throne is true of every throne.

The entire method which teaches that the Church exercises the function of the predicted stone, dashing against secular communities and shattering them to fragments, is fallacious. The influence of the kingdom of Christ is the reverse of destructive, for "righteousness exalteth a nation." Let us appeal to facts and ask, What was it that subverted Rome? At the introduction of the Gospel the vigour of that dynasty was nearly exhausted. Nero, who reigned A.D. 54—68, was the embodiment of its depravity, and, we may say, the symptom of its decay. But the rapid spread of Christianity (which ought to have given it a deathblow if the spiritualizers are correct) gave it a fresh lease of life; and Constantine, who restored a measure of its fallen fortunes, was a believer in the new faith. Its Christianity, however, was not of the best type. It became more and more vitiated by paganism, and along with this there was political degeneracy. But the smiters and subsequent demolishers of the fabric were heathen tribes—Kimbri, Goths, Huns, and Vandals. The Church had no share in the catastrophe, nor is it responsible for the ruin of any nation, and this demonstrates decisively that it cannot be the stone whose office it was to "break in pieces and consume."

Having tested the spiritual version, and seen its deficiences, we have next to determine whether a literal dominion exists which accords with the foretold conditions. This should not be hard to do, as one of the conditions is that the kingdom must be of vast dimensions, and therefore conspicuous. Taking a mental survey of the globe, or looking at a map, the attention is at once arrested by the huge British Empire. Its immense size is sufficiently suggestive, but its ubiquity is even more significant. It is everywhere—in Europe, Asia, Africa, America, Australia, from China to Peru, and from Pole to Equator. There is no parallel to this on record, and when we bear in mind that the Empire is still rapidly extending, also that the American Republic belongs to the same stock, we are at no loss to find a race which will "fill the whole earth." The utterances of our prominent men during the past decade indicate that the momentous fact is at length dawning upon them.

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We might indeed fancy that their ardent language was somewhat exaggerated did we not hear foreigners speaking in a similar strain and exclaiming with passion that the world was going to be a British possession.

Here, then, is the fifth universal monarchy, successor of Rome, but heir to an incomparably grander estate, and with British history in black and white we may learn whether the rise and progress of this Fifth Monarchy harmonizes with what is narrated of the stone. Daniel states (1) that the stone was cut out of the mountain without hands; (2) that the kingdom was established in the days of "these kings"; (3) that it fell on the feet of the image, crushing them, and increasing its own volume.

"These kings" must include the kings of "divided" Rome, for, when the prophet used the words, he had finished his account of the image. The nations among whom the Empire was distributed, and who are denoted by feet and toes, did not come on to the scene until A.D. 500, so it is subsequent to this that we must anticipate the organization of the stone kingdom. The Saxons arrived in this country A.D. 450—590; Egbert united the Heptarchy A.D. 800; Alfred ruled A.D. 870; and all these dates conform with the prediction. But prior to the "setting up" of the stone kingdom, the stone was "cut out without hands," and prior to the setting up of England, Britain was disjoined from Rome without a stroke. The Romans were not in the habit of surrendering the spoils of war, but in this instance they did so. Honorius stood in need of soldiers, and Britain was emptied of them. It is worth noting that the Roman troops were withdrawn from Gaul and Spain at the same critical juncture, but these lands were afterwards recovered, whereas Britain was not molested. Thus the phrase, "cut out without hands," is a strictly accurate description of the method by which we were severed, and in proportion to the Roman bulk Britain was but a "stone."

The geographical situation of Britain is another evidence that she represents the stone. The head of the image was Babylon: "Thou art this head of gold," and the territories comprised in the body travel through Asia Minor and Europe, so that the feet would correspond with Western Europe, especially France and Spain. As the stone conflicts with this nether portion of the image at the commencement of its career we can legitimately assume that it was located near the feet, and England's close proximity to them fortifies her claim to be the stone.

It is perhaps not necessary to do more than mention that Britain has undoubtedly been the arch-foe of the image's feet, comprehending Holland, France, Spain, and smaller nations occasionally in league with them. From the sea-fight of 1214 to the battle-royal of 1815 she has been at incessant strife with them; and the three hundred blows administered throughout this six hundred years drained away their vitality, and deprived them of dependencies, which went to swell the stone kingdom; and those dependencies, with our colonies, make the British Empire what it is to-day. There could not be a finer symbol of British history than that of a stone, smiting, breaking, and growing into a mountain.

But Daniel's vision apparently embraces the latest ages in its scope, and the final developments are yet to happen: "Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together." This implies a revival of the image in some form, and it is not difficult to foresee how it may be effected.

Russia, who aims at dominating the old world, contains a good deal of the image-region, and is continuously absorbing scraps of it—her ambitions drive her in that direction. With France, her Slavonian relations, and her Asiatic allies, she would be the incorporation of the image; and on the other hand it is a settled conviction that we shall have to cope with her. This encounter between the Fifth Monarchy and the Four is plainly identical with the struggle detailed in Ezek. xxxviii., xxxix. For Gog is there, from "the North parts," with all his hordes, and the commentators allow that Gog is Russia. Israel is also there to challenge him, and what is the Fifth Monarchy if it be not Israel? Daniel announced (vii. 27) that the kingdom would be "given to the people of the saints of the Most High"—not the saints, as the spiritualizers urge, but the people of the saints, who were assuredly the Hebrew people (Psa. cxlviii. 14). Besides, the stone "breaks in pieces all these kingdoms," and of Israel God says, "With thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20).

The stone "filled the whole earth," and Israel inherits the "ends of the earth" (Deut. xxxiii. 17). It "stands for ever," and Israel's sway will not cease until sun and moon "depart from before Me" (Jer. xxxi. 35—37). The two are one, and both are the exact duplicate of England. It can be proved that the British are inheriting the promises bestowed definitely on Israel, and their ancestors are easily traceable to the Median home. They are therefore Israel. It can likewise be proved that the British are executing the mission of the Fifth Monarchy. Again, therefore, they are Israel. In whichever way the enquiry is carried out we are led to the same conclusion. And it is not a slight privilege to know, amid the political embroilments of the present, and tragic convulsions of the near future, that the Anglo-Saxon realm will discomfit every enemy that crosses its path, replenish the earth, and last through all time.

ANSWERS TO DOUBLE SCRIPTURE ACROSTIC

1. Sa Fely.—Psa. lxxviii. 53.
2. Ab Ominably.—1 Kings xxi. 26.
3. Ya Rn.—2 Chron. i. 16.
4. In Iquity.—Exod. xxxiv. 9.
5. Na Aran.—1 Chron. vii. 28.
6. Ga Mul.—1 Chron. xxiv. 17.
7. Ye Arly.—Jud. xxi. 19.
8. Ef Fectual.—James v. 16.
9. Ad Amant.—Ezek. iii. 9.
10. In Tegrity.—Prov. xx. 7.
11. Ho Ham.—Josh. x. 3.
12. Ag Ed.—Job. xxix. 8.
13. Vi Rtue.—2 Pet. i. 3.
14. En Trance.—Jud. i. 24.
15. Lo Ops.—Exod. xxvi. 5.
16. Oi Ive trees.—Rev. xi. 3, 4.
17. Ve Stments.—2 Kings x. 22.
18. Ea Rthen vessel.—Jer. xxxii. 14.
19. De Af.—Lev. xix. 14.
20. Th Ebez.—Jud. ix. 50.
21. He Lmet.—Ephes. vi. 17; 1 Thess. v. 8.
22. Ex Amined.—Acts xii. 19.
23. El Nathan.—2 Kings xxiv. 8.
24. We Dge of Gold.—Josh. vii. 21.
25. Iz Ehar.—Num. iii. 19.
26. Ti P.—Exod. xxix. 20.
27. Har Haiah, 1 & 4.—Neh. iii. 8.
28. Af Raid.—Psa. xviii. 4.
29. No Adiah.—Neh. vi. 14.
30. Ev It.—Phil. iii. 2.
31. Vehe Ment, 1 & 5.—Jonah iv. 8.
32. El Im.—Exod. xv. 27.
33. Pe Sidue.—Exod. x. 5.
34. La Mps.—Jud. vii. 16.
35. As Yncritus.—Rom. xvi. 14.
36. Sa Fety.—Prov. xxi. 31.
37. Th Ickets.—1 Sam. xiii. 6.
38. Iz Ri.—1 Chron. xxv. 11.
39. Ne St.—Numb. xxiv. 21.
40. Ga Te.—Gen. xxii. 17.
41. La Bours.—Rev. xiv. 13.
42. On O.—Neh. vi. 2.
43. Ve Rily.—Gen. xlii. 21.
44. Ez Nite.—2 Sam. xxiii. 8.

1st. "Saving, Yea, I have loved thee with an ever'as'ing love."
2nd. "For I am a Father to Israel, and Ephraim is my firstborn" (Jer. xxxi. 3, 9).

L. A. H.

A CITY treasure was lost on the Royal Wedding-day—a foot-knob of the mace, carried in the municipal procession, which evidently fell off. The mace is very ancient, having been restored in 1684, so that the public are asked to aid in the search.—*The Graphic.*

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Review.

PART II.

(Concluded from page 346.)

(Part LVIII. Sec. 25).—In the Queen's Chamber of the Great Pyramid two measurements (EX and BA) are both equal to the English yard.

(Sec. 26).—The degree of which the length BX, which commences the horizontal table of the English period, is equal to the Hebrew cubit and the English yard (and besides sub-divided into these two unities by the point E), indicating clearly that this period concerns at the same time Israel and England. But other facts prove that the horizontal passage and the Queen's Chamber bring us back also to the Anglo-Saxons.

(Part VI. Sec. 30).—To sum up, the horizontal passage and the Queen's Chamber in the Great Pyramid are the history of the Christian dispensation. This dispensation is the Reformation amongst the Anglo-Saxons and the expansion of Christianity throughout the world under their influence (this expansion is characterized by the important fact of the foundation by the Puritans of New England, the origin of the United States).

(Part LXV. Sec. 32).—The race which is the object of the dispensation of the Queen's Chamber, then of the Antichamber and the King's Chamber, is, then, Israel. But we have shown that this race is also the Anglo-Saxon race. Therefore, according to the Pyramid, the Anglo-Saxons are none other than the descendants of the dispersed Ten Tribes of the House of Israel.

(Part CVI. Sec. 73).—The edict of Cyrus is in 536. The 42 months of Rev. xi. 2, lunar months, make 1,239 years. They extend to the beginning of the eighth century, in 1,239 —536 = 703; but after this epoch Israel as well as Judah, the two witnesses (Rev. xi. 3) whom the Lord does not forget, who will be found and will be blessed again in the last days (Isa. xix. 17, 18, 25), and will begin to manifest themselves and will serve as testimony to the world which polluted the Holy City (Rev. xi. 2).

(Part CVIII. Sec. 74).—Israel and Judah will have achieved their testimony (Rev. xi. 7) at the period marked by the south degree (B, fig. iii.) of the stone, perhaps in 1,999, 825 + 23,601 = 2,023,426.

(Part CIX. Sec. 76).—But this exaltation of the testimony of Israel and Judah (which, according to Isa. xix., shows a growth of material power, provoking or accentuating the reaction of Apoc. xi. 7); ought we to understand this exaltation as referring only to the new temple? (Translation doubtful here.) This testimony, so intimately bound up with the Pyramid, does it not begin in reality to raise itself from the time that Israel claimed before the eyes of the world her position as the chosen people, in the name of her faith in the Word, and in the light which poured forth upon her the measurement of this temple (Apoc. xi. 1), or altar of stone (Isa. xix.)? If the period of the testimony finishes with the last stone of the temple it certainly began with the first measurement of it.

(Part CXXIX. Sec. 93).—These Saxons and Normans, the one persecuted, the other persecuting, are both designated as the nations of the holy alliance. This remarkable passage, inexplicable outside the theory of the Identity of Israel with the Anglo-Saxons, becomes, therefore, through it, really intelligible.

(Part CLXXIX. Sec. 117).—If all the system of ideas which makes up the substance of our researches, and which the Bible on one side and the Pyramid on the other are, up till now, the adequate expression, is really consolidated, if it is the same with our interpretation of the epistles to the Seven Churches, there must be Identity, or at least parallelism or agreement, between two of these Seven Churches, between the second and the sixth, since the former corresponds to the Reformation, or to Israel in the last times, and the latter to Israel of the dispersion, and which, according to the whole theory, the one is the result of the other.

(Part CXCV. Sec. 129).—It is shown in this study by external proof, having the force of numbers—1st, that the literal chronology of the Hebrew text of the Bible is rigorously exact, agreeing with the historic law of Brück and identical with that of the Great Pyramid. That Pyramid in conformity with the theory defended by Prof. Piazzi Smyth is a Hebrew and not an Egyptian monument, and, like the Bible, a work of Divine inspiration, that its prophecies and the prophecies of the Apocalypse take in the whole history of humanity from the deluge to these days.

2ndly, That the Anglo-Saxons are the descendants of the Ten Tribes of Israel.

3rdly, That the Reformation is based on the true Christian principle, and continues virtually the Apostolic Church, whilst Roman Catholicism is rigorously condemned by Scripture.

(Part CCXX. Chap. vii.).—The prophetic and chronological plan of the Bible belongs to an organic whole, mathematically defined, of which the measurements are borrowed from the system of the world, and which are found inscribed by geometrical methods in the Great Pyramid of Gizeh. It is a fact that science possesses to-day proofs drawn from astronomy, geodesy, and the physical condition of the globe—in short, comparing the metrical data of the Bible with other data, determined by a standard of stone, susceptible of actual verifications, and repeated as often as necessary, not only to show the truth of the Scriptures, but to fix the exact interpretation of them. But neither science, nor history, nor the Bible are any longer falsifiable; the Pyramid exists, it can be measured afresh; up to the present time it has been done with precision, under conditions which render its testimony irrefutable, first before its prophetic character was suspected and since, in a hostile spirit, under the auspices of one of the most powerful scientific societies in the world.

(Part XXXIX. Sec. 8).—The comparison between the metrology of the Great Pyramid and that of the Bible rests upon the following fundamental fact. The Egyptian cubit is not the Hebrew cubit, the latter is not four-fifths the length of the former. The cubit of the Pyramid is none other than the sacred Hebrew cubit, such as Newton decided it two centuries ago. This being so, relations can truthfully exist between the metrical facts of the Bible and those of the Pyramid data, which are characterized on either side by the multiples of five and ten. But now these relations exist; they are immediate and simple. They established through the intermediary of the Pyramid that the metrical facts of the Bible, from the Deluge to the construction of the Bible, far from being arbitrary, are founded on a profound knowledge of the constant quantities of the physics of the earth.

(Part XLVI. Sec. 16).—The comparison of the chronology of the Bible and that of the Pyramid ought to be made continuously, starting from the Christian era in the past and forward into the future.

(Sec. 17).—According to the literal chronology of the Bible, the Deluge took place in 2528 and the Exodus in 1516.

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(Part XLVIII.).— . . . The chronology of the Bible has been established to the letter, that is to say, purely and simply in adding the interval of time which it points out. It is the immediate natural way, it constitutes the first solution to adopt in a methodical mode of procedure.

(Part CLXXIV.).—Prof. Piazzi Smyth makes known to the world the reason and the significance of the stone-book of the Pyramid in his book, "Life and Work on the Pyramid."

(Part CCXXIV.).—There will be found plenty of scientific minds independent enough to testify to the agreement of the facts of Biblical chronology and the "Law of Nations" (by Brück) liberal enough to go quietly into the examination of the Great Pyramid, and to declare that in fact also there is perfect harmony between Biblical chronology and that of the symbolic diagram of this monument whose ladder is borrowed from the terrestrial globe, and this chronological agreement, verifiable for all, will appear as an external overpowering proof of the truth of the Divine plan as set forth in the Scriptures.

SOWING THE SEED.

DEAR PHILO-ISRAEL,—Will you kindly allow me to supplement our Anglo-Israel Free Distribution Fund Report for June, with some extracts from letters that our BANNER readers will, I think, be glad to see, as they afford present proof of interest excited, and of work being done in four widely distant parts of the globe? The Treasurer of our Fund regretted being obliged, on account of illness, to hastily send you the Monthly Report in an incomplete form.

Yours faithfully,
E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, June 26, 1893.

From the United States has come the first letter given below, and it will be noted with pleasure that the writer fully recognises the use we can, and doubtless should make of the new arguments the revelation of Israel affords in proof of the Divine inspiration of the Scriptures, which is now so constantly and strenuously denied. We may be thankful that already our Anglo-Israel library can show some definite thoughts, provided by the Rev. Denis Hanan, M.A., D.D., and the Rev. R. A. Hunter, about the boasted "Higher Criticism." We gladly send copies of the pamphlet asked for:—

"I desire to gratefully acknowledge your continual kindness in sending me the 'Anglo-Israel Almanack,' *Messengers*, BANNERS, and other Identity Literature. I find them a great aid and comfort to me, and trust I am doing some good by a judicious distribution of them. They have been the means, I am happy to say, of opening some blind eyes.

"Identity truth is more than ever needed at this time, as German Rationalism and distinctive criticism is being revived under the name of 'Higher Criticism' in this country. Professors of theology and leading ministers in the Presbyterian Church are pulling the Bible to pieces, and unsettling the faith of many of God's people, Israel.

"A Professor of *Biblical* Theology at Princeton has just been deposed from the ministry, by the general assembly of the Church, for teaching it.

"Identity truth shows the *literal* and exact fulfilment of Bible truth and prophecy, and the *inerancy* (a newly-coined word) of the Holy Scriptures, and therefore an antidote to this heretical poison. The pamphlet, 'ANGLO-ISRAELISM *versus* THE HIGHER CRITICISM,' is excellent for the purpose, and I wish you would send me some more of them. I will send them to some of our clergy here."

From Malta we have the following good news:—

"I wish to tell you of a seaman that no one hitherto could approach on religion. Some time ago, Mr. C—— induced him to take some BANNERS, and the other day the ship called here again, and the man said, 'I read those BANNERS, and was so delighted with them that when I got home I purchased a lot more, and I fully realise that we British are descendants of the Lost Tribes; it makes the Scriptures interesting and understandable.' Mr. C—— told him that he hoped he would not only realise that he was a lost Israelite, but that he would realise all that Christ had done for him. He said, 'I am now reading the Word of God, and find it profitable.' Some others in the ship told Mr. C—— they had known this man for a long time, but no one before could ever get him to listen to anything on religion. It appears that this man had read the Bible, but could not accept its teaching, but ridiculed it."

Will the readers of the BANNER kindly remember the thousands of our sailors who touch at Malta, passing and repassing on their way over the waters? Also those who may be seen there once, and, maybe, learn there good news of God, and of our loving Saviour; news that by faith will stay their hearts and minds in the hour of death?

From Mossel Bay, South Africa, has come the following letter of application for literature which will surely interest our readers, and many will doubtless care to note the spirit in which it is written, just that spirit of humility and thankfulness to the Almighty for His goodness, so unmerited by us, which should reign in the hearts of each one of us to whom the knowledge of our origin has been revealed:—

"It has been in my mind for some time past to write and request you to kindly send me a small parcel of Anglo-Israel literature for distribution. As far as I know, there is only one family, and one other person here in Mossel Bay, who have any knowledge of the wonderful truth of Our Identity with the Ten Tribes. I have spoken to several about this beautiful truth, and all have been surprised and much interested, and I think a little literature will help to advance the cause, which to know is to love, and fill our hearts with love to God for His favour and mercy to us, His people, although we do not deserve the least of His mercies, praise be to His name for ever!

"If you can comply with my request, I shall be glad, and very thankful to you. May God bless you, and prosper the work of His hands, and give His people peace."

A request comes from New Zealand for the BANNER OF ISRAEL, and also the "History of the House of Israel" (Philo-Israel), as it gives a "simple and clear account," to be sent to the widow of a clergyman in England, as she has great interest for our brethren of Judah, the idea of the British people being of Israel having been previously introduced to her by letter from that distant colony. Our correspondent continues:—

"Many thanks for the BANNERS which arrive so regularly. I quite look forward to them, and am so pleased when the English mail comes in, as I then have something to read which interests me greatly.

"By this, you will, I hope, have received the donation sent by the readers in this district, and my request for 'The Handbook,' and any other literature you can spare me, as there are still many more to whom I am anxious to introduce the subject. I have not a number of the BANNER or anything else in the house, so great has been the request for works to read, although my friends return them when read, unless they lend again to others, which I find most of those who believe like to do, and so the good news spreads in an ever-widening circle. The lady living with me, who has been so much enlightened by the subject of the Identity, is doing all she can to spread the knowledge to others, and last week sent all the books I could spare to a friend in the South Island. This I am sure you will be pleased to learn."

Contributions to the Anglo-Israel Free Distribution Funds, to help us to carry on our work, both at home and abroad, will be gratefully received by the Treasurer, Miss Lawrence, Rossyln, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea.

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Correspondence.

INTERNATIONAL LESSONS, COMMENTS, AND THE TEN TRIBES.

To the Editor of the "Banner of Israel."

DEAR SIR,—As an Anglo-Israelite, a reader of the BANNER for 10 years, also a Sunday-school teacher for 20 years, and a constant reader of the Sunday-school Union literature, especially the *Sunday-school Chronicle*, I wish to thank you for your remarks under "Random Shafts," in last week's BANNER, in reference to the above, and to say that I found out years ago, that when lessons bearing upon the Ten Tribes have appeared, the comments have been entirely misleading and unreliable. This has been a matter of regret to me, especially as the Sunday-school Union has such a broad field, and so many splendid opportunities of impressing the rising generation with the whole truth, which is as clear as noonday. They shun this important subject; they go round and round it as if afraid of being burnt. Surely such an intelligent Committee as the Sunday-school Union are not blinded Israelites still? From many of their comments they appear to have eyes, and see not. We must not, however, forget the fact that "blindness in part has happened unto Israel" (Rom. xi. 25, and 7, 8). After all I have a great respect for the Sunday-school Union, and believe they are in safe-keeping. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 16). May God speed the time for the sake of our rising race.

Yours faithfully,

GEO. BETTS.

38, Rochdale-road, Harpurhey, Manchester.

To the Editor of the "Banner of Israel."

PHILO-ISRAEL.—DEAR SIR,—It is some years since I last had the pleasure to address you, and have to recall to your memory the fact that you sent me a copy of your "Geography of the Gates," asking my opinion of your description of this Colony, British Guiana, which was freely given of it as at that time, except that I could not see in what way it could be the key to South America as a possession of Israel; but since the discovery of the enormous deposits of gold within our boundaries and its hidden development, the possibilities of the future now begin to loom very largely in the direction you write of. I send herewith a "Hand-book" published for the Chicago Exhibition, which has the latest map of the colonies with no defined boundary on the south-west and north-west sides of the Colony, which is left open to be filled up as our future necessities may require, and in this direction leaves us open to the view, you long ago took of our potentialities as to enlargement. Hoping this may prove interesting to you.

I remain, dear Philo-Israel,

Yours in faith,

F. A. R. WINTER.

Georgetown, Demerara, May 18th, 1893.

To the Editor of the "Banner of Israel."

SIR,—I send you a copy of a letter written by me to the editor of the *Church Times*. In September, 1889, the editor of that paper wrote an article against "Anglo-Israelism," containing the usual fallacious arguments and displaying the usual prejudice, ignorance, and ill-feeling. To that article I wrote a reply, which was not inserted in the *Church Times*. The letter, of which I send you a copy, I have sent to the editor by the same post as I send this. The article referred to began as follows:—

"As some queries have been lately put to us as to the meaning and value of the theory known as 'Anglo-Israelism,' we think it well to make a brief statement upon the subject for the information of our readers, but not, it must be clearly understood, with the intention of opening our columns to a discussion on the subject."

Entrenched behind the ramparts of this "Coward's Castle" the editor proceeds to give his ideas of what Anglo-Israelism means, and then writes:—"Up to the present not one scholar of respectable note, not one competent student of the history of the races of mankind, not one theologian of admitted mark, has thought Anglo-Israelism worth so much as serious discussion, to say nothing of giving adhesion to it." Then proceeds to discuss it with the usual display of ignorance and prejudice.

After the paragraph, "That there is a little sprinkling, &c.," referred to in my letter, the editor says, in this brief statement which occupies about four columns: "Lastly, the Anglo-Israel theory is profoundly unspiritual. It is harking back to the 'beggarly elements' which drew down our Lord's rebuke; it is a deliberate abandonment of our true privilege as the Gentile successors to the forfeited glories of Israel, according to the saying of our Lord Himself, 'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof' (Matt. xxi. 43)."

This is a fair specimen of the reasoning adopted throughout this cleverly-written masterpiece of misrepresentation, and contradiction of prophecy; and if you will allow me space, I will, in future letters, expose the fallacy of this article, the glaring stupidity of which can only be explained by the fact that "the words are shut up and the book sealed, until the time of the end" (Dan. xii. 4, 8, 9).

Your obedient servant,

ANGLO-ISRAEL.

New South Wales.*

[LETTER TO THE "CHURCH TIMES."]

"That there is a little sprinkling of people with some claim to education amongst its upholders, is doubtless true; but they have none of them (as their arguments plainly show) the smallest notion of what constitutes evidence of a fact; what the particular evidence is which would be necessary to prove Anglo-Israelism to be indeed a fact, and the bulk of the people who believe that it is such a fact, have simply a credulous appetite for the marvellous, and a preference for what is coarsely literal in the interpretation of Scripture over what is purely spiritual."

"'Umph!' said I, 'in a bad cause abuse the plaintiff,' 'and I wrote a reply which you did not insert, or, I should say, you did insert into the waste-paper basket. I now ask you, as an act of justice, to insert this letter in the *Church Times*, and let your readers judge whether or not you were justified in passing such a sentence, even though supported in your condemnation by 'scholars of respectable note,' 'competent students of the races of mankind,' and 'theologians of admitted mark.'

"The late Bishop Titcomb examined the prophecy and history in order to show that Anglo-Israelism was an 'extravagantly absurd theory,' and, having done so, he wrote to a friend, 'I have changed my opinion. . . . I do but enjoy as an inheritance of reason what before was an unresolvable riddle.' 'God is not a man that He should lie, nor the Son of Man that He should repent; hath He said, and shall He not do it, hath He spoken, and shall He not make it good?' (Numb. xxiii. 19—21). He gave a promise of a spiritual and temporal blessing to Abraham and his seed after him (Gen. xii. 2, xvii. 4—8, xxii. 12—18). Our Lord was of the tribe of Judah, 'but the birthright was Joseph's' (1 Chron. v. 1, 2), and this birthright descended to Joseph's two sons, Ephraim and Manasseh (Gen. xlviii. 15—20). It must be remembered that the Jews—Two Tribes, Judah and Levi—are Israelites, sons of Israel; but the Israelites—Ten Tribes—are not Jews. Manasseh was to become 'a people, and great,' but Ephraim was to be 'greater than he,' and his seed to become a multitude of nations. They are, then, both of them on the earth. The promise to David was, 'Thine

* Member of the Committee Anglo-Israel Association, Sydney, N. S. Wales.

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house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever' (2 Sam. vii. 16). 'If these ordinances (sun, moon, stars) depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever' (Jer. xxxi. 36). The house, kingdom, throne of David, Ephraim and Manasseh, and the nation of Israel, are now upon this earth. Where are they?

"Mr. Gratton Guinness says, page 32: 'By universal consent of the Churches of all ages, and of all nations, the first four kingdoms are allowed to be the Babylonian, the Persian, the Greek, and the Roman Empires, and the last is the still future kingdom of the Son of Man. The internal Scriptural and historical evidence in favour of this interpretation is so overwhelming, and the agreement of the early Church, of the Greek and Roman Catholic, and of all Protestant churches, so complete that the few who of late years have ventured to call it in question must be regarded as rash, unsafe, presumptuous guides who would destroy the very basis of all sound and solid Scriptural prophecy.'

"Such 'rash' assertions would excite surprise if we did not know that God had purposely concealed the meaning of the prophecies concerning Israel, 'closed the book and shut up the words until the time of the end' (Dan. xii. 4, 8, 9). But this being the time of the end, 'knowledge is increased' and will soon show who are 'rash, unsafe, presumptuous guides, &c.'

"The fifth, or stone kingdom, was 'set up in the days of those kings' with this assurance, 'The kingdom, and dominion, and 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. ii. 44, vii. 27). It is an earthly kingdom, given 'to the people of the saints of the Most High' —*i.e.*, Israel, to whom the spiritual kingdom the Church has also been given, 'given to a nation bringing forth the fruits thereof' (Matt. xxi. 43). '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' (Jer. xxxi. 31; Heb. viii. 8). It has been made with the House of Israel, and will be made with the House of Judah when 'the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north (England) to the land which I have given for an inheritance to your fathers' (Jer. iii. 18). The Anglo-Saxon fair complexion is the fair complexion of the Twelve Tribes. Sarah, the mother of Israel, was 'a fair woman,' 'very fair' (Gen. xii. 11, 14, xvii. 42). Rebecca 'was very fair to look upon' (Gen. xxiv. 16). David was 'ruddy and of a beautiful countenance,' 'of a fair countenance' (1 Sam. xvi. 12, xvii. 42). Absalom's sister, 'Tamar,' was fair (2 Sam. xiii. 1); his daughter 'was a woman of a fair countenance' (2 Sam. xiv. 27). Esther 'was fair and beautiful' (Esther ii. 7); 'And in all the land were no women found so fair as the daughters of Job' (Job xlii. 15). Job was Shem, son of Noah, and ancestor of Abraham and Israel. The Song of Solomon and Amos viii. 13 bear witness to the fair complexion of the Israelites. The Ten Tribes do not retain any Jewish laws, customs, or the religion of the Two Tribes, or Jews; if they did they would not be lost, as Hos. ii. 6 declares that they will be.

"Do 'students of the history of the races of mankind' know all this? '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. 20). Have 'scholars,' 'students,' and 'theologians' enquired to what nation this refers? England is the only nation who has lost any children, and Americans are the children lost, and they are Manasseh, 'a people, and great.' But Ephraim (England) is greater, and is a multitude of nations, between sixty and seventy colonies. At a Church Congress Canon Farrar said, 'In this reign . . . the population of these kingdoms has increased 42 per cent. It is now increasing at the rate of over a 1,000 a day, by 370,000 a year. . . . If the present increasing rate and growth of London continues . . . there is no reason why it should not, at the end of the century, be a city of 20 or 30 millions of people, a spectacle infinitely more stupendous than has ever been seen'; I will add, than ever will be seen in a Gentile nation (Gen. xxii. 17). 'So shall thy seed be' (Gen. xv. 5; Jer. xxxiii. 22).

"Speaking at the American anniversary banquet in Sydney, 1885, and referring to England and America, the Right Hon. William Bede Dalley, P.C., then Attorney-General, said, 'Unite these stupendous forces and you will have an area of 12,600,000 square miles, a population of 363,000,000 of persons, revenues amounting to £278,000,000, a trade of £1,352,000,000 a year, armies of 1,700,000, and navies of 65,500 men, you will have a fourth part of the globe, and more than a fourth part of the human race; you will have 100,000,000 men of Anglo-Saxon descent, and you will have 42,000,000 capable of bearing arms. The imagination of the strongest is affected by such a prospect, and no words could picture such an awful amount of grandeur, of power, and authority as these few figures present to our wondering eyes.'

"And 'scholars,' 'students,' and 'theologians' ask us to believe that God, who promised all this to the seed of Abraham, has permitted a Gentile nation to usurp all this grandeur of power and authority. No, never! 'Let God be true, but every man a liar' (Rom. iii. 4, xi. 1, &c.). For about 400 years England was a tributary province of the Roman Empire. At the beginning of the fifth century Alaric led his hordes into Italy and sacked Rome A.D. 410. The Emperor Honorius being in need of all his forces, removed the soldiers which formed the Roman garrison from Britain, and England was free from that time, and ceased to be part of the Roman Empire, which came to an end A.D. 476. This separation was the voluntary act of the ruling power, and was not effected by revolution, or appeal to arms. The 'stone' was 'cut out of the mountain without hands,' and that 'stone' has been breaking in pieces the gold, silver, brass, and iron of Nebuchadnezzar's image from the night that 'Darius, the Median, took the kingdom of Babylon (Dan. v. 31) to the present day (Jer. li. 1, 18—24)."

To the Editor of the "Banner of Israel."

MY DEAR SIR,—In the *North American Review* is an article by Mr. Andrew Carnegie, "Look Ahead," a vision of Britain and America united in "the Re-united States." He predicts the union of all parts of the English-speaking world, and dwells upon the advantages that would result to the world at large from an Anglo-American combination, which would be unassailable by land or sea.

The writer says, "This new nation would dominate the world, and banish from the earth its greatest stain—the murder of man by man. It would be the arbiter between nations, and enforce the peaceful settlement of all quarrels."

It is coming on! Yours truly, HEYWOOD SMITH.

June 10, 1893.

HISTORY ELUCIDATING PROPHECY.

THE following quotations, one from Holy Writ and the other from an article published in the *Daily News*, on "the Imperial Institute," should be read together:

He (Manasseh) also shall be a people, and he also shall be great: but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations.—Gen. xlviii. 19.

Beside this well-nigh endless chain of free colonies and of subject States, what is the American Union but a nice compact little place, with the advantage of enclosure in a ring-fence? The States are only about as big as Europe—a poor three and a half millions of square miles. Our total count is nearly nine millions, and in this respect Queen Victoria beats the late Darius the Great by about five to one.—*Daily News*, May 10th, 1893.

Comment is unnecessary. V. M. Cox.

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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 UNICORN 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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FRENCH TESTIMONY TO BRITISH GOOD ADMINISTRATION IN EGYPT.

IN the *Times* of June 8, we found the translation of an article from *The Figaro*, of Paris, dated the 7th, on the subject of "The British in Egypt;" giving the results of its correspondent's (M. Felix Dubois) inquiry into the progress of Egyptian affairs under British auspices. The report is a splendid vindication of British administration, and a verdict against the pessimists and detractors of the British management of the country. Everything has succeeded; and instead of finding "Egyptian atrocities" to report, he found that nothing but blessing had attended our protectorate! Prosperity has been the result of our stay in Egypt, and it is increasing every day! The only grievance the Frenchman was able to conjure up, was the fact, "that the British are in Egypt," carrying all before them, but that the French are not!

If this is not a fulfilment of Isa. lxi. 9, R.V., in respect to Israel, we know not where to find one more exactly to the point! "Their seed is known among the Gentiles" (in Egypt) "and their offspring among the peoples; all that see them" (especially the French), "acknowledge them, that they are the seed which the Lord hath blessed."

The sure index to the success of British administration in Egypt, is afforded by the Stock Exchange quotations of Egyptian securities. The Unified Debt for instance, stands in the issue of the *Times* of the same date (June 8) as that of M. Dubois' report, at 100§ being on the level of "a first-class security," and above par! The country is paying its way, spending largely on public works, accumulating a reserve of respectable proportions, when recently it was practically insolvent! The British administration is carrying on its beneficent work so successfully, that even a Frenchman, looking and hoping for atrocities, can see nothing to find fault with, and has the honesty to tell the world that the fact is so! M. Dubois notices and allows, what is remarkable for a Frenchman—namely, that the Egyptians cannot go on alone, or manage their own affairs with hope of success. The cry for the withdrawal of English rule, but the desire to retain the English success, is treated by M. Dubois with perfect contempt. The French engineers have not been able to carry out what our own have accomplished, because they have lacked God's blessing. The power was never entrusted to the French people to execute and carry out the needful hydraulic works. God has given us the country, and has also enabled us to finish the works on which the resultant success depended. He has blessed us; but the French He has not blessed in Egypt, any more than in India, Canada, or the Mauritius. The *Times* hopes some day to see a race of Egyptians carrying on the government of their country "without relapsing into Oriental weaknesses." But it admits that the race does not exist at present, nor is likely to exist till a long period has elapsed. We know by our experience in India, that over a hundred years has not given the races there the ability to rule themselves, or to dispense with British protection.

We anticipate that the Egyptians will prove even weaker and less apt than the Indian races and nations, to learn such lessons, and that the termination of British rule in the Nile Valley cannot be looked for for a long and indefinite period. The quotation from M. Dubois report, is as follows:—

BRITISH ADMINISTRATION IN EGYPT.

Paris, June 7.

The *Figaro* to-day publishes a long article headed "The British in Egypt," and signed "Felix Dubois," in which the writer states the results of an investigation which he undertook into the administration of Egyptian affairs under British auspices.

"I frankly confess," says M. Dubois at the outset, "that I started for Egypt two months ago with the idea of bringing back something corresponding to Gladstone's Bulgarian atrocities." After referring to the political crisis which recently prompted the British Government to double the army

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of occupation, and to the so-called revelations of the Arabic journal *El Moayad* as to the tortures inflicted by British police to wring confessions from accused persons, the correspondent continues :—"I hesitated no longer. I packed my portmanteau, purposely choosing a very large one, with a view to bringing back the voluminous documents which I could not fail to collect against the British occupation. 'Egypt for the Egyptians.' Here was an opportunity to defend one of those generous causes which the *Figaro* loves to champion. Well, here I am back again. The portmanteau remains just as it was when I started. The space reserved for the anti-British documents has not been required."

In these circumstances the correspondent thinks it desirable to make known the real situation, however inconvenient the truth may sometimes be.

"Since the British tutelage began," he proceeds, "Egypt has incontestably, and from every point of view made notable progress. The arbitrariness which in matters of administration and government was formerly the rule has become the exception. The fellah is no longer shorn at will; if he is still subject to the corvée, he is at least paid for the tasks imposed. Order has been implanted bit by bit, notably in the finances of the country, which were formerly managed in the most absurdly eccentric manner. On this point one may be content to rely upon the eloquence of a Bourse quotation, from which it will be seen that the Unified Debt at the present moment is above par. Despite the service of that enormous debt (two-and-a-half millions of francs for five million inhabitants) it has yet been possible to create for that service a reserve fund which will soon attain one hundred million francs. Agriculture is being perfected and extended every day. The system of canalization and irrigation has been developed, and is thus distributing more and more widely the beneficent waters of the Nile. The land is yielding a return of from 8 to 12 per cent., thanks to the two annual harvests, and to the rich crops, like the sugar cane and cotton, now produced. This will suffice to show that in this country, which is wholly agricultural, prosperity is increasing day by day. This was admitted to me right away by everybody who had any authority to speak of Egyptian affairs from the French point of view. How, after this, was I going to conjure up the atrocities?"

Similarly eloquent testimony is borne by the correspondent to the perfect regularity with which the three great departments of war, finance, and public works are carried on under British control. Acts of injustice to the advantage of Englishmen are rare; scandals are non-existent; even backsheesh, which in the East is venerated as much as Allah, has been driven out of the country. In short, the real, the great, and the only grievance that the correspondent heard formulated against the British was that they are in Egypt.

M. Dubois proceeds to ask whether the French have not themselves to thank for the British occupation, and states that M. de Reverseaux, the present French Minister in Egypt, has, by his amenity, tact, and firmness, preserved the positions which the French still retained and even regained some of those which had been lost. French enterprises of various kinds are extending and prospering, while British capitalists, on the other hand, have made very few ventures in Egypt since the occupation began, Britain contenting herself with sending functionaries and not capital. In the choice of those functionaries she has been particularly happy, and at the head of the chief public services she has placed such distinguished personages as Kitchener Pasha at the Ministry of War, Colonel Scott-Moncrieff at the Ministry of Public Works, and Mr. Gorst at the Ministry of Finance. Reviewing in detail the services rendered by these officers, the correspondent remarks that Colonel Scott-Moncrieff is an extremely curious type of Quaker, who carries on irrigation works with a Bible in his hand, his motto being "God, embankments, and canals." He goes by the name of "the Gordon of Irrigation." It is only in respect of the police and of the sanitary arrangements that any complaints were heard, and the British functionaries have inspired, if not sympathy at least general respect. The correspondent declares that he found it just as difficult to detect any signs of an agitation with a rallying cry of "Egypt for the Egyptians," as to establish the existence of British tyranny and oppression.

With respect to the question of evacuation, the writer of this remarkable article scouts the idea that the Egyptians have profited by the errors and lessons of the past. He relates how he discussed the question and the future of the country with one of the most prominent members of the Egyptian Ministry, whose opinion he asked as to the probable condition of Egypt the day after the British troops evacuated the country. The Minister admitted that on this capital point he had no fixed idea. "What is the good of making projects?" he added. "Can anyone tell what will happen to-morrow?" In conclusion, the correspondent remarks that if a British Egypt is an anomaly it must none the less be acknowledged that Egypt for the Egyptians is a Utopia.—*Reuter.*

Nothing can be more satisfactory than the above, and as a confirmation of prophecy, nothing more comforting to our nation, not for our deserts, or for our righteousness has the Lord so distinguished us, but because he knows that we are Israel, and as Israel He bestows upon us all the good things that He promised to our forefather Abraham, and his seed for ever.

It is true that there is a lurking suspicion in the minds of British capitalists that our hold of Egypt is precarious and that while Mr. Gladstone is in power it may suddenly be abandoned according to his known principles. This explains, no doubt, the Frenchman's remark that we have done very little for Egypt in the way of expended capital, and have been content to send her our functionaries only. The capital, no doubt, will follow from our nation's wealthy ones; but it must be only when our suspicions are disarmed, and it be seen by all that in Egypt we mean to remain. Such testimony as M. Dubois' will greatly help us in respect to this; and, therefore, we praise the Lord for the consolation, and trust Him for the rest.

A NEW THEORY TO ACCOUNT FOR THE DISAPPEARANCE OF THE TEN TRIBES.

DURING a sermon preached by the Incumbent of Filey, Yorkshire, during June last, the text selected, Heb. x. 25 ("not forsaking the assembling of yourselves together, as the manner of some is") furnished the preacher, the vicar, with some curious arguments and illustrations in support of his view of the text. His idea seemed to be that St. Paul, or rather the writer of the Epistle to the Hebrews, was not teaching so much that all the world converted or heathen were to be urged to come to church, but that the godly, Christian members only were to come regularly to its services. In the middle of his discourse we were rather startled at hearing him say, "We are often asked what has become of the Ten Tribes of Israel, and various explanations are offered as to what has become of them." "I can tell you what has become of them," said the preacher. "They refused to continue assembling themselves together, with the other Tribes of Israel. They lost, therefore, their influence upon their countrymen which union with them in worship would have given them; and consequently they subsided into the surrounding masses of the heathen world, were mingled with them, and so were lost. We shall hear no more of them in consequence"!

Such was the ingenious explanation of an able man and eloquent preacher, whose knowledge of the Scripture on

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the point in question seems on the whole to be somewhat deficient. The departure of the Ten Tribes from political union with Judah arose on a question of taxation, but not in reference to the worship of God at all! This is clear from 1 Kings xii. 16—19. Jeroboam, their king, taught them afterwards to worship idols in preference to the living God, and he found only too willing pupils and disciples. This national idolatry and departure from the worship of God in Jerusalem was indeed the political ruin of Israel and the cause of their expatriation; but it was permitted by the Lord Himself, who declared, when Israel separated from Judah, that "this thing is from Me" (1 Kings xii. 24).

The preacher concluded that the sin of Israel was unpardonable, and that it therefore ended in the everlasting ruin of the Ten Tribes, and in their absorbtion by the heathen, among whom they were finally cast out, and "swallowed up" (Hosea viii. 8). He would be surprised, we suppose, to learn that "God has not cast away His people whom He foreknew," as St. Paul, writing respecting Israel of the Ten Tribes, was careful to declare (Rom. xi. 1, 2). He reserved them for a better fate than that the Vicar of Filey would give them. He was with them indeed during their captivity and dispersion; was "a little sanctuary to them," or, "a sanctuary for a little while, in the countries where they are come" (Ezek. xi. 16, A. and R. Versions). He brought them to "the isles afar off," where they were to glorify God (Jer. xxxi. 10; Isa. xxiv. 15, R.V.); and there, blessing them, gave them, as He promised, the birthright of their father Joseph. He fulfilled the covenant which He sware unto their fathers "Abraham and his seed for ever" (Luke i. 55, R.V.). In the isles He has given these same tribes, now known as the British folk, the special gifts and blessings which under oath the Lord promised to "our forefather Abraham"—namely, the special national blessing; multitudinousness developing into empire; the Gates of their enemies; and the blessed function of Gospel evangelization, in respect to all nations, all families, and all kindreds of the earth. He has given us here, in the "appointed place" of domicile (2 Sam. vii. 10), and at the allotted time (Isa. xxvii. 6, R.V), wealth abnormal, and an empire over many nations, or parts of nations, our own nation being subject to none. All these are good things promised by God to Israel exclusively; and by our own race enjoyed exclusively now.

We ask the Vicar of Filey, then, to reconsider his position, and before he airily tells his people again that "he can tell what the fate of Ten-tribed Israel has been," to reflect upon what God in His holy Word has said about the matter. Of course, the Rev. Mr. Cooper will have the decided advantage over us in argument if he can show that God did not promise all these good things to Israel, or that the Jews, as Israel, enjoy them all now; or that there are no promises, and no birthright for Ephraim-Israel's exclusive enjoyment now, between the two Advents; or that the British do not to-day possess them in any measure at all. If this can be done, we have nothing on which to rest our case; but if Mr. Cooper fails, as fail he will, then we ask him to tell his congregation as soon as may be, that he has not yet solved the pressing question, "where Israel is!" and "What has become of the Ten-tribed body?" It is now, certainly, extant somewhere in the world, and it is just as much the Rev. Mr. Cooper's duty as it is ours to search for the lost people, and, if possible, to find them. We say it is his duty to find them because he is a minister of the Gospel, with great influence and power in Filey, and if he wishes to carry out God's will, as no doubt he does, and to recognise the nation named and described by our Lord Jesus Christ as the heir of "the kingdom of God bringing forth the fruits of it," he must be anxious to find Ephraim.

Isaiah our prophet declared that "Jacob" should, "in the days to come," future to his own era, "take root," and that "Israel should blossom and bud," and that "they should fill the face of the world with fruit." A minister of the Gospel, jealous for his Master's glory and truth, must be anxious to find His chosen servant whose duty nationally it is to minister to the nations in the things of Christ. Such a nation, blessed of the Lord, it must be a privilege to know. If we can persuade our ministers of religion, and the Rev. A. N. Cooper at the head of them, to identify the British with the Lost Tribes, we shall have done them and him a service, besides a benefit to our race, whose responsibility to serve God acceptably will then be manifest. Once the Identity is seen and gratefully acknowledged by our nation, the result must be their exhibition of an earnest desire to carry out the purposes for which God "made," "formed," and "created them," by showing forth His praise, and by carrying the Gospel to all the nations, and all the families of the earth (Isa. xliii. 1, 7, 21; Gen. xxii. 17, 18). And this must be to God's glory!

A FRESH SERIES OF OBJECTIONS FROM INDIA.

An officer in Her Majesty's military service, now in the Punjab, writing under the *nom de plume* of "An Inquirer," has sent to us a long list of serious objections to Our Identity which, with considerable candour, he desires us to explain, assuring us he only wishes to ascertain the truth and where he is in error, in order to accept with joy the teachings of the Banner. At present he believes we are quite wrong; and having carefully studied the "Handbook," he has come to the conclusion that our case is "not proved," even on the Scriptural evidence we adduce For instance, he deems Mrs. G. Albert Rogers' book on "The Coronation Stone" as "very pretty and very interesting," but declares that "the evidence adduced would nonsuit the case in any court of law."

We reply that no one founds our case on "the stone of destiny." To many it seems a strong point, but it is clearly outside the main evidence on which we rest the question dealt with in the "Handbook." We decline therefore to be held to its defence, for the very reason assigned by "An Inquirer"—namely, that though personally we believe the stone to be an extraordinary feature in our case, nay, Jacob's veritable pillar, we cannot yet, without further links to support its genuineness, produce it in the court to which we appeal as the identical stone upon which Jacob rested his head at Luz.

"An Inquirer" goes rather out of his way to tell us what is quite irrelevant to our case—namely, that *he* cannot accept the ordinary view men take of the record of the creation in Gen. i. 1, 2; also that he refuses to believe that such a flood ever took place as that described in Genesis. "An Inquirer's" frame of mind is thus difficult to deal with.

But as he professes a desire to have his doubts considered and solved, we think it best briefly to state some of them, and to offer such remarks on them as occur to us. In regard to the "Handbook" the "Inquirer" passes by chap. i., because no evidence is offered in it. It merely states the

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case. As regards chap. ii. and iii., and the view taken by the writers of them in reference to the phrase "latter days," "last days," "he does not agree with our definition of these words. "Take," he says, "your own quotations" (p. 45), Heb. i. 2; 1 Pet. i. 20. Such texts may mean either the time then present, as in Acts ii. 17, or they may be like other instances, such as 1 Thess. iv. 7, where St. Paul says, "*We* that are alive, &c."

The "Inquirer" goes on to declare that in his opinion the phrase, as used in the New Testament, may mean the time then present, or the time in the far future; while in the Old Testament it may refer to some future time, or to a period after the reunion of the two Houses of Israel. This part of the "Inquirer's" letter is hardly intelligible. The statement of St. Peter in Acts ii. 17, quoting the very words of Joel ii. 28, seem to us conclusive. The "last days," according to Joel, were obviously the days of St. Peter, and those were the days of the Christian dispensation, not yet concluded even now. St. Paul's "last days" were his own times (Heb. i. 2), and St. Peter, confirming his own words, declared in chap. i. 20 of his First Epistle that Christ was "manifested" in the "last days." Jacob's prophecy was to have fulfilment in "the last days," and we reasonably conclude therefore that Gen. xlix. 1 was intended to be recognised as "fulfilled prophecy" in the Christian dispensation, but not before—that is, now. In this and all his other objections the "Inquirer" desires to lead us off the direct facts on which we ground our case. Let him deal with them. Our failure to notice Isa. xi., the name "outcasts" given to Israel, the gathering from various places, these and such like matters do not touch the main issue which has often been stated—namely, that God promised to Israel, independently of Judah, the birthright of Joseph, and we as a nation enjoy all the blessings which are in the Scriptures described as included in that birthright. These blessings are detailed in Gen. xii 2, xviii. 18, xxii. 17, 18; Deut. xv. 6, xxviii. 1—15; Zech. x. 6—9, and other like texts. Let the "Inquirer" see if this be so or not; and if he finds it to be the fact he must admit that the British are Israel, as God is true and faithful; for the Lord cannot promise to one race and bestow the promised gifts on quite another.

"An Inquirer" founds an argument against us on Jer. xxxi. 8, where he finds that the return of united Israel and Judah is to be that of the blind, the lame, weeping and supplicating as they go. This, he says, is not like the Britain of the BANNER, going in great triumph to occupy Palestine.

We reply that the verse in question speaks of the returning tribes being *accompanied* by the blind, the lame, women with child, and the weeping and wailing company. The House of Israel will go back in power, but it shall be accompanied by a host of weak and wailing ones, the blind and halting ones of Judah, who return with Israel, God's firstborn. The return of the two Houses will be a united return, but Judah will be a poor and afflicted people (Zeph. iii. 12). The covenant God makes with Israel and Judah will be ratified with both Houses, but not together, as Jer. xxxi. 33, 34 plainly shows. Israel is first blessed; then, after an interval, Judah too. This is clear from Zech. x. 6—9. Ephraim is blessed first, sown among the people alone; remembers God in far countries alone; returns in blessing to the land in vast multitudes; but there will be another subsequent sowing of Israel and Judah united in their land as described in Jer. xxxi. 27.

We quite concur with "An Inquirer" that the Gospel is now being preached throughout the world "as a witness" only, but by Israel as God's chief agent. Whether Judah will afterwards join Israel in this blessed duty we are not told. Personally, we doubt the fact.

The "Inquirer" makes something of the word "outcasts," as used in Isa. xi. 12 (A. and R. V.). But it implies nothing more than the fact that Israel is "cast out" of their land to-day, though blessed supremely by the Lord while still "outcast" (see Ezek. xi. 15, 16; Amos ix. 9; Zech. x. 6—9).

The "Inquirer's" objection to the prophecies in Ezek. xl. —xlvii. have hardly anything to do with our views as propounded in the BANNER. These prophecies are in the Word of God, and they are too distant for any one yet to comment on or explain. What we have now to do is to find "Lost Israel," and, having found her, to see that we give God the glory for His faithfulness to His people, leaving the future to be worked out according to His own will.

We quote the last few pages of the "Inquirer's" letter that our readers may judge of his style and reasoning; also that any who like to do so may further enlighten him. He wrote thus:—

"Now God in all His dealings has, as far as we mortals can humbly judge, 'gone forward.' The gathering together of Judah and Israel into the covenant described in Ezekiel can only be explained on the ground that the Ten-tribed House of Israel who were divorced, and that of Judah who rejected and crucified the Messiah, must come back into reunion with God at the points at which they left Him. This is easily applied to Judah. It can also be applied to Israel if Isaiah, Jeremiah, and Ezekiel are correct as describing them as outcasts among the heathen gathered in and united with Judah, and coming under a joint covenant (Jer. xxxi.). To apply this to a Christian nation already acknowledging the Saviour, and believing in His redeeming sacrifice, to revert to a Levitical priesthood and burnt and sin offerings, &c., seems to reverse God's methods, and be retrogression instead of progression.

"What does Christ say that will throw any light on the subject? See Matt. xxiv. 15—21; ver. 21 and "Jacob's trouble" are one, as there can be no two periods of *unequalled* tribulation. Our Lord's advice is, 'Clear out' —ahem!

"If your theory be true, it will be a mighty poor look out for John Bull and his people then. Again, how about the 'unwalled villages?' These are quite explicable with a return of 'outcasts,' lame, blind, and women with child, but a very difficult nut to crack if the British nation is to take the House of Judah back under her ægis. Doubtless Israel will be victorious in the end, but how? We are told distinctly that the Israelites in Palestine will only be saved from total annihilation by God's own direct intervention. This alone is a fatal objection to your theory that Britain in this dispensation at all events is Daniel's little stone kingdom. So far from Britain being the stone to fall on the clay feet and crumble the image to pieces, she, even if Ephraim-Israel, will only escape destruction by God's intervention. My doubts therefore you will, I am sure, see are honest. If you can solve my difficulties I shall be delighted. I have read your "Handbook" very carefully, and am unconvinced. I have not here touched on ethnic or philological difficulties—solely on the Scripture testimony. You *may* be right. England's part in the Eastern Question is and will remain prominent, but there is something wanting in your arguments to cancel my difficulties. Nothing would please me more than it to be proved that I am mistaken.

"Yours faithfully,

"AN INQUIRER."

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THE IDENTITY AND THE NATIONAL OUT-LOOK: A STUDY FOR PESSIMISTS.

By J. Thomson.

Opponents of the Identity, chameleon like, are often changing their colours, and yet there is a striking family likeness in most of the objections that have been, and still are urged against its acceptance. Among these objections none has been used so frequently, at all times, in season and out of season, as our old friend "Cui bono?" What good is it? Again and again has it been shown that such a query is entirely beside the mark. Most certainly the query with every genuine seeker after truth, should rather be "Is it true?" because, if true, its value, or "good," cannot fail to be appreciated in due time. "Truth before the world" is ever the motto of the earnest student. He seeks for it as for hidden treasure, and when it is found, rejoiceth greatly, confident that wherever it may lead, it can only be on to the apprehension of some other phase of pure Divine truth.

But in the instance of the Identity, notwithstanding the ridicule that has been heaped upon it and its advocates, we contend that there is a real "good," or advantage, attending its acceptance. It sets at rest sceptical notions about the truth of the Bible, driving them away as the rising sun drives away the morning mist which overhangs the valley, and hides its landscape beauties from our view. It settles all anxiety respecting the future, and what will be the position and destiny of our native land. It assures us that the world is ruled by an all-wise and omnipotent Providence, and is not left a prey to "chance," or social revolutionists. And thus, whatever may be the immediate outlook, the Anglo-Israelite can afford to smile at the expressed apprehensions of evil which he hears around him.

These reflections have been suggested by the remarks made by a very old friend unto us in the last communication received from him in May last. Some of these are so striking and remarkable, that we thought they might interest some of our readers; so we quote a few as illustrative of what we mean, and to show a portion of the line we purpose taking in our reply.

We do not remember exactly what in our communication was the particular matter which appears to have arrested his attention; but it was perhaps a general reference to the present confusion which exists in the nation, not only in the body politic, but also in the ecclesiastical and commercial world. He writes: "I see you are exercised about the state of the national affairs; and indeed it is more critical than any I can remember." Our correspondent is well on in years, having about completed his three-score and ten, and not gone through the world with his eyes shut, but used the advantages of his position, as a dissenting minister, and holding an eminent literary degree. He goes on: "My own anticipations are not hopeful." This is just where the truth of Our Identity comes in to a believer thereof; but our friend is not a "believer," and for many years the Identity has been a tabooed subject between us. Imagine, therefore, our surprise to find him saying as he went on, "You know that I do not share in your *ethnological* views" (the italics are his own, but the question is not one of ethnology, but of "What saith the Scripture?")—"but I can go so far with you as to say that in privileges, and in Providences, the English have been to Jehovah a *second Israel*" (italics are his), "and they have shown themselves as little worthy as the first." But "worth" was no qualification for the divine favour in ancient Israel (see Deut. ix. 5, 6, 13; x. 15; iv. 31). Nor can we suppose that it is so now. Our correspondent goes on: "I regard the decision in the case of Bishop King, of Lincoln, as the formal renunciation and repudiation by the nation of the Protestant name and cause, and the era from which must be dated its decline and fall." We cannot here fully agree with our friend, as, in our opinion, the decision in the Lincoln case was ecclesiastical, and the Court ecclesiastical. They represented not the *nation* but the Church, and that particular form of it as by law established; and until Parliament has pronounced upon the whole question, the decision and its effects, however far reaching, can hardly be pronounced *national*. Our friend goes on, "Time only can prove the truth of this opinion, but events are moving rapidly, and the crisis cannot be long delayed. The struggle of 300 years has ended in the defeat of Evangelical truth, and the triumph of Sacerdotalism, along the whole line. Nor do I see any help for the Nonconformists, for they have forsaken the principles for which their fore-fathers suffered, and are hurrying at full speed to the wastes of Rationalism and unbelief. There are still those who hold to the old truths, but the people have no love for them; and what is to be feared is that seeing the truth is forsaken, the Lord will forsake us."

And this is all that a Christian patriot can see in the immediate future concerning his native country, apart from the Identity! But supposing the Identity is true, then we enter into the full heritage of all the glorious promises made to Israel of old. Not that we shall have no trouble, no affliction, though God has promised that He would never leave, or forsake His people (Deut. xiv. 2; 1 Sam. xii. 22; 1 Kings vi. 13; Psa. xciv. 14; Isa. xliii. 1—7; xlv. 17). But this does not exclude the idea of punishment for sin, with a view to correction, as the prophet plainly intimates, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (Amos iii. 2; iv. 6—13; ix. 7—10). The punishment is corrective, not destructive; and God Himself emphatically affirms: "Thou, Israel, art My servant; I have chosen thee, and not cast thee away" (Isa. xli. 8—16).

Our friend goes on to criticise severely the policy of the present Premier in his Irish policy, referring, as a confirmation of his opinions to Macaulay's "Essay on Gladstone on Church and State." The nation, he thinks, is "sick unto death of Ireland and the Irish, and would gladly be rid of them: but it cannot, and nothing short of a resolute and consistent rule will deliver it." Like all true Israelites he also looks for help from a source more than human. He says "I have long ceased to look for help but from the Lord who reigneth; and my fear is that He will cease to help a people so backward and ungrateful. Why should it not be said of England—'Thou art weighed in the balances, and found wanting. Thy kingdom is divided and given to another?'"

Thus our friend laments in his pessimism. He sees little or no hope in the future, and plaintively asks why should we be treated differently to other nations? This is just where the Identity again comes in to show the silver lining in the clouds which hang over us. If we be Israel—God's chosen people—and of that there are many infallible proofs—we may take confidence in the utmost extremity, and darkest hour; for has He not promised again and again that He will never leave, nor forsake His people, because they are His people, whom He hath chosen; because He loved their fathers—Abraham, Isaac, and Jacob, and not because of anything in them; for they were always, and still are, a stiff-necked people, following often after Baal, and forgetting the Most High, their Rock and Fortress, and Strong Tower in every time of trouble. The history of Israel of old, may be

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paralleled in its leading characteristics by the history of Britain in modern times, showing that the truth asserted by the Psalmist is equally as applicable to our nation now, as ever to ancient Israel. "He hath not dealt so with any nation, and as for His judgments they have not known them" (Psa. cxlvii. 19, 20). "God is our refuge and strength, a very present help in trouble. Therefore will not we 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. . . . The Lord of hosts is with us; the God of Jacob is our refuge" (Psa. xlvi. 1—7).

Our friend fears that God "will cease to help a people so backward and ungrateful." His fears would vanish if He would only embrace Identity truth. He would then see that to doubt God's favour, even in the worst case, would be dishonouring Him. But, armed with the Identity, his ministrations would become more powerful in promoting Christian truth, and vindicating the ways of God to man; for on Identity lines alone can we see how God is faithful in every promise to His people; and though He afflicts, it is only to chastise in mercy.

To note the instance of Ireland very briefly. It seems at first sight that though we have succeeded wonderfully in ruling other races, in almost every country in the world, we have yet signally failed in Ireland. There we find turbulence and defiance of law are chronic; outrage and murder frequent, and a large part of the population almost always on the point of rebellion. Experiment after experiment have been tried, but all to no avail, the evil is still there; and as it seems incurable, responsible politicians have ventured upon propounding a scheme of self-government, which, however, has so many qualifications and safeguards, that no sane person expects it to be workable; but the desire is to be rid of the whole thing, and let the Irish fight it out by themselves. Such, in brief, is the present state of affairs. But the light of the Identity shows what we should do. The Canaanites in Ireland are still "thorns in the sides and pricks in the eyes" of Israel. And this will continue to be their character unless held down with a firm hand. As our correspondent puts it, "nothing short of a resolute and consistent rule" will suffice to eradicate the woes of Ireland; and this our party strife at present makes almost impossible. But we have no fear even should the Home Rule Bill become law: for in that case it may prove at once unworkable and so become a dead letter; or, the agitators may so push things on, that deadly internecine strife will result, and for the sake of humanity, as well as our own interests, we shall be compelled actively to interfere and proclaim martial law as the best thing to be done in such a chaotic social state. But however things may develop, we feel assured all will be for the best; and as it has happened often in the past, so in the future it will be seen that the hand of the Lord our God is upon us for good, and not for evil (Num. x. 29).

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head."

THOUGHTS ON THE GATHERING.

By Will Ellsworth.

THE ENSIGN.

Having seen the importance attached in the Scriptures to the lifting up of an ensign, and the world-wide revolution resulting from it involving all nations, let us consider the subject of an ensign, and learn what it is, and where to look for this sure sign of Israel's gathering.

Is the ensign a figure of speech, or is it to be a literal flag used as the standard of the new nation? I shall here affirm neither position, but point the readers to some Scriptural and historical facts which may throw some light on the subject. Let us take the first mention of the word "ensign" for a starting point. "Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house" (Num. ii. 2). Here at the beginning of our investigation we find a literal ensign associated with the very people in question, Israel in the order of their camping. Here we find the true origin of patriotism, which is but patriarchism in another form,—love of home and nation and God.

This in every land and clime finds expression in an ensign or flag which symbolizes the history or destiny of the nation.

What the several ensigns of the sons of Jacob were we may not be able to describe in detail of design. But if we consider the chief characteristic of that people, pride of ancestry, together with the language and customs of the age, we may arrive at a conclusion more definite than would at first seem possible. The language of the time was largely in pantomime, and the written language in symbols or signs. On the ensigns of Jacob, then, we would look for such symbols as pertained to the great and the good of Israel's history or foretold of his future; while evil deeds and prophecies of evil would be left out. These events and predictions would necessarily be taken from the lives of their forefathers, since the standards were set to show allegiance to them. What events, then, are prominent in the history of Abraham, Isaac, Jacob, and Joseph?

I.—As to history, we have the offering of Isaac and the attendant prophetic blessing: "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." It would be hard to show in symbol the world-wide blessing attending this promise (Gen. xxii. 16—18), nor could the sand be used to show the multiplication of posterity. But the stars would be very apt to be thus used. Yet far above these would be prized the promise of dominion by conquest. And, in harmony with the warlike spirit of the age, would claim first place in the flags of the armies of Israel. Passing the exaltation of Joseph, symbolized by eleven sheaves bowing down to his, and the sun and moon and eleven stars making obeisance to him, let us examine the history and prophecies of Jacob.

In blessing the sons of Joseph he crosses his hands, thus setting Ephraim before Manasseh. This would not be omitted from the emblems of the House of Joseph. And these emblems, once embodied in an ensign, would descend as a legacy to after generations, who in turn would bestow them on their children even after their meaning was forgotten.

The account of this prophetic blessing recorded in

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Gen. xlviii., is followed by the separate blessing of Jacob on each of his twelve sons, prefaced by the words: "Gather yourselves together that I may tell you what shall befall you in the last days" (Gen. xlix. 1). These are afterwards repeated and enlarged upon by Moses in blessing the twelve tribes (see Deut. xxxiii.). Now consider the order of the camp of Israel,—four principal tribes camped on each side of a square, and other two tribes camped by each of these four. These four tribes were Judah on the east; and by their standard camped Issachar and Zebulun; Reuben on the south, and by them Simeon and Gad; Ephraim on the west, and with them Manasseh and Benjamin; and on the north stood the camp and standard of Dan, and by them those of Asher and Naphtali. Bearing in mind that each of these triple camps would seek to show in their standards dominion by conquest, let us choose from the blessings of Jacob and Moses the figures emblematic of the same.

JUDAH:—"Judah is a lion's whelp; . . . he couched down as an old lion and who shall rouse him up? The sceptre shall not depart from Judah"—enough. A couched lion with crown and sceptre will satisfy Judah, and on his standard such a lion would find a place.

REUBEN:—"Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power." Reuben here finds man set over the rest of God's created works; hence, omitting the prophecy which follows depriving him of this dominion, he chooses the figure of a man for his standard.

EPHRAIM:—"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills." This Jacob had shown under the figure of a spreading vine, as well as by an archer whose hands are strengthened against his enemies; but these figures would lack the much desired feature,—dominion by conquest. In the blessing of Moses this want is most fully met: "His glory is like the firstling of his bullock, and his horns as the horns of unicorns; and with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). Surely Ephraim need look no further. A bull with the horns of a unicorn, long and sharp, will be set on his standard.

DAN:—and what of Dan? "Dan is a serpent by the way that biteth the horse's heels so that his rider shall fall backward." The crawling serpent with its deadly venom will never do for the standard of aggresive Dan. "Dan is a lion's whelp; he shall leap from Bashan." Yes, but Judah already has the lion. "Dan shall judge his people as one of the tribes of Israel." Very good. But how shall he show that dominion in symbol? There is one figure left which will place him above all the others. That figure is the flying eagle,—the symbol of the great Jehovah and the guide and ruler and preserver of Israel. "There is none like the God of Jeshurun that rideth on the heaven in thy help," sang Moses, and so Dan, set as judge over Israel, paints upon his standard that figure of which we read, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord his God did lead him, and there was no strange god with him" (Deut. xxxii. 11, 12).

Thus the lion appears on the standard of Judah, the man on that of Reuben, the ox on Ephraim's standard, and, on Dan's, the flying eagle. This is not all surmise, for "holy men of old" spake these blessings "as they were moved by the Holy Ghost," and one of them in after years, in his vision of Chebar's waters, was shown in vision four "living creatures" joined in one, and "they four had the face of a man, and the face of a lion on the right side (east on a map), and they four had the face of an ox on the left (west) side; they four also had the face of a flying eagle" (Ezek. i. 10). We may by these blessings in symbol, compared with the standards and royal arms of the nations, get a glimpse of Israel even to this day. But a standard set to gather Israel must stand for all Israel united, and set in order in their own land; for this is required in the prophecies of their restoration (Ezek. xlviii. 30—34). Here is order, but not the same as in the ancient camp. Yet they shall be "as the stones of a crown, lifted up as an ensign on his land" (Zech. ix. 16). Here, then, in the order of their camping we find the key to the ensign which must stand for all Israel,—twelve tribes camped about the tent of Jehovah. Let us next examine the flags and great seals of existing nations to see if we can find any trace of these Bible standards, and especially of the ensign which must be lifted up to gather Israel.—*The Sabbath Advocate*, Stanberry Mo., U.S.A., June 13. 1893.

TARA.

By Rev. Denis Hanan, D.D.

I AM at last able to report the result of the proposal made by me in the BANNER OF ISRAEL, published on the 8th of February. It will be remembered that knowing the difficulties to be overcome before an exploration of the Mergch could be made, I refused to receive subscriptions, but asked for a guarantee if the proposal should be entertained before March 1st, 1894. I had sixty-eight replies. They came from all parts of the world, and many of them are of great interest to me because of the kindly recognition made of my poor efforts on behalf of the British-Israel cause. This one article produced a guarantee for £200. I then communicated personally, and by letter, with the Royal Society of Antiquaries of Ireland, and after a long delay I was informed that the Hill of Tara had been vested in the Commissioners of the Board of Works as an Historical Monument, under a section of the Irish Church Act, and I was referred to that body. I applied to the Board of Works, and after a long delay, which certainly was sufficient to enable enquiries to be made, I received the following letter:

ANCIENT MONUMENTS.—9307—93.

July 8, 1893.

Sir,—Referring to your communication of the 26th ultimo., I am desired by the Commissioners of Public Works to state that after making the needful inquiries, they have satisfied themselves that they would not be authorised in granting permission sought in making proposed explorations at Tara.

I am, Sir, your obedient servant,

G. J. TUOHY, *Sec.*

Rev. D. Hanan, The Rectory, Tipperary.

Many of my correspondents suggested that the time has not yet come for the exploration, and to them I replied that the only means whereby their opinion could be proved to be right, was by an effort such as that which was being made. The time has not arrived: but it is evident that the interest in the possible confirmation or refutation of the Tara legends is very general, and I doubt not but that, in the perhaps near future, public opinion will so act upon the Antiquarian or kindred societies, that an effective influence will be brought to bear upon the Board of Public Works. Meanwhile it is well that the Hill is under the safe keeping of

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that board, and that whenever the exploration is attempted it will be conducted by competent authority.

The readers of the BANNER OF ISRAEL may do something towards forming public opinion by a wise and reasonable statement of their views, and the basis upon which they are founded. I have already thanked my correspondents for sending me postal orders, &c., for 1s. each, to meet preliminary expenses. The balance will be handed over to the Free Distribution Fund if no further call is made upon it before the month of March next.

July 10, 1893.

"GOD SPEED THE RIGHT!"

"MARIANNE FARNINGHAM," in the *Christian World* of Feb. 16, has published a little hymn of five verses which may easily apply to our own nation. She writes of "The State which God has called to be great," and of the contest which this nation is waging all over the world for the "right," and prays God to "take for His own, the State He calls to be great."

Our readers can supply the Scriptural authority for the declaration that there is one State, and only one—namely, Israel, which God has called to be great (Gen. xii. 1, 2, xviii. 18; Deut. xxviii. 1 and 13), and that there is one State—and one only—which He has promised to take for His own—namely, Israel (Jer. xxxi. 33; Heb. viii. 10). Whatever were the intentions of the writer, we claim the words she wrote as applicable exclusively to the British-Israelite nation, and so present them to our readers thus:—

GOD SPEED THE RIGHT!

God, rule Thyself the State
Thou callest to be great;
Lead in the fight.
Keep from all taint of shame
The men who in Thy name
Would banish bane and blame—
God speed the right!

The side Thy soldiers take,
With pure hearts for Thy sake,
Prosper with might.
Let men be strong and leal,
Who serve the commonweal
After Thine own ideal—
God speed the right!

Thine is the people's cause;
And who shall make their laws
But men of light!
Let mean self-service die,
And Love be lifted high,
And all men swell the cry—
God speed the right!

As in the days of old,
Full many a warrior bold
And stainless knight
Goes forth for Thee to-day
Along a toilsome way
Into a strenuous fray—
God speed the right!

Let good alone be done,
And triumphs true be won,
And ills take flight.
O King! the time is late,
Take for Thine own the State
Thou callest to be great—
God speed the right!

MARIANNE FARNINGHAM.

It is remarkable that in the above the writer unites the State with those who, as its representative missionaries to the heathen, or "nations,"

"Go forth for Him to-day
Along a toilsome way
Into a strenuous fray—
God speed the right!"

God chose Israel, that Israel's sons and daughters might go forth for Him, into all the world, "preaching the Gospel to ever creature," "blossoming and budding, and filling the face of the world with fruit" (Mark xvi. 15; Isa. xxvii. 6, R.V.). We heartily echo the words of the poet, and pray that "God may speed the right!" and the praise shall all be His!

THE "SANCTUARY," AND YET "THE STONE OF STUMBLING."

THE Lord Jesus Christ, the Immanuel of Isa. vii., and Matt. i., is the Lord of Hosts of Isa. viii. 13. He is to be the fear and dread of Israel, and Him shall they sanctify. But He is to be "the sanctuary," or place of safety and protection of Israel; the sanctuary of their penal wanderings "for a little moment," according to Ezek. xi. 16, R.V., a Saviour of the lost House of Israel, who accepted Him as their Saviour when He called to them, and they responded to the call (Isa. lxv. 1, R.V.). "I am inquired of 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"; that is Gentilized Israel, uncovenanted by God, and reduced to the condition of a "Lo-ammi" race. The difficulty of the passage in Isa. viii. 14 consists in the fact that while the Lord is described as "a sanctuary," He is also "a rock of offence" to both the Houses of Israel. We suggest that distinguishing the two Houses, He has become a sanctuary to the Christian House of Ephraim-Israel, but to Judah-Israel He remains "a stone of stumbling, and a rock of offence"—"a gin and a snare" to the inhabitants of Jerusalem. The Jews have fulfilled that prophecy, and they are suffering under it still. Many of them have indeed "stumbled" on the doctrine of Christ and rejected Him. As the consequence, they have "fallen" and "been broken," both as a nation and as individuals, till their condition now is hopeless indeed. They are verily "snared" by their persecutors, and "taken" (ver. 15). If it be felt that the passage will not bear this interpretation, it remains a glorious truth that the Lord Jesus Christ has indeed become a sanctuary to every son of Israel and of Judah who will put aside his pride, and will accept His yoke—but a stone of stumbling and a rock of offence to the two Houses who have both felt the weight of the Lord's anger against those of them who refused to believe, and are stumbling, fallen, and being broken to this hour, because of their rejection of the Gospel of His grace. Both Israel and Judah need the restoring application of the precious Blood shed for them; and one of the Houses even now has nationally been blessed with the sanctuary which Christ has offered it through the Gospel. Having received Him, Israel of the House of Joseph is now qualified "to go into all the world, and to preach the Gospel to every creature," beginning with the Jew, whose claim is first (Mark xvi. 15; Rom. i. 15). Judah was the Lord's sanctuary, according to Psalm cxiv. 2, because the Lord Jesus Christ sprang from Judah, and He was born of the House of David of the House of Judah. But God Himself became the sanctuary of Ephraim-Israel, as Ezek. xi. 16 declares, and He has afforded that

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House comfort and protection, and grace and blessing, while they were journeying to the Isles of the West, and since their domicile there, ever since, till now.

With reference to the duty which now devolves on Christian Israel to take the Gospel "to all the nations," recognising the right of the Jew to receive it "first," we would notice, in passing, the common pulpit utterance, repeated thrice in the pulpit of the Parish Church of Clifton on May 27 last, that we British, being Gentiles, were bound to give the Gospel to the Jews. We would ask in all seriousness, Where is it stated in God's Word that it is the duty of the Gentiles (which the British are supposed by our clergy to be) to take the Gospel to the Jews, or indeed to any nation, *quâ* nation? We know no such text or texts in God's Word! There we read that "Israel shall blossom and bud, and that they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). To Abraham the promise was repeatedly made that in his seed "all the nations," families, and kindreds "of the earth should be blessed" (Gen. xii. 2, 3; xviii. 18; xxii. 18, &c.). "Go ye into all the world, and preach the Gospel to every creature" was the Lord's command to His Israelitish (but not Jewish) disciples, and they went accordingly to all the nations then known, and preached the Gospel to them. The Jews have the priority of right to the Gospel, as St. Paul teaches us in Rom. i. and ii.; and experience shows that whereas they will not listen to non-Israelite Gentiles, their prejudices are less when their brethren of Ephraim are the messengers who approach them with the Gospel.

Review.

"*Who Are You?*" An Enquiry. By Lady M. L. W. Robt. Banks & Son, Racquet-court, Fleet-street. Price 6d., post free 7d.

THIS pamphlet is issued with a good intention by its titled authoress. It proposes to serve as a step or A B C introduction to larger publications. It hopes to give its readers a general idea of what we mean by Our Identity views, and so lead to the study of the larger works which have appeared. The authoress, following Mr. Ed. Hine's example in some of his works, has underlined her pamphlet in three colours, black ink to indicate Judah or the Two Tribes; red, the House of Israel; and blue, the Gentiles, heathen, or all other people who are non-Israelites, described in the Scriptures as "the sons of men." We hardly approve of this method of drawing attention to the teaching of the pamphlet, and think it would have been better to have left the argument to speak for itself.

There are many texts regarding which it is exceedingly difficult to discriminate, and to avoid confusion and needless controversy, it would have been better had the authoress abandoned that part of her plan, in our opinion. The pamphlet, having the best intention, is not very clearly written nor does it very obviously point to the Gentilization of Israel whereby when outcasted the Ten Tribes became for a time, and indeed in some senses are now, mingled with the non-Israelite Gentile nations, mistaken for them constantly by themselves and others, but really "the sons of the living God" all the time (Hos. i. 10). In order to enable our readers to judge of the merits of the pamphlet, we quote its last three pages, omitting the underlined colours and italics. Our authoress concludes as follows:—

"Is it not worth while to try to find out whether we are the people about whom, concerning whom, so much of the Bible is written—'His people,' 'His witnesses,' 'His servants' in the Old Testament; 'His sheep' in the New Testament, and He the 'Shepherd' and Door, and only He, —rather than remain content in our indifference, to imagine that we are just simply Gentiles? This being so, we the sheep, and He the Shepherd and Door, let us from simple faith and gratitude, try to please Him and obey Him and His commandment, to love God and our neighbour; doing what we can, in our various ways, for our fellow creatures in the small matters of daily life, as well as in the greater ones.

"It must be good to think over the wonderful promises in the Bible—made chiefly to one people—to reflect, not to doubt, but to prove; to answer the question—Who are they? It must be worth finding out. They cannot be Jews. Then, if we be they—the one people—we should overflow with happy gratitude, that we may take hold of the promises, and appropriate them; also, we incur the responsibilities attached to them. Who but the British have been the instruments for carrying out the expressed will of God, evidenced by the facts, apart from many other signs, that our nation has, within the last hundred years, done such great things in and for India, already accomplished so much in and for the good of Egypt within the short space of ten years or so, and that by only a handful of English, as well as other efforts in all parts of the world, working out the purpose of the Almighty, that they should be a great blessing to all people? Never despairing, but ever trying to please the Lord God Almighty. Let constant thankfulness be the companion of our thoughts; with such verses to remember, and cling to, as that His mercy is great as the height of heaven above earth! our transgressions removed as far from us as the east is from the west! (Psa. ciii. 1—18).

"His never-ending love surrounding us as the mountains surround Jerusalem. His pity for us, like to that of a father for his children. We may even talk, commune with Him, plead with Him like children. Let us think over how freely, constantly, children will beg of their fathers for the thing they want, they wish for.

"Every living creature, 'whosoever will' may get a blessing, forgiveness, comfort, but must go like children. He tells us how to pray, to say 'Our Father.' He calls us 'His own people' repeatedly. It is touching to remember that once, in His anger at the idol worship of the golden calf, He spoke to Moses of 'this people,' and how kindly, beautifully, Moses besought the Lord for them: continuing to intercede for them as 'Thy people,' and 'the Lord was entreated for them.'

"The compiler of this little pamphlet has arrived at the conclusion that the English people are a most favoured nation, totally irrespective of any merit on their part, but have duties cast upon them, along with the choice made of them, and the blessings vouchsafed to them; and that when calamities befall them, they arise when the nation forgets the duties and obligations which are coupled with the blessings conferred by the divine will.

"It has been difficult to epitomize so much out of so large, so vast, so important a subject, occupying so great a part of the Bible; but it is hoped that, strung together, condensed as it has been by the best efforts of the compiler, the thoughts and quotations will prove useful as a clue, and fall into the hands of at any rate some who will be induced to pursue the study for themselves; and may God grant them a blessing on it, that henceforth they may remain in no uncertainty how to answer the question, Who are you? And what should be the chief purpose of life? To do the utmost towards spreading that knowledge everywhere, and at every opportunity."

The author has our acknowledgments for the following recommendation which accompanied her pamphlet:—

"As the reader may not know what other books to procure, it is suggested that the BANNER OF ISRAEL would be excellent to take in; "Bible Reflections," by the late Robert Gairdner; "Forty-seven Identifications," and the "Handbook for Enquirers," all of which can be procured from Messrs. Banks, Racquet-court, Fleet-street."

MESSRS. ROBINSON and CLEAVER, of Belfast, were honoured with a command to supply a portion of the table-linen required for the household of the Duke and Duchess of York.

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Correspondence.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—Your correspondent "E. L." in his letter of the 18th April, published at page 238 of BANNER, takes me to task in a friendly way, justly too, for not giving the authority on which my statement was based, "that Benjamin and the other Hebrew converts left Jerusalem a year or so prior to the siege of Jerusalem by the Romans, and went to Pella." A statement to the effect that about the time referred to by me, a very considerable body of Christian converts left Jerusalem for Pella, has more than once appeared in Identity literature, and it was on this information that my statement was made from memory, having seen them, but when, where, by whom, or on what authority, I am at a loss to explain. The statement referred to by your correspondent, was certainly not one of my own imagination, but appeared either in the BANNER or in some of the periodicals published by the late E. Hine, and I have no doubt you, Mr. Editor, would be able to give the authority asked for, and if so, perhaps you would be good enough to do so in a note at foot of this letter.

The name of Benjamin is an addition of my own, but I see the late Surgeon-Major Grant, writing on Benjamin in Vol. XV. of BANNER, at page 159, alludes to the escape of Benjamin from Jerusalem, but does not give any authority for the statement. In the absence, however, of any authority for the statement referred to by "E. L.," we may fairly assume that Benjamin, "the beloved of the Lord," the first-fruits of Christianity in Israel, was not left to the tender mercy of the Romans, but, acting in all probability on the warning of our Lord Himself, left Jerusalem prior to the arrival of the Romans, together with the other Hebrew converts, and made their way to Pella east of Jordan.

Yours truly,
W. H. LARKINS, LIEUT.-COL.

Bromley, Kent, May 15th, 1893.

NOTE BY THE EDITOR.—The challenge of our friend Col. Larkins has enabled us, with the help of a literary correspondent very well known to BANNER readers, to present to them the only authority extant on the point—namely, Eusebius, who quoted Epiphanius. Gibbon follows Eusebius, and their joint testimony seems to justify these conclusions.

1. That according to Christ's command, the Christians, as the siege commenced, removed to Pella, beyond Jordan.

2. That after their removal, the destruction of Jerusalem and its Jewish inhabitants took place.

3. That those who escaped were believers in Christ—called by Gibbon, "Nazarenes."

The facts seem also to justify the conclusion that these "Nazarenes" were chiefly men of Benjamin, or Galilean (so-called) "Jews." Our authorities speak thus:—

EUSEBIUS ON SIEGE OF JERUSALEM.

(Book iii., chap. v., p. 74, Bohn's edition.)

"The care of war against Jews committed by Vespasian to his son Titus; for after the ascension of our Saviour, the Jews, in addition to their own wickedness against Him, were now incessantly plotting mischief against His apostles. First they slew Stephen, etc. The *whole* body, however, of the Church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella.*

Those that believed in Christ, having removed from Jerusalem . . . the divine justice, for their (Jews) crimes against Christ and His apostles, finally overtook them, totally destroying the whole generation of these evil-doers from the earth. . .

* "So says Epiphanius, to wit, that the Christians who dwelt in Jerusalem, being forewarned by Christ of the approaching siege, removed to Pella . . . afterwards, when Hadrian rebuilt Jerusalem and called it after his own name, Ælia Colonia, they *returned thither*."

Page 79.—"As Titus went around these (ditches) and saw them filled with the dead, and the deep gore flowing around the putrid bodies, he groaned heavily, and raising his hands, called God to witness that it was none of his work. . . Such, then, was the vengeance that followed the guilt and impiety of the Jews against the Christ of God. . .

Page 82.—"All this occurred in this manner in the 2nd year of the reign of Vespasian." (Vespasian died 79 A.D. after a reign of ten years.)

Page 119.—"Down to the invasion of (Jerusalem) the Jews under Hadrian, there were 15 successions of bishops in that Church (Jerusalem), all which they say were Hebrews from the first, and received the knowledge of Christ pure and unadulterated. For at that time the whole Church consisted of faithful Hebrews, who continued from the time of the apostles until the siege that then took place. . . The first bishop after those of the circumcision was Marcus"—(elected when the Church was collected at Jerusalem, of the Gentiles).

Gibbon says:—"The Nazarenes retired from the ruins of Jerusalem to the little town of Pella, beyond the Jordan, where that ancient church* (Jerusalem) languished above 60 years in solitude and obscurity. They still enjoyed the comfort of making frequent and devout visits to the Holy City, and the hope of being one day restored to those seats which both nature and religion taught them to love as well as to revere. . . The Nazarenes (to escape penalties imposed on the Jews by Hadrian) elected Marcus for their bishop, a prelate of the race of the Gentiles and most probably a native of Italy."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Along with this I send you a copy of *The Witness*, a publication of the Plymouth Brethren. See pages 89, 90. Please notice it in the BANNER. These many years it has been my endeavour to teach the glorious truth of Our Identity with Ten-tribed Israel—

1st. Showing how promise and prophecy are at the present moment fulfilled and in possession of our nation to-day, thereby proving the Bible to be of divine origin and its authors divinely inspired; it gives the Christian a powerful lever to overturn infidelity, and put to shame the authors of the so-called "Higher Criticism."

2nd. Having compared the Scriptures with the position of Britain at the present time, I ask, To whom did God promise to give the blessing of "the company of nations," the Gates, &c., &c.? The answer comes spontaneously,—To the seed of Abraham.

3rd. The inference drawn is, As God is true and faithful, we must be Ephraim-Israel!

I have even been instrumental in leading a number of the brethren to see and accept the truth as above stated, and notwithstanding the statements of Col. Molesworth, they still adhere to the new light shed upon the sacred page.

Yours in the good cause,
DAVID M'LAREN.

53, Wellington-street, Dundee, N.B., June 10, 1893.

THE REV. DR. CROLY ON THE UNIVERSAL LANGUAGE.—The division of languages had completed and fixed the original dispersion. An universal language is now about to reverse the process and complete the union. That language is our own. For ages the most limited of European tongues, almost wholly excluded from the old world by the superior popularity of the native languages and from the new by that of its conquerors, it has now spread, with colonies already extending over regions to which England is but a province, colonies, by the vigour, enterprise, and liberty, which they have brought from home, destined to form the commanding population of the globe—Sermon on Matt. vi. 10. Pub. 1848.

* "The Church of Pella retained the title of Jerusalem" Gibbon's note).

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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 UNICORN 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. XVII., No. 866. Entered at Stationer's Hall.] WEDNESDAY, AUGUST 2, 1893. [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S FINANCIAL CONQUEST OF THE WORLD.

A CONFIRMATION of the Scriptural prediction regarding Israel's capacity to acquire wealth comes to us in the *Edinburgh Evening News* of May 16, 1893. The computation, according to that journal, is, that this country, Great Britain, has financial interests in the rest of the world to the extent of £2,000,000,000! The interest of this large sum at 3½ per cent. would yield £70,000,000 as national income! If the country continues to grow in the future at the rate it has done in the past, as an international creditor, the sum owing to us by foreign countries, twenty-five years hence, will be more than double what it is now! It will be, to speak exactly, £5,000,000,000. "These figures," wrote the author of a pamphlet on "Capital and Finance in Australasia," look like the financial conquest of the world by Great Britain.

The above facts form a fine comment on the prophecy which declares that "Israel obedient to the Word of the Lord," should be blessed as He promised them. "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" (Deut. xv. 6).

At the present moment the failure of many colonial banks in Australia is carrying distress and consternation into many British families. A sharp and severe lesson, it appears, was needed to show our Australian brethren that their financial condition was unsound, and that lavish borrowing of money without much thought as to the future inevitable settlement of accounts, was sure, in the end, to lead to disaster. There are 4,000,000 of people in Australia, British subjects, and they have ventured to borrow money from their British mother, which represents capital on which £17,000,000 is the yearly interest they pay us! It is clear that the security they offered us—viz., the land, has been estimated at too high a value, and consequently when the crisis came at last, the depositors of the capital found they had nothing to realize, and the vast sums lent cannot be recovered for many years, if at all!

The amount of deposit money involved in the banks is about £75,500,000, and of this £23,000,000 is British. This sum, as compared with British financial interests in the whole world, is really trifling. The sum total of such interests we have already noticed is £2,000,000,000, with a probability of the amount being more than doubled in twenty-five years! No country can produce such a record as that; and though we are bound to feel the loss sooner or later of the present disasters in Australia, we may be thankful that matters are no worse.

It was stated some time ago by the *Westminster Review*, that foreign countries, during thirty years, had added something like three thousand millions sterling to their debts, and there is no question that we (British) have been the great money-lenders. The Word of God foretold the remarkable *rôle* now played by the British races alone, as Israel's portion. "The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xxviii. 12). We have lent to our Australian children, and having done so recklessly, we have in some measure to suffer loss. But the nation eventually will be no loser, but only a gainer by learning that wisdom is required in dealing with money, and that in our case, wealth is a sacred thing, since "God uses it "to establish His covenant which He swear unto our Israelite fathers, as it is this day." Our supremacy in "the power to get wealth" is only a part of God's covenant with us, His people, and the disasters in Australia merely indicate where the people are, to whom the promises were made, who, risking the loss of eighty millions sterling, shall yet not only survive that loss, but in the latter end, be richer than they were before. An article which appeared in the BANNER, Vol. ii., p. 104, of March 27, 1878, is

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applicable to our present circumstances to-day, and deserves to be quoted now.

"Our wealth and national capital" (we said then) "are beyond all comparison the greatest in the world, and the British earn far more than any other nation in the world. Their annual earnings, from all sources, are so gigantic in amount, and so firmly established, that our present losses are inappreciable, and cannot in any way be counted as a permanent loss of the nation's wealth. We thank God that, being Israel, our national condition, as the most wealthy, the most prosperous, and the most highly-favoured nation on the face of the earth, is fully testified by facts; also that those learned in the intricacies of the case are able to come forward, and (as blind witnesses) place the matter before us so clearly, that none may doubt why we are blessed with "power to get wealth," and why, as a sober matter of fact, we, of all the nations of the earth, are pre-eminent in commerce, as in agriculture, "the head and not the tail, above only, and not beneath," all other races surrounding us. Our Identity with Israel is the only clue, and only secret: and it explains this, as well as all the other enigmas regarding us. To the Lord, therefore, be all the praise!"

THE PERPETUAL THRONE.

A Sermon Preached by the Rev. Denis Hanan, D.D., on Sunday, July 9th, 1893.

"Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre."—Psa. xlv. 6.

I HAVE selected these words which we have made use of in our worship this day, because they may fitly harmonize with our thoughts and enable us to learn needful lessons from the event of the week—namely, the royal marriage. The Psalm is an epithalamic, or marriage, ode, written by the sons of Korah, upon the marriage of King Solomon. It has a distinct Messianic signification, but it is very doubtful whether the words, "Thy throne, O God," are addressed to the Messiah, or whether they are not rather spoken of the throne of God upon which, as we shall see, King Solomon sat, and which was to continue while the sun and moon endure. The stanza which commences at ver. 10 is addressed to the king's Egyptian bride. In its Messianic sense, it has been held to refer to the Christian Church, and it is so applied in the services for Christmas-day. If there are any who would say that the pulpit should concern itself only with "the Gospel," I would reply that there are many lessons with respect to the duties and responsibilities of those to whom the good news of God's mercy in Christ has come which need to be definitely impressed.

When the Lord Jesus Christ said that "the kingdom" would be taken from Judah "and given to a nation," surely the individual members of that nation were responsible, and required to understand how the fruit of the kingdom could be best brought forth. Our Christian calling never did remove, and does not now remove from us our civil right and responsibilities. It is just because the Lord our Saviour is King of kings and Lord of lords, and that His throne is for ever and ever, that we, His professed servants, should be very jealous that the "right sceptre" should be glorified by all that manifests a love of right and righteousness and a hatred of wrong and wickedness.

There are some exponents of Holy Scripture who would (as they express themselves) "spiritualize" our text and all kindred statements. By this means Christ's throne and the throne of the Lord are removed from this world and from the allegiance which can be given to an actual mundane rule. If, or when such teachers are confronted with Jer. xxxiii. 25, 26, "Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David, My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them," they endeavour to ignore that which they cannot spiritualize or explain away. If you will read chap. xxxi. and xxxiii. of the prophet Jeremiah you will find a most definite statement that a representative of the House of David would never fail, and that Israel as a nation—that is, having a national existence and polity—would never cease to exist, and, further, that this continuous nation of Israel would be perpetually ruled over by the undying House of David. These words cannot be spiritualized, and if we desire to deal honestly with Holy Scripture we shall not endeavour to explain them away, because, perhaps, we may not be able to state the manner in which they have had that historic fulfilment which alone is the vindication of their truthfulness. It is evident that they have not been fulfilled in the House of Judah, for it has no national existence and no king, and it is not an honest exposition to say the Lord Jesus Christ is David's representative, and that He rules; for He Himself said that His kingdom was not now of this world, and He has not reigned over the nation of Israel.

The throne occupied by David and Solomon was the throne of the Lord (see 1 Chron. xxix. 23): "Then Solomon sat on the throne of the Lord as king instead of David, his father." And it is this occupancy of the Lord's throne—*i.e.*, the throne of the Three in One on earth, by one of the House of David who was the viceregent of the Lord, to which permanency is attached. Of this you may be very certain, that, as a forced and unnatural explaining away of these and many similar words of God, is absolutely dishonest: so a reverent and rational effort to manifest their literal fulfilment and historic accomplishment is a task fraught with honour and blessing.

The bringing forth link after link in the chain of evidence is a work for the honour of God. Do not ever permit a shallow and empty scoff to turn aside your interest or your research. This study is no "fad" or "craze." The ultimate solution of this historic problem will redound to the glory of God and to the honour of those who are jealous for the honour of their God.

The fact that King David occupied the throne of the Lord did not clash with that perfect representative government which was given to Israel. This monarchical government united the truth that power is from above, with the knowledge that rule is for the good of those who are governed, and that they have their rights and responsibilities. This is not exemplified in the position of the president of a republic. He sits upon the throne of the people, his power originates from below. This is not exemplified in the rule of one who has carved out for himself a throne with his sword; he rules by his own will. In the constitution of Israel only have the two great factors of rightful rule been manifested—viz., that power is from above, the throne being the Lord's, and the King occupying it one of His direct appointment by promise and by providence; while the people are free men, appointing their representatives, "the captains over tens, over hun-

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dreds, over thousands," and by their acts governing themselves, while recognizing in the Head of the nation that the power that they, the people, exercise is a power that comes to them from above and not from below, from God and not from man. This was Israel's divine constitution, and to maintain it the Northern Kingdom refused to submit to an autocratic rule.

We may remark here that the representative system, as in use in the United Kingdom, is not as reasonable or as perfect as that which Moses gave to Israel. Then the higher officers and representatives were selected from those who were captains or representatives in the smaller communities. The popular vote seems to have selected the smaller communal officers, and from these men, trained and tested in the duties of captains over tens, the higher rulers would be selected. But our highest representatives and rulers, or lawmakers, are selected at first by the universal popular vote, and are not necessarily a selection from a selection. Our Parliament would be very differently manned if we reverted to the original type.

The Bible history has been recorded in order that the fact of the rule of God amongst the kingdoms of men may be manifested, at the same time that His good-will is made known. For this purpose the destinies of the nations revolve round that of Israel (Deut. xxxii. 8, 9), "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, Israel is the cord (or measuring line) of His inheritance."

The future of the world to-day and the manifestation of the rule of God to-day is as much involved in the destinies of Israel as ever it was. That people as represented in its leading House, the House of Joseph, is God's firstborn, and the throne over that people is the throne of the Lord. This is the case wherever the people and the throne may be. That nation is in a peculiar position, and all her citizens share the responsibility that her position entails upon them, also upon all the nations of the world rests the responsibility of recognising the people of the Lord's inheritance and the existence of His throne.

Before the Lord, who is King of kings, is Himself fully manifested, the perpetual existence of His throne over Israel and the perpetual continuation of the family to whom permanence was promised must be recognised. The redemption of the nation was as much part of Christ's atoning work as the salvation of the race, and when the prophetic element in this Psalm is fulfilled, and when the King of kings is glorified, when all nations shall do Him service, then the perpetual existence hitherto of David's line on earth will enhance His glory, for that glory is His faithfulness and His truth.

Let your minds survey the world, and ask yourselves this question: Where is the perpetual nation of Israel? Where is the indestructible throne of David? the kingdom and throne which are on earth now, the throne of the Lord as truly and in the same sense as when King Solomon ruled, or as when Jeremiah prophesied. If you cannot answer, do not allow scepticism as to the truth of the Bible to fill your minds, for he who desires may learn, he who runs may read. Even if the evidence be not absolutely complete in every link, I would prefer to believe that God is true than to dishonour Him by doubt. In His own good time the link will be made plain.

There is no link wanting in the chain of evidence which proves that the firstborn nation is our own, and, if so, the throne over Israel must be the throne of David, and it will continue to wield its authority until the sceptre is again visibly in the hands of the giver. The nation rejoices now (either knowingly or unwittingly) because another step has been taken towards the continued fulfilment of the promise. I desire that you should rejoice wittingly, and therefore I speak as I have done; and also in order that our duty may be made plain, for all our efforts ought to make for righteousness, every such effort will help forward the coming of the kingdom and of the King whom our eyes shall, please God, behold in His beauty. God grant that we may not by sin, and rejection, and unbelief in His forgiving mercy, shut ourselves out from our inheritance in His glorious and ultimate reign. If we fail to serve Him now in the power of that faith which worketh by love, we cannot be willing to serve Him in the age to come. The Lord Jesus, the King of kings, has the pearl of great price in this world. He has His redeemed nation in this world; He has His chosen family ruling in this world; His is the throne of the Lord in this world, and the only direct legitimate kingly rule at present is that to which His promise of perpetuity is pledged. Loyalty to the Christ implies interest in all His purposes, and He wills that Israel shall blossom and bud and fill the face of the world with fruit. For this end Christian England must continue to maintain her civil and religious liberty, and her witness to justice, truth, and righteousness, and every effort made by faithful men and women towards the advancement of all that adorns the Christian character and maintains the Christian faith is a step towards the coming of the kingdom for which we pray, the kingdom of truth and meekness and righteousness, and of the King who is to be remembered in all generations, and whom the people will praise for ever and ever.

To-day the nation rejoices in the marriage of the heir-apparent to the British throne and Empire. Ere long we may hear the cry, "Behold, the Bridegroom cometh." May the nation, and the Church, and each member of it rejoice then in the advent of its Saviour-King.

ISRAEL ON THE MARCH.

By W. L. Blore.

The various divisions of the army of Israel are advancing against the foes of our King, and we often hear of the aggregate results of this forward movement; but seldom have placed before us the work accomplished by individual effort in this direction. The following extracts from the annual report of the Wesleyan Missionary Society speak for themselves.

The allusion by the Rev. Owen Watkins, a South African missionary, to "a broad Imperial platform," to "the children of our House of Israel," to "our Gate," to "we are going over the river whether you send us or not," to, "Ay, and some of us as we go on to the centre of the Continent will die," all tend to show of what sort of mettle these soldiers of Israel are. No feather-bed soldiers. Marching on to war where our Captain leads, until His enemies are made the footstool of His feet, these men have a courage that rises with danger, and never, trusting in Christ, will they be found wanting. In 1884 Germany took possession of Namaqualand. What has she done there for King Jesus? Nothing.

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The Rev. Owen Watkins, who was received with loud cheers, said that the Transvaal was one of the most successful of the modern missions of Methodism. In 1884, when he stood there last, their missions numbered ten; in 1892 they were twenty-two. In 1884 their native agents were ninety-seven; in 1892 they were 538; the membership in 1884 was 774; in 1892 there were 3,539, an increase last year of 409, and an increase on the year before of 530. On trial they had in 1885, 385, and now 1,491. Their attendances at public worship in 1884 were 11,254 and now 25,308. These, however, did not adequately describe the work. The new mission to Mashonaland showed that they had made an advance of 700 miles towards the interior of Africa. He did not wish them to abuse the chartered companies in Africa when they knew nothing about them. He wished to say that the chartered companies had done for English influence and righteousness and trade, what England ought to have done herself. (Cheers.) They had thrown round the natives a shield of British protection, and that meant security for life, safety for property, liberty for slaves, and a closing of the open sore of the world. It meant withholding drink from the people, under heavy penalties against the men who sold the drink. It meant the uplifting of and caring for the natives, who otherwise would have been driven off the face of the earth. (Cheers.) Further, he could testify that the chartered companies assisted all Christian workers, and never asked to what Church they belonged. (Applause.) They had grasped the great truth that civilization without Christianity would not be beneficial to the people. (Cheers.) They would allow him to protest against the questions of interior Africa being made questions of party politics. (Cheers.) They ought to be settled on a broad, Imperial platform, and neither one party nor the other ought to seek to catch votes when the destiny of millions of people was hanging upon that vote. (Applause.) They had received from the Government of Mashonaland £100 a year, and three farms for mission stations, where they could gather the people together, and shield and help them as they could not do in any other way; and they had also had land given them in every town in the country. (Mr. Watkins then described the march up country.) It took us four months to do 800 miles. At last we got to Fort Salisbury, and there we saw this new town, which is 5,000 feet above the sea. It is

> "A land of corn, wine, and oil;
> Favoured with God's peculiar smile,
> With every blessing blessed."

We began the work of the Lord there. We preached first to the white men, for we feel always and ever, that our message is first to the children of our House of Israel, and then, secondly, to the native people. We began the work of the Lord in Fort Salisbury, and God abundantly and graciously blessed us. To-day we have got an English church there. It cost £300, and the people at Fort Salisbury provided every penny of the money. (Applause.) Of course, it is not a grand place like City-road or Blackheath. It is of the utilitarian style of architecture. We do not waste any money on architects, and so we do not have any mistakes made by them. (Laughter.) And there are no echoes in that building. (Laughter.) It is as easy to speak there as by your mother's fireside. The glass windows are made of calico—(laughter)—and the roof is made of grass. Altogether it is a tip-top Methodist cathedral of which you might well be proud. In addition to having Mr. Shimmin there, we now have another young minister, himself the son of an African missionary, Herbert Eva. He has just succeeded in building and opening free of debt, a native church at Fort Salisbury, and the natives themselves have come out grandly in their support of the work of God in this new land. We want £10,000 for the plant of the new mission in Mashonaland, and as the gate to our mission to the great lakes. I am sure if you will only pray about it, you will see that you ought to give it, and that it will be your privilege to do it. My dear friends, our eyes are looking already to the land that is beyond the Zambesi, where there are hundreds of miles that the foot of the white man has never trodden, where there are millions of people who have never yet heard the sound of Jesu's name, and that Jesus Christ died for them. We are going over the river whether you send us or not. We are going because Christ redeemed them. (Applause.) It is their birthright, and we ask you to support us by your prayers, to support us by your sympathy, to support us by your help. It is a little thing that we ask of you in your wealth, and in your comfort, and with all your pleasant surroundings; it is a little thing I ask you to do on behalf of Africa—that you give of your money. We are giving our lives and all we have, and all we are. Ay, and some of us as we go on to the centre of the Continent will die. But what of that? "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." God forgive some of you; we shall have to die before we can win Africa for Christ. (Applause.)

The spirit of this address moved the vast assembly to "cheers," "applause," and soldierly sympathy in the advance of this section of the army of the Lord—the House of Israel.

Sandown, June 26, 1893.

IRISH HOME RULE.

"THE BULLIONIST," of April 15th, 1893, contains the following:—

"A description of the Irish as they were in the days of Shan O'Neil, and which is to be found in the Irish MSS. Rolls House, may contain some lesson for those who are anxious to sacrifice Ulstermen and the other loyalists throughout the country to the mercy of the priests and the O'Briens. We extract a few phrases:—

"'The appearance and outward behaviour of the Irish showeth them to be fruits of no good tree, for they exercise no virtue, but think it lawful to do every man what him listeth.

"'The Sabbath-day they rest from all honest exercises, and the week-days they are not idle, but worse occupied.

"'They do not honour their father or mother so much as they do reverence strangers.

"'They do not so commonly commit adultery; not for that they profess or keep chastity, but for that they seldom or never marry.

"'They steal but from the strong, and take by violence from the poor and weak.

"'They covet not their neighbours' goods, but command all that is their neighbours' as their own.

"'Thus they live and die, and there is none to teach them better. People will not come to inhabit where there is no defence of law.'

"Mr. Chamberlain's description of the Bill at Birmingham on Wednesday was forcible, but it was true. He said:—'It is really a Bill to substitute anarchy in Ireland for peace and order, and it is, besides that, a Bill to alter in material ways the Government of England. It is a Bill to change the constitution of our ancient Parliament, to create a new class af members, a class of members with limited liability and with unlimited powers of doing mischief. It is a Bill to transfer the allegiance of more than a million of the loyal subjects of the Queen without their consent and against their will, and it is a Bill to impose upon you, the tax-payers of Great Britain, new burdens, and to change the *quota* and proportion of the contributions of the different parts of the United Kingdom. Now, a Bill of that kind, raising so many questions of principle and issues of such

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vast importance, deserves at least to be exhaustively considered by every class and every section whom it concerns.' Not one of these points can be denied, and they make up a sufficiently important list to daunt the stoutest heart from attempting to override them. But it almost seems as if the hearts of the Gladstonians are not stout, but percolatory. Every taunt, thrust, or point passes through them unfelt, and they are full of courage just because they happen to be incapable of feeling. They do not fire back, because they have nothing to shoot with; but they hold on to their Bill, not because they think it is worth keeping—for the Bill as it stands pleases neither Home Ruler, Conservative, nor Moderate—but because their fingers have become rigidly set in their grasp upon the measure and they cannot let it go if they would. 'Stick to Home Rule' seems to be the motto of the present Government, 'although we none of us like it, and wish that we were without it.'"

TWO QUESTIONS ASKED, AND ANSWERED.

A CORRESPONDENT from Cheltenham, who is "greatly desirious of believing Anglo-Israelism, if possible" (!), puts us the following two questions:—

1st. Where is it said in the Bible that Israel will be found as a *Gentile* nation?

2nd. Why do you think it necessary that David should have a human descendant to reign, when it is said that the promise, "David shall never want a man to reign," &c., is said to be fulfilled in Christ? (Acts ii. 29—36).

The inquirer, it seems, was asked these questions by someone, but could not give an answer, hence the reference to the BANNER! The writer admits that he (or she) has been a careful student of the BANNER, but as the numbers are given away when read, there are no copies at hand to which reference can be made to solve the difficulties specified.

In regard to the first question, if our correspondent will recollect that the Hebrew word "Goyim," and the corresponding Greek word "Ethnê," are used in the Old and New Testaments respectively (in the plural number) to designate the non-Israelite Heathen or Gentile nations, generally outside Palestine, but never a Hebrew people, known as such, then, it will be seen that the following passages speak of Israel's appearance in the world as a Gentile nation or company of nations, not, ostensibly, as a Hebrew "multitude of nations."

"He (Manasseh) shall become a people, and he also shall be great. But truly, his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of Goyim (or non-Israelite Gentile nations)" (Gen. xlviii. 19). "Call his (Israel's) name *Lo-ammi* (not My people). For ye are "not My people," and I will not be your God" (Hosea i. 9); a plain intimation that "the children of Israel" of ver. 10 were to be disinherited, and reduced to the condition of the heathen non-Israelite nations. The Ten Tribes were "among the Gentiles" (Ethnê), according to 1 Peter ii. 12, and according to Hosea viii. 8, were to be "swallowed up" by them; "mingled with them" (Amos. ix. 9); "scattered" in Gentile countries, "mingled" with Gentile people (Ezek. xi. 16, 17), and therefore, ostensibly, Gentiles themselves. The Jews held that view of the Ten Tribes' condition in their day, as John vii. 35 shows. They believed they were "dispersed among the Gentiles" (Ethnê), and undistinguishable from them.

In the time of Israel's exaltation and blessing they are to be among the Goyim, "and men shall note them as specially blessed of God, a valiant and powerful people, among Gentile peoples (Isa. lxi. 9); and Micah v. 7, 8, teach us that very clearly.

The above may suffice as an answer to the first question.

The second relates to 1 Kings viii. 25: "There shall not fail thee (King David) a man (or human being, man or woman) in My sight, to sit on the throne of Israel." The promise to Christ was "the throne of David," as declared in Acts ii. 29—36, and Luke i. 32, 33. He is not now reigning on the throne of David, which is confined to Jerusalem, and over the Twelve Tribes, but on His Father's throne in heaven (Rev. iii. 21). The promise to David was that one of his race should always sit on "the throne over the House of Israel" (Jer. xxxiii. 17)—a very different thing—and relating to the whole period between the time of David and the Second Advent, during a part of which Judah would be "scattered," and the House of Israel alone exists as a monarchy for the fulfilment of the prophecy now under consideration.

BRITAIN'S GREAT NATIONAL DUTY.

SIR MONIER MONIER-WILLIAMS, the Sanscrit professor and scholar, made a speech at Nice, on February 17 last, when presiding at the annual meeting of the British and Foreign Bible Society's auxiliary, at the Riviera. His speech is of interest to us, because on that occasion he recognised it as our nation's "great national duty" to translate and disseminate the pure written Word of God to "the hundreds and millions of livings soul committed to our rule"—and he might have added, "to all nations families, and kindreds of the earth" besides, to whom God gives us access, and the power to communicate the blessed Gospel of the grace of God. We have no idea that Sir Monier-Williams has any knowledge of Our Identity, or that if he has heard of it, he is willing to receive it as a fact. Whether he does that or not, it is clear that he realises the truth that our mighty Empire is of God; that He has given it to our people that we may bless the earth's millions of inhabitants by imparting to them "the good news of the Gospel message," as presented in the Word of God written, translated into their own vernaculars. Why our Empire should be so largely composed of heathen nations, who know not Christ; why ours is the only nation which possesses the written Word as a national "heirloom," and recognises its duty to send it to all nations, families, kindreds, and languages of the earth, Sir Monier-Williams does not stop to inquire. But those are the gifts of God promised to Israel exclusively; and the professor ought to ask himself how it is that we have the Word of God as a sacred trust, when God has said of His chosen people, "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"? Sir Monier-Williams notices the immensity of our Empire as to numbers. He does not reflect that this is one of the chief blessings God promised to Abraham and his seed for ever, both in Gen. xxii. 17 and Hosea i. 10; and as to the world-wide extent of it already, that Israel is promised in Dan. vii. 27, a dominion which seems to include the planet. The great national duty "of taking the Gospel to every creature". was confided by our Lord to His Israelite disciples, and to the Israelite nation. He also gave them "the kingdom of God," taken from the Jews (Matt. xxi. 43, and Mark xvi. 15). How does Sir Monier-Williams say it is

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our great national duty to minister the Gospel to the nations when God said the after-seed of Abraham should occupy that position of honour and privilege? (Gen. xxii. 18, xxviii. 14; Isa. xxvii. 6). A portion of Sir Monier-Williams' speech was to the following effect, as given in the *Bible Society's Monthly Reporter* for May, 1893, p. 77:—

"But I must not take up your time by pursuing this interesting subject any further when so many able speakers have to follow me. There is only one other point to which I should like very briefly to draw your attention. Possibly you may have thought it strange that as chairman of a meeting convened to speak about our own Bible I should have said so much about the Veda and the Kuran. I have done so, not only because I have been a student of Indian literature for more than half a century, but because I think that we do not sufficiently realise that out of the 350 millions of human beings who constitute the Queen's subjects, only about 50 millions are even nominally believers in our own holy Bible. Yes, it is a startling fact that the Veda and the Kuran are the Bibles of nearly 300 millions of our own fellow-subjects, not to speak of the sacred books of the Buddhists of Ceylon and Burmah—two countries which are also part of our Empire.

"For what purpose, then, have so many hundred millions of living souls been committed to our rule? Not certainly for the increase of our trade, or of our wealth, or of our Imperial prestige. Is it not rather that the good news of the Gospel message may be presented to them in their own vernacular languages? And is not our noble Bible Society the chief channel for the conveyance of this message—co-operating as it does with our devoted missionaries? And shall not all of us here present rejoice in the privilege of assisting in the accomplishment of a great national duty?"

It is clear, then, from the speaker's view of the matter, that the duty of sending the Gospel to all nations of the world is not that of the Church of Christ only, nor of the Churches in the United Kingdom, nor of believers only as such, but of our nation at large. We entirely agree with Sir Monier-Williams, and are glad to know that he takes so sound a view of the matter. He is quite qualified to become an Anglo-Israelite, and we hope he will soon avow that belief.

COLONEL H. SENIOR'S ISRAELITISH TREE, AND HIS RECENT LECTURE IN BRISTOL.

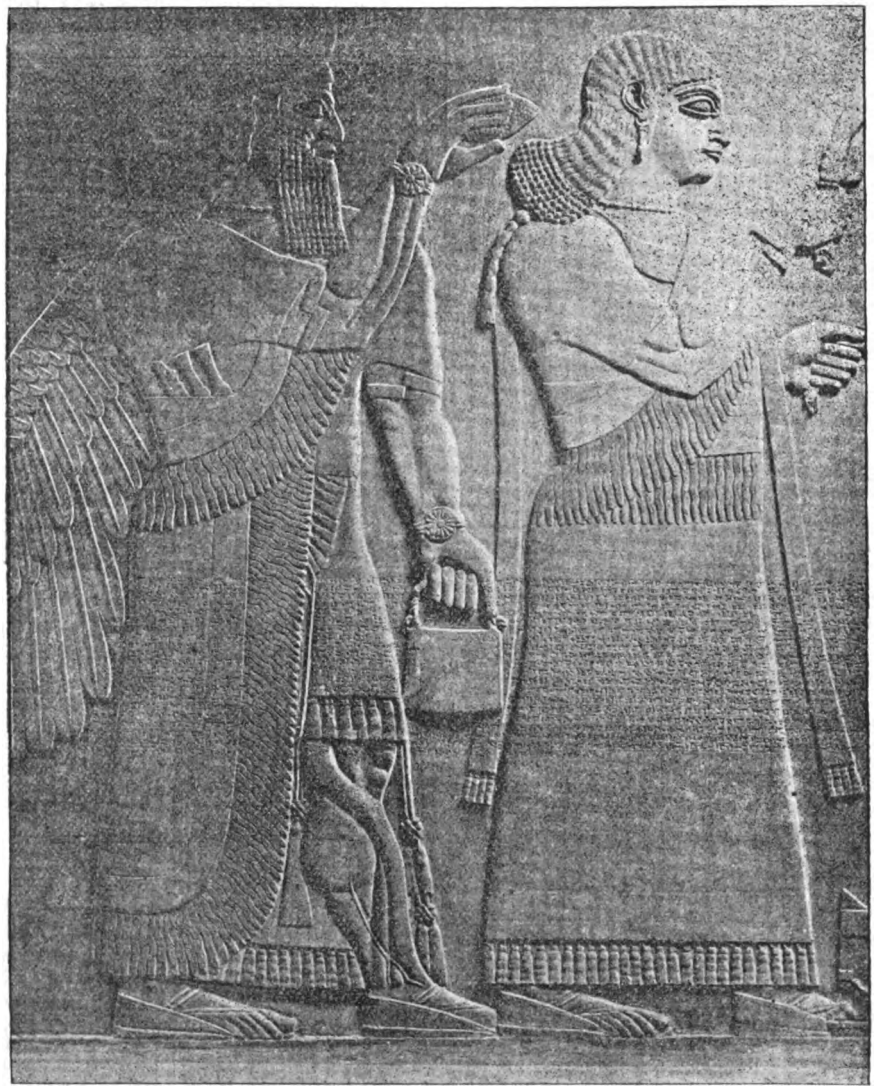
Our friend Colonel Senior, of Clifton, has just given a lecture in a Baptist Chapel in Bedminster, Bristol, to a fairly large audience. The lecture was got up by a Mr. Marshall, an earnest Christian worker, and a warm advocate of Our Identity cause. Mr. Marshall's testimony is this—that he has been made the means, in connection with our subject, whereby several young men have been induced to study the Bible. Colonel Senior's text whereon to hang his lecture was Isa. xxvii. 6: "Israel shall blossom and bud, and they shall fill the face of the world with fruit." The lecturer used as the means of illustrating his remarks, an Israelite tree, which he has since issued as a lithographed sheet representing a tree, its branches, and the blessings of Israel portrayed thereon. The tree is a valuable illustration of Isa. xxvii. 6, for it shows at a glance the expansion of the British Empire, the blessings to which British-Israel of the Ten Tribes are entitled. The Lord's gifts to our people of the various Gates, lands, countries, and provinces throughout the earth which we possess, are all arranged in order, and the banners which hang from each bough of the tree, with the various blessings inscribed on them, testify to the fact that our Empire alone is endowed as Israel was to be, with all the good things that lie at the right hand of the God of Israel. Colonel Senior found this tree of great use at his lecture. He exhibted a copy four times the size of the lithographed specimen he has now prepared for sale. He sold a great number of these at the meeting for a penny a-piece, and he proposes to sell as many as possible for use by others at lectures, and for distribution, at a penny each, a shilling a dozen, six shillings a hundred, or fifty shillings for 1,000. The only objection to the lithographed copy we can see, is, the fact that the space being small, a vast amount of names and texts of Scripture have unavoidably been compressed and crowded into it, and this has rendered the writing almost too small for easy decipherment. The profits of the sale will be given, we are told by the Colonel, to the "Zenana Medical Mission." During the lecture Colonel Senior pointed out that as these were God's promises made by Him to Israel exclusively, and as these same blessings are now in possession of the people of this Empire exclusively (given to them by God's gracious hands) it follows that we must be Israel. He closed his address by pointing out to his hearers, that as God had thus far fulfilled His promises to Israel, we had the assurance that He will faithfully fulfil all His spiritual promises of blessings in eternity. He urged them to consider if they had made their "calling and election sure"? if the question of their sins had been settled by the Blood of Jesus? If they had done this, then it was theirs to bestir themselves to fulfil all the duties required of them by God for the salvation of souls, for the extension of His kingdom, and for the honour and glory of His holy name. They would thus only be Israelites, not only in name, but in deed and in truth."

EUROPEAN MILITARY PREPARATIONS FOR WAR.

Austria-Hungary has an active army of 875,000 men; a first reserve (men who have served their time "with the colours") of 290,000 men, and a second reserve of men who have served their time in the first reserve of 866,000; the grand total is 2,032,420 officers and men. France has a war force of 4,169,472 officers and men; 1,124,000 are in the active army, 910,000 in the field reserve, 956,000 in the first and 1,176,000 in the second reserve. Germany has 2,913,599 officers and men, of whom 810,000 are with the colours, 405,000 in the field reserve, and 900,000 in the first and 799,000 in the second reserve. Russia has the largest standing army, 1,698,000 men always under arms, with field reserves of 1,124,000, first reserves amounting to 1,191,300 men, 4,000,000 in the second reserve, and a total of 7,914,000. Compared with these huge armies the English force is comparatively insignificant so far as numbers go. They have a regular army of 136,842 men, a field reserve of 68,500 men, a first reserve of 750,000, a second reserve of about 224,000, and a total on paper of 1,179,350.—American Paper, Missouri, June 13th, 1893.

The monthly part of the Banner of Israel for August is now ready. A coloured map of British North America will be found exceedingly useful. May be ordered of any bookseller, price 6d., or will be sent post free direct from the publishers, Robert Banks and Son, Racquet-court, Fleet-street, for 7½d. Our readers having friends in Canada will find this a very acceptable part to send to them.

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CAPTIVITY OF ISRAEL FROM A CUNEIFORM INSCRIPTION.

DECIPHERED BY JAMES RANKIN, F.R.A.S.

SECOND PAPER.—See BANNER OF ISRAEL, Vol. XVI., p. 295.

The text was copied from the accompanying photograph of a tablet in the British Museum.

"The men of Nineveh shall rise up in the judgment with this generation."—Luke xi. 32.

EXPLANATORY NOTES.

IT might be inferred from line 17 of the inscription that Cimiru was merely the Assyrian way of pronouncing the name Hebrew from the similarity in sound of B and M, but the Hebrew text of Deut. xxxiii. 18, 19, clearly states that Moses prophesied, when blessing Zebulon and Issachar, that their name would be called Khumimera—*i.e.*, the peoples of the mountain—which differs but little from Cimiru or Khumeri. In line 17, as stated above, Sennacherib seized a Cimiru prophet to seek God, and in line 19 it is written he twice proclaimed that Jehovah of Jerusalem brought him to ruin. The Sacæ, also, were merely the common people—*i.e.*, the plebeians.

It is evident from the inscription that the Assyrians conducted their captives to the Tauric Sea by way of the Euphrates, which they call Carchemish river, following it to its source, reaching Colchis by the river Lycus, but named by them the Swift Arnon.

On the principal tablets and human-headed bulls in the Assyrian galleries of the British Museum there is the same introductory sentence commencing the inscription on each one of them—namely, "Nineveh Ashur."

Line 3 evidently refers to the solar eclipse that was annular at Cabeira on the river Lycus, on B.C. 704, Oct. 19, at noon. (See "L'Art de Verifier les Dates" and "Oppolzers Canon.") Cabeira is mentioned by Strabo.

INSCRIPTION.

Line 1. Nineveh Ashur. All sojourners—Cimiru (Hebrew), the heroic—in the land of Taurica (Crimea) the great Sennacherib conducted to Chabor (Habor); Israel and the Levi prophets famous above all others.

Line 2. The beautiful Sacæ were placed in a valley; they established other branches, and order prevailed; they settled in a part called Colchis river, completed a fortified camp, and introduced holy service.

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Line 3. The light became dim towards noon, when it ceased, and the sun to blackness consumed away; the vibrating branches of light ceased and joined the darkness which prevailed; objects faded away; and because of it the open country was hidden. In luxuriant Taurica.

Line 4. That year the river that flowed through the valley brought ruin, it carried away from the fortified camp the captive multitude uttering loud cries; but lives and dwellings went, were cut off, and melted in the valley.

Line 5. Among the mountains that are here they gathered, erected settlements, revolted, and were put to death amid the lamentations of their descendants; the deluded were all removed to the high mountains.

Line 6. To the source of the Carchemish river they came, consumed by sickness, the captives' tumulus (graves) extending and proceeding to the sea by the side of the swift Arnon, flowing in a fruitful watercourse to its outlet in the Tauric Sea,

Line 7. Which is the boundary in the western part around the Cimiru; further off around it the graves extend to those of the young afflicted ones, and to the grave of the prophetic, simple princess, the young, heroic Tamar, that beautiful one (gazelle), that suffered in secluded Taurica.

Line 8. The valley of the Arnon, rolling and winding, containing pits and heaps. Iron first came to be known by setting fire to these in burning the dense forest; when burned it contained iron. The forest is given up to the chief men of Dan, being strong archers.

Line 9. Promoted them, and appointed the great sea to that strong family (though) perverse, to protect, to surround, and shelter the Sacæ, in a measure to multiply sheep; all of them around here are bound together within sound of the shelter, and

Line 10. To give them a rugged boundary. The exiles are within sound of the great turbulent sea, submissive, and bearing pain; great mountains without a pass, all within sound of the sea, with a high, open country rising from the river.

Line 11. The assembly gathered all in confusion; all trembled. The images in Sharon were confounded; Samaria was invaded a second time from Magdall; the conspiracy was destroyed, the hill city delivered up; their children (600,000) were cut off.

Line 12. Everywhere great heaps around, and thus shattered to pieces; the trembling, rushing river flowing clear. The river murmuring past the tumulus in the mournful valley Asher-bol (Esar-haddon?) made the high grave, enclosed them in peace, and made a full end.

Line 13. Lamenting the time that Israel, all heroic-looking, were trampled down, proceeded to gather them in, as in a drunkard's slumber death destroyed them; going to rest before oppression; a sacrifice; a sea death; their hearts grew cold.

Line 14. Dwelling by the great sea, brought from Samaria, endured sufferings from Shalmaneser, the high one now lying dead who in mad exultation drove them out, moving sixty thousand to dwell in the Caucasus.

Line 15. The king's palace in affliction; he is bowed down; his sons smote every one to death. There is wailing in the habitation of the shining Baal. In that year they seized and destroyed him in death; his wicked son was his executioner, depraved and shouting in violent rage.

Line 16. To the grave's silence (shouted) Shareser the sleep of death to them; everyone shoot; surround the vagabonds; purge out the rebels. Senacherib rich and glorious.

Line 17. Exalted that prince when worn out, lying in wait; celebrated his return here; grieved for dreadful overthrow of the princess in childhood, he multiplied offerings, seized a Cimiru (Hebrew) prophet to seek God in fear.

Line 18. To hide the rising, trembling, fearful sorrow, the fetters of ruined Samaria driven away all to the great black grave, there to consume, weighing like the burning flame of an offering to cast out (these thoughts); he observed times to spoil Nineveh; his sons prepared shame and oppression.

Line 19. Sacrificed Nineveh to them; Nineveh to subjugation; in Nineveh let captivity be extinguished. My father twice proclaimed that Jehovah of Jerusalem brought him to ruin, or Jehovah the terrible completely brought him to ruin; (therefore) oppress, seize the fugitives for captivity, tread on those lovely, hated ones, gather them to be slain.

Line 20. Depopulate, heap up, yes, empty in ruin and captivity; dissolve that hateful sea, make smooth the flowing waves; lie down, go down to that cavity humbled in shame; cry out, pour out, conceal the cup of malediction that rests and swells, that faintness of heart, the terrible trembling.

Line 21. Coming flood (an obvious reference to the prophecy of Nahum); that fearful swelling river; turn back to that waste land, thirsty and burning in encircling death, and fruitful with the spoils of time.

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ONE HUNDRED AND SIXTEENTH MONTHLY REPORT.

THE following subscriptions and donations, received from June 17th to July 14th, are very gratefully acknowledged:—

By the Treasurer: Miss P., Upper Norwood, 5s.; G. J. T., Newcastle-on-Tyne, £1; R. W. S., Bowen, Queensland, 5s.; Bedford-park (name undecipherable), 5s.; Rev. R. L. B., Sutton Coldfield, 10s.; J. C. F., Market Lavington, 5s.; Mrs. E., Shrewsbury, 1s.

By Miss E. M. Rush: "Hope of Israel" Bible-class, Birkenhead (per T. S. H.). 5s.; Mr. and Mrs. H., Cheshunt, 5s.; Liverpool Marine Engineer, 10s.; G. W., Tunbridge Wells, 6d.; Miss M., Richmond, 2s. 6d.; G. R., Southsea, 3s.

Total, £3 17s. 0d.

J. LAWRENCE, *Hon. Treasurer.*

OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully paid*, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — From 219 to 229 BANNERS are now sent weekly, to the places already enumerated in previous reports.

LITERATURE DISTRIBUTION.—Eighty-eight parcels have been sent out since last report, to places at home and abroad mentioned below:—Malta (2); Secunderabad (2), Nellore, Poona, Bangalore (2), India; Rangoon (2), Moulmein, Burmah; Colombo, Ceylon; Port Nolloth, Vryburgh, Ograbeis, South Africa; Grose Vale, New South Wales; Broughton, Castlemaine, Victoria; Launceston, Tasmania; Auckland, Athenree, Taranaki, Tearoka, New Zealand; George Town, Demerara, Barbadoes, West Indies; Detroit, Yarmouth, United States; Halifax, Port Arthur, Canada. London (5), Aldershot (2), Alvaston, Attercliffe, Brighton (2), Birmingham, Barnsley

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(2), Birkenhead (2), Canterbury, Colchester, Calne, Chester, Chippenham, Crewe, Chatham (2), Cardiff, Carlisle, Dover, Devonport, Dundee (2), Edinburgh, Fermoy (Dublin), Fulham, Hull (2), Horsforth, Hulme, Hamilton, N.B., Kingsbridge, Liverpool, Lewes, Ludlow, Moreton-in-Marsh, Maesteg, Penrith, Plympton, Porthgwarra, Redruth, St. Leonard's, Southsea (2), Staplehurst, Stirling, Tunbridge Wells, Twickenham (East), Teignmouth, Weymouth, Woolwich, Wilsden (Yorks.).

CORRESPONDENCE.—From Boural, New South Wales, we have the following greeting and appreciative words, directing our attention to the hymn of Wesley's given in the collection of hymns in common use: "God bless you for the work of the Identity you are so persistently employed in. I write as one of the subscribers and readers of the BANNER these eight years past, and for two years have been wishing to draw your attention to the following hymn in Wesley's Hymn-book. It is about the most glorious setting forth of the Identity I have ever read, and if the reader sets the Bible before him, the English history, and the hymn, surely if he is a candid man he will be convinced of Our Identity. Was Wesley fully inspired to write such a hymn? I believe it. I showed the hymn to an old friend, a Wesleyan, who has long admired the hymn, but looking at it with the light of Our Identity with Israel her whole countenance lighted up; it was wonderful to see. I wish every frivolous objector would consider it ere he commits himself to speech, or uses his pen any further."

Hymn 407. (Deuteronomy xxxiii.) Rev. John Wesley, M.A.

"None is like Jeshurun's God.
So great, so strong, so high;
Lo! He spreads His wings abroad,
He rides upon the sky!
Israel is His firstborn son;
God, the Almighty God, is thine;
See Him to thy help come down,
The excellence divine.

Thee the great Jehovah deigns
To succour and defend;
Thee the eternal God sustains,
Thy Maker and thy Friend.
Israel, what hast thou to dread?
Safe from all impending harms,
Round thee and beneath are spread
The everlasting arms.

God is thine; disdain to fear
The enemy within:
God shall in thy flesh appear,
And make an end of sin;
God the man of sin shall slay,
Fill thee with triumphant joy;
God shall thrust him out and say,
'Destroy them all, destroy!'

All the struggle then is o'er,
And wars and fightings cease,
Israel then shall sin no more,
But dwell in perfect peace;
All his enemies are gone;
Sin shall have in him no part:
Israel now shall dwell alone,
With Jesus in his heart.

In a land of corn and wine
His lot shall be below:
Comforts there and blessings join,
And milk and honey flow;
Jacob's well is in his soul,
Gracious dew His heavens distil,
Fill his soul, already full,
And shall for ever fill.

Blest, O Israel, art thou!
What people is like thee?
Saved from sin, by Jesus, now
Thou art, and still shalt be.
Jesus is thy sevenfold shield.
Jesus is thy flaming sword:
Earth and hell and sin shall yield
To God's almighty Word."

From Brighton comes a long and good account of the great work prosecuted there by Mr. H. A. Marchant on the beach, and off it, by lectures and speech on various occasions. He is feeling deeply now the power that the fact of the British people being the Israel of old (whose destiny is set forth for all to read in the Holy Scriptures) gives him in combatting the strange errors and statements of the Secularists, who are undertaking a regular campaign this year on Brighton beach. Mr. Marchant is reading hard, and is glad of any help friends can give him from books written by acknowledged infidels and freethinkers, that, knowing their arguments, he may prepare to meet them. In previous years he had experience which has in a measure opened the way for the special work he is now undertaking every Sunday at the request of Christian friends. That he should have the prayers of all who desire that the Word of God should prevail is very certain. Also Mr. Marchant is wanting a continual supply of literature, being thankful to receive all that our Fund can give, and what may be kindly sent by friends as heretofore. We are also glad to mention for Mr. Marchant that a little money help again for this season from friends will greatly ease him, for the purchase of books he feels he ought to read, and to meet the expense of correspondence and advertisements, which a small income necessarily feels the weight of.

From Southsea, a seaman, late of the Royal Navy, writes: "Many thanks for the leaflets you have sent lately to me. I have distributed some to my shipmates, and I find many eager to receive them, and a great many that have heard of the subject (Our Identity with Israel) before. They mostly become interested in it, and like to talk about it, which is a great pleasure to me, for I tell them it was reading 'The Lost Ten Tribes,' by Dr. Wild, that brought me to my dear Saviour. I must tell you I have been serving again in the navy as a pensioner the last two years, but have had to leave through ill-health. I find the knowledge of Our Identity has spread through the navy a great deal since I left it in 1886, which I am most happy to see. I enclose a Postal Order for 3s. for the Free Distribution Fund, and I ask our Father's blessing on all the workers, and on every effort that is being made to spread this blessed and glorious light to His faithfulness and glory."

E. M. RUSH, *Hon. Sec.*

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques may be crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report six more members have been added, making a total of 1,466.

Three cards have been sent out to old members.

The following donations were thankfully received:—Miss W., Hampstead, 2s. 6d.; and Miss S., Folkestone, 2s.

The Secretary wishes to thank the writer of the article describing the new Prayer Union card for the kind interest shown, and hopes that it may induce many to join.

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

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Correspondence.

THE HINE MEMORIAL FUNDS.

To the Editor of the "Banner of Israel."

SIR,—Will you kindly allow me, through your columns, to inform the subscribers to the above funds, which were opened in December, 1891, that they are now closed? A list of subscribers, and balance-sheet, is being sent through the post to each subscriber. Should any subscriber, however, fail to receive one, I should be glad to supply in answer to any applications, as a difficulty arises from the fact that a number of subscriptions were sent under initials, and I have no complete list of addresses. The committee regrets the sad and sudden loss sustained through the death of Mr. Albert Smith, who undertook the duties of hon. secretary to these funds. The amount subscribed for Mrs. Hine is £47 15s. 9d., and for the Memorial Stone Fund £32 14s. 3d. as per balance-sheet, in addition to which I have also received from H. Lewis, Esq., Edenhurst, Blackburn, £2 2s., also £5 from Mrs. J. Travers. being a second donation of £5 from this lady for the Mrs. Hine Fund, and Mr. Kelsey, Rotherhithe, points out that he supplied the stone at cost price, giving his labour and the lettering on the stone gratis, the cost of lettering being £1 17s. 6d. Mr. Sadler also gave 4s. toward the Stone Fund, through Mr. Kelsey, which was deducted from the photo account.

Mrs. Hine, who is lying most dangerously ill, suffering intense pain from a cancer, at the house of her niece, at 30, South Grove, Peckham (having no home of her own) desires through the committee, to tender her sincere and grateful thanks to all subscribers. Her life hangs upon a thread, means she has none, but is dependent on the help of a few friends, her anxiety for her future necessities being great. The committee also tender their best thanks to the editors of the BANNER OF ISRAEL, and the *Messenger*, for free insertion of appeal, also to all subscribers, and regret the occasion for keeping the funds open so long, but feel such action was justified by the fact that subscriptions came in slowly from all parts of Israel's possessions, which being situate in all zones, took time to reach them, and the last were received so late as the 26th May, last.

Yours truly,

ARTHUR OSBORNE, *Treasurer to the Fund.*

77, Angell-road, Brixton, S.W., June 24, 1893.

THE following letter, not having been published in *The Standard*, is forwarded to us by the writer for insertion in the BANNER.—ED.

[COPY.]

To the Editor of "The Standard."

SIR,—Your admirable article on the occasion of the opening of the Imperial Institute by Her Majesty, claims a full acknowledgment by every patriotic person in the land. It is quite true, as you say, that a man will enjoy a larger and fuller vitality and pursue his individual task in life with greater energy when fortified and ennobled by the proud knowledge that he belongs to a manly, intrepid, and ruling race, and I quite enter into your statement that "in strict parlance, there is but one empire in the world, and that our own."

But I should like to ask you whether you do not think it behoves us to look further than at home for the origin of the race to which such attributes as you ascribe to our nation belong? It is a curious thing that in all matters connected with the rise and fall of nations, their origin and destiny, public writers take so little notice of the influence which providence has over everything, and that if you take the bearings, so to speak, of the course pursued by any nation, it will be found that there is some reason for it, though it may be hidden for a time. Is it not pretty generally accepted that the Bible contains the history of the world from the beginning until the end of time? This being the case, can it be denied that God chose a certain people to carry out His designs in the economy of the world, amongst which was the most important one of carrying the message of the Gospel into all lands?

The New Testament is, of course, the exemplification of the Old, where we find the promises made to our forefathers Abraham, Isaac, and Jacob, that their seed should possess the Gates of their enemies, which is fulfilled in our holding nearly all the strategic places in the world; that through their seed all the families of the earth should be blessed, fulfilled independently of the advent of our Saviour, His life and death, by the various societies promulgating His Gospel in almost every language and dialect over the whole earth; that they should become a nation and a company of nations, which is now in course of fulfilment in the proposed federation of the empire, with many more too numerous to be comprised in the compass of an ordinary letter.

To make the matter short, but, I hope, plain, does not our nation fulfil the above requirements? Your own article acknowledges that it does. We are therefore Israel, and the Long-lost Ten Tribes are found!

Yours obediently, JOHN S. ANDERSON.

Croydon, June 19, 1893.

To the Editor of the "Banner of Israel.

DEAR SIR,—I have received a copy of the BANNER OF ISRAEL for July 12th from you, directing my attention to p. 341, which contains your comments on certain statements of mine published in the *Witness* for June, with reference to the Identity of the Ten Tribes with the English race. Without entering into the merits of the question, I would, with all Christian courtesy, disclaim any intention of being personal in what I said, and was far from desiring to scoff or insult. If I have wounded anyone hereby, I deeply regret it. In public utterances or in writings, one may sometimes seem, when dealing with matters concerning which strong convictions obtain, to aim at individuals holding opposite views, rather than with the principles underlying them. Such was far from my mind. And I trust I may ever learn to esteem, as better than myself, *all* who love our Lord Jesus Christ in sincerity and truth, even though we may differ, in part, in the interpretation of God's Word.

With Christian regard, I am, truly yours,

A. O. MOLESWORTH.

4, Cambridge-park, Bristol, July 17th, 1893.

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Oft bring but bitterness and pain;
A Book to silence every fear
In souls that would to Christ draw near;
A Book beyond all precious things,
A treasure-store for priests and kings;
A Book to show to child and man,
How very God the world doth span,
A Book to cheer the poor man's heart,
Called to receive the better part;
A Book to point God's chosen race
Into the fold of Gospel grace:
A Book to tell all those athirst
To come, the last is served as first;
A Book from which no man may take,
Nor add thereto till Doomsday break.

—Missouri paper, June 13, 1893.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

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THE TROUBLE IN SIAM.

THAT grave trouble has arisen in Siam in consequence of misunderstandings and provocation between the Siamese and the French, there seems no reason to doubt. There are questions respecting insults offered to French subjects by Siamese which the French require to have settled; there are boundary disputes and claims for portions of Siamese lands, which the latter are not disposed to allow, and overt acts of hostility by the French in ascending the Menam River against the wishes and consent of the Siamese Government, which, taken together, present the materials of a very pretty quarrel. The worst part of it is that the French are inclined to drag our own nation into the matter, and their newspapers accordingly are ready and active in writing offensive articles, attributing to the British all sorts of evil intentions, with direct allegations that the whole difficulty arises from British instigation. The French press, in fact, is in a furious condition, forgetting that the Indian Empire is a close neighbour of, living on friendly terms with, Siam; also that it cannot afford to allow France to annex Siam, or destroy the large trade we have with it. We suppose the "difficulty" will eventually subside when Siam, as a kingdom, has been sufficiently humbled, and when a portion of her territory desired by the French has been added to their French Provinces of Annam and Tonquin. These are not profitable to the French as it is, and we question the wisdom of the latter in thus adding to their distant Eastern possessions, as if they could thus compensate for their loss of India, or make up for the removal of the Mauritius, and recently of Egypt, from their national protection. The French are somewhat like petted children. Glory is what their hearts love. Military glory and success in war is the food they live on, and they must have it to be happy. They cannot endure to think of the way we have supplanted them in India and in Egypt. Their longing, therefore, is to build up an Empire in the East as near to India as may be, whence they may also obtain some of the wealth we derive from the East; and they look to intercepting a great part of that we derive from Burmah and Siam by crippling that Power and securing some of the river openings which they imagine will lead in their hands to the same results that the command of the rivers in India does for us. In vain! In vain! God gave "the Gates," "the power to get wealth," and the dominion and power over the nations, to one people—namely, to Israel. The British being Israel, but the French an alien race, the latter cannot hope to acquire what God has reserved for Israel only, and what our nation, as Israel, exclusively enjoys to-day. This lesson has so often been taught to France and the world that we wonder the French are willing to incur the mortification of a disastrous result again. They aim too, generally, at injuring Israel, and to rob her of the blessings God has promised to her. But in attempting this they are striving after impossibilities. They cannot make void the promises of God to Israel, nor can they set aside the covenants of Jehovah, made with "Abraham and his seed for ever," respecting "the kingdom and dominion and greatness of the kingdom under the whole heaven," which is to be theirs, according to the prophecies.

The present Siamese trouble will probably pass over, as the French must be aware that hostilities at the ends of the earth, with the mighty power of Britain in India, and the Red Sea intervening between Siam and their own home supports, will hardly be prudent in the face of the Eastern or European questions they will have to meet as soon as the hour to re-open them has come. These questions will have to be reckoned with by France, and she cannot afford for the sake of empty "glory" to make Britain her enemy just now. The Continent is a mere powder magazine at the present day, which any spark may ignite. The "Siam" trouble could easily draw China and Russia in to oppose and aid the French respectively in their contention, with an almost defenceless people. The Indian Empire, on the other

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hand, cannot afford to have a European Power like France as a neighbour to the east of Burmah, and will resist, we imagine, the French project, the object of which is, to deprive Siam of a large slice of her territory, as a compensation for some fancied wrongs of which the French complain.

The matter is now in its critical stage, and probaby a few days will show us what God has in store for us, and how He is arranging for our national deliverance from the perils which appear to surround us on all sides.

The following statistics may serve to show our readers how deeply Israel is concerned in this matter:—"The value of our British trade with Siam last year was £2,500,000, all carried on British bottoms. The Queen has over 13,000 subjects in the country. France has but 250, and the whole value of her trade in 1892 with Siam was only £8,000!" The French demand the surrender of nearly 100,000 square miles of territory, half of which we made over to Siam on the condition it was never to be transferred to any other Power. This is the point of concern to ourselves, and regarding this, Lord Dufferin must exercise all his influence to guard our interests. May the Lord preserve His people's rights!

A SERMON BY THE BISHOP OF ROCHESTER, PREACHED IN ST. PAUL'S CATHEDRAL.

THE Bishop of Rochester preached a sermon on July 9, 1893, of which the following is a portion, reported by *The Family Churchman* " of the week following. The extract is sent us for the BANNER by a friend to our views, who believes that the bishop's words may be of interest to those who did not hear him. They were as follows :—

"The thought, the lesson, runs through the Bible—Old Testament as well as New. One by one the colossal empires of the ancient world—Egypt, Nineveh, Babylon, appear in its historic pages, appear and pass away. You remember how Keble describes the vision given to Balaam—

> "'Thy tranced, yet open gaze,
> Fixed on the desert haze,
> As one who deep in heaven some airy pageant sees.
> In outline dim and vast
> Their fearful shadows cast
> The giant forms of empires on their way
> To ruin: one by one
> They tower, and they are gone.'

One nation, one force, one divinely-ordered life, lasts on in spite of failure, in spite of wrong-doing, in spite of apparent discomfiture; the people of God, the people who in the main have trusted Him, who have learnt bit by bit from these successive shocks of discipline to know and do His will—they live on. Huge Eastern monoliths now blocking our museums, winged human-headed bulls and the like embodying the ideals of those who carved them out of stone, or the Egyptian conqueror whose colossal form covers half the front of a gateway tower—such were the old-world ideas of greatness and power; and among them the people of God, a little nation, in a little land lived on and grew from strength to strength as they came in contact successively with those heathen powers. At three several crises in their career, it has been said—in youth, in middle life, in old age—they came into collision with three giant Empires of the ancient world, Egypt, Babylon, Rome; each time they were crushed, almost annihilated by affliction; each time they started up into fresh and more vigorous life when it was over. The Egyptian bondage created Israel as a nation, the Babylonian captivity consolidated the nation as a church, the Roman devastation expanded the church of a nation into the church of mankind."

The above deals chiefly with the House of Judah-Israel, but takes no account of Ephraim-Israel in separation from Judah. Egypt illtreated Israel when they were united as a nation of slaves. In Babylon the Jews alone were expatriated during seventy years, and Rome destroyed the polity of the Jews after the siege and destruction of the City of Jerusalem. We hardly understand how the church of a nation (meaning, we suppose, the Christian Church of apostolic times) expanded into "the church of mankind." There is no "church of mankind" yet; but the Church of England, which is the Church of Israel, endeavours to minister to "all nations, all families, and all kindreds of the earth," according to the prophecies. The effort to omit Israel of the House of Joseph, from our calculations, is rather foolish, because the Jews do not fulfil the promises respecting Israel's everlasting kingdom; they have not trusted in God their Father, seeing they have, like the wicked husbandmen, killed the Son of God, the Lord of glory. The second item in the account, that the Jews, after they had met their destined punishment, "learnt bit by bit to know and to do His will" is hardly correct. The Jews to this hour do not know God's will, they refuse to obey Him, and in banishment from their land, have spent ages of their national life in sorrow, affliction, and misery. The people "who in the main have trusted their God," are the British people, Ephraim-Israel, the favoured House. They live on in splendour, power, and wealth—"a little nation, in a little land," growing even now daily from strength to strength.

"AS FOR US ENGLISHMEN."

BY J. THOMSON.

PART I.

"THE Pillars of Our Faith"* is a very readable volume of 312 pages, wherein the "Higher Criticism," of which we have heard so much lately, and the asserted discoveries of modern science as summarised under the term "evolution," are examined by the author, the Rev. Robert P. Downes, LL.D., in a candid and unassuming manner, and their failure to answer the problems started, fairly and clearly pointed out. Some may think that he allows too much value to the notions of the critics, as when, on p. 166, he refers to "that later prophet whose predictions are included in the book of Isaiah." But he unflinchingly exposes the erroneous tendency of the "Higher Criticism," which he avers "is but the latest exemplification of the doctrine of evolution without God." Thus, according to the higher critics, "the religion of Israel did not enter the world through Abraham or Moses in a complete and noble form, as a re-publication of the primitive faith given to man in the beginning of years, and as adumbrating redemption and a Redeemer; but it is the result of slow development from lower to higher conceptions. Like the nations around them, the tribes who settled in Canaan had their national God, and Jehovah was to them very much what Chemosh was to Moab, or Milcom to Ammon. Their religious faith and observances were very much like those of the nations around them" (p. 130). To this our author very pertinently replies, "The

* London: A. W. Hall, *Great Thoughts* office, Hutton-street, Fleet-street, E.C., 1893.

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only evidence on which these conclusions are founded is the sacred books themselves. The critic has no other Bible than that which is in our own hands, nor has he any additional documents inaccessible to us. And yet he presumes to form a conception of Israel's religious development totally different from that contained in the Old Testament itself. We, however, boldly repudiate these assumptions as unwarrantable . . . The writings which record the work of Moses as prophet, leader, and law-giver of ancient Israel, abound with references to the covenant and the promise made to Abraham. With Abraham the history of Israel as a people begins; and the prophets were not the makers of its religion, but simply reformers and continuers, recalling the people to a Divine standard from which they had fallen, and to a holy law, which they had profaned and broken. The fact is that Israel, at the dawn of its national existence, had an exalted conception of God, and a high rule of duty, which it neither borrowed from its neighbours, nor invented for itself. . . . The religion of Israel cannot be looked upon as a merely natural formation and development; it is a new moral creation. In virtue of it Israel was to the sinful world what conscience is to the individual heart; while Jehovah towered above the gods of Egypt and Assyria, like Sinai above the desert plain" (pp. 130, 131).

We do not propose to enter upon a full or even cursory review of this remarkable and in many respects interesting book. That would far exceed our present time and limits. But we wish to direct the attention of our readers to some of his most decided and Scriptural sentiments before we proceed to the main subject of our paper, which is to adduce some evidence given by our author as, perhaps, a "blind witness" to the truth of our national Identity to the lost Ten-tribed House of Israel. In the above extract it will be seen that, according to him, ancient Israel occupied the position, so to speak, of "conscience" to the rest of the world. This we admit, for it includes the vital truths for which we contend; and the question may very fairly be asked of those who dissent from our views, where or when, having so chosen and honoured the descendants of His "friends" Abraham, Isaac, and Jacob, did God ever say He would depose them wholly from that high position of being the channel of His mercies to a fallen world, and in their stead place another, a Gentile, nation through which to carry out His purposes?

Referring to the character and work of ancient Israel upon the world at large, our author observes that "there was a body of knowledge communicated to God's ancient people, beyond the reach of the subtlest investigation of the human mind, or its purest and loftiest self-development. The progress of the religious life of Israel is far ahead of that found in other nations. Other primitive peoples, and even peoples of the same Semitic race, never approached the stage reached by the Hebrews" (p. 144). The knowledge which resulted in this character was not obtained "from the priests, or the oracles of Egypt"; nor "was it the creation of the genius of the Hebrew people." But "they were slowly educated to receive it, and even after its reception exhibited a proneness to idolatry, which was the great sorrow of their prophets and teachers" (p. 145). Our author here correctly uses the term "Hebrew people," but immediately after uses the term "Jews" as an equivalent: "We are shut up, therefore, to the conviction that the Jews (!) received it from on high." This proneness of Israel to idolatry is also found in the past and present history of the British people; for, with all our knowledge and privileges vouchsafed to us by Divine Providence, there is seen again and again a falling away to superstition and error, quite remarkable to the observant student of history; while it is the distinguishing feature of our age. The "Higher Criticism" is an attempt to explain away the miraculous and the historical in the ancient record of God's revealed will to man; and evolution is an attempt to show how the universe may have been developed from an original fire-mist without a superintending Providence, if not without a Creator, to whom, however, it is allowed by some the credit of having, somehow, originated the first germs of all succeeding material and spiritual existence.

Our author's book is not only a reply to the teachings of the "Higher Criticism," but also one to the theory of evolution, which he clearly shows fails in more than one vital point (see pp. 37—44), for there are "gaps in the evolutionary sequence which science has not yet satisfactorily bridged;" and yet there are "great authorities who confidently affirm that no such gaps exist" (p. 47). Such gaps are seen in the first appearance of vegetable, and then of animal life, followed by man, who is allowed to have been an advance far "beyond the brute; . . . but the link which connects him with them is missing." Our author allows more to the evolutionists than we can. For while there is absolutely no dependable evidence in proof of the development of a higher type of existence from a lower, or of the lowest form of life from inert matter, he seems to yield all that is worth contending for in admitting that "evolution, when reduced to its last analysis, only means creation according to law" (p. 48). Notwithstanding all the special pleading to which he resorts to explain this, we cannot but think that such a doctrine of development really does "set the Almighty," as a personal Being, "on one side; and renders the belief in His existence no longer essential" by man, who is also stripped of his responsibility as a moral creature. This is the practical outcome of evolution; for man, by it, is the result of law, not the creation of the Almighty in His own image, as a moral and spiritual being. Thus our author says, "According to the record of Moses, the body of the first man was formed out of the dust of the earth." These words give us a definite idea; but how are we to understand our author's paraphrase of them, "That is, it" (the body of the first man) "came into existence as the culminating point of the evolutionary process"? (p. 207).

In his recent "Romanes" lecture on "Evolution and Ethics," delivered at Oxford, Professor Huxley has some similar "tall talk." "From very low forms up to the highest in the animal, no less than in the vegetable kingdom, the process of life presents the same appearance of cyclical evolution. . . . Natural knowledge tends more and more to the conclusion that 'all the choir of heaven and furniture of earth' are the transitory forms of parcels of cosmic substance wending along the road of evolution from nebulous potentiality, through endless (!) growth of sun, and planet, and satellite; through all varieties of matter, through infinite (!) diversities of life and thought, possibly through modes of being of which we neither have a conception, nor are we competent to form any, back to the undefinable (!) latency from which they arose. . . . The theory of evolution encourages no millennial anticipations. If for millions of years our globe has taken the upward road, yet some time the summit will be reached, and the downward route will be commenced." And men swallow all these dreamings as the teachings of science! According to Professor Huxley, all will again be resolved into "nothingness"; for that, if anything, is the meaning of "undefinable latency." It is unnecessary for us to show how such teaching destroys the moral character of man, and is utterly opposed to that of

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Holy Scripture. It is quite clear from this lecture that evolution destroys all foundation for ethics or true religion, and it is indeed "hard to bring the course of evolution into harmony with even the elementary requirements of the just and the good." The question may again be asked, "If the foundations be destroyed, what can the righteous do?" (Psa. xi. 3).

After yielding all to evolution, it is useless for our author to write, "But the spirit of man was from above; it was a direct inspiration from the Divine Spirit." How does he, or any other of our learned savants know this, apart from Divine revelation? and that, we see, evolution directly contradicts.

In chapter iv., section 8, our author has a few remarks on "the miracle of prophecy," which we wish he had extended, but his space did not "permit of any exhaustive treatment of this subject" (p. 164). He admits that "along with the development of the Hebrew nation" there was "the living voice of God in prophecy, and this voice is found here, and here only, amid all the religions of the world. Oracles and divination, augurs and fortune-tellers, do indeed appear among heathen peoples, but they utter dreams, and not certainties; they are powerless to pierce the future, or to declare the things to come. But the prophecies of the Old and New Testaments reveal the Divine prescience, and are miracles of knowledge, as the resurrection of Christ was a miracle of power" (p. 164); and these "Biblical prophecies relate, first, to the Jewish nation" (our author here means the Hebrew nation); "secondly, to other nations or empires; thirdly, to the coming of Christ; and fourthly, to the kingdom or Church of Christ" (p. 165). All Anglo-Israelites will agree with this; for our appeal is to Biblical prophecy, which we assert portrays as characteristics of Israel in the latter days the exact present position, character, and prospects of the British people.

In chapter ii., section 2, our author has a paragraph (*b*) on the mission of great men, who are a "notable feature in the progress of history. . . . Without God there is no great man, and all great gifts are but a trust from Him. It is not circumstances, or birth, or heredity, which make the truly great man. He is born from above" (not very like evolution this). "Thus the man of highest genius is of all men the least self-conscious. He is not proud of his gifts, for he knows they have been given him, and are not self-acquired. His finest thoughts come spontaneously, and are to none so wonderful as to himself. . . . Coming he knows not whence, he feels with respect to his ideas that he is a transmitter, and not a maker. The revelation of truth, or duty, or inventive power, flashes upon him swift as lightning; he passes it on to his fellows, and is again a humble suppliant at the gate of heaven. How inspiring is the procession of the divinely-gifted men who, by their teaching and their work, have proved the uplifters of the world, the creators of its liberty, the apostles of its religion, the pioneers of its progress. There is Moses, refusing to be called the son of Pharaoh's daughter, that he may champion the cause of his oppressed people. . . . There was St. Paul, stricken, persecuted, branded, yet singing in the dungeon the praises of Him who had caused him to triumph. . . . There is Savonarola, orator, teacher, reformer, . . . for his prophet's work receiving the prophet's wages, the gibbet and the chariot of fire. There is Columbus, feeling after a missing hemisphere, with which to complete the globe. . . . There is Luther wrestling in the arena with kings, popes, and princes, causing them one by one to bite the dust. . . . There is Newton, voyaging through strange seas of thought alone, and discovering the law which holds the worlds in leash, and makes the universe a rhythmic song. There is Washington, stainless in integrity, inflexible in justice, 'first in peace, first in war, and first in the hearts of his countrymen.' There is Wesley, facing the fury of the mob, the hatred of ecclesiastics, and the scorn of the fashionable, that he may blow in England the trumpet of a new moral resurrection.

> "'In these are found the fires of thought,
> The splendours of endeavour;
> And they shall sway the minds of men
> For ever and for ever.'

Now, whence came these men? From God! He informed their minds with wisdom. He filled their lips with thunder. He mitred their brows with pentacostal flame.

> "'Even so doth Heaven protect us'"—(p. 53—55).

(To be continued.)

THE HEBREW ORIGIN OF THE BRITISH, FOUNDED ON ANCIENT COINS, AS DISCOVERED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

By E. Reep.

PART I.

British-Israel truth still waits to be whitewashed by some renowned scholar in whom the whole world has confidence. Let there come a great man of letters to bolster up the cause and it will suffer no more disparagement and suspicion. Every one will believe in it, and in a little while feel that at no time did they doubt it. For want of this high eminence in scholarship the Rev. W. J. D. Waddilove, M.A., of St. John's College, Cambridge, is almost unknown as the author of a small but valuable work on Our Identity with Israel, published and dedicated to the Duchess of Roxburghe so long ago as 1847.

Under the title of "The Lamp in the Wilderness," Mr. Waddilove makes an examination of the symbols and traditions applicable to early British history, which are alone explicable, he affirms, by the Holy Scriptures. The bearing of the evidence afforded by the symbols upon the history of a people who were to be scattered to the four winds of heaven and sifted through all nations as corn is sifted through a sieve, and of whom the prophet says (Amos ix. 9), "Not a grain should fall upon the earth," is, he thinks, indisputable. We cannot, he says, reflect on the wonderful interpositions of Providence in the history of the British Islands, and see so many symbolic evidences centering there, without acknowledging, "This hath God wrought."

One of the symbols said to connect the British with the Hebrew nation represents the mystery of the seven stars (Rev. i. 16—20; Amos v. 8). This symbol was the emblem of the early British Church as well as of the Vaudois or Waldensic Church in the valleys of Piedmont. Its recognition by these two apostolic churches suggests that the Israel of the Alps, as the inhabitants of the Vaudois valleys have been named,* derived their common faith from the same pure source as the Church of Cornwall, Wales, and the northern part of Britain and the northern part of Ireland. It is also represented on a coin of Claudius (A.D. 41), not as the symbol of the Most High, but as emblematic of the

* See "The Israel of the Alps," by Dr. A. Muston.

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power of Rome (where Satan's seat is) whereby we have Satan claiming to be God.

Undoubtedly to the House of Israel was promised the first acceptance of the Gospel (Isa. xlix.). They were to be the light of the world (Matt. v. 14), and, accordingly, to them was assigned the first knowledge of Him in whose right hand lay the mystery of the starry symbol and from whose mouth proceeded a message fraught with all the poignancy and force of a two-edged sword. Not to the system of Rome was the promise made that the gates of hell should not prevail against it (Matt. xvi. 18), but to that Church which sought refuge in the Isles of the West and a retreat in the mountains of the Vaudois Alps.

Another symbol to which our attention is called is the Trident, familiar to us on the English penny. That this and various other emblems, made according to the pattern of those shown Moses in the Mount, were introduced into different countries, points conclusively to the early wanderings of the Israelites and to the corruption of their Levite priests whose sacerdotal ingenuity was always manifesting itself in the endeavour to blend the worship of Jehovah with that of their Baalim and their groves. Thus we find the Trident a prominent symbol in the worship of Siva, the third person of the Indian Triad, as well as on the British penny.

A temple of Siva is stated to have been founded at no great distance from the supposed site of the Ophir of Solomon (2 Chron. ix. 10) who in the idolatrous infatuation of his old age so largely contributed to the religious perversion of the chosen people. At this time and subsequently must have happened a considerable falling away of the Levitical priesthood. Ezekiel, in the imagery of false shepherds and scattered flocks, expresses the divine indictment of their spurious sanctity and their misguidance of their sheep, whereby they were made to feed in dead pastures and to drink at polluted streams, fouled by the superstitions of their idolatrous shepherds; for such ministers of the sanctuary there is prescribed judgment. As we read, "And the Levites that are gone away from Me, when Israel went astray, which went astray away from Me after their idols; they shall even bear their iniquity" (Ezek. xliv. 10).

If then in heathen emblems we discover mysteries that belong to symbols fashioned according to the pattern of those made in the Mount we have palpable proof of the heathens' contact with the Hebrew nation and with those false Levites who, even in St. Paul's day (Acts xiii. 6, xix. 13), were noted as vagabonds and sorcerers. Nowhere is this proof of Hebrew influence more plainly verified than in the Arch of Titus, whereon is exhibited the golden candlestick with its seven symbolical branches as well as a likeness of the table placed in the tabernacle for the unleavened bread. We have also the same kind of evidence traceable in the symbols used by the Etrurians. Through these mysterious invaders of Italy there are incorporated in Roman literature pure Hebrew incidents of history. From whence they came is yet an unsettled question, nevertheless there are serious reasons for assuming that they were of those very early Hebrew colonists who, according to Philo-Judæus, spread themselves abroad from the moment the Hebrew race was originally settled as a nation.

Among the most distant regions named, as colonized by the chosen people, are Pamphylia, Cilicia, the greater part of Asia Minor, as far as Bythinia, and the furthermost corners of Pontus. And in the same way settlements were formed in Thessaly. Bœotia, Macedonia, Ætolia, and Attica, and Argos, and Corinth, and all the most fertile and wealthiest districts of Pelopennesus. Not only was Europe, asserts Philo, full of Hebrew colonies, but also all the most celebrated islands.*

This important information furnished by the Jewish historian and philosopher clears the way of all difficulty in perceiving in the people who became so dominant in the Italian peninsula a Hebrew origin. Their division of territory into twelve states, their form of government, their religious beliefs, their symbols, and their manner and customs all conclusively point to this origin. Hence it is that in Cicero's Commonwealth there are facts entirely derived from the history of the Hebrews.

About 700 B.C., as observed by Grote and Prof. Mahaffy, there was a remarkable rise of lawgivers and of codes of law. The significance of this circumstance is never by ordinary historical students associated with the dispersion abroad of the Northern House of Israel, which, occurring in the seventh century before Christ, supplied fresh life and material for the revision of the ancient codes in use in the numerous Israelite colonies. Wherefore in Sparta was produced Lycurgus, in Athens Draco and Solon, in Crete the great and wise Minos, and in Italy the divinely-favoured Romulus.

The traditions relating to the founder of the Roman Commonwealth are undoubtedly a mixed confusion of the life of Moses. Romulus, like Moses, was miraculously preserved in extreme infancy, and the circumstances of his death were as mysterious as those attending the disappearance of the founder of the Commonwealth of Israel. The Etrurian hero and lawgiver again resembles Moses in being the possessor of a staff or rod with which he divided out different districts in founding a city. In conceiving the design of establishing a new State Romulus, it is said, avoided (as did Moses in Palestine) advancing near the sea, an easy enough movement with the large forces at his command. Having formed his senate, or council, he conducted many wars with neighbouring nations and enacted that the nobles should act as elders or protectors to the inferior citizens. After these things were done and settled there occurred an event, the original story of which is written in Judges xxi. In Italy it is known as the "Rape of the Sabines," and is thus given by Cicero: "The young Sabine females (Sabines were of the same kinship as the Etruscans) of honourable birth, who had come to Rome to attend the public games and feast of Neptune (Jupiter), were suddenly carried off and given in marriage to the noblest families in Rome. On this account the Sabines declared war against Rome, but the battle being doubtful, and the Sabine matrons themselves interceding, a compact of peace was made, and the Sabines admitted to a participation in the religious ceremonies and government of the Commonwealth.

From the Sabines were descended the Bruttii, who in the opinion of the learned Bochart were well known to the Phœnicians;† they have also been numbered reasons among the progenitors of the British folk.

The effect of the Etrurian traditions on the history and on the Church of Rome is fully explained in "The Lamp in the Wilderness," wherein the author produces his proofs in his plates of ancient coins, of Rome being originally

* "Philo-Judæus," Vol. IV., p. 161 (Bohn's edition).

† Under this appellation Israelites must have traded with distant countries since Tyre, one of the chief Phœnician or Canaanite cities, belonged to the maritime tribe of Asher (Josh. xix. 29). Hiram, of Tyre, was an Israelite (1 Kings vii. 13, 14; 2 Chron. ii. 14; Josephus Antiq. VII., iii. 4).

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indebted for its civil and religious policy to the priesthood of Etruria and through Etruria to the Hebrews. Upon the connection, he asserts, of Spain and Etruria (the secret ecclesiastical element which supports the fabric of the Papacy) depends the working of the mystery of iniquity, mentioned by St. Paul in his Epistle to the Thessalonians. By this he means to imply that through the perversion of Mosaic and divine symbols the Church of Rome has claimed universal supremacy, thus becoming guilty of the blasphemy of them which say they are Jews (*i.e.*, entitled to the heirship and dominion of the world) and are not.

(To be continued.)

BALAK AND BALAAM.

A FRIEND who has read the article of the *Standard* newspaper of June 9, in respect to M. Dubois' testimony to British work in Egypt, which we have reproduced in the BANNER (p. 361), makes the following remarks in regard to the Frenchman's evidence, that are much to the point. He says:—"The Paris *Figaro* newspaper certainly represents 'Balak.' The special correspondent, M. Felix Dubois, is 'Balaam.' He was sent forth by the *Figaro* to curse Israel, but 'Balaam-Dubois,' having gone forth with every intent to do his worst, has altogether blessed us!" The fact is curious and remarkable. M. Dubois himself told us that he went out confidently believing that he would come across ample material for a volume which should at one and the same time interest the public, expose the wiles of English perfidy, and exalt the influence of France, in the kingdom of the Pharaohs. M. Dubois found none of these things! He found a primitive people with primitive habits, instincts and ideas, "governed by an alien, upright, capable, and generous race!" On the showing of M. Dubois, we may claim to respond to the title God's Word gives to Israel, and declare that in the administration of Egypt we have shown ourselves to be "the meek" who are to inherit the earth (Matt. v. 5).

M. Dubois carries candour even to the point of endorsing the opinion we have expressed repeatedly, that if any one is to blame for the English occupation of Egypt, it is the French people themselves. We adhered with tenacious fidelity to the pre-existing arrangements known as the Dual Control, till such time as it pleased the French Government to bring them to a close by devolving on us—and on us alone—the sole responsibility for crushing the mutiny of Arabi Pacha. M. Dubois perceives this, as every fair-minded Frenchman will perceive it if he is really acquainted with the facts. We did not create the situation. All we did was to accept it. But it is idle to ask us now to comport ourselves as though we had not made special and exclusive sacrifices for Egypt. We submitted to the Dual Control because it existed, because it had grown up quite naturally, and because we had no right to decree its abolition. But when, by the chapter of accidents, it disappeared, and when France, by a deliberate decision, left us alone face to face with the Egyptian Question, England thereby became the sole guardian of the situation. Yet no one can allege that we have tried to turn it to our own special or exclusive advantage. No doubt, England was not altogether sorry to get rid of an embarrassing co-operation, for thereby friction of all kinds has been diminished. But the free hand we acquired has been used for the general good, and there is not a civilized community that can or does bring against us a charge of selfishness or self-seeking domination. Our mission is to civilize Egypt, to make it pay its way, and to be in a position to hold its own against the marauders on its confines. No community has been so much benefited by the British occupation as the French themselves. We are far from sure that we have not shown almost too much forbearance, and almost too much patience, in dealing with the resistance offered to our Western reforms by some of the native officials. But the last charge that can be brought against British administrators in Egypt is that they have been arrogant, or selfish, or self-seeking. We gladly hail this generous and unexpected testimony to our good intentions and wise conduct, lent by an intelligent Frenchman seeking enlightenment on the spot, and we can hardly doubt that, notwithstanding the reproaches addressed to M. Dubois by some of his countrymen, his revelations will produce a wholesome effect on public opinion in France. When once the purity of our intentions is fully recognised there, our task will become easier, and Egypt will be the gainer by it.

The testimony of the French writer is most valuable, since it shows that where France failed, the British-Israelites have amply succeeded, and proved that all who see us, acknowledge us, that we are "the seed the Lord hath blessed" (Isa. lxi. 9, R V.). The French themselves have benefited more largely than other people by reason of our success in the administration of Egyptian affairs. To Egypt belongs the Suez Canal, and that famous waterway for ocean ships, is the Northern Gate of the Red Sea route to India and the East. The Gates belong to Israel; and our nation, therefore, being Israel, is bound to hold the valley of the Nile, and to bless it by ruling it. God has blessed our management of the land, and like Joseph, our forefather, He makes us to enrich and give prosperity to the hitherto miserable fellaheen, as the Frenchman truly testifies. As to the fallacy (one we have always exposed), that after a given amount of British tuition and tutelage, the Egyptians will be able to stand alone and take their place among the independent nations of the world, M. Dubois tells the French people not to believe such nonsense! "There exists," he says, "no Egyptian people, much less an Egyptian nation"! Egypt is being more and more Europeanised; but the result is that the natives are being pushed out of the field by the European settlers, who "are the brains, the blood, and the vitality of Egypt"! M. Dubois, in praising British management in that country, was doing just what Balaam told Balak he was himself authorized and commissioned to do regarding the children of Israel, then spread out before him. He blessed them, because God intended him to bless, but not to curse the people.

The same race were before M. Dubois, engaged in their appointed work of "building and planting" a decaying and expiring polity, and though we have only been ten years engaged in the task, our French critic has returned to report that we are working effectively and well, in the land which France desired to have, but could not retain, because God willed otherwise. His hand was plainly seen in Alexandria Harbour, in August 1882; when the bombardment of the forts left the British masters of Egypt, and the French, the voluntary absentees, no more entitled to put their hands to plough, which we have since worked with such glorious effect. As Israel were on the Plains on Moab entirely unconscious of the blessed words of Balaam, and of the malicious intent of Balak, the king of Moab, so we now were in 1882, and ever since, quite ignorant nationally of the purposes of God respecting us, and how He intended us to abide in the land of Egypt to carry out His intentions of mercy to that hitherto down-trodden country. To Him let Israel give all the praise!

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RANDOM SHAFTS.

In Identity matters it is not quite safe to judge people by the language they use, because they often talk pure "Israelism," when in reality they are opposed to us; and on the other hand I have heard the subject severely criticised by those who were secretly in sympathy with it. But surely we have a good right to conjecture that John Ellerton, who died a week or two ago, was a genuine believer. The deceased clergyman has written several fine hymns, and one of them —for national thanksgiving—is so Israelitish in tone that it cannot be sung with any degree of truthfulness except by a Hebrew stock. A couple of its verses will show that this is no exaggeration:—

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

Praise to our God, though chastening stern
Our evil dross should throughly burn!
His rod and staff, from age to age,
Shall rule and guide His heritage!

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Needless to say, Israel is the only nation ever styled God's heritage in Scripture, and the only nation having the remotest claim to that title. Israel, also, is the only nation compared to a vine: "Thou hast brought a vine out of Egypt." "They (Ephraim) shall grow as the vine." "Fruitful," "seedlings," "clusters," are simply echoes of the prophetic word. Joseph is a "fruitful bough," "whose branches run over the wall," and Israel has to take root, blossom, and bud, and fill the face of the world with fruit. Moreover, our singer declares that God will chasten us in order to burn out the dross, but continue to rule and guide us from age to age. If we are Gentiles, this is a bold and scarcely justifiable thought. God speaks of destroying, breaking in pieces, and cutting off Gentile dynasties, but He does not promise to discipline them until their faults are removed. That, however, is exactly what He intends to do for Israel: "I will correct thee in measure, and will not leave thee altogether unpunished;" "You only have I known of all the families of the earth; *therefore* I will punish you for all your iniquities."

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We are accustomed to see these terms and sentiments applied to the Church, but in this hymn they are given to the British race. What is the inference? But whether John Ellerton was an Anglo-Israelite or not, he helps to prove that the Identity is a fact. For he is constrained to admit that we, as a nation, were "set" or "planted" by God Himself. It would require a decided stretch of the imagination to conceive the same of any continental people, but we have been so providentially preserved, prospered, and spread abroad through the earth, that men seem to have no hesitation in saying it about *us*. This is as it should be, if we are Israel. God distinctly states He would bless Israel, "that they might be called . . . the planting of the Lord" (Isa. lxi. 3). John Ellerton having called us the planting of the Lord, he has fulfilled the prediction; and shown, too, the marvellous aptness of the metaphor which Isaiah was inspired to employ.

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A famous doctor of divinity lately preached a sermon which for spiritual beauty was equal to anything I have had the misfortune to hear. He took for his theme Isa. xxxii. 13—20, particularly dwelling on the following: "Upon the land of My people shall come up thorns and briers . . . until the Spirit be poured upon us from on high, and the wilderness be a fruitful field." The whole passage pictures the desolation of Palestine, consequent on God's having withdrawn His favour, and the glorious changes that will take place when His favour returns. But the doctor appeared to have entirely forgotten the existence of that country and its ancient inhabitants. He explained that the irreligious heart was practically full of briers, and that the nations which did not know or did not fear God were moral wildernesses.

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He conducted us almost to London Island in search of moral wildernesses, and uttered fervent longings for their conversion into "fruitful fields"; but overlooked the Jews in these excursions, and expressed no wish at all for the regeneration of Israel. Two or three prayers were offered up, and I was going to assert that he made entreaty for "Turk, heathen, and Jew," but this would have been wrong. He certainly went far and wide for the objects of his pity, and the subjects of his petition, but Israel was left in the cold. Neither in his exposition nor his supplication was there a solitary word for the land or people of whom the prophet is treating! It is a general complaint that the ministrations of the pulpit are not so efficacious at present as they should be, but can we wonder that the Divine blessing is frequently withheld? To pervert God's message in this way, and ignore His solemn purposes, is insulting Him.

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These distortions of Holy Writ are considered to originate in loftiness and refinement of soul—a refinement which cannot bear to deal with coarse literalism. Perhaps, however, they arise from a vitally different cause. To put it plainly, do the spiritualizers really believe in the reliability of the Old Testament, or are they merely pretending to do so? It may be said that this imputes dishonesty to a large body of professing Christians, but we have to remember that dishonesty is fashionable nowadays. Numbers of theological students who are no better than Romanists or agnostics subscribe the thirty-nine articles, and so obtain positions of influence in the Protestant Church of England; while scores of Presbyterian ministers and elders, who have signed the Westminster Confession of Faith, tell us that they do not and did not agree with it. Those who can act in this fraudulent fashion must have a very blunt conscience, but the facts are undeniable, and they throw light on the ethics of the nineteenth century. There is thus some ground for suspicion that the Bible is in unfriendly hands to a greater extent than commonly supposed, and, with me at least, it remains an open question whether allegorical interpretations are due to strong spirituality or watery infidelity.

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A little commotion will stir up the mud at the bottom of a pool, and a lively controversy will bring to the surface much that would otherwise have lain concealed. At present America is the scene of an extremely bitter doctrinal dispute, in which Lyman Abbot, the successor to Henry Ward Beecher, has zealously joined; and his exclamations confirm the suspicion just referred to. In a discourse which is properly described as "remarkable," he observes, "The Bible, the Word of God—I beg your pardon—the Bible is not the Word of God. And repeating the words or sentiments of Dr. Horton, who lectured last year at the Union

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Theological Seminary, I charge any man who calls the Bible the Word of God to find that phrase, 'the Word of God,' ever employed in the Bible to designate the Bible, or ever employed in one part of the Bible to designate any other part."

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Here is a shepherd apologizing to his flock for calling the Bible the "Word of God," and, it seems, he is not alone in his vicious notions. Now we can extract a crumb of comfort from this prevalence of scepticism. Professors, divines, and religious writers, condemn our views as everything that is bad;—unspiritual, unscriptural, narrow, and so on. But what is their opinion worth? The value of evidence depends on the character of the witness, although the witness may kiss the Book most profusely. And seeing that theologians are saturated with error, their rebukes need not disturb us any more than a Bull of the Pope troubles a Protestant.

JOHN SHOOTINGHAM.

THE COLONIZATION OF AFRICA.—A NEW BRITISH EXPEDITION.

AMONG the passengers on board the steamship Athenian, which left Southampton on Saturday afternoon for South Africa, was Captain L. F. Spring, Civil Commissioner and Resident Magistrate in the Mozambique Company's territory, and leader of the expedition which is being sent out to colonise a large tract of country in that region. A representative of Reuter's Agency interviewed Captain Spring on board shortly before the vessel's departure. Captain Spring spoke in glowing terms of the geographical conditions and natural resources of the country, and in reply to questions as to the attitude of the native population he said he feared no opposition whatever. The advantages accruing to the natives from the works already in progress at Manica and the construction of the Beira railway have, he said, reconciled them to the advent of the white man. The reigning potentate of the region, Gungunbana, is by no means the buffoon that many African chiefs are generally supposed to be. He is a level-headed man, though somewhat spoilt by the various conflicting parties with whom he has come in contact. Two of his children are at this moment in school at Lisbon. As to

THE IMPORTATION OF ARMS INTO AFRICA,

Captain Spring said he would sooner trust a native with a gun than with an assegai, and the better the class of gun the less likely are the natives to have suitable ammunition. Two ladies, Mrs. Spring and Mrs. Garrard, are accompanying the expedition. Mr. Claude Hamilton, who was with Captain Spring formerly in East Africa, has gone on to enrol native servants and police. After picking up this advance party at Delagoa Bay, said Captain Spring, we proceed to Beira, where we disembark on May 29. We shall want at least 300 native porters to carry our loads from the coast and our party will include a contingent of 12 native police. On arriving at Beira we may proceed up the Sabi River in our steam launch as far as possible, and then continue our journey in native canoes, or we may follow the route of the Beira Railway, or again, we may make a direct beeline from the coast; but all these arrangements can only be finally settled on our arrival on the coast. Thence we must make the best of our way to the scene of operations, and we hope in a short time to be able to tell the people of England that we have established townships, telegraphs, and railways, with their attendant advantages.—From the *Ashton-under-Lyne Weekly Herald*, of April 22nd, 1893.

CLOSE OF THE "TIMES OF THE GENTILES."

BY MISS BELL.

THE period called the "times of the Gentiles" commenced A.M. 3,376½, with the third Babylonian empire, under Nebuchadnezzar. "Thou art the head of gold" (Dan. ii. 38, last clause). It was to continue for "seven times"—*i.e.*, 2,520 years—which will expire A.M. 5,896, or A.D. 1898½. A "time" in Scripture is 360 years; seven times 360 is 2,520.

The Babylonian empire lasted 90 years, the Medo-Persian 200 years, the Grecian 304 years, the Roman 666 years; total 1,260 years: "a time, times, and half a time," with which terms we are familiar in Daniel.

This brings us up to 4,363½, at which times the Saracens entered Jerusalem, and the Mahommedan power has continued ever since, but will come to an end at the close of the second half of "seven times," or 1,260 years, which will terminate the 2,520 years, in 5,896, or A.D. 1898½, when Gentile domination over Palestine will cease. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

There was also a period of "seven times" (2,520 years) of punishment for the Jews (Lev. xxvi. 24, 28), which period began thirty years later than the Gentiles' "seven times" with the captivity. This Jewish "seven times" will, therefore, run on thirty years after Gentile domination ceases; and inasmuch as the heavenly messenger was commissioned to inform Daniel that there would be a further period of thirty-five years, the whole waiting time for Judah will be seventy-five years beyond 1898½ before the millennium is floated in. This is expected to be the time of the apocalyptic judgments. The whole is beautifully and clearly explained in a little pamphlet (3d.) called, "The New Era At Hand" (28, Paternoster-row).

The facts stated above are the result of the most wonderful discovery of the age, the "Eclipse Cycles," and are based on the movements of the heavenly bodies, not on the opinions of anyone. The sun, moon, and stars are Jehovah's chronometer; they have told their story, and it remains now only to spread the news far and wide, and let Israel praise the Lord that her restoration is so near at hand!

As a wish was expressed in the BANNER of the 24th for the information when the "times of the Gentiles" would end, and the desire is a very general one, Miss Bell sends the information to Philo-Israel with the hope he may be able to make some use of it. The facts and dates may be relied upon as trustworthy.

COL. A. O. MOLESWORTH ON OUR IDENTITY.

IN our article on the above subject, published on pp. 341 and 342 of the BANNER of July 12 last (No. 863), we were unable, by reason of absence from home when the paper was written and published, to give the correct dates when the letters of the secretaries of the Jews' Society and of the Church Missionary Society respectively appeared in the BANNER. We have now looked up the volumes of this journal, and are able to state that the first letter we published was from the secretary of the Jews' Society, dated June 20, 1887. It appeared in Vol. XI. of the BANNER, No. 553, Aug. 3, 1887. The second, from the Church Missionary Society secretary, the Rev. F. E. Wigram, dated May 7, 1888, was published on June 6, 1888, page 229 of the BANNER, No. 597. In the last the rev. secretary spoke of "the very essential services which we had been enabled to render to the society" as a reason

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for adding our name to the list of the hundred "honorary governors for life."

In regard to the Jews' Society, the Rev. W. T. Gidney was instructed by the London Society to say that our help to the cause had been "good and valuable for many years," and that, therefore, the committee had resolved to enter our name on the list of "the few life governors," "a distinction reserved for those who have rendered most essential service in the cause." We think it important to notice these testimonies, *ab extra*, in order to prove to lecturers and writers like Col. Molesworth that zeal for the Identity is quite consistent with zeal for the missionary cause, whether it be in respect to the conversion of the Jews or of the Gentiles. It is only for this reason we have been induced to draw attention to this matter. We hope our readers will clearly understand that our object is not that vain-glory may be gratified in our case, but that God's glory may be secured by showing that such objectors as the Colonel are wrong.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—*The Southern Cross* has again indulged in a little pitiful ridicule with regard to Anglo-Israelites and their literature. This led to a brief correspondence of which I send you clippings; also another letter in reply to "A Gentile Christian," which the Editor did not see fit to print. Wishing you every blessing,

I am, with much respect, yours truly,
F. J. ANNEAR.

126, Toorak-road, South Yarra, April 17, 1893.

"The Anglo-Israel theory, which declares the English-speaking race to be the 'Lost Tribes' lies, for the most part, outside the realm of human respect, and its literature is, generally speaking, worthy only of a lunatic asylum. But the theory has gained an exceptionally respectable adherent in the person of the Rev. Mark Guy Pearse, who has accepted the position of vice-president of the British Anglo-Israel Association.

"Mr. Pearse, we are informed, 'has been studying the subject for some years, and his opinions in favour of the identity of the British nation with the Lost Ten Tribes of Israel was confirmed as one result of his observations during his recent tour through the Australasian colonies.' It would be interesting to know what was the exact feature of colonial life which convinced Mr. Mark Guy Pearse that the British race is a mere branch of the Semite family. It is difficult to decide whether the Anglo-Israel fad will gain, or Mr. Mark Guy Pearse himself lose, most of the respect of mankind by the incident here reported."

THE ANGLO-ISRAEL THEORY.

"To the Editor of 'The Southern Cross.'

"DEAR SIR,—The first item in your brevities in issue of 17th inst. draws attention to the above subject, in connection with the acceptance of the position of vice-president of the above society by the Rev. Mark Guy Pearse.

"It is couched in a style of language seldom seen in *The Southern Cross*. Moreover, it is insulting and untrue as to facts. As a large number of Christian men and women can testify that their thoughts of God and His holy Word have been deepened and intensified since they have been brought to acknowledge this truth, they now have cause to bless God for His unspeakable mercy to them as sinners, and are able to rejoice in a covenant-keeping God who has not 'cast away His people.'

"The Rev M. G. Pearse being still outside of 'a lunatic asylum,' will, no doubt, be quite able to give the writer ample reasons for his convictions touching this great truth, 'which, after some years of study,' he has been compelled to acknowledge in so public and spirited a manner. The writer may dismiss his fears about the great loss which M. G. Pearse may incur 'by this incident.' It is a libel on 'mankind' to infer a loss of 'most of the respect' previously held by the rev. gentleman as the result of the 'incident' here reported. It will certainly be a sad day for 'mankind' when our pastors and teachers are restrained from declaring the whole counsel of God because there 'is a lion in the street.'

"To conclude, we Anglo-Israelites believe the Scriptures to be God's inspired Word. We see many promises fulfilled, and know that the rest are in course of fulfilment, or are yet to be accomplished; we rejoice that we can see a literal and faithful fulfilment of the promises made to Ephraim and Manasseh (Gen. xlviii.) in the English-speaking people; we further testify to all our brethren in Christ that we go to the study of God's Word with a pleasure and receive blessing in a greater degree than ever before; and above all reasons for or against, let me say that this 'literature' has been the means of bringing some of my friends to study the Word, and to-day they are rejoicing in sins forgiven; by faith in a risen and glorified Saviour others have been made strong against doubts from within and without, being now stronger in the faith than ever before.

"I submit that such results merit a very different treatment to that given. If the writer has any error to expose by all means put it in print. The editor of the BANNER OF ISRAEL would be quite pleased to hear from someone with a good lance to break. "Yours, &c.,

"JOHN MACFARLANE.

"Petersham, N.S.W."

"ANGLO-ISRAEL TRUTH.

"To the Editor of 'The Southern Cross.'

"DEAR SIR,—In your last issue 'A Gentile Christian' being an opponent, takes up the lament over the 'falling away' of the Rev. Mark Guy Pearse to 'Anglo-Israelism'—the belief held by those who see in the Anglo-Saxon peoples the lineal descendants of the Lost Ten Tribes. Your correspondent has 'always considered this truth a sort of craze,' though he has known several Anglo-Israelites 'eminent in the Church for their learning as well as for their piety—'serious people,' moreover—Mark Guy Pearse, for instance,—being the embodiment to him of all that is 'fair, square, honest, and sincere.' As these 'truly pious' persons have come to the conclusion they have, and 'A Gentile Christian' cannot possibly have a better equipment than he credits them with the possession of—'learning, piety, honesty, sincerity,' &c.—for dealing with such a question, may not the idea be reasonably entertained that they are, after all, in the right? Your correspondent writes as if the works of Edward Hine constituted the entire literature of Anglo-Israel truth, or were the classics of the same; this is a mistake too often made. I would refer those interested to a few of the standard works on the subject—viz., 'British-Israel Truth: A Handbook,' Bishop Titcomb's 'Anglo-Israel Post-Bag' and 'A Message to the Church from the Nineteenth Century,' 'Israel: A Thesis' (by Rev. D. Hanan, D.D.), 'The Fulness of the Nations' (by Dr. H. Alder-Smith).

Regarding the 'utter confusion' of Mr. Hine by Mr. Robert Roberts, there may be differences of opinion; but, suppose we grant the truth of the statement, is anyone foolish enough to allow the 'routing' in debate of a champion (in no sense accredited) is, of necessity, the deathblow to a cause? Reasoning on this principle, Christianity itself should have been defunct long before this on account of the number of alleged death-blows dealt to it.

"With regard to the Rev. Mr. Wilkinson, his 'refutations' of Anglo-Israel truth have been dealt with over and over again, notably by Mr. Douglas Onslow in 'Israel: A Reality.' God's Word leads us to expect that Israel in the latter days should be found a great and mighty nation; a nation and company of nations; a Christian people; remarkably populous and fast increasing; possessing the Gate of his enemies; a maritime nation, dwelling in islands; a great military power; a means of blessing to all other nations, blossoming and budding and filling the face of the earth with fruit; a wealthy nation, lending to many nations but borrowing from

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none; ruling over many nations, but never ruled over by them; a Sabbath-keeping nation; God's witnesses, &c., &c.

"Now, Mr. Editor, almost all the features enumerated are visible in the picture you painted of Britain in your admirable 'Notes of Travel' (*Southern Cross*, Feb. 12 and 19, 1892) which concluded thus: 'It is a matter of visible certainty that to our race is given, by God's providence, a quite unique and lofty place in the modern world, and our Empire over so many lands and such vast races is a divine trust; it is built on the discharge of a divine duty. Our race is in its rough, unconscious, imperfect fashion, the instrument and servant of Christ's Gospel to non-Christian nations. This is the true function and explanation of what the newspapers call "Greater Britain."' Earlier in your article you said: 'All human history has a divine meaning, and the history of England, in relation to the world at large, is so striking that a thoughtful mind may well speculate as to the Divine purpose for which Great Britain has been given its present position.' Anglo-Israel truth explains that position, and is rewarded with much abuse and termed a 'craze.'

"Anglo-Israelites believing that God's purposes are being carried out by the people to whom the promises were made, claim that their teaching has made plain many portions of Scripture hitherto obscure, and made God's faithfulness manifest in a way not possible before.

"Apologising for length of letter, and thanking you for past favours, "I am, yours truly,

"F. J. ANNEAR.

"South Yarra, March 28, 1893."

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Here I am again after my eighteenth continental trip. I was more than ever surprised at the extraordinary advance of the English language all along the line, and at the persistency of many utter strangers entering freely into conversation with me in my mother tongue, evidently with the object of improving themselves in the knowledge of English. As for the shopkeepers, servants, and railway employés, one feels quite at home, and year by year this desire to speak English seems to increase more and more.

I have to thank the British-Israel Association Council for sending me a badge. I shall value it and wear it. It is in every way a most appropriate expression of Our Identity. May we all prove faithful witnesses to the Holy One of Israel our King, and to the truthfulness of God's covenant confirmed with our father Abraham by an oath. Our relation to God is of the most intimate and loving character, and His Word is to us most precious.

With kind regards,

Yours truly, H. L. BLORE.

Hill House, Sandown, S.W., June 21, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In his sermon on Prophecy, re-produced on pages 317—319 of the BANNER OF ISRAEL, Dr. Wild makes the following statement with reference to Professor Totten—"And so the Roman Catholic Church has been the cause of his dismissal from the lieutenancy." This is an error on the rev. doctor's part, as will be seen by a perusal of Judge E. C. Bronaugh's letter to the editor of *The Telegram*, reproduced on p. 3 of "Totten's Midsummer Extra" for this year, and of which the following is an extract, which I give for the benefit of those of your readers who do not possess the "Midsummer Extra":—"*The Telegram* is also mistaken in stating that Professor Totten was compelled to surrender the chair of military tactics at Yale. . . . The fact is that he filled, to the entire satisfaction of the Government, the full term for which he was detailed as military instructor at Yale, was then granted a furlough of three months, at his own request, . . . and at the expiration thereof *he voluntarily resigned his commission* in the army, in order that he might pursue his literary studies and labours" (the italics are mine). I remember myself, seeing in the pages of the *Illustrated American*—a paper by no means friendly to Prof. Totten—a notice to the effect that the lieutenant had voluntarily sent in his resignation, and that it had been accepted. Would it be too much to ask you, in justice to Prof. Totten, to insert this letter in the BANNER?

Believe me, yours very sincerely,

G. VICARS BROWN.

2, Cliff-terrace, St. John's, S.E., July 11, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am a believer in the Identity of the people of this United Kingdom, and of our company of nations, with the Lost Ten Tribes of Israel; and sorry I was to see an article in your valuable paper, to say our work was of Satan. I know we get hard names; but I think Col. Molesworth has made a mistake in saying anything like that. It was said of our Lord that He worked His miracles through Beelzebub, the prince of devils. He told them this: "How can a kingdom stand divided against itself? or how can Satan cast out Satan?" If our Lord had been of Satan He must have done the works of Satan. But we know our Lord was doing His Father's work. If such things were said of our Lord, we, His servant, must expect such said of us. But we know we are doing God's work, and are sons of the living God, and are obeying our elder Brother's command in preaching the Gospel to every creature, and helping to support others doing the same. I am thankful to say I have been a believer of the Identity three years. I have to thank Mr. Marchant, well-known to you, for that. Since then I have been able to understand the Old Testament Scriptures, whereas, before, I used to get in a perfect maze over them. After this, I don't think Col. Molesworth will say our works are of Satan. Hoping you will allow this to appear in your valuable paper the BANNER,

I am, faithfully yours,

G. W. FRIEND.

Brighton, July 12, 1893.

DIMINISHING ELBOW ROOM.

To the Editor of the "Banner of Israel."

SIR,—The following was taken some time ago from a Manchester paper:—

"Dr. Tidy, of Islington, has enlivened his report on the reduction of the death-rate in the largest parish in the United Kingdom by some startling speculations as to what we are coming to if we go on multiplying and replenishing the earth at the present rate. At present in England each man and woman and child has an average elbow room of one and a quarter acres. That allowance decreases every year, for in place of 10,000 persons on Jan. 1st there will be 10,150 on Dec. 31st. If this rate of increase is maintained, in seven generations our population will exceed that of the entire world at the present time, and in twenty generations we shall be 27,220 millions strong—that is to say, we shall fill about twenty worlds as large as the planet in one corner of which we are crowded. Dr. Tidy wants to know where our posterity is to find standing room."

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REV. DR. JOSEPH WILD, of Toronto, who has been suffering from the effects of an attack of influenza, has been granted a twelve-months' vacation by his Church; he hopes to recruit his health by a tour round the world.

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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 UNICORN: 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. XVII., No. 868. Entered at Stationer's Hall.] WEDNESDAY, AUGUST 16, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL

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THE SCOURGES IN OUR SIDES AND THE THORNS IN OUR EYES.

THE disgraceful scenes which took place in the House of Commons on the night of Thursday, July 27th, have been described by many eye-witnesses, and it may safely be said have caused shame to British hearts throughout the Empire wherever the unsavoury details have become known. The *Pall Mall Gazette* of the 28th July published the "personal narratives of twenty-one Members of the House of Commons," each giving the view of the facts as they were themselves cognizant of them. The Irish Nationalists seem to have been the ringleaders in the "shameful scrimmage," but they brought about retaliation, and in the heat of passion others who were not Irishmen joined in the disturbance, which even the strangers in the Gallery hooted and hissed, as a "shame" to the British Parliament.

The only comfort in surveying the miserable circumstance and scene is that the Speaker's presence seemed still to overawe and bring some sort of decency into a demoralised assembly, with shame, we may hope, at the injury it has inflicted on a noble history of centuries duration. How do we account for these things? The introduction of the Irish members into the House without adequate authority to govern and guide them, added to the knowledge that they rule the head of the Government for the moment, compelling him to do their bidding whatever it may be, is the sufficient explanation of the sad spectacle that fills the nation just now with grief unutterable.

The responsibility for the state of things which we deplore is patent to every one. The public time is wasted, Parliament is degraded and demoralised, insulting speeches are made during the sittings without rebuke, followed, as in this instance, by a brawl and disgraceful fight on the floor of the House of Commons. All these things come from the weakness of one man, and he the foremost man in England. We thank God for the House of Lords which will set all this that is wrong right; and we thank God for the appeal to the suffrages of the people, which must sooner or later be made. Then what has been amiss in our Commons House must be remedied, and a firmer hand than that which now feebly grasps it must certainly take the lead among us and rule the turbulent crowd that has, to our great misfortune, been allowed to trample on our national rights and liberties by its tyrannical majority of a little over thirty.

For the misfortunes which we are now bewailing we have no reason to complain. It is part of our Israelitish lot plainly predicted for us in the Word of God. Being Israel we have an enemy left among us, close to us as our sides, exquisitely painful to us as an injury to the apple of the eye. The British being Israel, the South and West Irishmen who represent our Irish fellow-subjects there, hate us with a bitter hatred, because we are the ruling race and presume to govern Ireland. These Irishmen are Phœnician or Fenian Canaanites, and for the reasons stated in Numbers xxxiii. 53, Joshua xxiii. 18, and Judges ii. 3, they cannot cease to be "pricks in our eyes and thorns in our sides" to vex us in the land wherein we dwell." Their proceedings have vexed us in very truth, and they are as painful as "pricks in our eyes," and they are figuratively as "thorns in our sides."

They are worrying, painful, vexatious—very torments inflicted on us literally for sins committed long since but bound to be felt to-day. These vexing troubles are true proofs of our Israelitish origin, since they were predicted to happen to Israel exclusively, and the only nation on the face of the earth which has this teasing, vexing sore is our own.

The Irish are perpetually before us. They prevent the despatch of almost all public business in the House that concerns Great Britain, but insist on every hour being yielded to them for the consideration and redress of Ireland's alleged wrongs. Now they have added to a long series of insults and interruptions by the enormity of a public, disgusting brawl on the floor of the House, when

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blows were given and received, when members were knocked down by their fellow senators, and the august assembly became a mere bear garden, lost to self-respect.

Surely here is a literal fulfilment enacted before our eyes, of a prophecy affecting Israel and her household enemies, from which we can have no relief till the King comes in power to rid us of our vexing thraldom, and fulfil to us the promise of Zech. xiv. 27. For then in "that day," the day of the Lord's return, "every pot in Jerusalem and in Judah (two different localities be it observed) shall be holiness unto the Lord of Hosts—and all they that sacrifice shall come and take of them and seethe therein, and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." The Canaanite stranger removed from the House of God will, we trust, also be expelled from the Senate of "the people of the saints of the Most High," and then there will be peace at last.

The extraordinary part of the matter is that the vast majority of the people of these islands, to wit, England, Scotland, and Wales, with the North of Ireland, are, by the results of the last general election, placed in a minority by the three and a-half millions of Irish of the South and West in respect to the demand for national separation, which has been the trouble for some years past. The slender majority of 34 enables the Prime Minister to rule this country with a rod of iron. He dispenses with the rules of Parliament, decrees the virtual independence of Ireland, and the taxation of Great Britain to enable the Irish to cast off our hated yoke. He foments our Canaanitish difficulties and sorrows, and does all in the name of liberty, freedom, and loyalty to the Crown and people whom he serves.

The times are critical and dangerous, but the Lord God of Israel reigns and will in His own good time "make darkness light before us and crooked things straight." To Him shall, then, be all the praise, for "He will not forsake us!" (Isa. xlii. 19, R.V.)

CANON BROOKE'S SERMON IN BATH ABBEY ON JULY 6TH, 1893.

THE *Bath Chronicle* published the following report of the sermon preached in the Abbey Church on the occasion of the late royal wedding by the Rev. Canon Brooke. It is remarkable as containing much which bears upon Our Identity, though the canon, no doubt meant no reference thereto, but merely stated regarding our Empire what is the real truth. Truth honestly stated supports our views, and on this account we deem the canon's sermon good "blind evidence" that the British are Israel. The canon spoke of the British Empire and the Queen's ancient dynasty and throne quite in the terms we should ourselves in the BANNER, and he points to our nation's corresponding responsibilities in language we can all approve. The sermon was thus reported:—

"THE SERMON.

"Canon Brooke preached an appropriate sermon from the following text:—'Give the king thy judgments, O God, and Thy righteousness unto the king's son' (Psa. lxxii. 1). 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth' (Psa. xlv. 16). The preacher said, 'The festal observances and your sympathetic interest of this day are national and spontaneous, and they are the expression of a right feeling and a wise instinct. National, because almost the whole nation and all orders and degrees of men and women within it share in them. Spontaneous, because they are not originated by any royal order or parliamentary action, or ecclesiastical injunction, but are the outcome of voluntary and for the most part independent and unconnected movements in all parts of the Empire. They are the expression of a right feeling of loyalty to the Sovereign who has reigned over us long and well, through whom we have received many and great blessings, and who by her example, by the untiring performance of her exalted duties, by her constant love and never-failing sympathy for all her peoples, both in prosperity and adversity, has endeared herself to all hearts and made all which concerns her, or her family, matter of interest—I had almost said of felt personal interest—to all her subjects. They are connected too with an instinctive feeling which is wise and well founded. The feeling, I mean, that the welfare of ourselves and of those who may come after us is largely bound up with that of the Sovereign to whom shall be entrusted the throne of this Empire, and that the future, political, moral, and religious, of the people of our country may be greatly influenced by the character and conduct of those who are at once the heads of the executive and legislative Government, and the embodiment of the national and social life. The event of this day is, I believe, taking it in all its aspects, unique in the history of England, indeed of nations. The young man and maiden who are this day united in marriage are destined, we hope, in the providence of God, to be in some future, though we trust distant day, the sovereigns of the greatest and most world-wide Empire the world has ever seen. In extent, in variety, in population, in wealth, as I believe, in power and influence on the destinies of many races of mankind, the British Empire exceeds now that of Rome at her greatest, and in comparison with it, all the other great empires of antiquity sink into insignificance. There have never before been heirs of such a kingdom. And more than this our Queen sits upon the throne which has been occupied by her ancestors more or less direct for more than 1,000 years. But never before has any in the long line of her predecessors, having passed the jubilee of his own reign, lived to see the marriage of a grandson in the direct line of the succession. It is right then that we should regard the marriage of this day as of no ordinary significance, and make it a matter of special celebration, and particularly we surely do well to join at this time in this religious service. It is of God alone that kings reign and princes execute judgment. It is He only who can give prosperity to any nation, wisdom to its rulers, and blessing to its people. It becomes us then to thank God for all the prosperity and blessings which He has so long bestowed according to His mercy, and not for any desert of ours, upon this kingdom and nation. It becomes us to thank Him for the Queen whom He has set over us, and for all the benefits which we receive through her or in common with her. We bowed ourselves before Him, when last year a great sorrow fell upon her and national loss, as we felt, upon our country. We rightly praise Him when a more auspicious day dawns and happier hopes arise. And we do well also to make this a time of earnest prayer. It was good advice which was given long since that 'supplications, prayers, and intercessions,' as well as 'giving of thanks' should be made 'for all men,' and specially 'for kings and for all who are in authority, that we may lead a quiet and peacable life in godliness and honesty.' It is of God that ability and grace can be in princes as in other men to do good and well

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in their vocation and ministry in that station to which it pleases Him to call them. It is His to fit them for their work and to guide and bless them in it. He is a hearer and answerer of prayer, certainly of united and national prayer as well as of that which is personal and private. Let us take up then, brethren, to-day the prayers which I have read as my text out of the royal Psalms of the ancient Church and people of God. The one, as I take it, an accession prayer on behalf of the king's son, who should succeed him. The other a nuptial hymn on the occasion of a royal marriage in the family of David.

"1. 'Give the king thy judgments, O God, and Thy righteousness unto the king's son.' Give to Him, *i.e.*, that all his 'judgments,' all his decisions, and acts of government may be good and right according to Thy will, so that they may be even as Thy judgments; we pray this for the king and for the king's son. For our Queen, who now reigns, for her son who shall come after, and for her son's son for whom our prayers are special to-day. And more 'give to him also,' we pray Thee, 'Thy righteousness,' that inner mind and spirit, that wisdom, that discernment, that goodness, and love of that, and that alone, which is right and true, which is the reflex of the divine righteousness. For this righteousness within, without which none can truly serve his generation by the will of God, for these godly judgments which are the outcome of that righteousness, for these we ask from the God of all grace on behalf of this our future king.

"2. 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' Perhaps the Hebrew Psalmist turned here his aspiration into a prediction. Although the Hebrew future may generally be also taken in the imperative or vocative. Certainly we thank God that this blessing has been granted to our Queen, that she, whose succession to the long line of her fathers some of us can well remember, has now her children whom she is permitted to make princes in all lands. And we hope that the impress of her character, her wise devotion to duty, and her Christian virtues may be handed down to them and all her descendants. And we pray also that in their turn the like blessing may be theirs who are this day united, that through them there may never be wanting one of our Sovereign's royal race to sit upon the throne of England and to be the head of a Government seeking and doing that which is right and good, and promoting peace and happiness, truth and justice, religion and piety, for and amongst the generations yet to come. We have thus prayed in our service this morning. We have invoked these and more personal blessings on the heads of these royal heirs of England's throne. And as I have already indicated, in so doing we have been praying for ourselves and our own children and children's children as well as for them. It may be that the direct political power of the Crown, and therefore its influence on the destinies of the nation, are not what they once were in England. No doubt the centre of political gravity has been shifted and now ultimately rests in us the people ourselves. It may be that the Government of the country is now conducted rather in the name than by the direct will of the Sovereign. But yet the power, and still more the influence, of the Crown is very great; for one thing it is ever present and in action; it does not change with ministries or parliaments; it is independent of party. For another there is ever in it an ultimate reserve of power for any great necessity. I believe the benefit to the nation of a wise and good Sovereign was never greater than in our day, never perhaps would the disastrous effect be more felt if (which may God avert) the Throne had ever an unwise or still worse an ungodly occupant. Our prayers then for our Sovereigns, present and future, are prayers for ourselves as a nation. But herein also we have need to pray more directly for ourselves. We have our part in the Government of which our Sovereign is the head. We are the component parts of the nation of whose corporate life the Sovereign is the expression and representative. If as a nation we are to do the great work in the world to which God has called us, our 'judgments,' our national acts must be 'righteous.' If we would have God's blessing to remain with us and our great prosperity not to be diminished (as there are not wanting signs that it may be) or even overthrown, then there must be in us that 'righteousness' which exalteth a nation. It must be ours then, everyone of us, to act conscientiously, honestly, and as in the sight of God; in political matters as members of the Commonwealth, as well as in our private lives and conduct. It must be ours to 'fear God' first and then 'honour the King.' Personal religion acted out in all things is that which needs to be universal amongst us, if indeed we are to be a people fearing God and working righteousness, if we desire that He should bless both us and our princes, and continue His blessing to our children in all the earth. For this may His grace be given to us and to our Queen's sons from generation to generation. It has been the request of the Duke of York and the Princess May themselves that any surpluses which any of the Royal Wedding Present Committees may have in hand should be added to the Mansion House Fund for the widows and orphans of those who have died so nobly, if so sadly, in the loss of the Victoria. I think it will commend itself to all our minds that our offertory to-day should be so allocated.'

INFIDELITY SILENCED.

By Rev. Idrisyn Jones.

"God a God of Truth! Why God promised to Abraham in the most solemn words; He repeated His promise; nay, this Book which reveals the attributes of Almighty God, tells us that God condescended to swear to a weak, puny man that he would establish His kingdom for ever, and that his seed should be as numerous as the sand upon the sea-shore; that promise was reiterated and sworn by God; and I ask where is that kingdom now! Where? Don't tell me that it is meant figuratively; don't tell me that it is not literal. God swore that it should be for ever; He established it, and now it is a thing of the past. You tell me that the God of the Bible always speaks the truth."—Charles Bradlaugh.*

The above quotation forms a part of a discussion between the late Charles Bradlaugh and the Rev. Brewin Grant, at Sheffield, some years ago. From a *moral* point of view we may rightly condemn the animus of the infidel controversialist against the Bible. He was only too pleased to think that it was an imposture and a lie; he had no sighs to breathe nor tears to drop over its supposed ignominy and disgrace; but with gleesome spirit revelled in its fancied flaws and frauds. Yet from an *argumentative* point of view his words are a very rampart which the biggest guns of his opponent cannot crumble. He put the case in a series of distinct points:—(1) God promised to Abraham the per-

* *Vide* report of discussion between Charles Bradlaugh and Brewin Grant, in Sheffield—p. 60. Published 1858. *Leader Independent* Office, Sheffield.

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petuity of His kingdom and a prodigious posterity ; (2) He repeated the promise ; (3) He condescended to sustain it by an oath ; (4) The promise was to be literally fulfilled ; (5) He began to put it into operation ; (6) This kingdom and posterity are now things of the past ; (7) The God of the Bible does not, therefore, speak the truth ; (8) It follows that the Bible cannot be the production of the supposed God of the Christian.

Now, granting that his premises are all sound his conclusions are sound also, and the only way in which the Rev. Brewin Grant could dispose of the argument was by showing that the covenant with Abraham was still literally being fulfilled. But this he could not have done because he did not see the fulfilment of it in the history of the British people, as the lineal inheritors of that covenant. Bradlaugh, therefore, alas ! must have felt that his logic was triumphant and that his indictment against the Bible was unanswerable. What a pity ! ! How little he dreamt that the answer to his own argument was contained in his own personal history and in the history of his country ; for he saw not that the "Kingdom of God," which had its centre nineteen centuries ago in Jerusalem, had its centre now in the Isles of the Sea. his own native land ; and that in the phenomenal multiplicity of the Anglo-Saxon people the old promise was working out its sublime fulfilment.

But again we say that if Bradlaugh's premises be granted his conclusions as to the Bible are irrefutable, viz., that it is neither inspired by God or supernatural in its origin. How strange that so many Christian expositors and teachers fail to see it. Let it be remembered that the several promises of the covenant were made by God under the condition of a full foreknowledge of events, and if that covenant is now abolished He must have foreseen it, and so He would have made its duration contingent upon the obedience of the children of Israel ; but He made it by promise and oath to be for ever unconditioned. Then if, as now alleged, it is abrogated and nugatory, how can God be the God of Truth ? With reverence we so put it. But having made it unconditional and unforfeitable (Psalm lxxxix. 29—37) His integrity and honour are bound up with its perpetuity, and the very truth of the Bible is involved in its being so fulfilled. The infidel was right in his deductions but he was wrong in his premise, for Israel is to-day on the stage of earth ; Israel is still a nation, and Israel is so rapidly developing into so prodigious a multitude that we can only find a fitting illustration of the fact in the sand of the seashore and the stars of night, and the infidel is silenced.

What a pity that this precious gleam of light came not athwart his mental darkness. Who can tell what might have been the happy and stupendous issue ? Had Charles Bradlaugh been led to see that the Abrahamic covenant was still in operation, that its every jot and title was thus far being fulfilled, who can tell what the discovery might have done for him ? It would, we think, instantly have sent the Bible up in his esteem and led him to a belief in its supernatural origin ; his ears might have been opened to catch the sweet music of its old story—the story of redeeming love ; it might have led him on to see how truth sparkled in its every page, and that it was the only Book which furnished the key to the mysteries of creation, of man, of Providence, of the present and the future. It might then have spread out before his wondering eye—a Saviour ; —his Saviour in all His sublime proportions ; that Lamb of God who bore away the sin of the world—and the bold infidel might have bent in prayer at the feet of this great Christ, and another champion of the cross have then risen up to preach the Gospel he once sought to destroy: while the final scene in that death chamber of his, instead of being that of a dying infidel, might have been that of the humble Christian, closing his eyes on earthly things amid the inflowing radiance of the celestial city.

How many to-day are prejudiced against the Bible on similar grounds to that of Charles Bradlaugh ? How can they believe in the Book if, to them, it is only the shrine of a dishonoured covenant and of violated promises ? To them it can bring no tidings of salvation and immortality. Let us, then, haste to spread the truth which rescues the Bible from dishonour and from the fiery assaults of infidels. Let us not forget that the destinies of many are trembling in the balance. To such a discredited Bible is no Bible, and if there is no Bible, there is no salvation from sin and death—there is no peace now nor for ever. Oh, ye believers in the integrity of the Abrahamic covenant, haste to tell the perishing, that the Bible is found to be true—for all the promises to Abraham and his descendants are being even to-day gloriously fulfilled.

Welshpool, July, 1893.

THE HEBREW ORIGIN OF THE BRITISH FOUNDED ON COINS,

As Discovered by a Clergyman of the Church of England.—By E. Reep.

(*Continued from page* 390.)

PART II.

With the common belief that the Jews represent the entire Hebrew race, the Rev. W. Waddilove has no patience. In his opinion it is a supposition nowhere confirmed in the Scriptures. On the contrary, the Bible holds forth a very different truth, an exemplification of which we have in God's promise to make His chosen people the head and not the tail, above and not beneath other nations. Are we to believe, he asks, that when God sent His judgments upon Jerusalem for the cruel iniquity of a *part* of the descendants of Abraham He withdrew His *sworn loving-kindness* from the vast mass of Hebrews, among whom were devout men scattered in every nation under heaven, who had neither part nor lot in the wickedness of Calvary? No, the Holy Scriptures lead to a very different conclusion, but through traditional knowledge the Papacy has usurped the place of God's ancient people, and so blinded the world to the real and ultimate purposes of Christ's birth and his mission to Israel.

The restoration of the chosen people, of exiled Israel, to world-wide dominion, their spiritual functions as the true Church, are things, according to our author, that if they had not been hidden by a theory of Gentile supremacy and substitution, would have made vain the idolatrous efforts of the Roman hierarchy and the workings of Satan in perverting the truth. For whatever time British-Israel ignores her Hebrew identity, so long will she encourage the blasphemous system of Rome. Acknowledge that identity, and the whole corrupt organization falls to ruin. As Israel obedient, all the people of the earth shall see that she is called (not Rome) by the name of the Lord (Deut. xxviii.).

A symbol that is of marked service in tracing the wanderings of the Israelite tribes consists in the Duo Gæsa or two spears, which was also a distinguishing emblem of the inhabitants of Etruria, and is to be seen on a Judæan medal of Titus A.D. 80. Coins of Macedonia, of Thessaly, of the Bruttii, of the Dacians, of the Gauls, of the Scandi-

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navians, of tribes in Spain as well as certain mountain tribes, who rallied to the standard of Genseric king of the Vandals, showing that the Duo Gæsa had called forth communities of kindred blood, all exhibit the self-same symbol. The universal spread of this emblem cannot, it is affirmed, be the work of accident. It must and does afford evidence of the dispersion of the Hebrew people whose general adoption of it caused the Roman hierarchy to make a mysterious use of it, thus again incurring the guilt of them who say they are Jews and are not (Rev. ii. 9).

The combination of the two spears with the triangle has been used by the Church of Rome for political purposes. Hence Irish coins from Henry II. to Edward I. portray the monarch's head enclosed in a triangle, this figure signifying the subjection of the island kingdom to the Papacy—*i.e.*, to the occupant of the chair of St. Peter, who sitteth in the temple of God, showing himself (by the symbol of the triangle) that He is God (2 Thess. ii. 4).

The perverted use of the triangle emblem had, too, its place in India, in Siva worship, where it may have been introduced as the Rabbinical symbol of the shield of Abraham (Gen. xv. 1).

Allen's "Modern Judaism" is said to show it in perpetual use as a charm among the Jews. In Egypt, in the mysteries of Isis, in Greece, in the mysteries of Eleusis and of Delphos, it was a device associated with occult ritual, whereof St. Paul appears to speak when he says, "For the invisible things of God are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they who hold the truth in unrighteousness are without excuse. Because that, when they *knew* God, they glorified Him not as God, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools (Rom. i.). "And yet for all that," is the divine promise, "when they (Israel) be in the land of their enemies, I will not cast them away to break My covenant with them, for I am the Lord their God."

The posterity of repentant Ephraim being destined to become the bulwark of Scriptural truth, and that in a place prepared for them (Hos. ii. 13—23), it is of interest to notice on ancient Celtic coins the symbol of the Branch, which also appears in the hand of Britannia on old British coins. The emblem was adopted by Charles II. at the restoration of the monarchy, and seems to have been connected with the words of Jeremiah, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." That the establishment of the kingdom of the Branch and the union of the two Hebrew kingdoms represented by the Duo Gæsa, or two spears (see Two Sticks of Ezekiel xxxvii.), should have figured on the emblems of the Cymry and other Celtic communities, speaks for the preservation among the Druids of an esoteric knowledge of the types intended to embalm for all time, and in all lands, the identity of a seed in whom God will be glorified and all nations blessed.

Between the North and South of Ireland there has existed always, Mr. Waddilove believes, a wide distinction not of race, for the war-cry in the two districts is a case of Manasseh ravaging Ephraim and Ephraim Manasseh;* but of religious belief and practice. How such sacerdotal differences, &c., first asserted themselves is disclosed in the Bible account of the two ecclesiastical systems that prevailed in Palestine.

At the time the Ten Tribes formed themselves into a kingdom, independent of Judah, Jeroboam, though rejecting Levites for his priests, still adhered to a part of Judah's ritual, but to maintain a distinction between the two kingdoms he altered the time for observing the ordinances he wished to imitate. As we read in 1 Kings xii., "Jeroboam ordained a feast in the eighth month (instead of the seventh), on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So he offered upon the altar which he had made in Bethel . . . even in the month which he had devised of his own heart, and ordained a feast unto the children of Israel."

Some idea of the diversity of opinion which would be produced by such ceremonial innovations may be gathered from the denunciations passed between the British and Anglo-Saxon communities of Bede's day. It was not any racial animosity that prompted Celt and Saxon to hate each other, but a difference of conviction as to the proper time for the canonical observance of Easter and the right style of tonsure. On these two points revolved the same kind of hostility that divorced the sons of Zadok from the priests of Bethel and Dan.

Heresy and schism alone fully account for the habit of tribe vexing tribe wherever the House of Israel and the House of Judah have been scattered. But, despite their perversions of truth, the days will come—the last days, as Isaiah calls them—that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it (Isa. ii. 2).

As regards the days in which we are living, Mr. Waddilove ventures to think they are described in Isa. xxix., "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, "Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish and the understanding of their prudent *men* shall be hid. Therefore thus saith the Lord, who redeemed Abraham, concerning the House of Jacob, Jacob shall not *now* be ashamed, neither shall his face *now* wax pale. But when he seeth his children, the work of Mine hands, in the midst of him, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." To each one of us these words should be taken greatly to heart, for indeed the vision is sealed through the precepts of men. We want no further proof of it than what we read of the revival of the "Anglo-Roman" hierarchy in this country. The mystery of iniquity is at work, and is as active to-day as it was when it prompted wandering Israel to make the similitude of God and name Him Father Neptune, even bringing to their service the imagery of the sacred Scriptures to make their confusion worse confounded. This is seen in

* The present writer would like the reader here to consider if it be not possible that the whole family of Celts may not represent the House of Manasseh? Wherefore the Celtic cry all round for separation and a steady migration to Anglo-America.

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the representation of Neptune seated in his chariot rising from the sea, originally designed to illustrate the imagery of the prophets: "Thou didst walk through the sea with thine horses, through the heap of great waters" (Hab. iii. 15). "Thou rulest the raging of the sea. . . . Thy way is in the sea and Thy path in the great waters" (Psa. lxxvii.). "And all the gold of the sea under Him is as an immense quantity of clay. He makes the deep boil like a brazen cauldron: He reckons the deep as His range" (Job xli. 31, 32. See Septuagint Version).

Roman Catholics are rejoicing in the religious liberty of British rule. The Roman pontiff is said to regard England as an important factor in his world-wide policy. Let him beware, and England too, for the vision is sealed, and it is not yet known who is the real heir of the world except to a few despised babes and sucklings.

(To be continued).

THE GOLD COAST COLONY.—ITS TRADE AND RESOURCES.

THE following lecture was delivered some time ago in Liverpool, and reported in one of the local papers there. The subject is of interest to Anglo-Israelites, as proving the value and wealth of the Empire, the means God has given us, in even these unhealthy and inhospitable regions, of "getting wealth" according to the prophecies (Deut. viii. 18). There are several points in the lecture which will occur to our readers as important, especially the references made to the liquor traffic, and the satisfactory statement that British merchants and ships export but little of the poison to the Gold Coast, while the guilty nations are the United States, France, and Germany.

Again, the cry is for the "iron horse," as the sole cure (humanly speaking) for African woes. On the Gold Coast the same want is expressed as in Uganda; and Africa appeals to Israel to let her have the railways which have done so much for Europe and India, in order that she may be able to commence her upward course towards civilization, Christianity, prosperity and national happiness. The report of the lecture was to the following effect:—

"GOLD COAST COLONY.—ITS TRADE AND RESOURCES.

"At the invitation of the African Trade section of the Liverpool Chamber of Commerce, Mr. Hesketh J. Bell, F.R.G.S. (senior assistant treasurer at the Gold Coast), attended at the board-room of the chamber yesterday, and delivered an address on 'The History, Trade, Resources, and the Present Condition of the Gold Coast Settlement.' Mr. Ellis Edwards (chairman of the section) presided, and there was a fair attendance.

"The chairman remarked that Mr. Bell had already gained repute as an author, and during the last three or four years he had held various offices on the Gold Coast, which had given him the opportunity of acquiring much knowledge of the country. Liverpool had a large present and prospective interest in the colony, whose revenue had rapidly increased since 1889. There had been a surplus of revenue over expenditure in the last ten years of £80,000 to £90,000, and the present surplus was reckoned at about £40,000 per annum. The shipping entered and cleared in the colony had also more than doubled in the same period, and Liverpool people were therefore anxious that this improvement should be steadily maintained, which could only happen if attention were given to develop trade with the hinterlands by making roads, bridges, and railways.

"The lecturer said that the Gold Coast, on account of its great mineral and other natural wealth, was so valuable a possession that its welfare and future development were well worthy of the mother country's notice. The colony possessed a seaboard of nearly four hundred miles in extent. There was no doubt that, generally speaking, the coast line of the Gulf of Guinea was one of the most unhealthy places in the world; but, on the other hand, it had frequently been almost as much sinned against as sinning. The death-rate among Europeans, though still very high, even when compared with that of other inter-tropical countries, was not nearly so great as it used to be, and this must be attributed to the greater care and sobriety practised by the class of men who now go out to the Gold Coast. It was generally accepted that a fair estimate of the number of inhabitants of the colony with its adjacent sphere of influence was between one million and a million and-a-half. The people were a fine hardy race, but although for the most part models of muscular development, the natives of the seaboard are unfortunately lazy, and seldom willing to work, except under very strong inducement. This marked aversion to work was a great bar to the speedy development of the settlements, and notwithstanding the presence of large numbers of able-bodied unemployed natives, the factories on the coast of Guinea were obliged to import annually several thousand labourers from the Kru Coast. Missionaries of various denominations had done their best for many years to improve the condition of the people, and a great many schools had been established by them in the different districts of the Gold Coast. These worthy and self-sacrificing men had done much good, and the fruit of their labours was beginning to be apparent. Dealing with the question of trade, he defended the policy of establishing British authority in Africa. Owing to the unfavourable climate the British possessions in the Gulf of Guinea could never hope to become colonies in the usual acceptance of the term. As these countries could never be considered as a suitable field for British emigration, the only value which attached to their possession lay in the amount of trade which could be promoted and fostered, by our influence, between them and the British markets. The seaboard of the Gold Coast was the natural outlet for trade of the rich and fertile region which stretched away northward, towards the interior, for a thousand miles; this great extent of country, though not very thickly populated, nevertheless contained many millions of inhabitants who would one day become important consumers of European manufactures. At present, owing to want of proper means of communication and transport, the trade of the Gold Coast penetrated but little further than the confines of the protectorate, and the cost of carriage being so great, European manufactured goods became prohibitively dear at only a short distance from the seaboard. Notwithstanding these difficulties and the lack of proper means of transport, the trade of the Gold Coast represented an important figure. The value of the imports into the colony in 1891, was £666,463, and that of the exports £626,852, showing a grand total of over one million and-a-quarter sterling. A comparison of the figures for each of the last ten years revealed a very remarkable progress in the value of the colony's trade. In 1881 the exports from the Gold Coast were valued at £373,000 odd, while in 1891 their value was estimated at nearly double that sum. The same ratio was also to be noticed in the increased value of imports, and roughly speaking, the statistics showed that the Gold Coast trade had more than

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doubled itself in ten years. The principal articles imported into the Gold Coast are spirits, cotton goods, specie, tobacco, and gunpowder. The trade in spirits had increased more rapidly than that of any other article of import, and in six years had almost doubled itself. In 1886 the total quantity of gin and rum landed in the settlement amounted to 601,631 gallons, valued at £65,528; in 1891 the imports were 1,190,373 gallons, valued at £109,000. These figures had an imposing, and, perhaps, not a pleasant sound, but he showed that the quantity of spirits drunk per head of the population was less than that in Great Britain. The 1,200,000 gallons of spirits was really distributed among three or four million negroes, and it could hardly do any very great amount of harm, more especially when they considered that it took two or three times as much alcohol to inebriate a negro as it did a white man. There was far less drunkenness on the Gold Coast than there was in Great Britain, and the sight of a man in a hopelessly intoxicated condition was very rare. To get really drunk would cost a native more than he could often afford, and it was well-known on the coast that the only natives who could drink to excess were the chiefs and other men of means. He, however, did not defend the evil, but merely endeavoured to show that the evil, whatever it be, already done, was not so great as the outcries would lead one to fear and suppose. He was the less inclined to defend the liquor traffic on the Gold Coast for the reason that British trade at present derived very little benefit from it. Rum and gin were imported from foreign countries—the United States, France, and Germany; the liquor was carried mostly by foreign ships, and was principally sold on the coast by alien factories. Of the total imports of the settlement, however, about two-thirds came from the United Kingdom, the remainder being supplied by the United States, Germany, France, and Holland. There were virtually no native manufactures, and the whole exports of the colony were simply the natural products of the soil collected by the natives, without care, cultivation, or industry. The principal items were rubber, palm oil, and kernels, gold, timber, and monkey skins. Dealing with these in detail, the lecturer remarked on the extraordinary growth of the rubber trade. Unhappily, owing to the unreasoning greed of the natives of the interior, it was feared that the rubber trade had already reached its highest point of prosperity. In their eagerness to carry down a large quantity of rubber to the coast, the bush people were not satisfied by the mere process of tapping the trees and vines, but in order to obtain a larger quantity of the juice at once, the trunks themselves were often hewn down so as to produce a greater immediate yield. Palm oil was always considered as the mainstay of the trade of the coast; but it was estimated that at least 25 per cent. of its value was lost through the imperfect means used in extracting the oil from the nuts. As to the palm kernels, which mostly went to Marseilles and Hamburg, an enormous quantity was wasted owing to the great cost of carriage. At least a quarter of a million of monkeys were slaughtered every year on the coast for their skins. As to cotton the governor had done his best to encourage its cultivation, but the indolence of the population, and the lack of transport facilities, would act for some time as bars to the planting of cotton on any considerable scale. The exportation of mahogany and other timber was very large, but as in the case of rubber it would soon, owing to the greed and shortsightedness of the natives, reach its highest point. Speaking of gold, he said that the disastrous endings of many of the Gold Coast mining ventures were due rather to mismanagement than to the fact that the wealth of the country had been over-rated. The reports of every competent person who visited the districts confirmed the statement that gold was to be found in abundance. All over the country the soil was honeycombed by shallow pits dug by natives who had washed the surface soil for alluvial gold. These pits were from six to twenty feet deep, but the blacks being ignorant of the processes of tunnelling, pumping, or shoring up, were obliged to abandon them as soon as a certain depth was reached, or when water was found to filter through the soil. The climate of the gold districts rendered the usual methods of gold digging by Europeans quite impracticable. No white man could perform with impunity the hard manual labour required in working a claim on the lines followed in the South African or Australian gold fields. The only way accordingly in which the precious metal can be obtained in considerable quantities, entails the employment of negro labour by regularly organised companies. One of the reasons why such companies had failed, was that the mines were situated at considerable distances from the sea coast, in a country totally unprovided with railways, roads, or means of carriage for the transport of the heavy machinery required. All the difficulties and drawbacks connected with the trade of the coast pointed to the overwhelming necessity for the 'iron horse' in West Africa. It was quite unnecessary to enumerate all the magnificent results which followed the track of the iron rails. Pushing a line of light railway into the great oil and rubber producing districts would be like driving a shaft into the very heart of the thickest vein of a gold mine. The arid unproductive stretch of land between the coast line and the fertile districts would be crossed in a few hours, and the European factor would be placed in immediate contact with the native trader. (Applause.)

"A cordial vote of thanks was passed to Mr. Bell for his address."

"AS FOR US ENGLISHMEN."

By J. Thomson.

PART II.

(*Concluded from page* 388.)

Our readers will agree with us that this is, so far, pretty good evidence from our "blind witness." It will be noticed that the majority of those he mentions in this brief list are Hebrews and British; and there can be no doubt that the greatest and most sublime figures in history will be found to belong to the same race. But our author has an even more interesting division on the mission of nations, where he remarks that "the action of divine providence in history is yet further seen in the position and destiny of nations: here also we learn how God has not forsaken us."

Our author is evidently a patriotic Englishman, and ascribes all to the good providence of God overruling all events. He says, "At first it appears strange and unlikely that the families of the earth should be separated by mountains and oceans, and still more by diversity of speech. Why, since men have common interests, and common aims, was not the earth laid out as one vast plain, and mankind gathered together in its centre? Natural separation is of divine appointment, and has fulfilled divine ends in the progress of humanity." We are somewhat surprised our author does not quote any Biblical authority for this statement. Besides the history of Babel (Gen. xi. 1—9), we have the remarkable passage in Deut. xxxii. 8, 9, which

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refers to the same thing—the design of God in scattering mankind, which was a part of His plan in the history of our race: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." From all this it is evident that nothing has occurred, or ever will occur at haphazard. Though unknown, and unthought-of by the ken of man, the future can bring with it nothing which has not been seen and provided for beforehand, by the Omniscient Being who sees all things, even the end from the beginning.

To proceed with our author. "A separate place has been given to each people for the free development of its own powers, and each has brought in its hand, or its head, or its heart, some necessary contribution to mankind as a whole. It would appear at the outset as if there had been a sharing-out among the nations of intellectual powers. Hence Schlegel was led to regard the loss of the divine image as consisting in the separation of the powers of the human mind; and in harmony with this idea he speaks of the Chinese as representing the pure reason; the people of India the imagination; the Egyptians the understanding; and the Jews the will; each in their distorted isolation. Now, however this may be, it is clear that the various branches of the race have contributed different elements toward the final prosperity and development of the whole. National separation seems to have been as necessary to the progress of humanity"—*i.e.*, in its present "fallen" state, *we* should say—"as division of labour is to the perfection of industry. Every race has had its peculiar gift and special vocation. Egypt, building as if for eternity, gave to the world the conception of material force. India bequeathed philosophy to man, teaching the power of the imagination, and reminding man of 'that imperial palace whence he came.' Persia brought out in strong relief the mighty influence of good and evil. Chaldea, impressed by their loveliness as they globed themselves in the Eastern night, taught men the mystery and glory of the stars. Phœnicia made the sea the highway of the nations, teaching the inhabitants of distant countries to exchange their productions, and thus, through commerce, to enrich the globe. Palestine stood forth as the 'sacred school for all the world, of the knowledge of God, and of the spiritual life.' Greece taught men the beauty of the world, and of the human form, and through the love of that beauty created the artist. Rome gave to the nations social and civil law, and exemplified the assimilating power of a strong, all-subduing civilization. Italy revived letters, and taught the world the entrancing power of song. Spain led the van of discovery and conquest. Germany gave the Reformation to the world, and reinstated the long-suppressed rights of reason and conscience."

Thus far the reader's first thought would be, And where is England to come in after all these? Has there been no work for her to do? Indeed, has she not had a share, more or less, in all the work here divided among the other nations? But our author has reserved the best (like the "good wine" of the feast) to the share of the last.

Let us note carefully what our author goes on to say. Every word is pregnant with meaning, and yet he seems to feel a difficulty in finding words sufficiently expressive; almost every one which he uses points out evidence of the Identity:—"As for us Englishmen, *we are the heirs of all the ages*"*—but St. Paul says, "the promise that he should be the heir of the world was to Abraham" (Rom iv. 13);—"we are 'those on whom the ends of the earth are come,' and *our mission* seems to be to gather up into our national life all the forces which have shaped the past, and project them into the future, with *special reference to distant and heathen nations*." Speaking in the name of Jehovah, the prophet again and again says of Israel, "Thou art My servant in whom I will be glorified" (Isa. xliv. 1, 2, 21; xlix. 1—3, 5—12). And again, "This people have I formed for Myself, they shall show forth My praise" (xliii. 21), evidently indicating that Israel was to be foremost in every good work; thus showing forth the praise and glory of God.

Our author goes on, "It is ours, in conjunction with *our brethren across the Atlantic*"—*i.e.*, with Manasseh, and not with any of the other Gentile nations above named—to *teach mankind* how to subdue the earth, and to develop its resources for the comfort and happiness of all." But according to the same unerring prophetic testimony, it is Israel, and not any Gentile nation, that is to "blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. . . . Ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . 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 hath blessed" (Isa. lxi. 4, 6, 9).

Our author goes on to testify: "Like those of the Phœnicians, our merchants are princes" (Isa. xxiii. 8); "*We legislate for alien races*"—(it is of Israel only that prophecy says, "Thou shalt reign over many nations, but they shall not reign over thee": Deut. xv. 6); "'We hold the gorgeous East in fee,' our colonies include *a dominion vaster than that on which conquering Rome imposed her laws;* and wherever the Anglo-Saxon is found, he is the *guide, the employer, and the king of men.* Thus we spread our manners, our language, our civilization, and, above all, our Christianity, over the wide world. We have received from the past a rich spiritual inheritance, that we may be the *apostles of that progress which restores in humanity the image of God. It is ours, ennobled and baptized by the Christian spirit, to enthrone Christ as the Divine King of the world; ours to reach the goal on which He fixed His radiant gaze when He uttered the sublime prayer,* 'That they all may be one, even as Thou, Father, art in Me and I in Thee, that they also may be one in us'" (pp. 55—57).

Such is the eloquent testimony of our "blind witness," which is all the more valuable because, so far as his work discovers, he does not seem to have any acquaintance with the teachings of Our Identity, or if he has, he has carefully avoided all reference to it. But his idea of the high destiny, and great work of our race, is just the very same which we infer from the teaching of Holy Writ was to be Israel's *rôle*. The texts proving this are too numerous now to be referred to, but they are familiar to most of our readers. See Jer. xxxi. 21—37; xxxii. 36—42; xxxiii. 14—26; Ezek. xxxvi. 16—38; xxxvii. 20—28, as a few instances.

We have great pleasure in recommending "The Pillars of Our Faith" to the notice of our readers, who will have gathered from our brief notice that it is, on the whole, highly interesting, though we have ventured upon the expression of a little difference of opinion. We think, also,

* The italics are ours.

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that our author made a mistake in not giving some "detailed references to the authorities quoted"; for while "the (*very*) ordinary student may be thankful for the absence of those multiplied foot-notes which so distract the attention of the reader," the few who may object, and in which minority we humbly enroll ourselves, would have appreciated them, if it was only to verify a quotation which may appear strange. There is one of this character on page 39: "Give me matter," says Kant, "and I may explain the origin of the worlds; but not give me matter, and I will explain the origin of a caterpillar." We do not understand this sentence as it stands; we suspect there is an error somewhere, but cannot verify it, having no reference.

On page 272, Tertullian is called "the noble preslyster of Carthage," evidently a misprint for "presbyter": on page 241, "imdroved," looks like a new-coined word, unless it is another printer's blunder for "improved"; as, also, is "singulary," on page 275. But these are only as spots in the sun, and detract little from the general good appearance of the book, which is clearly printed on excellent paper, and attractively got up.

OUR HANDBOOK OF "BRITISH-ISRAEL TRUTH."

(*Continued from page* 473, *vol. xvi.*)

PART XI.

WE look on the following as among the most valuable portions of our handbook, and should be glad to see the chapter issued as a separate handbill or pamphlet. It is from the pen of the Rev. E. J. Wemyss-Whittaker, of Bath, and is a powerful appeal to the clergy by one of themselves, which cannot but have some influence:—

In offering this volume to the public, it has been the object of the various writers to make it a simple handbook of our faith, to explain the grounds for what may appear at first sight a fanciful theory, and to prove that theory—viz., that a certain people, filling the foremost place among the various nations of this world, is Lost Israel—to be the only possible explanation of promises and prophecies, that make up nearly one-third of the whole revelation of God. Our volume, therefore, becomes an appeal to all, to examine and to see for themselves "if these things are so," by searching the Scriptures, and testing by that sure oracle every point of our argument.

St. Peter tells us that "we have also a more sure word of prophecy," or, as R.V., "the word of prophecy made more sure," "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." To this sure guiding we have gone, and would earnestly urge our readers to examine and study it prayerfully, seeking for that Holy Spirit's grace and power, without which the light will be darkness, without which the eye will not see what it does not wish to see, nor the intellect grasp that which appears possibly new, or somewhat different from the old ideas of truth.

We rest our belief on the sure ground of God's unchanging Word of truth, and, if we err in our conception of that Word, we are desirous of being convinced. If our view be the true view, it will stand the test of that which we claim for it—careful comparison with the revelation of God. In this chapter, which follows the general exposition of British-Israel truth, we desire to make a special appeal to the brethren in Christ Jesus, the bishops of the National Church, and pastors and guides of the flock, which the great Shepherd has committed to them, whether Conformists or Nonconformists; for this is not a party, nor a sectional question, but, if true, one of universal importance, touching every interest of the present day and forming a further elucidation of those dispensational "mysteries" which it has pleased God in His infinite wisdom to keep secret until the appointed time of their manifestation.

We believe that the Holy Ghost is operating in these "last days" as the great Revealer of His own prophetic Word for the light and guidance of God's people, who now, by the consenting opinion of nearly all interpreters of prophecy, are very sensibly nearing the goal of their brightest hopes—the manifestation of the Lord Jesus Christ in His glory—when all prophecy which relates to the "latter days" must have been fulfilled. We turn then to you, the leaders and guides of the Lord's people, the ministers of the sanctuary, the expounders of the Word, and the evangelists of this day of grace, to ask you to consider this subject.

The teaching which this volume puts forth has sounded far and wide; earnest Christian men and women have received it and are praising God for the light it has shed over the whole Word. In every part of Great and Greater Britain and America believers in the truth are multiplying, and amongst all classes. Wherever this light has come, the result is eager searching of the Word of God and a consequent strengthening of faith in His whole revelation. Along with this is a strongly increasing wonder that so few of the ministers of religion are led to inquire into it, or to take the ordinary precaution of verifying the view of Israel's prophecy they do hold, seeing they are so persistently accused of ignorance by those who thus study the Word of God. There is no doubt at all upon one point, and it is this, that our view completely upsets the hitherto generally held view that the Church of the last days is a purely Gentile Church, and that the "nation" to whom the kingdom of God was to be given was a purely Gentile nation (Matt. xxi. 43). To any one who will read the latter portion of the prophet Isaiah, from chap. xlix. to the end, with an open mind, it is very clear that the prophet is speaking of Israel (a literal Israel), who in "the latter days" shall rise and shine and be acknowledged as "the seed which the Lord hath blessed." Is it not time, seeing that the laity are beginning to see these things, and to read prophecy throughout by one common rule, that the clergy should consider by what right they spiritualize some prophecies while taking others literally, and which is very specially the case in these prophecies of Isaiah?

Delitzsch writes of the prophecy, commencing at chap. lx., thus:—"The prophecy is addressed to Israel, the servant of Jehovah . . . . the remnant of Israel. . . . This Church of the new covenant has the Spirit of God over it; for it comes down upon it from above. . . . The Church of the last days endowed with the Spirit of the Lord, and never again forsaking its calling, carries them as the evangelist of God in her apostolic mouth." If this view be correct, then the Church of Christ—for He is truly the Light of these latter days—is no Gentile Church, but, literally God's original chosen people Israel, of whom He said, "Ye shall be a peculiar people unto Me above all people; for all the earth is Mine, and ye shall be unto Me a kingdom of priests and an holy nation" (Exod. xix. 5, 6).

Now, if this was the promise of God to Israel in the days of Moses, is it an extraordinary thing that we should find the prophet declaring this as an accomplished fact in "the latter days"? . . . . .

Briefly, the divine plan was this: the spiritual salvation of mankind was to be wrought by one who is ordained of God for the purpose—"the seed of the woman." The golden thread of redemption runs distinctly through the Old Testament, ever becoming more clear and more defined, both as to the manner of working out and by whom. Thus, in Abraham we are brought to see that the spiritual blessing was not to spring from any indiscriminate nation, but a purposely divine plan of Jehovah's—one man, one seed, one people. From Abraham was to come the blessing, in Isaac was the seed to be called. From Judah shall arise the King, the glory of the Lord, the Saviour of the world, the Head of the Church, the Restorer of all things. The golden thread is never broken, continuity is preserved throughout. But spiritual blessing was not the only blessing sealed to Abraham by oath; there is another thread of promise—earthly

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national. The two threads are united in the one promise (Gen. xxii. 17). The reiteration of Israel's promise, in fuller detail to Isaac and Jacob, confirms the view, that Jehovah designed that in closest union with the spiritual blessing a mighty nation should spring up through which the spiritual blessing should reach the world. This is more clearly defined in the prophetic blessing of the tribes by Jacob (Gen. xlix.), in which he declares that from Judah should come the king, from Joseph the future national power. In Gen. xlviii. 19, in a prior blessing pronounced over Joseph's sons, this national greatness is promised to Ephraim.

Later, Moses contemplates a sad falling away of God's people, the dark cloud of wrath is predicted. Deut. xxviii. is full of threatening and woe; but chap. xxx. opens with promise of grace, a renewal of covenant, a restoration of promise, contingent on repentance while yet in the nations where they have been cast out. In David's reign and Solomon's we see the nation at its best, and God's word to David is final as to its end—an everlasting throne and kingdom were to be his.

After the death of Solomon, we find the kingdom rent in twain, and henceforth they are ever distinguished as the kingdom of Judah (Judah, Benjamin, and the Levites) and the kingdom of Israel. The restoration to one nation under one king, the prophets Jeremiah, Ezekiel, and Hosea tell us distinctly will take place in "the latter days." The destiny of each branch hereafter forms a separate line of prophecy. Each kingdom fell away from the pure worship of Jehovah, and each falls under that chastisement, which is ultimately to draw them back to Him, purged and purified in the hot furnace of the Great Refiner. Through all the varying trials we see the arm of strength leading on to the great and glorious end in view for each. From Judah, the Messiah; for Israel, "the kingdom." Of Judah, "the chief ruler"; but "the birthright was Joseph's" (1 Chron. v. 2).

The purging of Judah from idolatry in her seventy years' captivity restores her to Jerusalem, and out of her arose He who was the appointed Deliverer: "A light to lighten the Gentiles and the glory of His people Israel." The rejection of the Lord Jesus Christ brought upon the Jews a still longer chastisement, and under it they are still groaning. Their promised restoration spiritually, the prophet Zechariah tells us, will be when Christ returns; their national restoration probably prior to that. The prophetic forecast of the nation of Israel is the theme of most of the prophetic writings. Carried far away towards the north of Media, secular history speedily loses sight of the people; they become, as the prophet Hosea predicted, "Lo-ammi" (Hos. i. 9), or, as we have called them, the Lost Ten Tribes. Yet, where they are so accounted, there they multiply exceedingly, and ultimately are called "the sons of the living God." Sifted among all the nations, "like as corn is sifted in a sieve, yet" (says the God of Israel, by the prophet) "shall not the least grain fall upon the earth" (Amos ix. 9). Arising in the glorious shining of Christ, says Isaiah, they draw all the Gentiles to them (Isa. lx. 1—3). To them flow the riches of the nations, and they become the "ministers of our God." Their seed is known among the Gentiles, and all acknowledge them as "the seed which the Lord hath blessed."

Jeremiah tells us how the Lord led them, and caused them to walk "by the rivers of water in a straight way, wherein they shall not stumble: For I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). In the same chapter he declares of the sun, and the moon, and the stars, that, "If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

The prophet Ezekiel, in chap. xxxvii., foretells the regeneration of the whole House of Israel, and of the re-uniting of the two divisions, and their final establishment, under the one king; of the new covenant, which shall never be broken, for it is everlasting, and thus all the threads of destiny are seen united. The Church and nation one, and God's faithfulness vindicated.

If this can be pointed out as having been fulfilled, or as now fulfilling, what a reply is this to the scoffing infidelity of these last days in which we live! (2 Pet. iii. 3). What a strengthening power it would give to all the glorious promises and messages of redeeming love, which form the theme of so many earnest and devoted servants of God! What an argument for trust in the future success of our evangelistic and missionary work! To be able to look at the whole course of the history of God's chosen race and say, in the words of King Solomon, "There hath not failed one word of His good promises" (1 Kings viii. 56), must indeed prove a powerful lever with which to lift souls from the mire of sin, and place them on the Rock of Ages.

There will be some who will say, We believe in the accomplishment of all this: we believe in a glorious epoch of righteousness and of restitution of all things, of a new heaven and a new earth, of a glorious millennial kingdom when Christ shall reign in the hearts of all, and Jew and Gentile shall unite in singing His praise. We believe that, possibly, then all may be fulfilled respecting God's people, and Jerusalem shall become the joy of the whole earth. In reply to such we answer, undoubtedly, in the millennium, the people of God will be enjoying the fulness of the promised blessing; the throne of David will be exalted, and the Lord Jesus Christ will have received His kingdom, and the daily prayer of His faithful people, "Thy kingdom come," will be accomplished, while the Church of God will have been re-united to their absent Lord to reign and be with Him for ever. But because this is so, it becomes a further reason why the clergy should inquire into this prophecy of Israel.

Once let it be admitted, then, that our view of Israel's prophecy is correct, there is no difficulty whatever in arriving at the further teaching that we set forth—that the British nation is Ephraim-Israel. For the only logical inference that can be drawn is this: the Israelitish nation, fulfilling God's purpose of being a blessing to the world, must be in existence at this present time; must, wherever it may be, answer in every way to the covenant promises made to Abraham, Isaac, and Jacob. Spiritually, by her Christian character, capable of carrying out the mission committed to her of bearing the glad tidings of a Saviour to all the world; and nationally, by her predominant position, holding the Gates of the world, and ensuring the free entrance of that life-giving Word.

Only one race fits this position at the present time, only one great nation answers to the predicted condition; nay, and so completely answers to it that, if God had in His Word applied the description of the latter-day Church and nation to Britain and her colonies, there would be few who would not agree that the picture is exact.

We appeal to you, the clergy and ministers of Christ, to look into this great question, to weigh and sift our arguments. The foundation-stones of our theory, rather, let us say, of our faith, are those sure words of God which are as a light shining out of darkness.

In the interests of truth, in consideration of the power it will give to meet the scoffs of the infidel, the impetus it must give to the Church's work at home and abroad, the increased safety of our established national Church, the strengthened position of our national heritage—the holy Sabbath; on all these, and many other grounds, we appeal to you to claim the position which every circumstance in our history and our present providential endowments prove to be ours—that we are the people whom the Lord hath blessed. To us the other House of Judah is daily flocking; by us, and by no other nation, will the Jews be restored to their own land. Socially, politically, ecclesiastically, this truth bears in it the power of solving many difficulties, and enhancing in every way the glory of God.

The seeming difficulties connected with the great history of the forefathers of the British race are daily having more light thrown upon them; preceding chapters have dealt with them, and we close this book with the earnest prayer that all who seek for light and guidance in this matter may be led by that Holy Spirit of promise into all truth.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL

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THE FRANCO-SIAMESE SETTLEMENT.

THE Siamese difficulty has terminated in the unconditional surrender of that Power to the whole of the French demands. These included the agreement by Siam to deliver to France the bulk of the territory east of the Mekong River, the payment of a large indemnity in money, and as a further security for the payment of the latter and for the transfer of territory within a month, the delivery to the French, for the time being, of the Port of Chantaboon, on the Gulf of Siam, south-east of Bangkok, as well as an undertaking that Siam will retain no military station on the Cambodian frontier or within a certain distance west of the Mekong River.

As the German Emperor and army in 1870-71 exacted hard terms from the vanquished French army, so now the French have in their turn imposed on the defenceless Siamese, conditions which take large territories from her, inflict a heavy fine (three millions of francs), and render it easy for the victors to encroach further as time goes on upon the vanquished. The result is not satisfactory to the British or Indian Governments, for Siam is a friendly ally of India, does a large trade with Singapore, Hong Kong, and British India, and has been a good neighbour to our colossal empire in the East. The French press, of course, claims a diplomatic victory over us in these recent events, and attributes to our nation what is strictly true and according to our prophetic destiny, a desire "to possess the earth."

It is curious that the French should perceive this tendency in the British mind, the instinct which we believe God has planted in it to prepare it for the recognition of the fact that Abraham and his seed were constituted by the promise of God Himself "the heir of the world" (Rom. iv. 13; Gen. xvii. 4—7). The Paris correspondent of the *Times* furnished the following on this subject, quoting the *Dèbats*. The statement appeared in London on Aug. 3rd:—

PARIS, Aug 2.

In the dearth of fresh telegrams from Bangkok, the French Press to-night reviews the events of the last few weeks, which have ended in, at all events, a partial diplomatic victory of some importance, and it calls Great Britain to order for what it regards as her innate jealousy of the colonial successes of other nations. The London correspondent of the *Debats* writes:—

"The English Press is still occupied with the Siamese question, and is not quite sure what it ought to think on the question. On the one hand it is satisfied with knowing that the trade of Singapore and Hong Kong is soon to be reopened, but on the other hand it is very disagreeable for it to have to admit that French diplomacy has won a success. Of the two feelings the latter seems to be the dominant one. There is in the English temperament a constitutional vice which consists in a latent jealousy of all the colonial successes of other nations. Thus it is enough that a Power should acquire territory in Asia or Africa for the English to feel mortified just as if they had been deprived of something which belonged to them. The truth is, they regard their country as the natural heir of all barbarous and semi-civilized states whose destiny appears to be to fall sooner or later into the hands or under the influence of Europeans. The new French acquisitions in Indo-China are therefore a cause of annoyance to the English which they cannot conceal—especially as matters have advanced so rapidly and so satisfactorily."

After quoting from certain morning papers, this writer continues:—"But it is not the Press alone which is discontented. Among the public one meets with the same irritation. On every hand you hear it said that France has made an acquisition which will cost her dear, that she does not know how to colonize, and so forth—a thing which really ought to please the English if they said what they think, or rather if they thought what they say. But the truth is that all these fine reasonings are only a way of hiding real ill-humour."

It seems that under the operation of the ultimatum to which Siam has been forced to submit, that country has lost 70,000 square miles of territory, which France has forcibly acquired, and it seems only a question of time when France,

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if left alone, will obtain the whole of the provinces now left to the Siamese King. Such an event would, of course, cost us the valuable trade we now possess with Siam without enriching the French to any degree. Their genius does not go in the direction of colonization, nor are the French able to do much in the way of commerce with their distant Eastern possessions. They do, however, curtail the volume of British trade, where they are, nationally, in the ascendant, and their object is, doubtless, to cripple British interests without doing their own any benefit. The hostile feeling which is always latent among influential classes in France as against our countrymen has been particularly manifest in this Siamese affair, and has its origin, doubtless, in our success in Egypt and elsewhere where our interests have clashed.

The French are glad, no doubt, to score a success in Siam to balance their loss of prestige in Egypt, but they forget that in case of a breach between the two nations their interests in Siam, Tonkin, Annam, and even in Madagascar, will soon crumble into dust when they realize that the coaling stations throughout the world are not theirs, but British-Israel's, and that, like Pondichery and Chandernagore, a declaration of war would next day be followed by the obliteration of the power of France wherever it lingers now in the East. France is not strong enough to encounter Germany as she means to do by-and-bye, with Great Britain on her flank as an enemy. She has to recollect that to fight the German Empire she will require both arms free, and must on no account have a possible enemy in the British Channel, the Mediterranean, and the Indian Ocean, as well as in the China seas. We feel, therefore, no fears of the power of France either with or without the territory of Siam to affect her strength as a possible antagonist.

God rules in all our affairs, and He has this matter also in hand, as He has had our interests to defend in Egypt, in India, in the Mauritius, and elsewhere. The Rev. Mr. Baxter, in his pessimist views of our prophetic condition, rejects Our Identity, and in place of the happy prospects it offers us, bids us dolefully look out for "a frightful catastrophe," "humiliation," and "subjugation by France"! also to our becoming one of the (so-called) ten-toed kingdoms under the leadership of infidel or Romanist France, and that before April, 1894 ("or at least soon after"—a very wise reservation). We laugh at Mr. Baxter and his follies! The British are Israel, and we do not recognize in God's Word any such fate for "the chosen nation" as he rashly portrays. Let Israel therefore praise the Lord!

WHAT GOOD?

"RIMU."

DEAR FRIENDS,—Sometimes in sneering or contemptuous tones; anon, accompanied by a smile, expressive of pity for our weakness, we are asked the question, "Of what use is your Identity? the world has existed without it so far, and can well do without it in the future." True, the world has hitherto existed without many things which have been brought to light, and into daily use by the aid of science and research. Who, in the present, would dream of making preparation for a three or four months' voyage from London (England) to Auckland (New Zealand) when the journey can be made in, at the most, about forty-two days? Or, who now will wear coarse homespun clothing when softer and finer material can be procured for a moderate outlay? After enjoying the benefits derived from the thousands of inventions and improvements that fill the world in these days, who would be willing to revert to the meagreness of a hundred years ago, because the world had existed so far without them? Some say this is an age of progress in scientific and religious thought.

By progress do they mean making the best of existing things and ideas, because the world has hitherto done, and can still do, without them? The child with undeveloped intellect commences with the alphabet, and is told that when that and further rudimentary lessons are learned he will be able to read with ease the ponderous volumes which are to him a source of wonder and dismay. Why should the child learn to read? Millions in the past were born, lived, and died unable to gather knowledge from the writings of the few who, in their day, were educated, and they were none the worse off for want of that knowledge.

We are like the child in some respects, having learned our alphabet and become to some degree proficient in the art of reading, yet there are two volumes on which we look with awe, being only able to spell out their contents with great labour, and, therefore, unable to grasp the knowledge and information they contain. These volumes are the Scriptures and the signs of the times. The former, written part in plain language and part in allegory, the latter in characters marked upon the face of current history, difficult alike to pupil and professor.

The Identity is the Schoolmaster, strict attention to whose instruction will enable us to grapple with the intricacies of the volumes and to become more or less conversant with their marvellous contents.

It has been said that the Scriptures require no vindication, that they are inspired by God, and therefore vindicate themselves; but we ought not to lose sight of the fact that with modern progress there has been a marked development of scepticism, and the only possible manner in which that can be counteracted is for those parts of the Scriptures referring to the "House of Israel," past, present, and future, to be placed parallel with contemporaneous history, and the signs of the times. Thereby additional vindication of the sacred writings will be made and all ground for infidelity will be swept away by the flood of knowledge that will inundate the whole world.

The study of the Identity question can and will do this. As each incident in the history of the past bearing upon the "House of Israel" is brought prominently before the general public, together with the rapid and continuous fulfilment of prophetic forecasts concerning their future wealth and power, as the one great nation that is blessed above all other nations of the earth; so, little by little, one by one, the many errors of creed and dogma, premise and deduction, will totter and fall, in their destruction affording room for the erection of the grandest structure the religious and scientific world has ever seen, the "House of Israel" reinstated, and become the greatest of all earthly powers, with a pure religion, undefiled and unadulterated with the schisms and animosities now pervading the whole of Christendom. A religion that will be so manifest to other nations that they will one and all cast aside superstition and idolatry, accepting instead that which will be satisfying to mind and body.

Is this too much to look forward to—to hope for?

It must come when the Identists have done their work, and when that time arrives missionary endeavours will succeed, for each true Israelite will be himself a missionary.

The endeavours that have been made to teach the heathen that which their would-be teachers did not understand have

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proved disastrous. The number of converts are few compared with the cost in life and money expended. They are also individual conversions, not national, while the tenor of the sacred writings would lead us to expect the latter ; but until the Identist has completed his task, until the pupil has so far advanced as to be able to read without the aid of a tutor, national conversion to the religion of Israel, as it should be, cannot be expected and will not come to pass.

The work of the Identist is at present individual, and if any have cause to cry "What Good?" it is they. What good all our toil and teaching when the world passes by, or only stays to bestow one contemptuous glance? Stay, friends, although we see but little return for our labour, remember that the efforts put forth by each individual will be the means of adding to our number, and thus drawing the attention of others to our cause. Cast despondency to the wind, looking forward to the time when the fruit of our endeavours will be made apparent in the acknowledgment by the whole world that our labours were not in vain, that the truths for which we strove concerning the "House of Israel" were worthy of acceptance ; that our belief was in a substance and not the shadow, that behind the veil there was an ark of covenant. That, unlike the priests of Judah, who, from the fall of Jerusalem under Babylon, to the destruction of that city under Rome, for over five hundred years, bent the knee before an empty shrine, we have before us that which requires no deception, that which needs no rending of the veil to show forth its hollowness, but that which may be seen, heard, and believed by all who have eyes to see, ears to hear, and hearts to understand. In time past Israel practised idolatry with their idolatrous neighbours, while Judah exercised the art of deception. The early converts to Christianity fell into error. As the years rolled on leaders arose who combined the idolatry of Israel and the deception of Judah with the existing errors of Christianity. These were followed by others who, seeing that error prevailed, exerted their feeble powers with the view of reforming Christianity. They did well, but not as yet having completed their schooling, were unable to effect a thorough reformation.

There are amongst us in this day men who have passed through the rudimentary phases, and are now beginning to see a way whereby much, if not all, of the error that still exists may be overcome, and the right, the good, and the pure installed in its place That this much-to-be-desired end will be attained in our day may seem too much to hope, but we can in many a way, however humble it may seem, assist our leaders in their endeavours to make the path easier for those who follow after. The time is drawing nigh when priest and layman, statesman and street sweeper will each and all acknowledge the efforts of our leaders in this age, and the names of many will live after them honoured and revered. The study of the Identity question draws people together ; thoughts, ideas, and opinions are exchanged, fact and truth is brought to light from most unexpected places, and men are bettered morally and mentally from contact with each other.

"What Good?" Let us say Every Good! and, notwithstanding the sneer and contempt, let us continue our efforts to prove that it is so.

Opunake, New Zealand, 3rd May, 1893.

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BY MRS. G. ALBERT ROGERS,

Author of "Britain in History, Ancient and Modern"; "The Coronation Stone," &c., &c.

A SINGULAR and somewhat original theory as to the identity of the patriarch Job came to us recently from New South Wales, making him out to be none other than Shem, the son of Noah, one of the eight survivors of the deluge. Immediately after that event we read (Gen. ix. 1), "God blessed Noah and his sons, and said unto them, 'Be fruitful and multiply, and replenish the earth.'" Shem was at that time 100 years old (Gen. xi. 10), and two years after the flood his son Arphaxad was born, who lived to be 438 years old. After his birth, we are told, that Shem begat sons and daughters, and these were among the earliest inhabitants of a world which had been utterly destroyed by the flood.

Giving the names of the three sons of Noah, the Scripture expressly states "of them was the whole earth overspread" (Gen. ix. 19). But this presupposes time, and Arphaxad and his brothers and sisters would have been about a century old before the building of Babel's Tower brought down God's second great judgment upon the ungodly. The children of men in building it planned their safety, but its result was confusion of tongues, and the consequent dispersion of the builders and their divisions into nations.

How does this accord with what we read of Job's life and times?

The patriarch is depicted in the opening chapter of his book as living in wealth and opulence. Unto him were born seven sons and three daughters. Had he been Shem one of these must have been Arphaxad, yet ere the chapter closes each one of his ten children had been cut off in the morning of their days. True, Shem's life was prolonged to 600 years ; but it is impossible to read the Book of Job and not see that by one awful stroke Job was bereft of all the children he had up to that time. More conclusive still as to the impossibility of our holding Job to have been the son of Noah is the evidence that in his days, and while yet his children were about him, the world was not only well populated, but had, ere his time, been divided into nations. The armed Sabeans had fallen upon his property. The Chaldeans, in three bands, had attacked and carried off his possessions. His friends came, one from among the Temanites, another from the Shuhites, and a third from the Naamathites. Job dwelt amongst princes and nobles (chap. xxix. 7—10), who did him reverence as he went out to his place of honour in the gate.

The crowning disproof, however, as to his being the patriarch Shem, is found in the last chapter of his book, where it states that he lived to see "his sons, and his sons' sons, even *four* generations." Shem lived to see *eleven* generations. In each of these the name of the one who had the birthright is carefully given. Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, and Isaac.

It is difficult to realize that Shem, who was 100 years old at the time of the Deluge, could have lived to see Isaac, in whom Abraham's seed should be called, but a reference to Scripture chronology will demonstrate this. The accepted date of the flood was 2349 B.C., when Noah was 600 years old (Gen. vii. 6), and he lived for 350 years more, or until 1999 B.C. Two years later Abraham was born, 1997 B.C. Noah's son Shem—father of the chosen race—was, as we have seen, 100 years old at the flood ; two years

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after this his son Arphaxad was born, after whose birth Shem lived 500 years. His death, therefore, did not take place till *cir* 1847 B.C., when Abraham had attained the age of 150 years, and Isaac had seen half a century. It is possible then, if not probable, that Melchizedek, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, was none other than Abraham's own great ancestor, Shem.

But our immediate concern is with Job, and availing ourselves of the researches of a great Hebraist, Dr. Margoliouth, we think we can trace his origin. It is a question regarding which learned men have been greatly exercised. Some have argued from the first mention of Job as in the land of Uz, that he must have sprung from Nahor, Abraham's brother and the father of Uz. Others suppose him to have descended from Abraham through one of the sons of Keturah, to whom he gave gifts, sending them away into the east country. Other writers, again, consider him to be a descendant of Esau. In each of these cases Job would have been an alien from the commonwealth of Israel, and an outsider as regards the covenant made with Abraham, which was limited to the heirs of promise. Can we reconcile the character of one so placed with the description given by God Himself of the patriarch? "Hast thou considered My servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job i. 8), and the same high commendation is reiterated and enlarged upon in chap. ii. 3.

Turning from those not in covenant relationship with God, let us direct our attention to Gen. xlvi. 13, where the four sons of Issachar are mentioned by name as having gone down into Egypt with Jacob: "Tola and Phuvah and JOB and Shimron." The careful and prolonged investigations of Dr. Margoliouth have convinced him that the "perfect and upright man" who feared God and eschewed evil, was none other than a grandson or great grandson of Jacob. Received, though the Israelites were in Egypt with all honour, and the best of the land assigned them on arrival, there came a day when a king arose "who knew not Joseph." Long before open persecution befel them, the clear-sighted ones amongst them must have recognized that the extraordinary welcome bestowed on them for Joseph's sake could not last for ever. The fetters might be gilded at starting, but while the possibility of escape existed, and ere they became too closely riveted, many must have consulted their safety in flight. It was at this time, as we have elsewhere stated grounds for believing,* that Danans, Erectheus, Cecrops, Cadmus, and Phœnix quietly stole away from Egypt, and founded the Grecian colonies.

But while some might have indulged a roving disposition from love of adventure or lust of conquest, others must have realized that, as in the case of Abram and Lot, the land would not long hold the Israelites and the Egyptians. Dr. Margoliouth believes that the son or grandson of Issachar left Egypt when his pastoral wealth became too vast to be accommodated in that country without exciting the cupidity of the natives. Uz, the first-born of Nahor, was a near relative of Jacob, and in the land which he had called after his own name, Job might hope to find a hospitable reception.

This, as it seems to us, solves the enquiry—"WHO WAS JOB?"

* In "Britain in History Ancient and Modern," chap. xii., many authorities are quoted in support of the view that Israel, while yet in Egypt, furnished the leaders of the Grecian colonies.

ANOTHER BLIND WITNESS.

By J. THOMSON.

IN the correspondence columns of the *Record* for June 9th, 1893, is a letter from the Rev. T. E. Wilkinson, Bishop-Coadjutor of London and North and Central Europe, upon "Thanksgiving for Rain." It would seem that he understood there had been prayer for rain in this country during the recent drought; but he was "told that no thanksgiving was made." He wrote from Lyons, and his letter was dated May 31st, and he described what he had just seen during the recent very dry weather in the Rhine provinces, South Germany, Switzerland, and part of Southern France, and "the results of this most terrible spring are," he says, "almost beyond description disastrous." He had seen from Basle to Lausanne whole forests of beech and ash burnt with late frosts and parching winds as though they had been subject to a great fire: "The walnut trees have not a green leaf upon them; gardens in many places are empty, scorched to the earth;" and cattle were being sold for a fifth of their value, because "there was nothing to give them;" while "agricultural prospects for the year, in many parts, are ruined beyond hope of recovery."

Having thus described the condition of a large part of Europe, our "blind witness" goes on to say, "But England seems always blessed above all nations. Famines, pestilences, earthquakes, invasions, are unknown to her; hers is not the common lot of nations, and her immunity has begotten that carnal security that 'nothing can happen to England,' which is one of our national sins. God has wonderfully shielded us from the sorrows and sufferings that fall from time to time upon all other nations. How long will He continue to do so if we are thus ungrateful?" So much testifies this bishop. If an Anglo-Israelite had written thus he would have been smiled at and esteemed "crazy." But as it was a "bishop."—ah! well, there must be "something in it," and we flatter ourselves that we *are* better than other people; and so, being good, are rewarded therefor by our heavenly Father.

But the bishop does not seem to favour this idea, for he has been told that, having asked for rain, and received the desired blessing, we have not returned thanks for it. We do not care at present to question the accuracy of this information; it may be only partially true; but if it is, what then? We have here only the same characteristic of ancient Israel, who often provoked and grieved Jehovah. When He slew them, then they sought Him, "for He remembered His holy promise, and Abraham His servant" (see Psa. lxxviii., cv., cvi., cvii.).*

Our blind witness says that "England seems always blessed above all nations." Anglo-Israelites acknowledge this with thankfulness, but do not ascribe this pre-eminence as a reward for anything we are, have done, or can do. For respecting our best works we must say with the Psalmist, "We have sinned with our fathers, we have committed iniquity, we have done wickedly." No; our present blessedness we must ascribe to the faithfulness of our God, who unconditionally promised Abraham, "I will make of thee

* In the following issue of the *Record*, viz, June 16th, will be found that "at least in one church," the thanksgiving collect for rain was used after the rain had come, "the prayer for rain having been used on the previous Sunday." It is therefore evident that the bishop was somewhat hasty in his judgment. We rather like to think that, were all known, many other similar instances might be referred to. But true prayer does not make itself observed through newspaper columns any more than from house-tops.

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a great nation; I will bless thee, and thou shalt be a blessing: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xii. 1—3, xvii. 1—8, xxii. 15—19). Israel alone was to be "blessed above all people" (Deut. vii. 14). Israel alone had a "place appointed" for them, where they were to be planted; "a place of their own," whence they should "move no more;" nor "shall the children of wickedness afflict them any more, as beforetime" (2 Sam. vii. 10). Israel is a "people saved by the Lord" (Deut. xxiii. 26—29); enjoying the "precious things of the earth and fulness thereof" (Deut. xxxiii. 16). No nation is its equal, much less supersedes it; for one of its kings thus fearlessly appealed to the Most High: "And what nation in the whole earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself and to make Him a name, and to do for them great things, and terrible?" (2 Sam. vii. 23). Truly, "He hath not dealt so with any nation; and as for His judgments they have not known them." For "He sheweth His word unto Jacob, His statutes and His judgments unto Israel" (Psa. cxlvii. 19, 20).

If the British race be not God's lost people found, where is God's favoured people? And what is the position that our country now occupies in the economy of divine Providence? But the theory of Our Identity explains all our "immunities;" vindicates God's truthfulness; and justifies God's ways to man, as no other explanation of our wisest teachers hitherto have ever done, or are likely to do, judging from their present-day notions relative to Holy Scripture.

THE HEBREW ORIGIN OF THE BRITISH, FOUNDED ON COINS, AS DISCOVERED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

By E. Reep.

(*Concluded from page* 402.)

PART III.

We have lately been startled by an attempt on the part of the Pope of Rome to re-establish in Britain the old Israelite cult of the Queen of Heaven (Jer. xliv.). The base origin of this Queen of Heaven worship and the part it has played in the drama of Israel's wanderings, the Rev. W. Waddilove proves by his plates of coins.

Though at the present time the depths of Satan are located at the Vatican, it is quite certain that formerly Egypt was the chief domicile of vain imaginations and foolish myths. Consequently it is in Egypt we must seek for the genealogy of the Romish Mater Deum and not in Palestine. How Isis was adored by the descendants of Jacob while under the dominion of the Pharaohs is a matter of history. Ezekiel (chap. xxiii.) has delineated only too vividly their devotion to the whoredoms of the Egyptians to leave room for any mistake on the subject or any excuse for Israel returning to her former ways, let the amount of Papal dust thrown into the eyes of the Romanist be what it may. But the Church of Rome has always had certain political and sacerdotal purposes to serve in maintaining Isis worship.

She knows perfectly well its power over Israel of old and the treasures it brought into the lap of the idol. What form this took did not matter so that the Queen of Heaven fiction was kept alive. In its crudest shape it was symbolised by a stone which was invested with the same attributes of feminality as appertained to the golden calf fashioned at the foot of Horeb, and by Jeroboam for worship in Bethel and Dan.

In Greece the personification of the feminine principle germinated into the æsthetic, and through the coins we see that in the countries through which the Israelites sifted, Vesta, or the Queen of Heaven, for whom Herodotus tells us the Scythians or Scandinavians had such reverence, was portrayed crowned and comely. Pagan Rome is said to have possessed the stone emblem of her divinity, and that on this Papal Rome has built the mysteries of the Virgin Mary, blasphemously called Mother of God, Queen of Angels, Ark of the Covenant, Gate of Heaven, and seat of Wisdom.

Romanism has not only made traditional use of Israel's idolatry, but of promises made to David (Psa. lxxxix.). It has, however, derived this mode of procedure, like its spiritual authority, from the Roman Emperors, who, if the coins tell a true story, knew so well how to apply Israel's national symbols to their own honour and glory. A medal of Britannia (Claudius, A.D. 46) avows, perhaps, more unmistakably than any other how well Hebrew imagery suited Roman statecraft. The subject of the coin is borrowed from Jer. xxv. 15, and Psa. lxxv. 8, and represents Britannia standing with the cup of trembling in her hand, placed there by the sovereign power of Rome. It was of no consequence to the Roman plagiarist that Scripture affirmed the cup of affliction to be in the hand of the Lord, because Cæsar exalted himself as God. Designed, as the medal was, to indicate the sceptre by which all nations would be made to drink of the wine cup of fury, it, nevertheless, unwittingly figured Israel drinking of the cup of sorrow, which, by the word of the Lord, had been predicted she should drink, though not so deeply, to the dregs as treacherous Judah (Ezek. xxiii.).

While the Roman legions were harassing the Britons, the persecuted Druids were driven to seek refuge in North Britain and the Isle of Man. With them seems to have been established in the island the triangular symbol of three legs, to be seen there at the present day. This curious armorial device can be traced to Asia and Cilicia.

The Dorians, sometimes called Thessalians, descendants of Hercules (Samson), were known as Trichæces, probably through the use of this very emblem. Strabo is uncertain how they came to be so named, but opines that it was derived from their wearing a triple crest. On the coins of the Etruscans and the Brettii the same three legs appear, as also on a certain Celtiberian coin.

The important position which throughout Scripture is allotted to the House of Joseph is prefigured on a coin of Severus, A.D. 210, Deut. xxxiii. 17 supplying its symbolism. On this very interesting coin Britannia sits throned on a bullock horned, armed with the symbol of maritime supremacy, and grasping in the left hand a spear, as figurative of dominion on land, or of an empire on which the sun never sets. That it has distinct reference to Ephraim-Israel, or to the House of Joseph, as referred to in Scripture, is obvious: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are like the ten thousands of Ephraim, and they are the thousands of Manasseh."

The expressive symbolism of the coin almost suggests that the Roman Emperors knew something of the Hebrew origin of their British subjects, that in the Island of the Blessed was the chosen gathering place of a people scattered

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and peeled, but, notwithstanding, destined to rule the uttermost parts of the earth. Nor is it absolutely impossible that they were instructed in the matter, seeing that Jews like King Agrippa exercised a strong personal influence in assisting to direct the political policy of the Cæsars.*

Of the origin of Mars from Exod. xv. 3, Mr. Waddilove thinks there can be no question. By his effigy was meant the representation of the Lord as a man of war, and to him, as we read in Cæsar's Commentaries, the Britons vowed everything taken in battle. "When they have conquered," says Cæsar, "they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that anyone disregarding the sanctity of the case, dares either to secrete in his house things captured, or take away those deposited; and the most severe punishment with torture has been established for such a deed." Anyone familiar with the story of Achan (Jos. vii.) will at once recognize, like Professor Rhys in his Hibbert Lectures, that the Britons regarded the spoil of warfare in the same light as did the Hebrews.

In taking leave of the different landmarks of Israel's wanderings, the Rev. W. Waddilove would have it understood that he has by no means exhausted research on the subject, that, in fact, he leaves to others the task of a more learned investigation of the field of inquiry he has endeavoured to put before his readers. What they must, however, bear in mind is the existence of *two* families of the same stock, to both of whom national symbols would equally belong, with just the difference which exists between the Protestant Churches of England and Scotland and the Church of Rome. Israel, be it remembered, eschewed the Unitarian doctrines of Judaism and adopted Pantheistic views of Jehovah, the purest of which are stored in the Cabbala. From the Trinitarian Cabbalistic system it is apparent what mystical importance would be attached to Mosaic symbols, typical of Trinity in Unity, by Israel among the Gentiles. Hence the fleshhook with its three teeth being regarded as one of the most perfect emblems of a Triune God.

The widespread distribution of the fork emblem has been already alluded to. It may be of further interest to note its connection with a device of two fish and with a representation of Neptune wielding the trident in one hand and holding a fish in the other. The appropriateness of the fish symbol in the hand of a figure devised to express Divine rule upon the waters is singular when compared with the language of the prophet Amos and Ezekiel. Thus declaims Amos against Israel: "Ye kine of Bashan that are in the mountains of Samaria. . . . The Lord God hath sworn by His holiness that, lo, the days shall come upon you that He will take you away with hooks and your posterity with fishhooks." Ezekiel, employing much the same metaphor, declares: "But I (Jehovah) will put hooks in thy jaws . . . and I will bring thee up out of the midst of thy rivers. . . . And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers." And, furthermore, says the prophet in another place, "It shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come shall live: and there shall be a very great multitude of fish . . . for they shall be healed . . . and they shall inherit the land according to the Twelve Tribes of Israel: Joseph shall have two portions" (xlvii.).

In concluding this somewhat feeble notice of "The Lamp (Scripture) in the Wilderness," we must not omit the author's reference to the righteous qualifications required by God in the nation He has preserved for Himself, and to whom He has committed the duty of preaching to all peoples repentance toward God and faith toward our Lord Jesus Christ. Any neglect of this duty, we are reminded, has, since the Reformation, been checked by judgment; and every attempt within the same period to bring back Popery has been visited by some providential calamity. For the veil that has been cast over all nations shall be removed, and the seed of believing, obedient, Israel shall be known among the Gentiles as the seed which the Lord hath blessed.

* See I. Maccabees viii., also Philo-Judæus for interesting account of Agrippa and his advice to Caius not to forget the vast number of Hebrews settled in various parts of the world and their feelings on hearing of his resolve to place a statue of himself in the Temple at Jerusalem.

MONARCHS WHO SPEAK ENGLISH.

THEY ALL KNOW IT, AND SOME LIKE IT.

I AM repeatedly asked how, when I visit this and that Court, I manage about the language. I have a sufficient smattering of European tongues to enable me to get along, but, as a matter of fact, I find my own mother tongue sufficient for all practical purposes. Some years ago, when I first made the rounds of the different European Courts, English was not nearly so much the Court language that it is now; then it was chiefly French.

For instance, the old Kaiser Wilhelm neither spoke nor understood English to any extent; a foreigner conversing with His Majesty would speak in French. In those days the menu of the Imperial dinners was written in French; but the present Kaiser on his accession to the throne immediately altered all this. French was tabooed either as a spoken or written language in Court circles. His Majesty, of course, speaks French perfectly, but it is not a language that he has any great liking for. English, which he speaks as well as he does German, is much more congenial to him; in fact, some of his smartest things—and the Kaiser can on occasions say exceedingly smart things—are said in English. All his sons are taught English, which language is fast becoming quite a second language throughout Germany, French now taking quite a back seat.

It is much the same in Vienna, where society delights in talking English more or less incorrectly. Why English has become so popular with the Austrians it is not so easy to say, for, unlike the Emperor William, the Emperor Francis Joseph is not connected by ties of blood with the English royal family. Besides, the Austrian Emperor is but indifferently acquainted with the English language, and the late Crown Prince Rudolph, although he had the command of no less than six languages, had no knowledge of English. The Crown Princess Stephanie and the Empress, however, made up for His Imperial Highness's failing in this direction, and they have probably set the fashion of talking English in Viennese society.

Now the Czar, although he speaks English remarkably well, does not like our language, and, in the midst of an English sentence will frequently burst into French. I am afraid His Majesty does not like us any more than he likes our language—but that is by the way. There is not a single member of the Russian Imperial family who does not

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know English; they as children, as a rule, have English governesses, and English in their youth is as much their language as their mother tongue. Taken as a whole, therefore, the Russian Imperial Highnesses speak our tongue far more correctly, and at the same time more fluently than the members of any other royal house. The Czarina, I think, likes talking English, but it is English with a decidedly foreign accent.

The King of Denmark is quite at home in English, so is every member of his family. His Majesty likes the English language and everything about us.

The King and Queen of Greece also speak English, whilst their three sons, the Duke of Sparta, the Prince George (who, by-the-bye, represents their Majesties at the wedding of our Prince George and the Princess May), and Prince Nicholas might, when they speak, be taken for Englishmen.

So fond, in fact, are the Duke and Duchess of Sparta of everything English, that our language is the language of their little Court.

The King of Roumania's English is limited—very. He can get through with, "How do you do," "Very well," and "Good-bye" admirably; but there, I think, his knowledge of our tongue ends. His nephew, the Crown Prince, has a very fair knowledge of English, and, now that he has an English princess for a wife, we may expect the English language to play an important part at the Roumanian Court. The Queen, "Carmen Sylva," is very fond of English, and will talk it whenever she gets an opportunity.

It almost goes without saying that amongst the uncrowned royalties the Comte and Comtesse de Paris and the Duke and Duchess of Cumberland have the greatest command of English.

The Queen Regent of Spain's English is by no means perfect, but it is understandable, whilst the little king, who has an English governess, knows English as well as, if not better than, Spanish. Both the Infantas, Isabella and Eulalia, have an excellent knowledge of English, but the ex-Queen Isabella is not able to deliver herself of a single word in our language, which she thinks is altogether too barbaric.

The King and Queen of Portugal know English very well, but not so well as the late King Dom Luis, who translated Shakespeare's works into Portuguese. The Dowager Queen, Maria Pia, is not a speaker of English.

The Queen Regent of Holland speaks English with a German accent, but the little Queen without any accent at all. Indeed, it is a matter of no little soreness to some of the superpatriotic Dutchmen that their Queen is fonder of speaking English than she is of speaking Dutch. Well, anyhow, English, if not a precisely musical tongue, is a more euphemistic language than Dutch.

The King of Wurtemberg speaks English as an Englishman, and the Queen is very good at our language, too.

The Sultan of Turkey doesn t know English and doesn't want to; he knows French, but will only converse direct in Turkish.

On the other hand, the Khedive, if not perfect in English, speaks and understands it remarkably well. He is altogether an excellent linguist—speaking, in addition to English, Arabic, Turkish, German, French and some Greek and Italian.

It will thus be seen that I have on the whole no difficulty in making myself directly understood in my own language with the various royalties with whom from time to time I have the honour of being brought in contact. But when I visit a Court I am invariably asked what language I prefer to speak in, and I always say English, when the King rejoins, "Then we will all speak English."

All this goes to prove that, although we English may not be greatly beloved out of our own country, the great ones of the earth find as a rule our language both useful and interesting. Indeed, the knowledge of English on the Continent is not by any means confined to the rulers, but, with the exception of France, is permeating through all classes. English, in fact, will carry a man almost anywhere. By-and-bye it will, I fancy, be difficult to find an intelligent foreigner who does not know or understand something of our language. STUART CUMBERLAND.

The Sun, June 28, 1893.

THE BENI-ISRAEL OF BOMBAY.

"PEARSON'S SOCIETY NEWS," of June 22nd, p. 725, has a fling at our belief, and brings the Beni-Israel to bear against "the certain old women of both sexes," who according to this authority have long been exercised concerning the fate of "the lost tribes of the children of Israel." News from India is credited with settling the fate of a portion, at least, of these lost people, because near Bombay "a Jewish tribe" has been discovered bearing a name, which translated means "the children of Israel." If these *Beni-Israel* are "a Jewish tribe" they are not "the people wanted," because the Ten Tribes were Israelites always, but "Jewish people" never! *Pearson's Society News* does not know the distinction, and consequently jeers without knowledge, and rails at us without being aware of the very foundation of our belief! But supposing that the Beni-Israel of the Bombay Presidency are a remnant of the Ten Tribes of Israel, and not Jews at all, then we have to say that if they are a rift of the lost people they are cut off from the chosen and blessed remnant, separated from the covenant of their God, and bereft of the birthright blessings of the House of Israel, which was to be an imperial people in "the Isles of the West," holding the Gates of their enemies, wealthy to a degree, and occupied as a Christian nation in spreading the Gospel of Christ among all nations, families, and kindreds of the earth. Prophecy gives to the real Beni-Israel the empire of the ocean, of the heathen, and of the Hebrew Colonies; also respect for the Christian Sabbath, the Hebrew Decalogue, and the Word of God. The following texts support our statements in the order named:—Gen. xviii. 18, xxii. 17, 18; Deut. xv. 6, xxviii. 1—13; Hosea i. 10; Exod. xxxi. 13—17; Psa. cxlvii. 19, 20. Now, none of these things can be said of the Bombay Beni-Israel. They are a poor, degraded, despised people—not Christian at all. They are incapable of teaching other nations anything, for they have nothing to teach worth knowing. Their domicile is in the East, not in the Isles of the West. They have no wealth, or influence, or strength on land or sea; and as to the Hebrew birthright, they have not in possession a single ingredient of it! They may be Jewish by race, but Israelites, blessed by God, they are not! It is very remarkable that those who now undertake to ridicule our views, always manage to expose their own ignorance of the subject they oppose. They show that they have not read our literature, and under the circumstances we wonder exceedingly that they ever venture to attack us! Their punishment in debate is always exemplary, and their position ridiculous.

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DO THE BRITISH ENJOY THE BLESSINGS PROMISED TO ISRAEL?

We have often wondered why our opponents, desiring as they do, to show the absurdity of our views, do not attack us in the vital point, and, point blank, deny that "the British nation enjoy the blessings promised by God to the afterseed of Abraham," as we allege they do. If they could do this with success, they would at once cut the ground from under our feet! For if we are not in possession of the good things God promised "to Abraham and his seed for ever," the evidence in support of our contention is absent, and we cannot maintain our case for a moment. If this were a weak point, then, in our armour, we may be sure that our enemies would have found it out and made us feel long ago that they had put us to shame. But it is a fact that our opponents carefully avoid this argument. They never allege that we do not possess the Abrahamic covenanted blessings, or "birthright of Joseph." They take care not to challenge us to the proof of our assertion that this nation inherits the promises bestowed by God Almighty on His people Israel. We propose now, shortly and concisely, to review the evidence on which we maintain that what God promised Abraham and his seed exclusively, He has exclusively bestowed on the British people to-day. If we succeed in doing this we have proved our case, because it stands to reason that God cannot promise to one race and perform His promises to quite another; or give His blessings, which He originally intended Israel to have (for the spiritual benefit of all the other nations, non-Israelite by race), to a different nation, Japhetic in origin, like the British. We take it for granted also that God's promises to Israel were to be fulfilled to them after the First Advent, that is, during the Christian dispensation. For they were connected with salvation through Christ. In them all nations, families, and kindreds of the earth were to be blessed. But there can be no blessing for the nations except from Christ's work as the Saviour of men; and the way of salvation was barred to the nations till after Christ suffered, and till Cornelius, the Roman centurion, proved that in Him, after the resurrection and ascension, the way of life was opened for the whole Gentile world. It is clear, then, that the House of Israel was to enjoy the birthright blessings for the benefit of the world during the Christian dispensation or our times; and it is clear that we must look for the discovery of Israel, now, in possession, too, of all that God declared on oath He would give her to qualify her for the work He set her apart to perform.

In the first place God promised to Abraham as a condition precedent to his seed becoming a blessing to all the nations of the earth, that they should develop into "a great and mighty nation." This appears quite clear from Gen. xii. 1, 2; xviii. 18; xxii. 17, 18, and other texts. But the greatness and mightiness of this Hebrew nation was distinctly to rest upon its vastly increasing population. It was to be blessed with vast multitudinousness, which we in modern times have recognised as an important ingredient of empire. We may find this stated in Gen. xiii. 16, xv. 5, xxii. 17, xxvi. 4; Hosea i. 10, &c. Then this "great and mighty" and increasing nation was to possess "the Gate of its enemies," or of those that "hate them"; a gift which clearly showed that this was to be a conquering maritime race, holding the supremacy of the seas, curbing and subduing their enemies everywhere, and growing in power and influence in the four quarters of the globe. The texts that point to and predict these things are to be found in Gen. xxii. 17, xxiv. 60; and Deut. xxxiii. 17. But this Hebrew, conquering and mighty nation was to be an island race, occupying "islands afar off from Jerusalem," to the West and yet in the North, or North country, with territory too strait for their increasing numbers. The following point to these facts: Jer. xxxi. 10; Isa. xli. 1, 5; xlii. 4, 11, 12; xlix. 1; Jer. iii. 18; Isa. xlix. 12 and 20. It was also to be a wealthy people; knowing how to get wealth, possessed of the divinely-bestowed power to get it, and that for God's own glory; able with it so acquired, to lend to many nations, but to borrow from none—to reign over many nations, but to be subservient to none (see Deut. viii. 18, xv. 6, xxviii. 12). Finally the seed of Israel were promised development into "a nation and company of nations"; also the possession of "the desolate heritages of the earth"; and the exalted privilege of being the missionaries from God and His Christ, to all the nations, all the families, and to all the kindreds of the earth, blossoming and budding, and filling the face of the world with fruit. These are promises, *sui generis*, described in Gen. xxviii. 14, xxii. 18, xxvi. 4, xvii. 6, and Isa. xlix. 8 The question we state for reply is, whether in this, the Christian dispensation, we can find a nation which responds to the description given in Scripture in respect to the points we have set out above. We have to find, then,—

(1) A great and mighty nation,
(2) Exhibiting as the cause of its greatness, immense and increasing population;
(3) Holding the Gates of its enemies everywhere;
(4) Supreme therefore at sea;
(5) Occupying "islands afar off from Jerusalem,"
(6) To the North and the West thereof; being
(7) A people wealthy to a degree,
(8) Lending to many nations, borrowing from none,
(9) Developing into a federation of States;
(10) Holding the desolate places of the earth, and making them like the garden of the Lord:
(11) Acting as true missionaries for Christ to all the nations;
(12) And filling the face of the world with fruit.

In reply to this challenge, we maintain that the British alone, exclusively, among the nations respond to all these signs, and that together, they constitute the "birthright of Joseph," as described in the Scriptures. For it is admitted by all that the British nation is indeed "a great and mighty" one, surpassing in size, power, wealth, and magnificence, all the great Empires which have hitherto dominated the earth. It is many times larger than were those of Egypt, Babylon, Assyria, Greece, and Rome; and no nation now existing on the earth can compare with it. Its greatness depends on its great increase of population which sends forth colonists like swarms of fishes to occupy the earth. It has also another and remarkable peculiarity. The nation has, in its expansion, seized hold of and retained just those places throughout the earth which are strategic positions, giving power to the occupants to influence and acquire foreign territory, wealth, and commerce, with military and naval preponderance, as well as national extension and dominion. This power of the Gate is unique in the history of the world, as exercised by the British nation, and it is an exclusive possession as regards the other existing Powers and States of the world. The possession of the Gate power is, in these days of steam, the possession of nearly all the coaling stations of the world, and confers,

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therefore, as any reflecting mind can see, the supremacy of the ocean upon the British.

The home of our race has been for generations a couple of islands, strategically placed in respect of Europe, and occupying the centre of the whole of the habitable land surface of the globe. They are the only two islands large enough for the domicile of the Ten Tribes in the direction prophetically indicated—namely, "afar off from Jerusalem," to the West and to the North of Palestine, and they are the only islands which respond to Isa. xxiv. 15, as Israel's habitation, 'the Isles of the sea." or "West" (*Ii yâm*). The wealth of the inhabitants of this Empire is proverbial, and it exceeds that of any other nation on the face of the earth. The income of the nation is computed to be about 2,000 millions a year; its savings 200 millions per annum! "It lends to many nations," as any newspaper of the day will prove, but it never wants to borrow, as in case of need its own children supply the money wanted. This nation presents the extraordinary aspect of a people whose many colonies and possessions to the West and to the East, to the North and to the South, in Canada, in India, in the Arctic Circle, and in Australia, and South Africa, are developing, or have already developed, into "nations." each with Parliamentary constitutions and powers of self government, but each and all, at the same time, loyal to their old mother in the West, being a "Federation of States," as observed by the *Times*, "such as the world has never seen before."'

Their colonies have been founded in what may truly be called real "desolations," or in the language of Scripture, "the desolate heritages," that is, countries reserved for the occupation of the Israelite heirs by God Himself, but held till their arrival by "stationary savagedom," or the "cheaper races" of the earth, such as the red men of North America, the black men of Australia, the Maori of New Zealand, the Fijian, or South Sea Islanders of Australasia, or the Kaffirs and Zulus of South Africa. It is notorious that our race has occupied these "desolate" places, and within a century and a half have converted them all into flourishing Christian communities—many of them already ranking as nations, wealthy to a degree, owners of gold, silver, diamond, and ruby mines, and of a commerce which the older nations of the European Continent can hardly match.

Finally, the British nation is a Christian, missionary nation, whose aim and object is to spread the Gospel and the Word of God among all the nations, families, and kindreds of the earth. Their British and Foreign Bible Society is first and foremost in the work as respect the Holy Scriptures; and the Church Missionary, the Jews, and the Nonconforming Missionary Societies working throughout the whole world, tell us that our own people, unlike those of the continent, are alone, with American help, doing the spiritual work God gave Israel exclusively to perform, and that, therefore, we are Israel. Here, then, is a mass and body of evidence easily accesible to everyone who can read, and who can verify from the Scriptures and from current history whether these things are so. They can see from the open Bible that the blessings we have named are all of them described there as the exclusive heirlooms of the House of Israel by the oath, promise, and covenants, of God Almighty, and they are each and all of them exclusively the possessions and blessings appertaining to our own nation and Empire to-day. What is the logical result of the foregoing facts? Surely that it is now proved by sufficient evidence, that the British are the Lost House of Israel, discovered and restored by the power of God at the time predicted, and in the place foretold, to carry out His purpose of love by their means towards all the nations. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John iii. 16). And according to Isa. xxvii. 6, R.V., we have the instrument God chose to carry out His will clearly depicted: "In the days to come Jacob shall take root, Israel shall blossom and bud; and they shall fill the face of the world with fruit." To the Lord let Israel give all the praise!

THE UNEMPLOYED.

By Z. P. P., of Sydney, N.S.W.

PART I.

"How to Find Work for the Increasing Number of Unemployed; How to Feed the Hungry, Clothe the Naked, and Provide Homes for the Poor."—By a Member of the Council of the Anglo-Israel Association, Sydney, N.S.W.

At a Church Congress a short time ago the Rev. Canon Farrar said, "In this reign . . . the population of these kingdoms has increased 42 per cent.; it is increasing at the rate of over 1,000 a day, by 370,000 a year. . . . If the present increasing rate and growth of London continues . . . there is no reason why it should not be, at the end of the century, a city of 20 or 30 millions of people, a spectacle infinitely greater and more stupendous than has ever been seen."

At a banquet in Sydney, on the anniversary of American Independence, in 1885, the late Right Hon. Wm. Bede Dalley, P.C., the Attorney-General of Sydney, said, "Our British Empire, at this moment embraces more than one-sixth part of all the land of the earth, and comprehends nearly one-fourth of its population, and of this population 50,000,000 are of Anglo-Saxon descent. Its area is 9,000,000 square miles, its population 313,000,000 of persons, its annual revenues are £205,000,000, and its exports and imports are £1.060,000,000 per annum. Its forces, including militia, are more than 1,500,000, and its navy consists of 60,000 men. The United States of America have an area of 3,602,900 square miles, with a population of 55,000,000. a revenue of £75,000,000, of which 30,321,630 are surplus. She has an annual trade of £292,000,000, of which fully one-half is carried on with the British Empire. She has an army of 150,000. and a navy of 8,500 men. She holds a fifteenth part of the land of the earth, and almost a twenty-third of its population. Unite these stupendous forces, and you will have an area of 12,600,000 square miles, a population of 368,000,000 persons, revenues amounting to £278,000,000, and a trade of £1,352,000,000 a year. Armies of 1,700,000 and navies of 68,500 men, you will have a fourth part of the human race, you will have 100,000,000 men of Anglo-Saxon descent, and you will have 42,000,000 capable of bearing arms. The imagination of the strongest is affected by such a prospect, and no words could picture such an awful amount of grandeur, of power, and authority, as these few figures present to our wondering eyes."

The "stupendous spectacle" of Canon Farrar, the "awful amount of grandeur, power, and authority" of the Right Hon. W. B. Dalley, can only be explained by Gen. xii. 2, xvii. 4—8, 15—16, xxii. 15—18: "A father of many nations have I made thee." "And she (Sarah) shall be a mother of nations, kings of people shall be of her." "By Myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multi-

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plying 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," which last refers to our Lord Jesus Christ. Prophecies and historical facts prove beyond doubt that Anglo-Saxons are the Lost Ten Tribes of Israel. "Scholars," "students of the races of mankind," and "theologians" may sneer at Anglo-Israelism as not worthy of serious discussion, but they cannot disprove facts, and the facts are that the Anglo-Saxon race are doing the work, occupying the position, and becoming a multitude of nations, as Jacob foretold that the younger son of Joseph would become (Gen. xlviii. 19), and that the British Empire is the "stone cut out of the mountain without hands," and "is filling the whole earth" (Dan. ii. 34, 35, 45). And in doing this work as God hath commanded it to be done, the problem of how to find work for the unemployed, to feed the hungry, clothe the naked, and provide homes for the poor will be solved, and in no other way."

"Thus saith the Lord, in an acceptable time have I heard thee, and in the day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages." "For thy waste, and thy desolate places, and the land of thy destruction (captivity) shall even now be too narrow by reason of its 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 where I may dwell" (Isa. xlix. 3, 8, 19, 20). The command follows, "Enlarge thy tent, and let them stretch forth the curtains of thy 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).

What is this but a foretelling of what has happened and is happening in England, and a plain direction how to use the waste, desolate places—the colonies which God has given her, and which He is forcing her to use by the cry of her children, "The place is too strait for me; give place to me where I may dwell"? England is the only country that has lost children, and the "children lost" are the Americans, and they are Manasseh, "a people, and great"; but his younger brother Ephraim-Israel is "greater than he, and his seed has become a multitude of nations," between 60 and 70 colonies (Gen. xlviii. 15—20).

(To be continued.)

AN ADVERTISEMENT OF THE WORK OF THE REV. W. H. POOLE, LL.D.

In circulating the last report of the British-Israel Association, some of the copies issued by the clerk at the office, No. 86, St. Martin's-lane, S.W., were accompanied by an advertisement or handbill respecting the recent work of the Rev. W. H. Poole, LL.D., of Detroit, Mich., U.S. America. This handbill, which was not forwarded to the editor of the Banner or to the Gen. Secretary (the Rev. F. Aston), was headed thus:—

"The Germans, Danes, Swedes, and Saxons proved to be the Lost Tribes of Israel," by the Rev. W. H. Poole, LL.D. Certain "weighty opinions" expressed by various reviewers of the work followed, among whom figured the Banner of Israel, published in London, England. We are stated to have said of the work described as above, "It is commended everywhere. We can highly recommend this work. It is written clearly, carefully, and convincingly." In regard to the above some of our friends are greatly shocked to find that we had been induced to praise and highly recommend a work openly described as purely Teutonic; such a work in fact as the Rev. Robert Douglas might have written; and explanations on the subject have very naturally and properly been demanded of us.

In reply, what we have to say is this: The handbill in question is clearly the work of an enemy! Whether that enemy resides at the London office of the British-Israel Association (86, St. Martin's-lane), or whether an American "opponent" has issued a false advertisement and our London friends are circulating it in ignorance of its contents, we do not know. What we do know is this. Dr. Poole's work, as we read it, is not Teutonic in the least degree. It deals with our subject very fully and entirely on Banner lines. It refers to the Jews, and also to the Anglo-Saxons as the modern descendants of the Lost Ten Tribes, and we dealt with it accordingly in our review, giving credit to the writer for an able work, but refusing to speak of it with unqualified praise, because of certain rather grave faults, of which the chief was that it was carelessly written in some particulars. The "weighty opinions" said to be ours in the advertisement in question are not quite fairly quoted. Such being the case we should be glad to know if any other members besides one of Dr. Hanan's friends, and Mrs. G. A. Rogers have received the handbill in question from our London office? And if so, whether they can identify the handwriting of the address on their covers? We would add that our review of Dr. Poole's large work appeared in Vol. XIII., No. 669 of the Banner, page 426, on October 23, 1889.

Those who have that volume can see exactly what we said then and how far we approved of the work. No mention appears therein respecting the alleged Teutonic evidence produced by Dr. P. to show that "the Germans, Danes, Swedes, and Saxons" are the Lost Ten Tribes.

Since the above was written we have been informed on the best authority that the handbill in question was received by Mr. Lowe at our London office from Dr. Poole in America, in view to its distribution by him; and that, deeming the Teutonic theory to be one regarding which we ought all to agree to differ (!), he circulated it to some members *not living in London*. Mr. Lowe was once, to our knowledge, a supporter of the Teutonic theory, and he believes in it now. He has in this instance by overt action done his best to circulate a handbill which describes Dr. Poole's work as decidedly of Teutonic character, and so has compromised the positions of the editor of the Banner and of the British-Israel Association, his employers, under whose direction he is presumed to work. We have no doubt some action will be taken by the Council to set this matter right; but we hardly see how Dr. Poole can longer remain on the list of our vice-presidents if, as the handbill purports, he has, perhaps, issued from the Press some new edition of his work, adopting the theory which we have all strenuously refused to recognise for twenty years.

We leave the matter now for the consideration of the Council, and hope to be shortly in a position to declare what resolution has been adopted in regard to this serious affair.

Professor C. A. L. Totten on The Millennium.—I believe the Millennium will come because the now prevalent spirit of general expectancy exactly counterparts that which obtained in the days that preceded the first Advent. That is, all the world is poised upon the tiptoe of anticipation, and is peering forward! Others may explain this attitude as they will; to me it is merely a manifestation, among men of that familiar sub-consciousness by which the lower orders of the animal kingdom apprehend the approach of unusual phenomena in nature.

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"His glory is like the firstling of his bullock and his horns are like the HORNS OF UNICORN 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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WHAT DOES "THE UNION JACK" MEAN?

THE *Daily Telegraph* of December 23rd, 1892, commenting on the proposal before the London School Board "to give the young Briton some notion of the mighty heritage and glorious traditions which are his birthright," asks, "How many English schoolboys are aware what the Union Jack means"? What particular union is signified? Whether it "merely means the marriage of red, white, and blue on our bit of bunting, or is there some history behind the crossing lines?"

A friend suggests our sending a letter to the *Daily Telegraph* to explain this bit of history, from an Identity point of view, but we prefer to deal with the matter in our own columns rather than incur the disappointment of the rejection of our effort, with the "waste-paper basket" as the final destination thereof.

There is, of course, some history behind the Union Jack which can very easily be explained to the young people whom our board schools educate, and should inspire with patriotic ardour to keep our Empire intact. The Cross of St. George representing England was in A.D. 1707 by 5th Anne c. 8 mingled with the cross of St. Andrew, to represent "the union" of the then two kingdoms of Great Britain—England and Scotland.

The union of Great Britain and Ireland took place in 1800 by 39 and 40 George III. c. 67, and then was added to the crosses of St. George and St. Andrew, the third cross of St. Patrick to represent that the three kingdoms—England, Scotland, and Ireland—were undissolubly united, never to be parted asunder, as the Separatists in our political circles seem now to be intent upon doing. This is the information which lies upon the surface and which any good history would supply.

But what were these three separate kingdoms thus brought under one sceptre in 1707 and 1808. They were, according to our views, three great divisions of the ten-tribed body of Israelites who at various periods of past history from before 200 years B.C. to A.D. 1066 arrived in these islands from the East, whose destiny was finally to amalgamate and become subjects of the throne represented by a scion of the House of David, according to 1 Kings viii. 25 and Jer. xxxiii. 20—26.

The object of the application to the School Board is that by means of the exhibition of the Union Jack and by periodical lectures at stated intervals on the flag, the minds of our young people may as in the United States be brought to see the value of our national flag, and so their patriotism may be excited and maintained. The *Daily Telegraph* would cultivate "the patriotism that lies as a dormant instinct in the breasts of all English youths, to give it material on which to work and to encourage it not to be ashamed of itself."

The proceedings on the agenda paper of the School Board of December last contained the following, including a letter from the Earl of Meath, which will be read with interest:—

PATRIOTISM IN THE BOARD SCHOOLS.

The agenda paper of last week contained the following motion, in the name of Mr. Benson Clough: "That the National Flag, the Union Jack, be supplied to each of the boys' and girls' departments under the Board, and that the flag be hung over the head teacher's desk, or in some prominent position in the school." The motion was not reached until an hour, when, according to the standing orders, it could not be discussed. Yesterday's minutes contained the following letter, which has been received on the subject by Mr. Diggle from the Earl of Meath:—

"Dear Mr. Diggle,—I have received your letter of the 2nd instant, and I am pleased to hear that you 'feel with (me) the necessity for arousing a spirit of patriotism' in our schools, but regret that you do not see your way to introduce some ceremony like the American of 'saluting the flag' into the schools under your charge. Curiously enough, I read in the *Times* of December 12th, which arrived here yesterday, that the Bishop of Peterborough has been speaking on this very subject, and is reported to have expressed his agree-

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ment with me, though I have had no communication with him, in the following words, that 'it would really be a very good thing if we had the Union Jack, the symbol of what was great in the past, and of our hopes of united action in the future, in our schools.' I should be the very last to wish to encroach for one moment on the time devoted to religious instruction; but is that really the only opportunity which could be found during which the master could recall some inspiriting memory connected with the flag, or recite some heart-stirring passage or poem, such as Tennyson's 'Defence of Lucknow,' with its noble refrain, 'And ever aloft on the topmost tree the banner of England flew!' Might it not be possible, say, on the first Monday in each month, to spare ten minutes from secular work, after the religious instruction, to give the young Briton some notion of *the mighty heritage and glorious traditions which are his birthright*? I feel so encouraged by your expressed sympathy with my views, and so confident that something might be done in this direction, without materially interfering either with the religious or secular instruction, that, as an inducement to give the subject a fair trial, I would desire to make here a formal offer, through you, to the School Board of London of the sum of £50 (fifty pounds), to be expended in the purchase of Union Jacks, on condition that one be suspended permanently on the walls of the largest room in each school, so far as the money will go, and that the masters and mistresses be directed to give periodical lectures to the children of a national and patriotic character, at the completion of which the flag should be carried round the room, and be replaced in position by the scholar who has distinguished himself or herself most during the time that has elapsed since the last ceremony; the other scholars meantime singing some patriotic song, such as the 'National Anthem' or 'Rule Britannia.' Hoping that the School Board of London will consent to accept my offer, and thus set an example to the rest of the country," &c., &c.

The minutes also contained a letter which had been received by Mr. Diggle from Mr. Clough stating that the Earl of Meath's suggestions and generous offer in his letter so exactly expressed Mr. Clough's views that he should be glad to subscribe £5 towards the purchase of flags under the conditions suggested by him or arranged by the School Management Committee.

On the motion of the chairman, both letters were referred to the School Management Committee for consideration and report. The report was again reached, when only unopposed business could be taken, and accordingly stands postponed. The Board afterwards adjourned till January 26th.

The Earl of Meath writes of every young Briton's "mighty heritage" and "glorious traditions" which are his "birthright." But the birthright is that of the sons of Joseph, mentioned in 1 Chron. v. 1, 2, also in Gen. xlviii. 15—21, xlix. 22—26; and there is no nation extant save the sons of Jacob and Joseph, to whom any birthright at all is attached in God's Word or His Providence. To the two sons of Joseph, the son of Israel, the Lord gave as their birthright, dominion, and power, and wealth incredible, the custody of the stone of Israel, multitudes of population, and therefore Empire by sea and by land. These things set on high above all other races the nation so distinguished, and the Lord Jesus Christ added the spiritual gifts represented by "the kingdom of God" and all the good gifts appertaining thereto which by His divine fiat He took away from the Jews and bestowed upon Ephraim-Israel, His chosen ones.

Our object and aim is to publish these good tidings, so that they may penetrate all classes of society and be at last brought within reach of our Board School scholars. Then only will they see the enormous value of our United Kingdom from which has emanated an Empire in the four quarters of the globe—that is already "a federation of States such as the world has never seen before"—and a heathen empire so vast that it is the envy and the wonder of the nations.

If our School Board children could be taught these things, and be well grounded in them, we should hear but little, when they come to years of discretion of Separatist movements, of a desire to give up India as a worthless possession, and of querulous objections that we have no business in Africa, but should throw up all our outland possessions and confine ourselves to Great Britain only, Ireland being left to consolidate into a hostile nation at our right hand. To all this we say, God forbid. The young Briton has indeed "a mighty heritage," because he belongs to the House of Israel, and he has "a splendid birthright," which is his only, because he belongs to God's chosen covenanted people, the sons of Joseph, Ephraim-Israel. To Him be all the praise.

WHAT NAME?

By B. Hailes.

There is a spirit of unrest in the air, everyone wondering what is coming. If we turn to the money market we see "men's hearts failing them for fear," if to the House of Commons an attempt, such as has never been equalled in audacity, to disintegrate the empire—while everywhere, not only in this country but throughout the world, we hear of strikes which bring in their train untold misery and loss. Then again, our hearts are rent by appalling catastrophes, and "perplexity" well describes the state of mind in which many find themselves.

Continually one hears the pessimistic cry—England's day is over, and we are told that as Rome and Greece, when they reached the zenith of their greatness, began to fall, so must it be with England; she must lose Ireland, because she is to form one of the ten toes of Daniel's image; her trade is already slipping away from her. Russia is ready to relieve her of India, France, of Egypt, and though we build an Imperial Institute and open it with such *éclat*, are not the Colonies ready to throw off the mother country and fend for themselves?

To all these God-dishonouring fears, we most emphatically reply, No. God promised to Abraham "A nation and a company of nations shall be of thee," and this promise of multitudinous seed and dominion was renewed again and again to the "heir of the world" and to his descendants. We very naturally then ask those, who are so downhearted, and see nothing but evil for England in the future, to point out where "this nation and company of nations," this people of the "Most High," to whom is promised "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is to be found. Surely, if we are to take such a gloomy view of our own national prospect, it would be wise to search and find out where this nation, to whom throughout the Bible such glorious promises are given, is, so that in some way we might ally ourselves to her, and become partakers of her blessings.

We look around and we compare the promises in God's Word, with the state and condition of every nation which has been, or is, and doing so, how can one fail to see that in England alone have these promises been fulfilled, or help coming to the conclusion that she is the fifth or stone kingdom which is to become a great mountain which shall fill the whole earth. It is true that "we are a sinful nation, a people laden with iniquity," but was Israel chosen because

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of her holiness? Would the Saviour of the world have come to redeem His people had they been altogether righteous? As a father chastens the son of his love, so undoubtedly God chastens His people nationally as well as individually, and when His hand is laid upon the nation, "when His judgments are in the earth," it is well that we should "learn righteousness," but that we should cry that England's day is over, when God is so visibly still giving her "power to get wealth," and dominion and greatness, when far from the empire being disintegrated, there are very evident signs that it is the desire of the English speaking people to be drawn nearer to their mother country, is surely to show a lack of faith. Never was there a time when God's hand could be more clearly traced in over-ruling the destinies of the nation. Too apt are we, in the busy hurrying days of the present, to forget that there is a God ruling over all, that no statesman can go beyond His will, and that, however, it may seem at times, that all things are out of course, God has a distinct plan which He will cause even His enemies to work out, so that to Him shall be all the praise.

That this plan is being worked out and the way prepared for the coming of His kingdom, by the desire and the need for the drawing closer together of the ties which bind the Anglo-Saxon people, who can doubt? How this is to be accomplished is a question working in many minds, and any solution thereof is to be gladly welcomed.

Perhaps J. Astley Cooper is not far wrong when he says in his article on the "Pan-Britannic Gathering," in the *Nineteenth Century Review* for July: "I have often thought that the man who could invent an acceptable common name for all citizens of the empire as such, like German, would do more at a blow to solidarify, if I may coin the word, the Queen's subjects than all the federation schemes under the sun." "All-Anglian," the name which he suggests, has, without doubt, much to recommend it, but do we not know a yet better?

Perhaps the time has not yet come when we can boldly claim that All-Israel is the proper name. We should be met with the ever-recurring remonstrance "We are not Jews." We admit that, though why, even with the knowledge of all that clings to the apostate race, in these so-called enlightened days, the name which most certainly belonged to our Lord should be held by Christians in such contempt is a question difficult to answer.

Not we fear till our clergy and teachers learn to distinguish between Judah and Israel, to know that though Jews are Israelites, all Israelites are not Jews, will the knowledge of who we are become popular. And even if some do give their consent to the statement that the blessings promised to Abraham are enjoyed by the Anglo-Saxon races, the question may be asked, how can you apply the name All-Israel to the dusky sons of India, or the swarthy races of Africa? Just we reply in the same manner as we could call them All-Anglian—they belong to the empire, they are under the sway of England's sovereign and governed by her laws.

When the children of Israel made their exodus from Egypt, we read "A mixed multitude," or as the margin has it, "A great mixture," "went up also with them." And yet they were all included in the name Israel. May we not then look forward to the near approach of the time when once again the old name shall be revived, and all the ends of the empire glory in being called "Israel, a prince of God."

WHAT I SAW IN INDIA.

LET me begin by saying that the principal thing I saw in India was India! And indeed it is no light thing to see India. It is true that I saw only small fragments of that overwhelmingly vast land, with its appalling millions and millions of human beings. Still, first in one's thoughts, and above all details of heathenism or of mission work, is that great, tremendous India. If one goes to Chamonix, one sees Mont Blanc; and although one only sees a very small portion of its hugh bulk from any point of view, still the mountain itself in its grandeur is what fills the imagination and the memory, rather than this or that glacier or snow slope or jutting rock. So it is with India.

And this India, in the mysterious providence of the Most High God, has come into the possession of our remote little kingdom! It is a truly wonderful thing to travel 6,000 miles on Indian railways, as I did,—to see the multitudes of natives that crowd the long trains, joining and leaving them by hundreds at almost every small station,—to observe the enormous flat plains over which one travels, and know that the scores of groves of trees visible at any point represent each of them a village,—to watch the diversity of languages, the placards at the stations being sometimes printed in four different characters,—and then to consider that this hugh country with its teeming population belongs to our England. Then to reflect that for all these myriads the Son of God died; that they do not know it, and we do; and that we are content to let them go down to the grave at the rate of nearly 30,000 souls a day without telling them of their Saviour and ours! It is not for us to judge them. They are in the hands of Infinite Justice and Infinite Love. But it is high time that we Christians sat in judgment on ourselves. Our Master has told us in the plainest possible words to go and teach them. Are we doing it?

The answer to this question is easily given. There are in India about 850 ordained missionaries of different Protestant churches and denominations. That sounds a large number, as missionary statistics go. But it means that, on an average, each of them has to care for 340,000 souls. That is as if the town of Leeds had just one minister of the Gospel, and the county of Suffolk another. But I shall be reminded that the ordained missionaries are not the whole force: that there are also their wives, and unordained men, and single women, besides all the native teachers. Exactly so; and so it is in England—only much more so.

Does any one observe that much the same may be said regarding China and Africa, to say nothing of smaller mission fields? Quite true; but the case of India is unique, because it belongs to us. For my part, I never can plead for anything less than the whole world. "The whole world lieth in wickedness." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "Go ye into all the world." But yet the various fields have their special pleas. If we owe a debt to China on account of opium, and to Africa on account of the slave trade, and to Palestine as Immanuel's Land, surely we owe one to India as God's great special gift to England. Does He not seem to say to us, "Take this child and nurse it for Me"? Is not its possession a "talent" given to our nation, with which we are to "trade" (St. Luke xix. 13, R.V.)—not merly "trade" in the way of earthly commerce for our own enrichment, but "trade" for Him who is coming soon to know what every man has gained for Him by trading?

I do not know how to put into words the overwhelming sense of responsibility to the Lord which fills the heart and

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mind at the sight, not of this or that mission station, but of India. "Great, dark, hungry China," wrote that devoted young missionary, Harvey, whom God called away at the very threshold of what promised to be a bright missionary career; and those pregnant words of his have gone home to many a heart, in the Colonies as well as at home. And now I pray God to lay on the hearts of His people "great, dark, hungry India." Great it assuredly is; and oh, so dark!—but is it "hungry"? Well, unconscious starvation is the most dangerous kind of starvation; so that if it be true that comparatively few in India are consciously "hungering for the Gospel," that only makes the case worse. But there are a good many, too, who really are hungry, and know it. Again and again is the itinerating missionary, having spent months in journeying from village to village in some great district, greeted, as he enters one, with the words, "Oh, how long since you came! we thought you were never coming again, and we want to know more: do stay for a month"—when scores and scores of other villages are still waiting their turn for a visit. When I see the great gatherings of enthusiastic crowds at our home missionary meetings, and then think of the dear brethren and sisters wearing their lives away on those endless plains of North India, in the utterly impossible task (with such a handful) of "preaching to every creature," I wonder what the angels must think of us all—not to speak of the loving Saviour Himself, with His tender compassion yearning over those multidudes. Lord, send forth more labourers! Lord, send forth more labourers!

But they must be labourers of the right kind. Yes, indeed!—and I should like to enlarge on that subject. But this I must not do now. Only let me say that a missionary in India is of little use who has not taken as his life-motto the words, "None of self, and all of Thee." No words can tell how deeply I feel this, after my recent tour; but I should shrink from saying it, were it not that I can look back with such thankful admiration and remember the many men, and still more the many women, who seem to have adopted that motto and to be living up to it.

And indeed, if India is the thing first in one's remembrance of all one saw in India, the second place is certainly occupied by the missionaries. There was much else not to be forgotten: natural wonders, like the Himalayas and the Ganges; grand cities, ancient and modern; fine buildings, temples, and tombs, churches and hospitals; faces and figures, costumes and customs, full of variety, full of interest; glimpses of heathenism to make the heart sick; types of native Christianity to fill the heart with praise. But it is the missionaries themselves upon whom the memory most loves to dwell. I shall have occasion to mention many of them by name in future articles. Let me only now mention just a few without naming them, though it will not be hard to identify them.

I think of a white-haired and white-bearded veteran, who after more than forty years of almost unbroken labour, still conducts the affairs of one of the great divisions of the Indian field. He was the first missionary in the province; he himself began many of the now numerous stations and splendid agencies; and although he has had, and still has, many noble comrades, I do not wonder that one of the noblest of them said to me, "Take away what he has done in the province, and what remains?" Still he goes on with indomitable patience, faith that grows year by year, and an energy that few attempt to emulate, and that none can surpass. It is an inspiring example indeed. God grant our younger brethren grace to follow it.

Again, I think of a young clergyman at the head of a high school. Several hours a day is he among those hundreds of heathen and Mohammedan boys. From class to class he moves, taking his full share in the various branches of teaching which have attracted them to the school and brought them under his influence, but devoting his best energies to his Bible lessons, patiently bearing the opposition of proud human nature, the listless don't-care-ism of the thoughtless and indifferent, and the physical impossibility of one man getting at all those hundreds individually; with one consuming desire in his soul, to win some of those young hearts and lives for Christ, but with crushing disappointment again and again, as one and another passes out of the school unmoved, and yet knowing that the Lord's simple command to him is to go on testifying of Him, "whether they will hear or whether they will forbear." Who among all Christian workers needs our prayerful sympathy more? And let me ask another question: Who will go and share his labours?

Then I think of a little band of men in a populous rural district, living in the simplest way right among the people on less than £60 a year each: two of them clergymen, graduates of their University, and more than one of the laymen a man who has given up lucrative prospects at home. I think of their brightness, cheerfulness, one may say gaiety; not that they forget the solemnity of the work they are engaged in, but they realise that the Lord is with them, they know that they are conveying glad tidings to weary souls, they see that those souls are not turning a deaf ear to the message.

Again, I think of a man no longer young, formerly holding high office under the Queen-Empress, but now living with his beloved wife as a simple missionary in a little village within the very district which he formerly governed. His modest bungalow has but one large room in it, which is divided by curtains into sitting-room, dining-room, and study. Close by is a little school, and a little dispensary, and a native pastor's house; and then there is a village, partly Christian, and partly still heathen. He is not so remotely located as many others, for he is only three miles from a railway station; but then he is constantly wanted at the capital of the province for various committee meetings, and especialy as an accomplished scholar and linquist, for translation and revision of the Scriptures, &c.

And that village reminds me of other villages where devoted Christian women are the pioneers: one, in the same province, where church, mission-house, pastor's house, school, hospital, &c., have all been built by the personal liberality and energy of the dear grey-haired lady who lives there with four or five young sisters in the Lord, and no English male missionary near; and another 1,500 miles distant, where again there is no Englishman, but where I found a native pastor and three English ladies. Two of these are new recruits, but the third is a missionary of eleven years' experience, who had, before they came, lived there quite alone, and wandered over the whole country round, sometimes with a tent, and sometimes sleeping in a rest-house" (unfurnished mud hut!), attended perhaps by a native Bible-woman and by two coolies to carry her bedding and her cooking utensils—a woman still young, yet looked up to as already almost a "mother in Israel."

And it is not to villages only that my admiring memory goes back as I think of the lady missionaries. They are in the great hard cities, too, here working some delightful mission hospital with its beautiful subsidiary agencies of Christian love, there guiding the studies, and the personal

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lives, of clever dark-eyed girls or little orphan children, and others again going in and out of the zenanas, both Mohammedan and Hindu, patiently telling "o'er and o'er again" the message of Divine love.

Yes, thank God for the missionaries! They do need our prayers: they are not angels, but men and women of like passions as ourselves, and they are, I verily believe, the special object of the devil's subtlety and malice. But who are we that we should judge them? As Mr. Horsburgh says in "Do Not Say," if we think them inferior people, surely we superior people ought to go out and supersede them! If we long that the power of the Holy Ghost should be more fully manifested in Mr. A., or Mrs. B., or Miss C., well, the throne of grace is accessible! What a blessing there would be in India, and in China and Africa, and all the world, too, if we at home could be described in the words of Eph. vi. 18—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." And assuredly each missionary brother and sister, conscious of his or her own weakness and deficiencies, would wish to add the next words—"And for me." E.S.

The above appeared in the June No. of the "Church Missionary Gleaner." Mr. Eugene Stocks' account of "What he saw in India" has a bearing on our subject which our readers will readily perceive. The article is an able one and cannot but be appreciated by British Israelites.

THE UNEMPLOYED.

By Z. P. P., of Sydney, N.S.W.

PART II.

(*Continued from page* 418.)

The London *Daily Telegraph*, Sept. 30, 1892, says, "It is not too much to say that we never yet had a colonial minister of State who rose to anything like an adequate perception of the dignity, duty, and possibilities of his office. None of them . . . has ever yet shown himself aware to the full extent of the capabilities latent in the colonial portion of the Empire." Anyone who understands prophecy knows that it was not possible for them to have this "adequate perception," because Israel was to be lost, and to become "Lo-ammi"—"not My people" (Hos. ii. 9),—for a time only (ver. 11), and therefore the prophet was commanded: "Go thy way, Daniel, for the words are shut up and sealed till the time of the end" (Dan. xii. 4, 8, 9). But this is "the time of the end," and the colonial minister who makes use of the increased knowledge will confer the greatest benefit upon the Empire, and through its influence upon "all nations of the earth," and will send down his own name to posterity among the world's greatest benefactors.

The "New South Wales Soudan Contingent," as it is called here, which was sent home to aid the Imperial troops by that patriotic statesman the Right Hon. W. B. Dalley, P.C., when the policy of "scuttle" adopted by our modern "Ahitophel" abandoned it, and which we shall have to restore to Egypt, proved to the astonished countries of Europe that the young lions of Israel will be ready to fly to the help of the old lion when the time of need arrives, and will say to Gog, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. xxxviii. 13, &c.).

The late Victor Hugo, a talented French writer and poet, in his "Address to England," wrote at its commencement, "Over the sea, in calm majesty, lies the grand island, whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of providence." At its conclusion he says, "It shall be thine to undo the work of Babel, and with a pardoned sigh the son of France recognizes in thy tongue the one language of the ages." The ode written by the Countess of Jersey, "One People, One Destiny," breathes the true spirit of Anglo-Israelism, and foreshadows the federation of the Anglo-Saxon race into world-wide Empire, which "Ahitophel," with his Home Rule and disestablishment and disendowment, politely so-called—may be permitted to retard, but cannot prevent:—

(1.)

For proudly waves the Empire-flag,
O'er fertile valley, and mountain craig,
O'er distant nations, lands, and seas,
Serenely flutters in the breeze:
"Britannia rules the waves."
The "stone cut out," but not with "hands,"*
At home, abroad, in many lands,
A mountain, growing day by day,
While millions own its sovereign sway,
And "Britons"—never slaves—
Serenely dwell beneath that Empire-flag unfurled,
Till higher flies that Empire-flag, the mistress of the world

(2.)

From flowing Ganges' sacred founts,
To Himalaya's lofty mounts,
From Afric's parched and arid sands,
And from Australia's sunny lands,
Where'er that flag shall fly;
And from New Zealand's rocky strand,
From Canada, o'er sea and land,
From north to south, from east to west,
O'er land, o'er ocean's foaming crest,
From loyal hearts, and loyal tongues, the accents fall:
"Nor Saxon, Scot, nor Celt are we, but Anglo-Israel all."

(3.)

And long that Empire-flag shall fly,
Its waving folds unfurled on high,
And British-Israel tongues shall raise
United voices in its praise.
The Unicorn and Lion,†
Our Anglo-Israel coat-of-arms,
Securely safe from war's alarms,
Beneath that Empire-flag shall rest,
With Judah's Lion as its crest,
Our God, the God of Zion.
Then praise the Lord, who ever Zion's God has been;
O Lord, defend our Empire-flag—"God save the Queen."

The following verses, from Lady Jersey's "One People, One Destiny," are prophetic:—

"Their answer is theirs—the Father who led
Their sires, like Israel of yore,‡
All blessings of heaven and earth has shed
On forest, on plain, and on shore;

* Dan. ii. 34, 35, 45: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the Great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Gen. xlix. 24: "From thence is the stone of Israel."

† Gen. xlviii: "Judah is a lion's whelp." Deut. xxxiii. 17: "His horns are like the horns of unicorns . . . they are the ten thousands of Ephraim, and the thousands of Manasseh."

‡ "Joseph is a fruitful bow . . . whose branches run over the wall (colonies). . . . And by the Almighty who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under . . . unto the utmost bounds of the everlasting hills" (Gen. xlix. 22—26; Deut. xxxiii. 13—17).

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Strong-limbed and true-hearted, as tyrant to grind,
No foeman to bid them beware,
To no happy race in the tale of mankind
Has arisen a vision so fair.
Let them, when heart has been knitted to heart,
The future in calmness abide;
Let them, when hand has with hand taken part,
Fear God, and fear nothing beside;
Their Queen has the keys of an empire to keep,*
Where sets and where rises the sun;
Their brothers, her wardens, are lords of the deep,
One people—their destiny one."

The house, kingdom, and throne of David, and the nation of Israel, are in existence now, and Queen Victoria is sitting on that throne, and ruling over the Ten Tribes (the kingdom of Israel), and the time will soon come when "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north (England) to the land which I have given for an inheritance to your fathers" (Jer. iii. 18). "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head" (Hos. ii. 11). The Jews are already looking to England, walking to England, to escape from the persecution which is driving them from European countries, and their Queen has the keys of the Empire. Unlock the Gates of the Empire, and let the unemployed in, for "the place is too strait for me; give place to me where I may dwell."

(To be continued).

"TRACED BACK TO JUDEA."

THE following paper, with the above title, appeared in *The Daily Express*, of San Antonio, Texas, U.S.A., on April 23, 1893. It is interesting as proving that Identity views and arguments have penetrated thus far in America, and are admitted to a place in what looks to be a large and influential journal. The article reads thus:—

"INTERESTING RECORD OF ANTHROPOLOGICAL DEVELOPMENT.—HOW THE AMERICAN AND ENGLISH RACES ARE CONNECTED WITH THE ISRAELITES—QUEEN VICTORIA A DESCENDANT OF DAVID.

To the Editor of the "Daily Express."

Sir,—In an interesting article, published in the issue of the 4th instant, there appears the following statement: 'When our ancestors were brutal barbarians, clad in skins, stripped with sharp stones from beasts scarcely less ferocious, dwelling in caves, subsisting on roots and raw meat, with no aspirations above the crudest creature comforts, no conceptions of the immortal soul, no dream of man's high destiny, Solomon was making silver as the stones in the streets of Jerusalem, the Jews were worshipping 'the Lord of hosts,' framing those laws which are to-day the basic principles of civilization; quelling semi-barbaric peoples with the sword, computing the procession of the planets, and weaving into the woof of human history those imperishable gems of poesy and philosophy which the world's wisest say transcend the genius of mortal man and must, perforce, be the gracious gift of God.

"Now I maintain that if we are descended from Anglo-Saxon, Norman, Scottish or northern Irish stock, our ancestors, far from being in a state of barbarism, were actual subjects of King Solomon, and engaged in the high callings portrayed in the article in question. If, however, we trace our descent through the pure Irish stock, our ancestors were, as subjects of Hiram, the Phœnician, king of Tyre, probably interested in the construction of Solomon's temple.

"To take the last case first: It is amply proved that Ireland was colonized at an early date by the Phœnicians, the Irish language of sixteen letters being the same as was spoken ages ago in the market places of Tyre and Sidon, and the words of the Carthagenian slave in the 'Pœnulus of Plautus' being nearly pure Irish. This I pointed out in an article on 'Language,' contributed to your paper two or three years ago.

"It is a matter of history that the Phœnicians traded as far as Cornwall for tin, and as Solomon had fleets at sea with the fleets of Hiram, king of Tyre, it is probable that the British isles were visited by Hebrews even thus early, and indeed the two oldest towns in Cornwall, the story of whose origin is lost even to tradition, so great is their antiquity, have both Hebrew names, 'Marazion' and 'Port Isaac,' while three kings mentioned in Lloyd's 'Cambria' had the Hebrew name of Solomon. Martin Haverty records, in his history of Ireland, how at a late date, the 'Tuatha de Danaan,' or tribe of Dan, settled in the north of Ireland: and Colonel Gawler, in a pamphlet entitled, 'Dan the Pioneer of Israel,' accounts for the immigration by the intimate relations existing between the tribe of Dan and the Phœnicians. At a still later date the 'Tuatha de Danaan,' under the name of Scoti, crossed over to Caledonia, and, having conquered the people, gave their name to the country, which was thenceforward called Scotland.

"As regards the Anglo-Saxons, Sharon Turner, amongst other historians, traces them back to the Saac-suni of Asia Minor, who are first known to history as inhabiting Armenia and Media about eight centuries before the Christian era, or a little later than when the Israelites (not the Jews or House of Judah) were carried to those very countries as captives by the Assyrians. That these Saacsuni were identical with the Ten Tribes of Israel is rendered more probable by the fact that our American and English common law, which is derived from the ancient common law of the Saxons (Saacsuni), is Hebrew in its character; futhermore, the system of dividing communities into 'hundreds' obtaining in the time of Alfred the Great, and existing as a relic to-day, is entirely Mosaic in character.

"Regarding the other peoples who have intermingled to make the English-speaking people of to-day, E. Reep says, in an article contributed to the *Free Christian*, of October, 1892: 'The British Celts were so nearly allied to the Galatians that, according to Bishop Lightfoot, the language of the southern Briton and of the Galatian were one and the same. If, then, the British Celts were of Israelitish origin, it is equally clear that Saxon, Angle, Norman, Dane, and Jute were of the same nationality, because it is now settled that the tribes bearing these different names were of the same race and blood as the Celt of Galatia and Britain.

"Now, what is all this but a more complete fulfilment of prophecy than theologians have ever before brought forward in support of the doctrime of the divine inspiration of Scripture? The House of Israel was to be 'a nation and a company of nations.' Compare England, her colonies and our own country. She was to praise God 'in

* Our beloved Queen has the keys of an empire to keep. 2 Sam. x. 16: "Thine house and Thy kingdom shall be established for ever before thee; thy throne shall be established for ever." Jer. xxxi. 35, 36: "If those ordinances (sun, moon, stars) depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever."

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the isles of the west' or in 'the isles of the sea.' Compare the British Isles which are both north and west from Palestine.

"The Isles were to 'become too strait' for her and she was to go forth and 'inherit the desolate places,' of the earth and 'possess the Gates of her enemies.' The English race has inherited nearly all the continent of North America, besides Australia, South Africa, New Zealand, Tasmania, the best part of East Africa, and many other places which were 'desolute' till its colonists turned them from deserts into gardens. England to-day possesses 'the Gates of her enemies' all over the world, and of these Suez and Gibraltar are so important, that all Europe is jealous of England's possession of the Gates of the Mediterranean Sea, but well knows that the British can hold them singled-handed against the allied navies of the whole world.

"Israel was to be a wealthy nation, lending to all nations and borrowing from none; the head of all nations and not the tail. This is what we find Anglo-Israel to-day, and if the English races are not Israel, it follows that these prophecies have never been fulfilled, and the theory of the divine inspiration of Scripture totally collapses.

"Futhermore, a promise was given that a prince of the House of David should for ever reign over the Israelites. Now, churchman say that the prince of the House of David is Christ; but as they claim that the Ten-tribed House of Israel is lost or absorbed by other nations, and as the Jews will not accept Christ as their king, how can He be said to reign over Israel? This is answered thus by the churchman: 'Israel does not mean Israel here, though the Bible says so; it means the spiritual Israel, which is the church.'

"If prophecies are to be twisted and distorted in this manner before they can be proved true they are valueless as evidence of the truth of Scripture. Anglo-Israelites, however, have a much simpler explanation of the promise, and one that is borne out by history, in the fact that Queen Victoria traces her descent through the Scottish kings to the Danite kings of Ireland, one of whom married an eastern princess, Tephi, who fled to Ireland after the Jews were carried captive to Babylon, and whom tradition says was the daughter of Zedekiah, king of Judah. Tephi was accompanied by an eastern seer, whom tradition calls Jeremiah, and they brought with them the famous 'Jacob's stone,' now built into the coronation chair at Westminster Abbey, on which Queen Victoria was crowned. Now, the Bible says that Jeremiah fled to Egypt, taking with him the daughters of Zedekiah, and it seems highly probable that he should have left Egypt for Ireland, where an Israelitish kingdom already was established. Hence it is highly probable that tradition was correct, and that, through Tephi, Queen Victoria is a lineal descendant of the poet king of Judah.

"I have not at hand a genealogical table of Her Majesty's descent in this direction, nor works of reference at hand to produce one, owing to the lamentable absence of a public library in San Antonio; but I have written to London for a copy of a genealogical tree, giving the generations from King David to Queen Victoria, who is thus of the House of Judah, though reigning over the House of Israel.

"An attempt was lately made to borrow the Blarney Stone for the Columbian Exposition, but how much greater interest is attached to Jacob's stone? It was upon this historic stone that the Danite kings of Ireland were crowned, until they conquered Scotland, and brought it with them to their new home, where it was still used for the same purpose till Edward the First of England seized it and brought it to Yorkshire, where it remained until James VI. of Scotland became James I. of England. It was then brought to Westminster for the coronation ceremony, and has been used by every succeeding British monarch as a coronation chair.

"In conclusion I will say, that the very excellent article in *The Express* should have been headed 'Judah as It Is,' for Israel and Judah have never been united since the time of Solomon, and that an article descriptive of Israel as it is should describe the many-sided greatness of the British Empire and the United States of America, and portray the wonderful energies of a race whose aggressiveness is controlled more by its own sense of justice than by any external opposition it may receive. GEORGE ROE.

A BLIND WITNESS ASSERTS THAT THE TEN TRIBES WERE NEVER LOST!

BY J. THOMSON.

IN the *Christian Commonwealth* of June 1st, 1893, there was an editorial note respecting Esther Abraham, the wife of Deacon Abraham, who is now visiting this country in the interests of the Nestorian Churches. We are informed that "this clever and versatile young Christian is a splendid specimen of her nation. She has rapidly learned to speak English, and lectures fluently, with a charming mannerism." Her husband, Deacon Abraham, came to this country some years ago to plead on behalf of the Nestorians during a time of famine and persecution. The editor of the *Christian Commonwealth* takes the opportunity of informing his readers that "the Nestorians have a select and precious mission before them in the complications between Turkey, Persia, and Russia, which are surely ahead. They were once a great missionary people, and will be so again in the coming age. When the time comes for the conversion of Eastern nations back to Christianity, the Nestorians will be the foremost agents in such a work. But they will themselves need some evangelising, that their Church may be purified from some accretions of superstition. This will be the easier if they receive tokens of kindness and sympathy from the West."

So far we may generally agree with the opinions thus expressed in this editorial note, and had nothing further been asserted, we should most probably never have thought of calling in question any of the sentiments expressed. But our editor goes on to write about the Syrian Church, and says, "It is simply astonishing that numbers of people delight persistently in cherishing the most manifest delusions. The time, however, seems past for indulging in such astonishment, for Positivism, Theosophy, Spiritualism and many other egregious absurdities, have proved that nothing is too ridiculous to find followers. But there are some crazes which ought to be easily cured, for the evidence to dispel them is always at hand. The question, 'Where are the Lost Ten Tribes?' is easy to answer. But instead of accepting the obvious answer, many excellent people prefer to cultivate the bewildering speciousness of Anglo-Israelism. Esther Abraham, the Nestorian now in England, declares herself to be one of the descendants of the people of the Ten Tribes. She is undoubtedly right. The Ten Tribes have never been lost at all. A remnant of them, and a very splendid one too, remains, and has always remained, in the grand cradle of the world—the region around Ararat. To the mountains of Assyria, and the country now

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called Koordistan, the Israelites were deported. They were early converted to Christianity. Paul and Barnabas first carried the Gospel to them. The great Syrian Church had a wonderful history. It sent missionaries to India, China, Persia, and Siberia. The Syrian Christians on this borderland of Persia and Turkey still retain Jewish customs. Whence did they derive them? From their ancestors. They are called by Jewish names, exactly like those of the Bible. Half a century ago Dr. Asahel Grey (he means Grant) spent a long period among this people. His book should be in every student's library. It settles the question of the identity of the Syrian Christians and the Eastern Church round Ooroomiah and Lake Van with the Ten Tribes."

So much says our editor. He at once "settles the question" by asserting that the Ten Tribes were "never lost at all," and that they are still where they were, when deported from Palestine. If our editor is right, it is a waste of time to inquire further. But we may reasonably ask our editor how it is that this notion of the Ten Tribes having been lost, first originated, grew up, and has occupied the attention of acute observers for a longer period of time in the past than we care now to assert; and that the interest excited by this question was never so widespread and intense as it is at the present day? We do not deny that there may be found in various parts of the East, and particularly in the neighbourhood to which they were deported, a few stragglers, "rifts and remnants" from the main body. Our editor calls the Nestorian remnant "a very splendid one." We can only say some people are easily satisfied. But he refers us to the great Syrian Church and the wonderful work in the East that it did in a former age. We may, however, ask, "But what are they doing now?" If we turn to prophecy and compare the history of the Nestorians and their present condition now with the predicted characteristics of Israel of the latter days, we find little or no similitude but rather a great contrast. They are neither multitudinous, powerful, wealthy, ruling over many nations but ruled over by none; living in a place of their own, whence they are to move no more; nor a source of blessing to all nations! But we do find these, and many other characteristics, in the history, character, present position, and prospective future of the British people; but not characteristic of the Nestorians, who are "cribbed, cabined, and confined" in a portion of the country to which they were exiled, oppressed by the "unmitigated Turk" or hardly less fierce Persian, and appealing through their representatives for sympathy and help to this country.

We desire also to acknowledge the compliment paid by our editor to Anglo-Israelites; but we must submit that, "excellent people" though we may be, we should be much more gratified if he would only descend from his eminent position and take up in a serious manner the particular teaching of Anglo-Israelites. The questions at issue admit of a positive answer, but only when compared with Scripture. To that we fearlessly appeal and not to any lower tribunal. Our editor refers us to the work of Dr. Asahel Grey. Are we to put this down as a mistake, or take it as a proof that he has not read the book he recommends, and which, he says, "should be in every student's library"? We read the work in question many years ago, before we ever heard of the Identity; and our impression then made still is that it was unsatisfactory. But when the Identity was first suggested to us by an advertisement, the idea came like a "flash of light," illuminating large portions of prophetic enigmas; and this we know has also been the experience of many others. It is only giving an honest dog a bad name to classify Anglo-Israelism with Positivism, Theosophy, and Spiritualism. Until we are shewn a "better way" of interpreting Holy Scripture, we shall "prefer to cultivate the bewildering speciousness" of Anglo-Israelism; for thereby a light is thrown upon the sacred page compared with which all other attempts are feebleness itself; and it is seen with joy how God's Word is literally true altogether, and His faithfulness endures the same throughout all generations.

THE MESSIANIC IDEAL OF THE POST-EXILIC PERIOD.

By F. Gass.

The Hibbert lectures for 1892 were delivered by Mr. Claude G. Montefiore, a Jew, and the recognised leader of a critical section amongst his own people. His description of the anticipated characteristics of the looked-for Messiah, after the return of the Jews from Babylon, is an interesting one. He says:—

"The essential element on the material side was the re-establishment of Israel's national independence, coupled with unalloyed prosperity, and sometimes with world-wide dominion. On the spiritual side, it implied the rule of righteousness and purity, the destruction of sin, the full triumph of the law and the law's religion, together with the incorporation of the heathen into the kingdom of God. Whether as vassals or allies, the survivors of every nation would recognise no other God than Yahveh. The Messianic king who wins the victory over the final efforts of the hostile heathen, and inaugurates the golden age, is not always, to observation, its most prominent feature, but rather the emblem of the era."

The wonderful fulfilment of this authorised view of the Messiah's work, will be recognised at once by the readers of the Banner. The Christian opponent of the Identity, if he happened to be the leader of an adult Bible-class, would probably tell his scholars how utterly the Jews were at fault in expecting the Messiah to inaugurate a mighty material kingdom, to arise out of Israel, who should become the rulers of the world. He would further declare that the Old Testament promises, which certainly, on the surface, had a very practical appearance, were nevertheless intended to be taken in a spiritual sense only. The result would be that his hearers would come to the conclusion that the Bible was such a wonderful book that it was not to be judged by the ordinary human standard of accepting words in their obvious sense. It is a moot point who is most at fault; the Jew, whose grasp of the prophecies bearing on the material side of the anticipated Israelitish Messianic age is so strong, or the Christian, whose view of the spiritual aspect of the same, is so absorbing, that he fails to see any material side to the future of Israel, worth consideration.

For nearly nineteen centuries past, it has been the habit to hold up the Jews to scorn as the most execrable people the world has seen. But is this really so? It is doubtful. They were the only people amongst whom Christ could have appeared, and received a serious hearing. The Greeks would have scoffed, as they did at Paul; and the Romans, if He had insisted on pressing His doctrines on them, would not have hesitated to slay Him to make a Roman holiday. The Jews' treatment of Christ, misguided as it was, was an act of religious zeal which is surely more acceptable to God

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than the cruelty of cold contempt. Without the death of our Lord, at the hand of his own brethren, it is difficult to see how the Christian could have conceived that ineffable love for Him which is so healing. It was most human for the downtrodden Jew to look for a Messiah who should revive the faded national glory. He leaned to the practical side of the Messianic prophecies, the side which appeared clearest to him in the books of the Old Testament. On the other hand, the Christian, who was repelled by the gross material expectation of the Jew, quite as naturally went to the opposite extreme.

In the early days of Christianity the promises of the future greatness of Israel did not appear to have the slightest prospect of fulfilment, and after the Ascension, the spiritual side of the Messianic prophecies stood out stronger than it did before. Hence undue prominence was given to this way of dealing with the Word of God. The prophecies were spiritualised, until the unreality of the method came to be lost sight of in the serenity of mind, produced by the ease with which all difficulties fell before the spiritualising scythe. An important lesson, that opponents may take to heart, is the more careful study of the Messianic ideal of the Jews, between the return and the advent. This expectation, as Mr. Montefiore shows, was, in many particulars, wonderfully near the truth. But it was brought about on a scale of grandeur, of which the Jew had no conception. His expectation was comparatively limited, and his horizon shortened. But God's way was not the Jews' way. The Jew thought of himself first, but Christ thought of the whole world. The travail of His soul could only be satisfied by the conversion of Israel in their hundreds of millions, to be followed by the gathering of the vast forces of heathendom at His feet.

The following points in the Jewish Messianic Ideal, as described at the opening of this paper, have already been accomplished in the British people (1) The firm establishment of Israel's national freedom. (2) Great material prosperity and dominion in all parts of the world. Every sea bears Britain's fleets, and her dominions belt the earth. (3) The heathen are incorporated into the British kingdom, which is God's kingdom. When Christ finally inaugurates the golden age amongst all people, the great factor in the process will be, according to present appearances, without reference to prophecy, the federated nations of British descent throughout the world. It is to Israel, led by the Messiah, that mankind at large must look, to march at the head of the battle against the sins of unrighteousness and impurity, and the breaking of moral law.

BEREAN ENQUIRY AND CORRESPONDENCE.

(The Editor disclaims all responsibility for the views expressed under this heading.)

To the Editor of "The Faith."

THE ISRAEL OF GOD—WHO ARE THEY?

A CORRESPONDENT in the June number of *Faith* asks the above interesting question. It certainly calls for a reply for the special reason that the Jews are understood to represent the whole Twelve Tribes of Israel. This very common error is remarkable and entirely against the teaching of Scripture. A careful study of the history of the chosen people, as given in Holy Writ, will show that the Hebrews were divided distinctly from the death of Solomon, into two families or peoples. From the time they were thus disjoined they have existed till this day as perfectly separate communities, each fulfilling a divinely allotted but perfectly separate destiny.

This severance of the chosen people into two kingdoms is so utterly neglected, or so misunderstood, that we constantly have the religious press teeming with all kinds of reflections on the approaching deliverance of the Jews from the oppression of the Gentiles, whereby is expected the fulfilment of certain promises giving to them the heathen for an inheritance, and glorious and world-wide dominion over the whole earth. But what of that other kingdom, the House of Israel, which the prophet Ezekiel tells us must be united once again to the Jews, or House of Judah, ere the Jews can enter into the enjoyment of the blessings of the new and everlasting covenant (Ezek. xxxvii.)? A brief survey of Hebrew history should make the matter plain to us.

When Jacob a short time before his death felt moved by the Spirit of God to bless his children (Gen. xlviii.), he predicted for the sons of Joseph a remarkable destiny. Ephraim was to become a nation and a company of nations, and Manasseh a great people. That such blessings should appertain to the House of Joseph particularly is a circumstance upon which light is thrown by the fact that Joseph was the inheritor of the birthright (1 Chron. v. 2) and not Reuben, the eldest son, a position that involved lordship over ten-twelfths of the Hebrew nation, as plainly evident by the tribe of Ephraim being appointed head of the Ten Tribes, whose confederation took either the title of House of Israel, or House of Ephraim-Israel.

At the time the Ten Tribes or the House of Israel separated from the House of Judah, and concerted to make Jeroboam their king (1 Kings xii.) they resolved to repudiate the Temple worship at Jerusalem, and to set in Dan and Bethel their own priesthood and their own gods. Having selected the lowest and most ignorant of the people for their priests, the whole northern kingdom became joined to idols; neither the warnings nor the expostulations of inspired prophets affecting this national demoralization. Wrecked by vicious debauchery and ravaged by war, God finally punished His people by giving them into the hands of the Assyrians, by whom they were deported to Assyria (2 Kings xv.) and placed in the cities of the Medes, on the borders of the Caspian Sea, and in other parts of the empire. From this captivity they never returned to Palestine, unless it be that from time to time a few re-migrated or escaped thither.

While the House of Israel was sinking lower and lower into the depths of idolatry and social degradation, the House of Judah was even more iniquitous and transgressing. Under the figure of two sisters Ezekiel compares the iniquities of the two sister-kingdoms (chap. xxiii.). Israel, the elder sister, had doted on the wickedness of Assyria, and defiled herself with the idolatry of that country, but Judah had done worse things, and was still more unnatural in her love of the horrible demon-like worship of Babylon. For this Judah's punishment was to be additionally painful and more prolonged than Israel's. In Israel's hand was the cup of sorrow, but from her it was to pass to Judah with the assurance that God had said, "Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision. . . . . Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation. . . . . Thou shalt even drink it . . . for I have spoken it, saith the Lord God."

To this sin of Babylonish idolatry Judah added the selfish injustice of rejoicing in her sister's national humiliation. It was an open secret that she was envious of Israel's supereminence and power, and therefore anxious for the destruction of the Northern kingdom that she might come into possession of the whole land. But her thoughts were not God's thoughts, whereupon the prophet is directed to prophesy (Ezek. xi.) that God was for and not against the House of Israel. "Son of man," said the Lord God, "the inhabitants of Jerusalem have said to the House of Israel, 'Get you far from the Lord; unto us is this land given.' Therefore say, 'Thus saith the Lord God, although I have cast them (Israel) far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary where they shall come.' Therefore say, "Thus saith the

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Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. . . . And I will give you one heart, and I will put a new spirit within you; and I will take the stony heart out of your flesh, and will give you a heart of flesh.'"

A thoughtful study of this prophecy concerning the Ten Tribes or the House of Israel will show that we ought not to be living in expectation of the Jews or the House of Judah returning to Palestine to take possession of the land, but of the Ten-tribed House of Israel whose possession it is. Judah will only go back to the land under the protection of Israel, and will there, with the Ten Tribes become, as stated in Ezek. xxxvii., one nation, never to be divided into two kingdoms, any more at all.

From this correct view of Hebrew history we have no difficulty in understanding our Lord's references to the lost sheep of the House of Israel, for whose conversion to the faith of the new covenant He affirmed He was specially sent (Matt. xv. 24). In accordance with this mission, He commanded His disciples to "Go not into the way of the Gentiles, but rather to the lost sheep of the House of Israel" (Matt. x. 5). Where these were to be found the first Epistle of Peter gives some important information, as also the Epistle of James. By St. Peter they are mentioned as strangers, and wherefore we can easily learn by turning to the prophet Hosea.

Hosea was a prophet who dealt very distinctly with the House of Israel, and he alludes to the Ten Tribes as Lo-ammi—that is, not My people, or strangers scattered abroad, divorced from the Mosaic law. Yet, notwithstanding, the children of Lo-ammi Israel were to become as the sand of the sea which cannot be measured nor numbered; and it was also to come to pass that in the place where it was said unto them, "Ye are not My people, it shall be said unto them, Ye are the sons of the living God" (Hos. i. 10). This prophetic declaration indicates that Israel will be under the grace of the new covenant, in her home of exile, when her children are hailed as God's own sons. Where we are to look for that home of exile cannot be very briefly told, if the matter is to be conclusively proved. Scripture points us to a group of islands, wherein the people are to renew their strength (Isa. xli.). These are for a period to keep silence and to wait for the Gospel message (Isa. xlii. 4), and for that inbreathing of the Spirit which shall cause in the hearts of the nation and company of nations born of Gentilized exiled Ephraim-Israel, an interior consciousness of life from the dead (see Ezek. xxxvii., and Rom. xi.). If we gaze around the whole earth to-day and wish to identify this special people, federating into a nation and a company of nations, and to place our finger on another great people of kindred race, we must go to the Isles of the West, to Britain, to New Zealand, to Australia, to Canada, to the United States of America, where we shall find the House of Manasseh indeed a great people, enjoying already the temporal blessings promised to them through Abraham, Isaac, and Jacob, inheriting them in nigh the same measure as the House of Israel in her widespread and glorious British Empire! Britain is Israel! And it is to her that the Jews—or House of Judah—must look for union before they can hope to enter the Promised Land in peace and safety. The two families are to return together representatively, according to Jer. iii. 14, as one of a city and two of a family, at which time God will bless them and feed them with all knowledge and understanding, and will not cause His anger to fall upon them any more. E. REEP.

NOTE BY THE EDITOR.—The above was addressed to the editor of *The Faith*, and appears in the July No. of that little magazine. Our BANNER friend, E. Reep, has placed the question she was dealing with in her usual clear and unanswerable light. The editor of *The Faith* on the other hand, dreading to be compromised by the appearance of Our Identity in his pages, is very careful to announce at the head of his correspondent's letter that "he disclaims all responsibility for the views expressed under this heading." We should be glad if he or his fellow-helpers in *The Faith*, would explain to us where E. Reep is wrong? also, what has become of the House of Israel, and how the fact can be explained that the British to-day are in exclusive possession and enjoyment of the Hebrew birthright which was given by God Himself to Joseph and his two sons Ephraim and Manasseh? (1 Chron. v. 1, 2).

Correspondence.

"TROY-NOUVANT.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the course of some reading to-day I found that the above designation is one that was applied to the City of London, owing to the tradition that this great City was founded by a Troyan refugee whose name was Brute. Spenser adopts the legend in his *Faëry Queen* iii. 9—

> "For noble Britons sprung from Troyans bold,
> And Troy-Nouvant was built of old Troyes ashes cold."

It is interesting to remember that British-Israelites believe that their ancestors were the distinguished heroes of Troy. The old English poet is on our side.

Yours truly, J. IDRISYN JONES.

Welshpool.

To the Editor of the "Banner of Israel."

THE following appears in the *Daily Chronicle* of June 24th:—

"The reports which are being received by the Jewish authorities in London as to renewed persecution of their brethren in Russia seem hardly credible. Tens of thousands, it is said, are congregated on the Russo-German frontier. Driven from their homes in the interior by the Russian officials, they are met on the opposite banks of the Vistula by German sentinels, who refuse to allow them passage into Germany. Permitted neither to go forward nor to return, with little means, and no way of earning a livelihood, they seem destined to perish miserably unless succour is at once sent them. Russia, indeed, is accused of having finally determined on the utter extermination of the Jews from the Empire. What truth there may be in this accusation it is difficult to say; but if half of what is stated be true, Russia is pursuing a system which is altogether unjustifiable. If she has decided on the expulsion of all Jews from her territory, time at least might be allowed them to receive assistance from their brethren in other countries."

In what a fearful position these poor people must be if this is at all correct, and there would seem to be, humanly speaking, no way out of it. It looks as though the climax were approaching more rapidly than many anticipate when will be fulfilled the prophetic words in Jer. iii. 18, "In those days the House of Judah shall walk with (in margin, "*to*") 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."

Yours very truly,
JOHN S. ANDERSON.

Croydon, June 24, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—Does not Jer. vi. 1 supply the best answer to the inquiry of Colonel Larkins?

Yours faithfully,
CAROLINE PEARSE.

Launceston, July 30, 1893.

MR. J. STOCK, Secretary to the Victorian Branch of the British-Israel Association, writes us that his address is, 1, Garden Street, South Yarra, Victoria, Australia.

ERRATUM.—Page 397, col. 2, line 19 from end of page, read Joshua xxiii. 13.

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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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Sept. 3—Blessing to Abraham Fulfilled in British People. REV. J. MACKAY.
„ 10—Papal Rome in Her Struggles for Ascendancy. W. PALMER.
„ 17—Evidences regarding Deluge. R. K. STRANG.
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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 UNICORN 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. XVII., No. 871. Entered at Stationer's Hall] WEDNESDAY, SEPTEMBER 6, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE COMING FEARFUL CONFLAGRATION.

UNDER every form of expression the public Press labours to describe the coming convulsion which men see is approaching and which God's Word in Rev. xvi. 18 (R.V.) tells us shall be like a "great earthquake, such as there was not since men were upon the earth, so great an earthquake, so mighty." The provincial newspapers are always referring to it.

The Bristol Times and Mirror, of July 17th last, described Europe as a "powder magazine." "There exists at the present moment," said the editorial, "something resembling a great powder magazine, the dreadful explosion of which may be effected by a spark. There are plenty of sparks flying about."

Germany lately craved powers of her Parliament to increase her armaments against France and Russia, and she obtained the sanction of that body. Russia, acting on that initiative, declares that if the German armies are to be increased the Russian armies must follow the example. France is sure to try to do so too if her decreasing population will allow her to make more sacrifices in that direction. The trouble regarding Siam was felt to be an indication of the unrest which is preying upon France, and driving her against her true interests to look for colonial enlargement, to prevent the people dwelling too much on the approaching conflict nearer home with their late conquerors, the Germans.

It appears that M. Barthelemy St. Hilaire, an ex-Minister of France, has lately been consulted by the *Pall Mall Gazette* (under its new direction) and asked to give his opinion about Mr. Gladstone's Home Rule Bill. He utterly disapproves of it. He said, "Two things astonished him and his French friends. These are the attitude of Mr. Gladstone and the state of English public opinion." As to the general condition of Europe, what he said was this, "Can England afford to ignore what is going on in the continent? The longer we live, the nearer the collision approaches. Ought any patriot to add to the complications already in face of us, an internal trouble in his own State?" International relations are, he believes, in a state of high tension; and "despite reiterated assurances, the slightest spark would arouse a fearful conflagration." "There are others who agree with M. B. St. Hilaire," said the journalist. We may tell him that all Anglo-Israelites concur with him in his anticipations without, however, in any way presuming to say when, where, and how the "earthquake war-woe is to break out upon the European "earth." That war when it comes, as come it will one day, "will settle for the next fifty years" (perhaps for ever) "all outstanding international problems at the cost, however, of treasure, blood, and anguish, incalculable."

In the midst of such a prospect it is remarkable that Mr. Gladstone, like Nero fiddling while Rome was burning, should be striving hard to dismember our Empire without, however, desiring to do so, being bent only on staying in office while his own life lasts.

We imagine, however, that our Prime Minister, little as he imagines it, has been raised up at this juncture to carry out a plan designed by the Lord Himself, by which He means us to be safeguarded, and kept aloof from the mighty and great earthquake "war-woe" approaching. To carry this out it seems to us the best plan would be to raise up violent troubles in Ireland, such as would require large military forces to watch and subdue, and thus prevent our pugnacious race from meddling in the continental troubles by reason of very weakness of military power. Deprived of our fighting strength by a too great dispersion of our forces throughout the world, we shall be unable in that case to meddle with the continental earthquake, but forced to content ourselves with holding our own and looking passively on by "entering into our chambers, shutting our doors about us, and hiding ourselves for a little moment, till the the indignation be overpast" (Isa. xxvi. 20, R.V.). "For behold, the Lord cometh out of His place to punish the

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inhabitants of the earth for their iniquity; the earth also shall disclose their blood, and shall no more cover her slain" (ver. 21). This seems to be an ignoble and pitiful rôle for a great nation to perform; but if it be one which God sees best for us to undertake, it is not for us to regret that, like Noah in his ark, "God has ordained peace for us," lest in the coming hour of judgment we should foolishly partake of punishment like Lot's wife, by essaying to return to a wicked cluster of nations whom God has condemned, and means to overthrow.

We conclude with a few wise words from Oxonian, published in page 269 of the August *Messenger*, 1893, under the head of "The Distress of Nations," which he says—

Both at home and abroad is unquestionably characteristic of the current year. Israel and the Gentile world are alike passing through the crucible of afflictions. As to the first, it needs must be that judgment begin at the house of God, that the Lord should be pleading with His people. Not by the convinced Israelite alone, but by the general public as well, the present is felt to be a time of national trouble—and well it may. That politicians should seriously contemplate the dismemberment of the hitherto United Kingdom, is grave enough. Add to this a disaster so serious as the loss of H.M.S. Victoria and her complement of brave officers and men.

Further, in the words of a recent article in the *Daily Telegraph*, "our nation has of late been subjected to many severe trials, eminently calculated to disturb its equanimity"—a good thing, indeed, if this could be accomplished—"and strain its patience. It has been visited by financial and commercial troubles of considerable magnitude, and has suffered a long and dismal spell of trade depression, as well as a protracted drought, bringing with it ruin, or at the very least serious disaster, to many agriculturists and to those connected with them in business." The writer proceeds to hold up to admiration the British people as passing through this ordeal with stoical endurance and self-control, but more than this is surely needed ere the lesson be truly learnt. Doubtless abroad the outlook is worse. There we find, in several States, the unfortunate populace groaning under the burden of oppressive taxation entailed by the keeping up of vast armies and colossal military establishments. Descanting upon these evils, "Ouida" affirms: "The French Republic has the same corruption, the same tyrannies, and the same coercion by bayonets for which the two Empires were reviled.

Germany is a hell of despotism, persecution, and espionage. In Italy the whole people sweat, even perish, under the burdens laid upon them for the maintenance of the vast battalions of young men imprisoned in barrack-yards in enforced idleness: whilst the fruitful lands of the peninsula, from Venice to Calabria, lie untilled under the blue skies; the spade and the scythe rusting, whilst the accursed sabre and musket shine." Abroad, too, after a century of revolution, anarchy is exalting itself. Germany exhibits an alliance, in process of formation at any rate, between the Jesuits and "Social Democracy," such as pious students of Scripture prophecy have found predicted in the Revelation of St. John. The streets of Republican Paris have had to be patrolled by the representatives of law and order. It is quite on the cards that the Red Republican Revolution looked for by Mr. Baxter may be impending. Undoubtedly anarchy is to have a terrible, if brief, supremacy ere this "order changeth, giving place to new"—from war and brutality to peace and pity, the blessed change which followers of Jesus hope for, when His kingdom comes.

THOMAS ROBINSON, New Zealand. Thanks for yours received. The distribution of the BANNER OF ISRAEL must prove beneficial in the end. It is Sowing the Seed.

THE TEUTONIC THEORY.

BY THE REV. DENIS HANAN, D.D.

AN article which appeared in the number of *The Messenger* for December, 1892, has been brought under my notice. It is entitled "The Goths," "by an Old Disciple," and its purport is to show, that almost all the European nations (and also the Cossacks) are of Israelitish descent and are to be reckoned as Israel, because forsooth the Goths overran Europe!! The article is calculated to bring all scientific efforts to indentify the first born people of God into contempt, for ignoring the true means of discovering Israel, it is based only upon a very secondary line of evidence, and even that is not proven. The writer assumes what cannot be proved. He forgets God's method of working. He minimises what is well established, and he ignores historic facts.

The true scientific method, in proceeding to search for Israel, has ever been to study the chart of promise and prophecy; and having found the people corresponding to the predicted latter-day position of Israel, then to ascertain whether the previous history of that people is or not incompatible with their assumed origin.

But a method which rests only on the previous history of a people which does not in any sense fulfil the predicted latter-day position of Israel, is simply ridiculous. In the case made by "An Old Disciple" even his would-be historical basis is an assumption.

He assumes that the Goths who overran Europe and destroyed the Roman power were pure-blooded Israelites, whereas it is well known that all the Scythian tribes were not akin. He assumes that if these Goths were all Israelites they could not die out, or mingle amongst the nations or otherwise forfeit their racial inheritance, whether they were obedient to the faith or apostates, in the earlier or the latter times. He forgets that God has ever continued His covenant to and through a faithful nucleus, known only to Himself, and through that nucleus to all who spring from them (if nationally faithful) and to all who were joined to them. Thus the comparative fewness of the founders of the heptarchy (although much underestimated by "An Old Disciple") would not be incompatible with that heptarchy being the nucleus of the people to whom the covenants were to be fulfilled, if their more modern history demonstrated that Israel's inheritance was in the possession of the nation sprung from that nucleus; while the comparative numbers of the European Goths who have never had, and have not now a vestage of Israel's inheritance, would be no evidence of their Israelitish status, no matter what their origin may have been. Furthermore the article contradicts historic facts when it states, for instance, that the German tribes were akin to the Scandinavian peoples. The following extracts from a writer who knows nothing of this controversy are to the point. In the "Viking Age," Mr. Du Chaillu says (vol. i., page 14): "From the Roman writers who have been partially confirmed by archæology, we know that the tribes which inhabited the country to which they give the vague name of Germania were not seafaring people nor possessed of any civilization. The invaders of Britain, of the Gallic, and of the Mediterranean coasts could therefore not have been the German tribes referred to by the Roman writers, who, as we see from Julius Cæsar and other Roman historians, were very far from possessing the civilization which we know from the antiquities to have existed in the North."

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Page 20: "It is an important fact that throughout the Saga literature describing the expeditions of the Northmen to England, not a single instance is mentioned of their coming in contact with a people called *Saxons*, which shows that such a name in Britain was unknown to the people of the North, nor is any part of England called Saxland. Page 21: "A remarkable fact not to be overlooked is that, in the time of Charlemagne, the Franks and Saxons were not a seafaring people, though their countries had an extensive coast with deep rivers, the Frankish annals never mention a Frank or Saxon fleet attacking the fleets of the Northmen or preventing them from ascending their streams, though Charlemagne ordered ships to be built in order to resist their incursions."

From these and other evidences Du Chaillu holds that the Northmen, or Vikings, were a totally different people from the Germans, yet in the face of this, and although the Germans have none of the prophetic marks of Israel, the Teutonic theorists proclaim that they are Israel!!

If there be rifts and remnants of Israelitish blood amongst the modern peoples who occupy lands which the Vikings once settled in, the mere fact of such kinship does not confer upon them Israel's position or Israel's blessings. An Englishman naturalised in Russia is a Russian to all intents and purposes. National (political and religious) union with the seed and the throne that is to be ever a nation and to endure while the sun and moon continue to exist, is the means whereby all, whether Scandinavian or Teuton, can obtain a share in Israel's inheritance.

Any effort to establish an identity with Israel which *does* not proceed in the first instance upon the lines of identification which the inspired record lays down, is worse than useless; it brings discredit upon reasonable investigation, and dishonour upon the faithful God who has put the marks of His covenant upon the British people only.

A WITNESS FROM BRISBANE IN ISRAEL'S FAVOUR.

WE take the following from *The Anglo-Israelite*, of Brisbane, of July, 1886. The journal is now defunct; its editor, whom all respected, being no more. The article contains a valuable paper by Mr. W. L. Blore, which, though it appeared in the BANNER seven years ago, has much in it of value to us now, and will bear repetition. The remarks of the vicar of Houghton, too, are to the point even now, showing that Britain was never "a toe" in the Roman portion of Daniel's metallic image (Dan. ii.), as the Rev. Mr. Baxter always endeavours to assume.

"REV. J. H. BROWN, VICAR OF HOUGHTON, NORFOLK; AS AGAINST REV. M. BAXTER, CLERGYMAN OF THE CHURCH OF ENGLAND.

"The Reverend Mr. Baxter has published in the *Christian Herald and Signs of the Times* the anatomical statement that Britain is to be found represented as one of the ten kingdoms that are in these latter days to arise out of the breaking up of the fourth or Roman kingdom of the great image dream of Nebuchadnezzar, and the portion that he assignes to us of that gigantic figure is a little toe—a little toe is, according to that reverend gentleman, a fit and proper type to shadow forth a power thus described by Mr. W. L. Blore, in the BANNER OF ISRAEL, for Wednesday, 7th April, 1886:—

"'BRITAIN'S GREATNESS, BY W. L. BLORE.

It is found that the greatness of the British Empire has been estimated by certain statistical returns irrespective of position, area, and religious profession. We thus find that the productiveness, wealth, and annual income of this truly greatest centre of all three, both as regards the United Kingdom in its entirety, and as to their influence upon each of its dependencies, have been scheduled with such countries as the United States, Russia, France, &c.

"'The areas of some of these "newer" countries are more extensive, and, as in North America and New Zealand, the ground is virgin soil, it is more productive than that of some of the older countries of the world. In Europe agriculture has to be conducted very carefully, and requires the application of artificial manures, and consequently the net result is not so remunerative as in newer settlements.

"'And yet we find that the wealth, production, and average income of the British people stands highest in the schedules; and hitherto such colonies as New Zealand, New South Wales, and Victoria, with their large proportionate areas, share in the proud position of the mother country in these respects.

"'When we take the limited area of the United Kingdom into consideration, and compare its population, wealth, &c., with that of the United States with its comparatively unlimited area, the United States stands far below the mother country in such comparison.

"'Then, in the United States, we find that the population has been increased in efficiency, and is in every way benefited by the annual introduction of a very large amount of the best energy and intellect of Great Britain and Germany. If we compare the United Kingdom with France, one of the "oldest" countries of the civilized world, we find that, with about the same population, and nearly twice the area, the average income of its inhabitants is one-third less than that of the Briton.

"'The United States, with twenty-five times our area, and with a population one-third more numerous than ours, has an annual income, according to Porter, but four per cent. in advance of that of the United Kingdom.

"'Germany, with an area of nearly double ours, and with a population one-fourth more numerous, has an annual income below that of France: so that the population of the British Isles produces as much annually as 62 million Germans and Frenchmen, and as much as 47 million United States' men.

"'According to Porter's tables, the commerce and industry of the British Isles equals also those of Russia, Austria, and Italy combined. These calculations do not include Colonial industries and those of our Indian Empire. The bearing of the 61st chapter of Isaiah upon Great Britain's present magnificient commercial position, as well as upon her position as a civilizing power in the world is very evident.

"'The introductory verse of this remarkable chapter was quoted by Christ as declaratory of His kingly commission; but the following eight verses have direct reference to the subject under discussion—the position of the kingdom itself in the world—the nine verses being all connected by conjunctions.

"'It is interesting then to note the position accorded to the British Empire in the world at this moment. In Peterman's meteorological map of the world, we have three zones—the torrid, comprising the regions between the Warmth Equator, and the isothermal lines, north and south,

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of 70 degrees Farenheit; the temperate zones, north and south between the isothermal lines of 70 degrees and 30 degrees Farenheit; the frigid zones, north and south, comprising the regions below 30 degrees Farenheit.

"'Let us take the torid zone first—the zone considered inimical to European colonization, and let us ask ourselves, Which is the pre-eminently reigning power over this zone? In the Northern Hemisphere the isothermal line of 70 degrees cuts through Mexico, the peninsular of Florida, Morocco, Beyrout in Syria, south of the sea of Aral, along the ridge of the Himalayas, the northern boundary of Burmah, and Formosa.

"'The southern 70 degr es line enters South America at 20 degrees south latitude, and leaves it at the southern limit of Brazil. It then skirts the northern limit of British South Africa, and cut Australia at the northern limit of New South Wales. Within this anti-European colonization zone Great Britain rules over 270 millions of people. After due investigation, I estimate the annual income of these collectively, as equivalent to that of the people of the United Kingdom. So that within this immense zone the Anglo-Israelitish race rules over a larger population with a larger annual income and industry than all other countries within the same zone combined.

"'In the southern temperate zone we find that in area and population our Colonial settlements equal those of the remainder of this zone, and that in productive industry and annual income they far surpass the remainder of the zone.

"'We have now but to consider the northern temperate zone, the most extensive in land area of the three zones. Let us refer to Petermann's meteorological map of the world, and we observe Great Britain as a mere dot in the very centre of this vast zone, about equidistant from eastern China and the west coast of America. But with her daughter in the west, she stands pre-eminent amongst the nations of the north in power, wealth, and social status.

"'The Anglo-Israelites of North America and the United Kingdom rule over 93 million of people in the northern temporate zone. Their productive industry within this zone equals that of Russia, Austria, Italy, Germany, and France combined, with 250 million inhabitants—*i.e.*, one Anglo-Israelite is worth two and two-thirds of those inhabiting Russia, etc. The only countries within this zone to be accounted for are China, Spain, Portugal, Belgium, Holland, Sweden, Norway, Denmark, and Turkey; and these, all combined, are not equal in industry and wealth to Great Britain and the United States combined. So that taking the Anglo-Israelitish trade and dominion in the three zones collectively, we find that in commerce, industry, and wealth that dominion equals the remainder of the world combined in the year of grace 1886.

"'Truly this is the Lord's doing, and it is marvellous in our eyes.' Let us then not worship our position and the gifts of our King, but let us worship our great King Himself, and humble ourselves before Him, seeing in how far we have been unfaithful in our wonderful stewardship!

"'Let us then put forth every effort to glorify God and not ourselves in the position in which He has placed us, and cast from us all idolatry, and whatsoever worketh abomination or maketh a lie!

"'Our present position, wealth, influence, intelligence, and social status are not our own. They are our King's. Let us serve Him, honour Him, and extend His kingdom in the earth, and we shall be doubly blessed (as in Isaiah lxi. 3—9). Let the ungrateful sentence, "Perish India and the Colonies!" never again be heard within the British Empire!

"'Now let us read what the Reverend J. H. Broome has to say with reference to his little toe:—

"'Many commentators are of opinion that the ten horns of the "beast" mentioned in Dan. vii. 7—17, represent so many kingdoms of the revived ancient Roman Empire. In the prophet's time they were not in existence, but in the distant future their ten notable *kings* were to arise. In Rev. xvii. 12, the apostle John speaks of them as "receiving no kingdom as yet." Many attempts have been made to give an orderly classification of these especial ten kingdoms. Some think that Great Britain is or is to be one of them. Can a true and definite geographical connection mark her out as ever having been one of the Roman *kingdoms*? Let us consult history, which tell us that Great Britain never had a king of the *entire* realm till the days of Edgar of the Saxon Monarchy, three hundred and seventy-four years *after* the Romans had withdrawn their forces from Britain, which they had never entirely subjugated even in Agricola's time A D. 78, for the mountainous parts of Wales remained unsubdued, letting alone the northern parts of Scotland, such as Ross, Sutherland, and Caithness, with the Hebrides, which last are about one-eight of the whole kingdom. The Romans never regarded their uncertain establishment of their conquests in Britain over the petty kings of barbarous tribes of sufficient importance to style them a *kingdom* added to Cæsar's power, but as another province only of his vast empire gain ed at length by the military skill of Agricola. On the final abandonment of Britain by the Romans, about the year A.D. 420, after being masters of the best part of it for nearly four centuries, the historian says, "The Britons had already deposed magistrates appointed by Rome, proclaimed their independence, and taken up arms for their defence against their invaders, as the Emperor Honorius could no longer give them assistance. But the final disseverance was not accompanied by any apparent ill-will. On the contrary, a mutual friendship subsisted for some time after between the islanders and the Romans, and the Emperor, in a letter addressed to the states or cities of Britain, seemed formally to release them from their allegiance and to acknowledge their national independence." The "ten horns of the beast," signifying ten kings (Rev. xvii. 12), had not appeared when the Romans finally departed from Britain, leaving its inhabitants to be governed by their own civil laws and religious observances. Thus there appears to be no authority from Scripture, and certainly none from a rightly defined geographical connection of England with the Roman world, to form the conclusion that our beloved country is to become one of those wicked kingdoms, destined to give "their power and strength unto the beast" (Rev. xvii. 13) of the latter day, and to be found, like Balak and Balaam, warring against the "King of kings" in the last conflict, when He shall appear for His people Israel in the valley of Jehosaphat, called "the great battle of the Lord God Almighty" (Rev. xvi. 14—16).

"'There is an increasing interest shown on the part of Christians and others in the land as to the prospects and hopes of the Jewish people. More than one passage of prophetic Scripture seems to intimate that England will take a prominent part in the restoration of Israel to their own land.

"'This may be blind evidence, as Mr. Broome nowhere claims the privilege of being an Anglo-Israelite, but the Lord knows how to make His detractors speak the truth, and convince them out of their own mouths, and even out of the mouths of the asses that carry them, when they follow in the track of Balaam the son of Bosor, who "was

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rebuked for his iniquity, the dumb ass speaking with man's voice, forbad the madness of the prophet." And then his blind testimony becomes the more valuable, as it cannot be said to be the "twisting of history,' a favourite expression used to us by brotherly opponents—the Lord bless them—with an introduction to Balaam's ass.'"

"SALVATION IS OF THE JEWS."

The Rev. E. Theodore Hitchins, of Christ Church, Teddington, spoke at the 50th anniversary of the British Society for the Propagation of the Gospel Amongst the Jews, at Exeter Hall, on the 12th May last. He stoutly defended the work among the Jews as successful and encouraging, going into some details as to the reasons why we had been waiting so long for the conversion of the Jews to Christianity. He described some of the stumbling-blocks which had impeded the progress of the Gospel among them. There was first, he said, "the antipathy to the Jewish race for the last 1,800 year," which was one of the great hindrances. Another was the under estimate of Jewish ability by those who strove to win them for Christ. Both these he admitted were passing away. It is strange, however, that a Christian minister should mention these and other reasons why the Jews have failed to respond to the Christian missionary when the New Testament gives him several cogent reasons why they have remained so long outside the fold, and refused to accept the Lord who bought them. There is, to begin with, our Lord's prophecy in Matt. xxiii. 28, 29, respecting them. Because they rejected Him after all His loving solicitude for them, "Behold," He said, "your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, 'Blessed is He that cometh in the name of the Lord.'" The restoration of the Jews to Christ's favour does not depend, then, on men ceasing to regard them with antipathy, or on the world's recognition of the ability of a few specially clever Jews of quite recent times, but on the will of Him who has fixed a set time for the conversion of the Jews as a body. Before that time shall have been reached, the nation cannot and will not be melted to repentance, or accept the Lord their King. The Rev. Theodore Hitchins enumerated several reasons why we should look upon the Jews as our benefactors. "We owed the Bible to them!" he said. "We owed Christ to them!" "We owed Christianity to them!" In regard to the Bible we certainly owe the Psalms, the Proverbs, the Song of Solomon, and Ecclesiastes to men of the House of Judah. Of the prophets, Isaiah, Daniel, Amos, Micah, and probably Zechariah, were of Judah, but of the rest not one. The Gospels were not the work of the Jews. Israelites of Benjamin were probably the authors of all the Gospels and Epistles. Certainly Paul was not a Jew save by mere parlance. He was an Israelite of Benjamin, belonging to the House of Joseph (Rom. xi. 1; 2 Sam. xix. 20). Moses was a Levite, but not a Jew or man of Judah. It is true Christ sprang from Judah, and salvation, by the sacrifice of Christ, is of the Jews, because He was of Judah. How we can owe Christianity to the Jews, however, as stated by the Rev. T. Hitchins we do not see! The Jews hated it, and destroyed the Son of God its Founder. They were not likely to spread His religion? and practically they did nothing for it! The Benjamite-Israelites published the good tidings, and to them, under God, we owe Christianity. The speaker was quite wrong when he answered his own questions as to who were the first disciples? who the foremost missionaries? who wrote the Gospels and Epistles? and who founded the early Christian Churches? by replying "converted Jews!' We would correct him by saying, "They were converted Israelites, but not converted Jews!" And these same converted Israelites are to-day issuing forth afresh to convert the Jews and the unconverted Gentiles besides! The speaker at Exeter Hall said that "the converted Jews" went forth as the missionaries of the world at first; but now the Gentiles they converted are bound to go back to the Jews (who have somehow lapsed into Judaism again, and abandoned their Christianity) in order that they may convert them once more to Christ! The idea is absurd, and there is nothing to support it in the Word of God. Ephraim-Israel has, in the speaker's view, vanished from sight, but "lost Israel" (the very words he uses to describe the—Jews [!]) must be reclaimed and brought back to Jesus by the "Gentile Christians!" This bundle of errors rests upon a tremendous mi-take, which it seems is the adopted jubilee motto of the society—namely, "The world for Christ—through the Jew"; that is. the Jew is to be the missionary to the Jews, and also to the Gentiles, according to the promises of God. We do not so read the prophecies! There we see it written, "In the days to come Jacob shall take root, and Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). The Jews are disqualified for this work, as our clergyman of Teddington knows full well, because of their rebellion against God, and their murder of the Son of God; and the other House, that of "Ephraim" or Joseph, is the nation to which the Lord entrusted the kingdom of God, since it proved its qualification by "bringing forth the fruits thereof" (Matt. xxi. 43). Mr. Hicthin must learn to distinguish the two Houses of Israel, and then he will see that the two differ the one from the other—Ephraim being blessed, Judah being under curse; the former being God's instrument for the evangelization of the world; but Judah, bent on self destruction by denying the Godhead, and the vicarious sufferings of Jesus of Nazareth for the remission of the sins of the whole world.

A MISSIONARY TO THE JEWS ON THE SUPREMACY OF BRITAIN.

We were favoured lately by a visit from a missionary to the Jews in North Africa. He is a German by birth, a Scandinavian by descent, a Protestant by faith, and an honoured missionary of "The Society for Promoting Christianity Amongst the Jews." He is an able man, and one who carries on his work, when at his proper station, in four languages. He preaches to the resident English and to English tourists, in English. He preaches in German to his own fellow-countrymen. He addresses the French in their own tongue every Sunday, and to the people of the land he conveys the Gospel and the words of truth in Arabic. He had much to say in favour of the French, who administer a Protectorate where he lives and labours. They are quite willing that he should teach and preach Protestant truth without let or hindrance—and this, he explained, was because they do not value God's Word as an instrument for good, but rely only on secular teaching in their systems of education for the people under them. In regard to the British people and government, he seemed full of admiration of them.

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He said he was in the habit of pointing, in his teaching among the natives, to the wonderful position Great Britain occupies in the world. He alluded to our contracted home in these islands of ours,—and yet to the vast empire we have acquired, by God's gift, abroad. He explained it, he said, by the fact that the British people, as a people (with serious individual exceptions, of course), honour the day of God, set apart for His worship and for spiritual improvement—and they also undertake to take the Word of God in a great number of languages to the whole world. These two things, which were implanted in their hearts were, he believed, the reason why God had given them such extended empire and such usefulness in the world. He pointed to India, and said that the government there helped the missionary cause by inspecting and protecting their schools, by grants in aid, and by general encouragement—things the French never thought of doing, or cared to do. The missionary, who bore an honourable well-known name, knew little or nothing of Our Identity, or the reason why God had honoured our nation, not only with a vastly extended empire and great wealth, but also with a desire to keep God's holy day sacred, and to teach and preach the things concerning the kingdom of God and of the Lord Jesus Christ, to "all nations," "families," and "kindreds of the earth." When we pointed out to him how these things bore upon Our Identity with Israel, he immediately put in the claim of his German relatives to share in the honour of Israelitish descent, since they had so largely supplied the men who had helped us in the mission work. We had not time to go largely into the argument, but were glad to know that a German missionary to North Africa, under an alien government, was yet greatly impressed with the exceptional position our nation occupies in the world, as "the head and not the tail, above only and not beneath, and set high above all the nations of the earth."

In reference to the point he named, that we British were anxious to put God's Word, the Bible, into the hands of all mankind, we reminded him that this was God's promise to Israel when He gave them His word, His statutes, and His judgments. "He hath not dealt so with any nation, and as for His judgments they have not known them!" The readiness of the British to take the Gospel to all nations, proved the truth of the text (we told our friend) that "Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). These Scriptural references seemed to produce no particular effect upon the missionary, though we hope the thoughts they must beget, will one day bear fruit in his candid mind. The facts are very simple, and the conclusions to which they point are obvious to one well instructed in the Old and New Testament Scriptures. Here is a nation, admitted to be wonderfully powerful, and possessing a great portion of the earth, either as colonies or as military and commercial possessions. The nation so holding these places, countries, and "Gates" is abnormally wealthy; and at the same time is a decidedly religious nation, keeping the Sabbath, as admitted by our friend, valuing the Scriptures as beyond all price, and striving hard to give it to all nations; to Jews and Gentiles, not forgetting their own home heathen as well. Who can the nation so acting and so circumstanced be? The Bible tells us plainly. Israel is tied to the Sabbath. Israel is to possess the earth. The desolate heritages, the Gates, the ends, and uttermost parts of the earth are all to be Israel's, and they are appointed "to go into all the world and preach the Gospel" to every creature, including Jews and Gentiles.

It is right that we should read the Scriptures, so that the Old shall not contradict the New Testament, nor the latter should set aside the former. In the Pentateuch, the afterseed of Abraham were set apart by God's oath to be a blessing to all the nations and families of the earth. In Isa. xxvii. 6, R.V., Israel was designated as the replanted portion of the family, which should blossom, and bud, and fill the face of the world with fruit. To do that the Hebrew family so honoured must be Christian, but not otherwise. We cannot, in reading the New Testament, therefore, set aside Christian Israel, or so read our Lord's command to His infant Hebrew Church, "Go ye into all the world and preach the Gospel to every creature," as to understand by it that it gave a commission to non-Israelite Gentiles to do what Israel was set apart to do, contrary to God's oath to Abraham, and Christ's last command to His Hebrew disciples and apostles.

Our missionary to the Jews of Africa, therefore, has something to learn even yet; and we trust, will, with his rare linguistic powers, be able to tell the House of Judah that Ephraim is found—and found in the British empire, clothed with power and might, and wealth, and yet with all Christian graces to fit them to be the Lord's messengers to the nations to the praise of the glory of His grace!

THE BEHRING SEA AWARD.

On Tuesday, August 15th, 1893, at Paris, the arbitrators appointed to hear and decide the serious points of difference between ourselves and the United States, as to the fur-seal fisheries in the Behring Sea gave their award. On two separate occasions the British nation and the United States, having had serious differences to compose, resorted to arbitration, instead of going to war. On the first matter (the Alabama claims) the decision was against us, and though we have always felt that the sum adjudged against us was outrageously high, we paid the amount awarded and made no complaints. On the present occasion, the broad questions of international law raised in the case have been decided by the arbitrators wholly in our favour and against the United States.

In regard to the future, the regulations proposed by the arbitrators for the preservation of the fur seal are not quite so favourable to the Canadian fisheries, and have already provoked some dissatisfaction. But this will doubtless pass away, if it has not already done so. It was to be expected that in such a long standing dispute we should not come out of it without some losses, and these are infinitely less than they would have been had the matter been settled by the sword, instead of by the peaceful process of arbitration. "After all," said the leading journal, "it is in itself a triumph of morality and civilization to refer an international dispute to such an arbitrament. It is no small honour to a people to have appeared before such a tribunal at all. It is not the least of the many claims which the British and American branches of the great Anglo-Saxon race possess to the abiding gratitude of mankind, that they have been the first peoples to employ this peaceful method of determining grave differences between their Governments. Whether we could afford to settle all disputes in this peaceful fashion, when they affect matters vital to our nation's existence, is another question, and it is a fact that we have not been too successful in matters we have submitted to arbitration and decision by foreign judges. In the Alabama award the

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sum we had to pay was so large that up to the present hour it has not all been spent on the objects named. There are no claimants entitled to the balance unexpended. In the matter of Delagoa Bay, in South-East Africa, the award was against us, though the weight of evidence seemed against our opponents. In the present instance we have represented the case of all maritime nations, and stood up for their rights. It is decidedly satisfactory that we have succeeded in our contention, and that the law of nations is as we represented it before the arbitrators. There never must, or we believe, can be, war between the two great Anglo-Saxon nations, for they are the two great Houses of Ephraim and Manasseh, who are destined yet to unite and return to their land together, and occupy it in friendly union according to the prophecies (Ezek. xlviii. 1—7; Jer. iii. 18; Ezek. xxxvii. 1—28). Whether the nations who are arming to the teeth in Europe, will ever see there way to follow our example as to arbitration instead of war, is a doubtful matter. The subjects at stake between France and Germany, for instance, are embittered by a bloody war in the past, and by a defeat of France, which nothing but a fresh war and a decisive victory for the latter will satisfy. That feud never can be submitted to arbitration. So, too, the dispute, "Who is to have Constantinople?" is the last word in the Eastern Question, and it cannot be decided by anything else than armed force? The question of the holy places, too, is one for which God is preparing, and it is to be settled we know from Ezek. xxxviii. and xxxix. by a dreadful war or wars, in which the Most High will personally intervene. It appears, then, that the question of arbitration, excellent as it is for quarrels and disputes among brethren (Ephraim and Manasseh), cannot be expected to be available among the non-Israelite nations who in some cases as we know are destined to be overthrown by the shock of war, according to the prophecies (Ezek. xxxviii.—xxxix.; Luke xxi. 24—26.; Rev. xvi. 18). One of the blessings and advantages of our position as the chosen nation of our Lord Jesus Christ (Matt. xxi. 43) is, that "He will ordain peace for us" (Isa. xxvi. 12). The arbitration just brought to a close with advantage to ourselves is, then, a new proof of Our Identity to those who view it aright; and we can, in reflecting on it, praise the Lord for His goodness to us, His undeserving people Israel.

NOTES BY S. A. M.

The author of "Rule Britannia," James Thomson, the poet of "The Seasons," died at his cottage in Kew-foot-lane in 1748, nearly 150 years ago, and now a proposal is started to erect a suitable memorial for this gifted author. As a singular coincidence, we may also mention that the Earl of Meath has offered to give £50 to be applied for supplying London Board Schools with Union Jacks, on the condition that lectures of a patriotic character shall be given regularly, and that it be made one of the honours of the school, to carry round the flag while the other boys sing "Rule Britannia."

And *apropos* of the flag, we may allude to a sermon recently preached in St. Paul's Cathedral by the Archdeacon of London. He said: "How well it might be could we persuade the knights of St. Michael and St. George, the Order of Imperial Unity, the heroes of the victory of peace, to hang up their banners in this the cathedral of the capital of the Empire, a perpetual lesson on the responsibility and usefulness that lie before each British citizen, and before the thousands who come daily to visit this the chief glory of London, where, too, our colonies are commemorating the patriotic loyalty of their mighty dead."

Again, even more recently, St. John's Church at Penzance was full of men one Sunday afternoon to listen to an address from the bishop of the diocese, who, on ascending the pulpit, took a crown piece out of his pocket saying that one of the symbols on that coin, St. George and the Dragon, should be his text, and briefly but tersely he narrated the legend of St. George, the pure and manly, who fought for the good of others as well as for himself. Old truths were forcibly put in new form, the preacher showing how by the help of God and our own firm resolve each one of us may overcome the evil which so easily besets us, thus helping also to rid our nation from the immorality, drunkenness, and forgetfulness of God now so frightfully apparent.

Surely thus our tutelary saint, our national banner, our patriotic song, may become household words and leaders in the battle of life.

ANOTHER PROOF.

By John S. Anderson.

Truly the plot thickens! Here are some semi-editorial lines from the *Daily Telegraph*, taken from an article on the eve of the marriage of the Princess May describing the gala performed at the Opera last night. After commenting on the decorative magnificence of the house, comparing it with levees, drawing-rooms, garden parties, &c., &c., even when the sun is shining, the writer says there is nothing like the evening in these days of electric light to show up the beauty of women, the brilliancy of dress, the contrast of uniform, and the dazzle of priceless jewels, concluding with the following remarkable statement:—

"It is not too much to say that there is no city in the world save London where such a ceremony could be devised, instigated, and accomplished with such dignity of opulence as was observed last night. There is something in civilization after all. We may travel from Cairo to Chicago, and have a chance of seeing the barbaric splendour of the East, and of comparing it with the triumphant audacity of the West, but there was no Eastern potentate present last evening, no turbaned chief of India, no prince or Parsee, there was not one possessor of a uniform that did not belong to the military or civil forces of Her Majesty who would not have cordially owned that the often-despised England has no rival in the modern and applied art of splendour."

What more can be said about this than that it is another instance amongst so many of the fulfilment of the prophecy in Deut. xxviii. (part of 13th verse), "Thou (Israel) shalt be above only and thou shalt not be beneath."

Croydon, July 5th, 1893.

THE GREAT EARTHQUAKE IN JAPAN.

To the Editor of the "Money Market Review."

Sir,—Every sympathizing and generous heart in this country must be stirred to its depths by the heartrending details, published this week, of the great earthquake in Japan. The bare facts speak eloquently for themselves—8,000 perished; 10,000 wounded and maimed; 89,000 houses totally destroyed; 20,000 more wrecked; and 300,000 men, women, and children suddenly rendered homeless. This calamity, of extraordinary magnitude, is intensified by happening at the beginning of winter. The Japanese are a kind and sympathetic people themselves. They will do all in their power, and willingly, but they cannot cope with such wholesale distress unaided.

The duty of helping rests largely on the English race. The Japanese are adopting our civilization, and may eventually adopt also our language and religion. Our influence is greatest, and our example highest in their land. The present

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is therefore a great opportunity for the English people to give the Japanese a lesson in practical Christianity by recognising them as brothers in distress, and coming quickly and generously to their help.

With this view a "Japanese Earthquake Fund" has already been opened in London, and subscriptions may be sent for it to the Japanese Consul, M. Okoshi, 84, Bishopsgate-street, E.C., or to the undersigned. They will be publicly acknowledged in the Press. The funds will be remitted by cable to Japan, and administered there by competent men in high position, who will be a guarantee that every pound subscribed will be applied judiciously and immediately in relieving the sufferers. I am, &c.,

ROBT. A. MCLEAN.

1, Queen Victoria-street, London, E.C., Dec. 11, 1891.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

'Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND SEVENTEENTH MONTHLY REPORT.

THE following subscriptions and donations, received from July 14th to Aug. 16th, are very gratefully acknowledged:—

By the Treasurer: Miss C., Malvern, 2s. 6d.; Miss W., Hampstead, 10s. 6d.; W. W., Norwood, £1 1s.

By Miss E. M. Rush: D. McL., Dundee, 2s.; Mrs. H., Bridge-of-Allan (a collection), 6s. 6d.; E. H., Barnwood, 2s.; J. S., 2s.; E. L., St. Leonards-on-Sea, 1s. 6d.; S. R., Bradford, 1s. 6d.; W. R., Dover, 2s.; E. M. R., Westgate (for BANNERS), 10s.

Total, £3 1s. 6d.

J. LAWRENCE, *Hon. Treasurer.*

OLD BANNERS.—In future, friends having old BANNERS to give away are particularly requested *not* to send them to the Hon. Secretary or Treasurer. The addresses of Sowers to whom such packets may be transmitted will be forwarded on application. The carriage should in all cases be *fully paid*, and the BANNERS sent should be clean and in good condition.

BANNER DISTRIBUTION. — The BANNER OF ISRAEL has been sent to the places now mentioned: Aldershot, Alvaston, Birkenhead, Barrow-in-Furness, Bow, Bexley, Brighton, Catford, Canterbury, Crewe, Cheetham, Carlisle, Calne, Colchester, Chatham, Chelmsford, Dover, Devonport, East Grinstead, Faversham, Harpurhey, Hull, Kirton-Lindsey, Lewisham, Lee, Lowestoft, Maesteg, Plympton, Penzance, Southwold, Stepney, Staplehurst, Teignmouth, Twickenham, Vauxhall, Wimbledon, Woolwich, Wandsworth; Edinburgh, Cockburnspath, Hamilton, Northroe (Scotland); Dublin, Fermoy (Ireland); Paris; Malta; Secunderabad Nellore, Poona, Bangalore (India); Rangoon (Burmah); Broughton (Victoria); Dubbo, Grose Vale (New South Wales); Gisborne, Taranaki (New Zealand); Launceston, (Tasmania); Mossel Bay, Port Nolloth, Vryburgh (South Africa); Barbadoes (West Indies); Detroit (United States); Port Arthur, Marsden, Manitoba (Canada).

LITERATURE DISTRIBUTION.—Fourteen packets of literature have been sent to the following places:—Camborne, St. Just, Burton, Bradstock, Catford, Ashurst Wood, Staple (Dover), Wilsden (Yorks.), Glenridding, Dundee, Bridge-of-Allan, Albion (U.S.A.), Paris, and Mauritius.

SOWING THE SEED.

The two letters quoted below as specimens for this month's report will give our readers a very clear view of the good and steady work that is being done by many of our Sowers, and they prove conclusively that the knowledge imparted is continually being set forth afresh, falling on new ground, which is oftentimes good ground, where it takes root, springs up, and brings forth fruit. It is progress again, therefore, this month that we thankfully report for the honour and glory of God.

A Sower in Scotland wrote: "I enclose 2s. in stamps for the Free Distribution Fund, with heartfelt thanks for the parcels of Identity literature you frequently send me. The distribution is doing a grand work, in a silent but very effectual way. The truth they advocate is being received by many of those I come in contact with. Besides the leaflets and pamphlets I give away, I lend books, such as 'Israel a Thesis,' 'Bible Lessons and Reflections,' 'The Anglo-Israel Post-bag,' and 'A Message to the Church from the Nineteenth Century,'' also the Handbook of 'British-Israel Truth.' The latter is getting sadly the worse for wear. I also lend my BANNERS, and afterwards send them to our non-commissioned officers of the Black Watch (42nd Highlanders), stationed in the Island of Mauritius. I also give an occasional paper on Our Identity to a Literary Society, which generally receives a favourable criticism. I also find many opportunities in addressing evangelistic mission meetings, showing from the fulfilment of the promises and the prophecies concerning Israel that the Scriptures must be of Divine origin, and therefore all the statements about sin and salvation are equally true, and will be fulfilled, both in the punishment of the sin of those who reject the Saviour, and the salvation from sin of those who receive Christ and the gift of eternal life through Him. At the same time I take care not to bring the subject of the Identity of the Anglo-Saxon with Israel prominently to the front, but I find the intelligent readers of their Bibles very soon draw the inference, and finally are persuaded that we are Israel. I hope you will excuse me troubling you with this long scrawl, but I could not help telling you what a great help in Christian work I find this great truth to be."

A Sower in a southern county in England furnishes us with the second account from our mission-field: "It is a long time since I wrote to you, not because I have forgotten you or your mission, for I am reminded of you every week, as you so kindly send the BANNERS, &c., for which I sincerely thank you. I often wish your Fund grew larger, or that those who could send much, without missing it at all, could give towards it for the benefit of many who would be glad to hear and read the good news. Those little papers, 'An Englishman an Israelite,' led a young preacher to see the truth. He is staying in a large and influential family, and comes here on Tuesdays to speak in the open air, and hold meetings in various places near by. He is rejoicing in his ancestry. I have given him several papers and books to read and so help him forward, for he is going to another part of the country at the end of this month (August). The BANNERS are read, so that all sorts of what we call 'blind evidence' in other papers and periodicals begin to be seen, and I hear from one here and another there, 'Did you see so-and-so in the paper, or in such a periodical the other day, that showed the truth? And I thought of you.' A gentleman who comes from London on Saturday night during the summer months, has come on Sundays to chapel, and heard me speak on the subject. He tells me he can see it plainly. I like to attract our busy business men, for they, when once the eye catches it—*i.e.*, the truth that we are Israel—see it everywhere. It is a subject much more easily instilled into those who know the world, keen and sharp in business, than it is to get the poor people to see it, or decided Christians either. Christians can see that it alters the course of their teaching, and they are afraid of it and of the controversy which it would bring into the churches, and show up their ignorance. A young man has told me (since he saw this truth) that he thought me a simpleton to teach that we were all Jews; now he has been able to see the difference between a Jew and an Israelite. He has all sorts of papers at his command, and he is interested so very much that everything around him is realised in a different light, and he says to me sometimes, 'I cannot understand why our preachers do not take it up, for it would enable them to beat the sceptics hollow in a few minutes, without any trouble.' I tell him it is not the sceptic that is so hard to deal with; it is the Christian. I often talk to one

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near by, who, whenever he sees me, will begin to tell me of what he has heard of the wickedness of such a place. Another time it is about the number of paupers in London, &c. It is a blow at Our Identity, for he says, 'It would not be so if we were Israel.'" This does but show how ignorant are people about the condition in which Israel would be likely to be found. Surely not in a state of millennium purity and ease before the advent of that blessed time, but yet making many a brave effort, by the grace of God, to improve morally and spiritually. Our correspondent goes on to speak of some who find much in the Bible that seems so conflicting that they know not how to accept it, so they close the holy Book and lay it on a shelf as "too difficult to reconcile"; and he adds: "A lady who is now deeply interested in British-Israel truth, said to me, 'I used to think and feel sure that God must be true, but I could never see, according to His Word, how; but I would not allow myself to think God untrue upon any pretence whatever,' and she was constantly in a muddle. Many are not like her, but would be glad to get hold of something to prove Him untrue (apparently), and would point to it on all occasions. And yet with this subject how easy to prove Him true to our entire satisfaction. It enables us to walk by sight now, for His truthfulness is before our very eyes, a palpable fact."

And so we close our report, thankfully noting how, through various writings and many spoken words, our work is carried faithfully forward, and we trust that it may be more and more appreciated in all parts of the globe where British-Israel has taken root, and that we may be enabled, by help freely given, to increase knowledge concerning Israel that shall all tend to the glory of God and the salvation of souls.

E. M. Rush, *Hon. Sec.*

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 the Hon. Secretary, Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques and Orders crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

The total number of members is now 1,472, six more having joined since last report.

New cards were sent to two old members.

Mrs. C., of Tunbridge Wells, kindly sent 2s. 6d. towards the funds.

Three copies of "Monthly Comments" have been sold.

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Review.

The End of the World. By Joseph Grace (Sydney). Price 1s. Published by the Author, 553, George-street, Sydney, 1893.

This pamphlet is the work of Mr. Joseph Grace, of the School of Art, Sydney. He is an Anglo-Israelite, and a thorough believer in the teaching of the Great Pyramid, as expounded by Professor Piazzi Smyth, H. R. Shaw, and others. He announces in the cover of his pamphlet that he is in a position to prove the "true dates of the deluge, the exodus, the nativity, the crucifixion, and the end of this age." He derives his information, of course, from the Great Pyramid, and from the interpretation which has been put upon the different portions of the system of passages and chambers in that wonderful building. The book is a lengthy dialogue between two imaginary persons; the one "Philo," who knows all about the facts, and their meanings; and the other "Inquisito," who suggests topics for Philo, and receives his teachings with surprise, but adhesion.

The work being an Australian production, the author wishes us to make known his willingness to post the same to any address in England, on receipt of one shilling in English postage stamps. It is unnecessary to give any particular account of the author's views on the Great Pyramid, because he closely and faithfully follows all that Piazzi Smyth has written on the subject, besides much that Mr. H. R. Shaw has published.

In regard to the Identity and its teachings Mr. Grace seems to be a great admirer of the Banner and its band of writers. He terms them a "noble army of Christians," and the paper one which puts forth the truth of the Bible as few publications do!" This is satisfactory as testimony, and we hope there are many in Australia who agree with it! The book is "a pleasant gossipy tract ranging over almost all the favourite Banner subjects with more than kind words and regards for the editor and all his contributors.

But a sense of duty tells us that there is much in this publication which we wish had never been allowed to see the light! There is a tone of positive assertion throughout it, which is a decided drawback, and will tell against it with vast numbers of readers. There are subjects discussed or mooted, which have nothing to do with the Identity, and will serve rather to divide friends. For instance, what has the Salvation Army's mode of preaching and its doctrines, got to do with our subject? And why should the subject of "endless punishment" be brought in, in connection with it? Whether we are Anglo-Israelites or not, is not affected by our opinions on these matters. Then, the remarks on p. 96 regarding the alleged value of the Queen's gold plate are altogether in bad taste. They are based on hearsay evidence of the most flimsy description, and ought to be expunged in the next edition. Anglo-Israelites are not Socialists, or Communists. They are glad to know that their Sovereign is maintained in regal state, wealth, and dignity, and would refuse to reduce her to poverty that "50,000 families may be supplied with £50 each"!

We are altogether averse to such anticipations as we find on p. 69 as to the condition of the people in the millennium. It is beyond the powers of anyone to predict that there will be no lawyers then! no custom-houses, no jails, no taxation! These things have nothing to do with Our Identity, and raise questions which are sure to prejudice our subject.

These and many other statements in the volume before us, appear to us to be very objectionable, and calculated to injure our case. We wish the author had confined himself to known facts and left the future to speak for itself. It is given to none of us to prophesy from prophecy; but only to watch for coming events, and to recognise those that are past, or developing before our eyes as proofs to us that God is faithful, and His Word true. The title of Mr. Grace's pamphlet "The End of the World," strikes us as being rather misleading; for he means "the end of the Dispensation," not the end of all mundane affairs!

While we say all this, we do not desire to discourage the Australian writer of the book under review. Our object at present should be to persuade men that the Lost Ten Tribes, God's chosen people, are found, and that the British folk are they. We need care that we do not mix up with this, the main issue, matters which are highly contentious in themselves, and yet perfectly irrelevant to the chief point of our aim. We must not in any way hinder the grand work entrusted to us to perform, or retard its progress.

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Correspondence.

To the Editor of the "Banner of Israel.

DEAR PHILO-ISRAEL,—Below are quotations from a book entitled "The Lamp in the Wilderness," which may interest BANNER readers, proving, as the quotations seem to do, from ancient coins, that pagan Rome and other countries derived many of their symbols and rites from Etruria and its priesthood, as well as from other Hebrew sources, and that such emblems and rites were perverted from their original signification. The book referred to is well worthy the study of all Anglo-Israelites. E. K.

"I have given instances of coins bearing the national symbol of the 'Duo Gæsa,' which we find on the Judæa Capta of Titus, and which is assigned by Livy (and proved by the tombs) to be a distinguishing mark of the Twelve Tribes which peopled Etruria, the source of the ancient Roman religious rites"—p. 98, 99.

"And upon Trajan's coin, 'Dacia Capta,' which was the region through which the wanderers would pass *en route* to Pomerania, &c., and from which regions, it is well known, that immediately after the death of Theodosius, A.D. 395, Alaric led his hordes to devastate the Roman Empire"—p. 99.

"In the coin of Claudius we have the Divine Being concealed under another imagery. The power which rules the waves and winds is combined with the seven stars. The readers of divine revelation would interpret this emblem by Amos v. 5—8: 'Thus saith the Lord . . . seek Him that made the seven stars and Orion . . . that calleth for the waters of the sea, and poureth them out upon the face of the earth'"—p. 105, 106.

"I recollect being much struck by meeting the seven stars on a consecratio of Faustina the elder—the empress ascending to heaven on the back of a monstrous eagle. She holds a sceptre, and the floating veil over her head is marked with stars. In Exod. xix. we read, 'How I bare you on eagle's wing's and brought you unto Myself.' Deut. xxxii. 11, 12: 'As an eagle stirreth up her nest . . . spreadeth abroad her wings . . . beareth them on her wings, so the Lord alone did lead them'"—p. 107, 108.

"The writer of Maccabees says, 'the heathen in the time of Antiochus Epiphanes turned over the books of the law to find subjects for their images.' We have here the . . . only rational mode of explaining the combination of the globe and wings and serpent, which are found over the porches of the Egyptian temples"—p. 109.

"This coin of Faustina goes far to prove the influence which was derived from Jews, which was exercised at Rome, whether Pharisaic or Sadducean, or both in turn, or whether derived to them through the priestly mysteries of Etruria or Carteia, offsets . . . at an earlier date." "Upon the authority of Ovid, Livy, and others of their own writers, Rome was originally indebted for their policy, civil and religious, to the priesthood of Etruria, and whence that was originally derived is tolerably plain to us by comparing the advice which Evander gave to Romulus, with the counsel of the chiefs and elders of Israel, in the last chapter of Judges, when there was a danger of extinction suspended over the Tribe of Benjamin"—p. 109, 110.

"According to Ovid, Evander directs Romulus to proclaim a feast to Consus, a word from a Hebrew root; others say to Mars, whence he came. We may, I think, infer, from Exod. xv. 4, 'The Lord is a man of war.' Livy tells us the feast was dedicated 'Neptunus Equestris.' We may find light thrown upon the combination of Equestris with a water deity if we have recourse to the prophet Isaiah (xliii. 15—17): 'Thus saith the Lord which maketh a way in the sea and a path in the mighty waters, which bringeth forth the chariot and horse, the army and the power'; and Hab. iii."—p. 109, 110, 111.

"A medal of Emperor Commodus bears incontestible evidence that the main symbols and imagery used by the heathen authorities and the attributes to which they refer were borrowed from the Holy Scriptures"—p. 128.

"The next emblem affords most unquestionable evidence that whatever the channel through which they were received, or however perverted to evil, the Sacred Rites, the 'Vota Publica' of Etruria and of Rome, were borrowed from the ritual of the tabernacle in the wilderness"—p. 132.

"Upon the coin, between the victim and the temple, are priests blowing with horns over the sacrifice. Turn to Num. x., which relates to the institution of the silver trumpets: 'Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeyings of the camps; and when they shall blow with them, all the assembly shall assemble themselves at the door of the tabernacle of the congregation"—p. 132, 133.

"Ver. 10 refers to the very self-same subject which our medal represents. The horn or trumpet blown over the sacrifice in this 'Vota Publica' is in literal agreement with the direction to Moses; it is a double horn or two trumpets in one piece"—p. 133.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of 28th ult. your correspondent (H. L. Blore) gives an interesting statement from Switzerland, showing Irish Christian teaching in that country in the fourth century, and reasonably inferring therefrom a much earlier Church in Ireland. But your correspondent's statement is specifically confirmatory of the testimony of ancient writings both in regard to the early Irish Christian teaching in Central Europe and in regard to St. Gall being a centre of Irish missionary operations. And I think we have evidence for assured belief in the existence of an Irish Church in the first century.

In the first century Clemens Romanus attests the "preaching the Gospel" in Ireland by the apostle Paul, as Nicephorus does by the same in the British Isles. In A.D. 180 Irenæus specified the churches planted in Ireland, and a good many years previous to that specification of Irenæus, Cathalgus set out from Ireland like another Paul, and after traversing Britain, did a wonderful work in evangelizing throughout Central and Southern Europe, dying in Tarentum, bishop of its church. Tertullian, somewhat later, speaks of the "places of the Britons unapproached by the Romans, but subjected to Christ," probably meaning Ireland, which—differing in this from Britain—never did allow Roman Church-rule, for that was bound upon her as fetters by Henry II.

In the subsequent centuries numerous historians exhibit their belief in the earlier testimonies to the reception in the "Holy Island"—almost at its earliest inception—of the glorious Gospel of Christ. But we may instance Gildas saying in the sixth century that Christianity was in Britain before the defeat of the British forces under Boadicea A.D. 61. And later, among others, Stillingford and Ussher may be adduced as holding like beliefs. And it should also be held in recollection that proof on this matter for Britain bears generally more strongly for Ireland. Britain's belief came principally through Ireland.

Respectfully, J. READ.

Edinburgh, July 4th, 1893.

To the Editor of the "Banner of Israel."

Sir,—Surely in this our need it should be pressed on the believers in British-Israel Identity as a duty as well as a privilege, that prayer should daily be made by all to the God of Abraham that He would deliver His chosen nation from the dangers to which they are being exposed by threatened Rome Rule, and also by the Socialistic measures to be used as bribes to carry it. Such dangers and innovations as these have never befallen us since the one man rule of Cromwell's days. Have we not a claim as the chosen race, if we only use it aright, and appeal to the God of Israel for help and deliverance from our national enemies?

Faithfully yours, HOPE.

August 10th, 1893.

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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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„ 10—Papal Rome in Her Struggles for Ascendancy. W. PALMER.
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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 UNICORN 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. XVII., No. 872. Entered at Stationer's Hall.] WEDNESDAY, SEPTEMBER 13, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE DESTINY OF ENGLAND."

A LETTER from the Right Rev. Bishop Tucker, of Eastern Equatorial Africa, from Mengo, Buganda, and dated March 13, 1893, was published in the *Times* on August 2, last. It is a remarkable document, describing the political and religious crisis through which Uganda was passing just at the date of Sir Gerald Portal's arrival in the place to report upon the future of Uganda. The Bishop had no information as to the Consul-General's views in regard to the fate of the country after the abdication of the Imperial British East African Company on March 31; but he felt convinced from the strong public opinion elicited in Great Britain during the early part of this year, that nothing but the permanent occupation of the country would satisfy it. "Thus," added the bishop, "in the Providence of God, the destiny of England is being wrought out, and her Christianizing and civilizing mission in the world being accomplished."

It is clear, then, to the bishop that our country has a blessed mission to carry out, and that it is "to Christianize and civilize the world." This is to be accomplished according to the bishop's views, by the permanent occupation by Great Britain of Uganda! Here, then, is an unbiassed opinion of a bishop of the Church, living in the very heart of Africa, in the centre of a wonderful Christian movement, among a lately heathen population! His opinion, which agrees with the promises of Scripture, point to the conclusion we Anglo-Israelites have long arrived at, namely, that the British, being Israel, are set apart to bless the Africans of Uganda, by giving them the Gospel, and the civilization also, which proceeds from it. The Scriptures declare that Ten-tribed Israel were to be God's agency for this gracious work. For He has said that "Israel should blossom and bud, and that they should fill the face of the world with fruit." "In thy seed shall all the nations," "all the families," "of the earth be blessed" (Gen. xxii. 18, xxviii. 14).

The bishop states the facts as they are transpiring before his eyes in Uganda, but he does not stop to reflect that while "England" is doing all this, and so fulfilling the destiny which the Providence of God assigns to her, she is literally fulfilling what God Himself promised on oath to Abraham and his seed for ever, that his afterseed exclusively should perform (Gen. xxii. 18). The bishop thus misses a vastly important and comforting point. For he does not grasp the fact that the British are therefore Israel; that they are under God's sole guidance and protection, carrying out His plans and purposes in Uganda, and will use that land sooner or later as the Gate of Central Africa. It appears clear from the bishop's testimony that "a marvellous work of grace has been carried out by the British missionaries in Uganda, in the hearts of the people there. "England," he declares, is blessing Africa, and in doing so will bless herself. How well the spiritual work of the mission is going forward in Uganda the bishop explains in the following words:—

In the meanwhile, it is most cheering to notice the progress of the work.

Every one is engaged to their very utmost. Classes for baptism—and very nearly 300 have recently offered themselves for baptism—classes for confirmation, and the daily instruction of the candidates for ordination take up the time of the whole party. Happily, all are keeping well and are cheered by the visible blessing vouchsafed by God. The work of the printing press is of the most absorbing interest. In Mr. Forster we have an able and indefatigable printer. Reading-sheets and catechisms are being worked off with the utmost speed, and yet the demand is greater than the supply. We are looking forward to the arrival of the larger press from Nassa with great hope. By its means we trust to be able to meet the demand, for reading-sheets at least. For larger work we shall have to look for the homeland to supply us.

Last Sunday (March 12) we had two remarkable sermons—one by Yairo (candidate for ordination), and the other by Nathanaeli, who, I trust, may be ordained when he is a little older; at present he is under age. The latter sermon breathed

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a true missionary spirit. It was based on the text "A new commandment give I unto you." The former preacher took as his subject the work of the Holy Spirit. The services were entered into by the people more heartily. As a rule, just before the commencement of the service the whole of the church elders (or council) meet the clergy in the vestry for ten minutes' prayer. First one and then another offers prayer, and the European missionary closes, so that ten minutes are rarely exceeded. I cannot help thinking that such a plan would be most fruitful at home. I am sure it is a great help out here.

What will finally be the settlement of the country in case the present Government are in power when the time comes for disposing of the matter we can hardly say. We believe Sir Gerald Portal has taken steps to assume the protectorate on the part of Great Britain; and that in the face of his proceedings it will be difficult for Mr. Gladstone's Cabinet to throw Uganda over, and to carry out once more the favourite African policy of "retreat" or "scuttle."

That, however, is impossible; since the cause of missions dear to the hearts of Englishmen, Scots, and Welsh, will not permit the work now flourishing in so many parts of Africa to be dropped. Christ and His people have their hands upon the country, and it must be His for ever. We see now why Mr. Gladstone was never allowed to abandon Egypt as he so often longed to do, and why disaster after disaster was brought about, to prevent him moving.

Israel is in Egypt, Israel is in Uganda, in the regions of the Tanganyika, the Shirè, and in Mashonaland. They thus have such a hold upon the Continent, that it scarcely needs the presence of the French, and of the Germans, by way of incitement, to witness to us that God means the African at length to hear the Gospel, and be saved; and that His people Israel must do the work of evangelization everywhere. This is what Bishop Tucker meant when he wrote of "The Destiny of England," as shown in her Christianizing and civilizing mission in the world, now under accomplishment. We close with the good bishop's final sentences, as they bear forcibly on our contention in the BANNER. He wrote thus:—

I would that I could tell you something as to the intentions of the Commission with respect to the future administration of this country. But it is impossible. Sir Gerald Portal has only been a few days in Mengo, and in so short a time it is impossible to grasp the complicated situation and pronounce upon it. One thing, however, is quite clear, and that is that the Company's rule terminates definitely on March 31. Then, of necessity some sort of Government administration will have to be formed. The only question is whether it will take a temporary or permanent form. The decision on this all-important point will no doubt rest ultimately with the English people. After the late expression of public opinion at home I personally have no doubt as to what the issue will be. The public conscience has been aroused, and nothing but the permanent occupation of the country will satisfy it. Thus, in the Providence of God, the destiny of England is being wrought out, and her Christianizing and civilizing mission in the world being accomplished. I thank God for this marvellous work of grace in the hearts of the people of Uganda, but I also thank Him for all that He has done in rousing Christian England to a sense of her duties and responsibilities. In blessing Africa she will herself be blessed. "The blessing of the Lord it maketh rich, and He addeth no sorrow with it." "When He giveth quietness, who then can make trouble?" "How great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee before the sons of men."

ALFRED, Bishop E. Eq. Africa.
March 24.

All well! thank God

THE DEMORALISING EFFECTS OF GLADSTONIAN POLITICS.

"*To the Editor of the 'Manchester Courier.*

"SIR,—Britishers have a world-wide name for being loyal, patriotic, truthful, honest and upright in their actions and dealings. We have inherited this from our forefathers, but I question very much whether the present generation is doing anything to maintain it. We cannot say the Court is corrupt or disseminating a retrograding influence on society, but in my humble opinion the representatives of the people, the leaders in political life and thought are doing much to undermine it. I must say I have felt pained and shocked at the downright lying, duplicity, misrepresentation, and the twofaced dealing in this Home Rule business both by our public men and the Press to serve party purposes. This must have a bad and wicked influence on the rising generation, and in particular on our young men placed in positions of trust and responsibility, and who are in turn to carry on this great commercial nation. If a bad influence is spread amongst men of trust it will soon find its way in commercial dealings with all the nations of the world. The Bishop of Manchester once said that there was a time when British goods were accepted without test in all the markets of the world. I am afraid it is not so now. We are spending an enormous amount of money on national education, and taxing ourselves up to the hilt for educational purposes, but we shall be all the worse unless it is accompanied by truth and honesty. For instance, take clerks, cashiers, municipal servants, managers, secretaries, and buyers in hundreds of our large business firms, who have entrusted to them tens of thousands of pounds. What is their principal qualification? Not high scholarship, but truth, honesty, and integrity, and tens of thousands in times past have made their way to the highest positions in the world, both in commerce and the State, who have had a meagre education, but have risen to those positions simply on their industry and honesty. If this is once shaken or underminded it will cause greater calamity and loss to the nation than any war has ever inflicted. You can scarcely take up a paper but you see some embezzlement or betrayal of trust and confidence, and by men receiving princely salaries. During the last 20 years I have known at least 100 such—nearly 100 I have known personally—who have been imprisoned or left their country in disgrace, and not one of them has had a poor education or been in straitened circumstances, except through their own wickedness and folly. So it must be patent to all right-minded and thinking and observing men if the emoluments of office and the attainment of high office cannot be attained without demoralising the people, it is better to let well alone, and not do evil that good may come. It is for want of honesty, truth, and integrity we are in Egypt, and governing about one-half the world. I believe that God has given Great Britain a mission to perform in the world, and in my humble opinion we ought not to withdraw from any of our possessions until we have leavened the whole and raised them to the standard that has made us a great nation, and renowned 'where'er the sun does his successive journeys run.' During my travels in the East I have often felt flattered by being an Englishman, also encouraged to keep up that noble character and esteem we have amongst the ancient people of the world. I have also felt ashamed of my countrymen to think how little the great mass of the people realise how highly favoured we are in being Britishers, and the awful responsibility we have in governing, influenc-

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ing, directing the destinies and welfare of the great human families of the world. Not only have the people whom we govern their eyes upon us, but every nation of the world. Yet the tender regard for the susceptibilities of the Fenians and Invincibles and their friends, combined with constant insults to England has become an abiding habit with a certain class of writers in the English press and a certain class of orators on English platforms. It is sickening to find men libelling their own country on every possible occasion, merely for the purpose of getting a few hundred Irish votes to assist them to carry their own fads and measures, some of which are as insane, wicked, and unjust to the nation at large as the Home Rule Bill. You may call this patriotic if you like; but I call it in the language of Mr. Goschen, 'mischievous devilry.' Lord Randolph Churchill, Mr. Goschen, and others have called attention more than once to the evil influence it will have on our relations with foreign nations, in particular on the Continent, and every blow struck at British influence and prestige is a blow struck at British trade and commerce.

"Yours, &c., J. S. GREENHALGH.

"Summerseat House, The Park, Rochdale, June 6, 1893."

We publish the above, not to cast further obloquy upon Mr. Gladstone and his Government, but in order to show our low-spirited patriot that, after all, his pessimism is not justified or called for. In the first place we cannot be so bad (if that be relevant to the matter) as our friend paints us, because God continues to uphold our nation's power in Egypt, and allows us to govern still "over half the world." We are, then, not wholly degenerate, or we should be set aside by God, surely, in favour of some other race? But we are Israel, which Mr. Greenhalgh does not know; and therefore he does not remember, that while Israel is in herself a poor, wretched, and recreant nation, their God has promised to give them, for His oath's sake, that national repentance and change of heart which will completely transform them. He has promised to put His laws in their hearts, and write them in their minds, so that they shall all know Him, from the least of them to the greatest of them, what time He shall remember their sins and iniquities no more (Jer. xxxi. 33, 34; Heb. viii. 10, 12). It is true that the conduct of the party over which the Prime Minister rules, has been wanting lately in rectitude and straightforwardness, and that our merchants and commercial men have in some, alas! too many, instances, been lacking in honesty and rectitude. Yet, on the whole, the British name is still respected a good deal throughout the earth; and British merchants, being merchant princes, are beyond all comparison, the most successful and respected merchants in the earth!

Let our Manchester friend, then, cheer up! Mr. Gladstone's reign will not last for ever! When he ceases to hold the national reins, the Irish party, who are such a grief to our sober nation, will cease to trouble, but will find their proper level. Ireland, prosperous and happy, will cease to return such rebels as now make our parliamentary records hideous; and then, with God's blessing, we shall hear no more of what so shocks Mr. Greenhalgh to-day. Israel, further, is the selected agency which is to bless all nations, families, and kindreds of the earth (Gen. xviii. 18; xxii. 18). God's promise regarding her, to qualify her for her duties, is unconditional, and therefore certain. "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" (Psa. cxlvii. 19, 20). If God Himself instructs Israel in her duties, by imparting to her alone the Word of life, that she may have the honour and the privilege of taking it abroad to all the nations, then is her safety assured; for she is the chosen one of God Almighty, to proclaim the Gospel of His grace to the perishing nations of the earth!

Though he writes so despondingly, our Rochdale friend seems, after all, to have a high opinion of our nation. Because other nations lack "honesty, truth, and integrity," therefore we are in possession of their countries—to wit, Egypt, and about "half the world" besides! We have, in his opinion (quite justly too!), a duty to perform towards these outside nations, and we ought not (he thinks) to retire from any one of our possessions until we have leavened the whole, and raised them to the standard that has made us a great nation, and renowned, "where'er the sun does his successive journeys run." He is proud, too, merely to belong to the British nation, and to reflect that "we govern, influence, and direct the destinies and welfare of the great human families of the world." Here is a national function which certainly God reserved for Israel exclusively; yet Mr. Greenhalgh quietly assumes that it belongs to us! In Deut. xxviii. 1, 13 it is said that "Israel obedient" should be made "the head and not the tail," "above only, but not beneath," and set high above all the nations of the earth." This is another way of expressing what our friend declares is the condition of our nation to-day. The "great human families of the earth" are invited by us to follow our example, to accept our Saviour and His holy word written, and generally to be blessed with us as God promised "Abraham and his seed for ever" that they should bless all "the families of the earth. Our despondent friend records the fulfilment of the prophecy, but does not stop to see that the people who fulfil it are the very race to whom it was originally given! Verily, Israel is "blind!"

DOES JEREMIAH PROVE THAT ISRAEL AND JUDAH RETURNED TOGETHER FROM BABYLON?

BY W. WELLER.

[*A Paper read before an Anglo-Israel Investigation Society in Surrey.*]

PART I.

IT will be known, I daresay, to most of you present here that, at our meeting in January, I read a paper on the question, "Were the Ten Tribes of Israel lost?" and that in that paper, after defining both terms of the question, I proceeded to lay before the meeting certain evidence that the House of Israel was lost according to my definition of the term—viz., "that that House did not return with Judah from Babylon, was not in Palestine when our Saviour was on earth, and is not now with the Jews." You also know that our last two monthly meetings have been occupied in listening to papers by my good brother F., who endeavoured to throw discredit on the evidence produced by me, and to show that the tribes in question were not lost.

To-night I am permitted to reply to Mr. F.'s two papers. But before doing so, I desire most cordially to thank him for his courtesy in placing his first paper in my hands, so that I might be quite sure of the exact terms of his criticism of my paper. I am aware that in debating societies it is not usual for disputants to give their papers into their opponent's hands; but I hope this Society will never sink to the level of a mere debating club, and will always remember that

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we are professedly Christian men and women in search of a truth. I hope, too, we shall never forget that we do not meet for the purpose of deciding whether Mr. F. or Mr. W. is right, but to ascertain what is right or true concerning the subject we have agreed to investigate.

Of course, then, owing to Mr. F.'s courtesy, I know exactly what he said in his first lecture, but in respect of his second I am dependent on the few notes I made and on my memory; but I trust I shall do substantial justice to his last paper and to him. I am led to confine myself this evening to replying to his last lecture, because the time at our disposal is too brief to admit of my dealing fairly with both, and because, from the fact that he asked permission to deliver this lecture on the book of the prophet Jeremiah before I answered his previous paper, I suppose he considers that in it he has offered his more weighty objections to my conclusions.

I believe the following to be a fair outline of the gentleman's second lecture. The lecturer began by stating his own view on the question, which was that both Houses, Israel and Judah, returned from captivity together under the edict of Cyrus, although he did not think they all returned—not even a majority, but only a minority—"sufficient, however," the gentleman thought, "to fulfil prophecy." The lecturer then proceeded to support his view by quotations from the prophet Jeremiah, who, we were informed, only prophesied of one captivity and one return—the return from Babylon—and "of his own and near times." Mr. F. was not sure that Jeremiah prophesied of the Messiah, but "if so, the prophet represented Him as coming to rule, and not to suffer." The lecturer then gave us a series of quotations, which I hope to deal with presently.

But, ladies and gentlemen, if I have not materially misrepresented Mr. F.'s views, the battle is ended. I hardly know whether to say the enemy has surrendered at discretion, or that he has retreated fighting. At any rate, the citadel is ours. For, dropping metaphor, let us see what Mr. F. has admitted. In this second lecture he admits that only a minority of the two Houses carried into captivity returned; and in his first lecture, when criticising my references to the book of Ezra, he said "that book only proved that the bulk of those who returned belonged to the House of Judah." So then, according to Mr. F.'s own views, those of the House of Israel who returned were but a minority of a minority—*i.e.*, indeed, a very few. Now, unless the gentleman can tell us what became of the majority, he must further admit that, so far as he knows, they are lost. Here let us read what God said by his prophet Amos (ix. 9): "For lo, I will command, and I will sift the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Mr. F. has already (first lecture) told us this passage refers to the House of Israel, and therefore I think he will find it necessary to accept more of the "Anglo-Israelite theories" in order to reconcile this word of God's with his own admission that only a small minority of the House of Israel returned to Palestine with Judah under the edict of Cyrus. I will leave him to meditate on this matter while I pass on.

I would next remark that if Jeremiah prophesied of the Messiah's coming "as a Ruler, and not to suffer," Mr. F.'s statement that "he only prophesied of his own and near times," is not of very much value; for we know that Christ's first coming, which was to suffer, did not take place for more than 500 years after the time of Jeremiah, and that He has not come to rule even yet.

I need not enumerate all the verses which were quoted by the gentleman to show how frequently the two Houses are spoken of together by this prophet. The quotations were made with the remark that in this book "Israel and Judah were associated in sin and in punishment," and Mr. F. by that means evidently hoped to lead us to infer that they were both to be associated in the return from Babylon. That the two Houses are frequently named together, and the sin of one compared to that of the other, I very readily admit; but when Mr. F. speaks of them being associated in punishment, what does he mean? The House of Israel was carried captive something like 130 years before that of Judah, and long before Jeremiah was born. There is no circumstance in connection with the captivities of these two Houses which would lead us to infer that they were both to return together from Babylon. The gentleman did not consider it discreet, I suppose, to refer to chap. xxv. 11, 12, of this prophet, where, while it is said Judah shall return at the end of 70 years, no mention whatever is made of Israel's return. You will observe there is no association of Israel with Judah in all this 25th chapter, and the most natural inference is that both Houses were not destined to return at the time here spoken of. That this prophet refers in many places to a return of the Houses of Israel and Judah together is obvious to the most casual reader; but I am concerned now to show that that return was not the return at the end of the 70 years' captivity in Babylon, as contended for by Mr. F.

To resume, for a moment, the simile I employed just now, the citadel having been secured, it only now remains for us to destroy the outlying fortifications on which the enemy appears to have relied.

Mr. F. says Jeremiah speaks only of one captivity and one return—the captivity in Babylon, and the return therefrom—and he quoted a number of prophecies, all referring (he says) to the same return. If, therefore, I succeed in showing that even one of these prophecies quoted by Mr. F. concerning the return of Israel and Judah together was not fulfilled on the return under the edict of Cyrus, I shall claim to have beaten him on the whole of them, because he says they all refer to the same return. But I think I shall be able to satisfy you that not one of the prophecies quoted by Mr. F. refers to the return at the end of the 70 years' captivity. I desire to speak modestly. I do not forget that Mr. F.* is a shepherd in Israel, while I am only one of the "silly" sheep.

I once heard a preacher, who did not believe himself to be an Anglo-Israelite, say that no one could tell exactly what a prophecy meant until it had been fulfilled; and I think we may also say that the only way of knowing whether a prophecy refers to a certain past event is to try to fit the details of the one to those of the other, and, if they will not agree, we may conclude the one does not refer to the other.

I will take the first passage quoted by Mr. F. in support of his statement that both Houses, Israel and Judah, returned from Babylon, Jer. iii. I shall read from the Revised Version, because Mr. F. thinks that version suits his purpose better than the Authorised Version.

Jer. iii. You will observe how well the distinction between Israel and Judah is maintained throughout this chapter. In the 11th verse we read, "Backsliding Israel hath shown herself more righteous than treacherous Judah." As Israel at the time these words were uttered had already been in captivity about a century, we cannot think the prophet was speaking of the condition of Israel at that time. He

* Mr. F. was a Nonconformist minister, who begged that, in our meetings, we would never speak of him as "the Rev."

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must have been looking forward to some future time, when the people of Israel should turn to the Lord in greater numbers than the people of Judah. And so, doubtless, if this prophecy refer to the return under the edict of Cyrus, it must indicate that a larger number of that House than of Judah would then be brought back. But Mr. F. is our witness that the reverse of this was the fact. Then I say the prophecy did not refer to that event.

(To be continued.)

"A LOOK AHEAD."

A REMARKABLE PROPOSAL.

"In the *North American Review* for June is a remarkable article on the re-union of the English-speaking people, by Mr. Andrew Carnegie, entitled: 'A Look Ahead.' It is practically an appeal to England to consent to throw in her lot with America, and will form the closing chapter of the new edition of 'Triumphant Democracy.' Mr. Carnegie does not believe that the separation can be permanent. In the first place three-fourths of the population of the United States is Anglo-Saxon in blood. Next, London is as close to New York as New York is to San Francisco. Thirdly, the telegraph is bringing the various centres more and more into touch with each other. Fourthly,' the advantages of a race confederation are so numerous and so obvious that one scarcely knows how to begin their enumeration. Consider its defensive power. A re-union of the Anglo-Americans, consisting to-day of 108,000,000, which 50 years hence will number more than 200,000,000, would be unassailable upon land by any power or combination of powers that it is possible to create. We need not, therefore, take into account attacks upon the land; as for the water, the combined fleets would sweep the seas. The new nation would dominate the world and banish from the earth its greatest stain—the murder of men by men. It would be the arbiter between nations, and enforce the peaceful settlement of all quarrels. The smaller nations, having discovered that they would not be permitted to disturb the peace of the world, would naturally disarm. There would be no use in maintaining large forces either for attack or defence when the Anglo-American had determined that no one should attack.' Fifthly: The commercial advantages of the re-union would be enormous. 'Not the most sanguine advocate of 'Imperial Federation' dares to intimate that the federation he dreams of would free the markets of all its members to each other. This question cannot even be discussed when Imperial conferences meet. If it be introduced it is judiciously shelved. But an Anglo-American re-union brings free entry of all British products as a matter of course. The richest market in the world is opened to Britain, free of all duty, by a stroke of the pen. There can be little question that nothing would so certainly ensure the permanent prosperity of Great Britain as free access to the American market, which can be effected so easily through re-union, which would also bring with it enhanced value to land as the result of prosperity in all branches of British trade and industry; and were Britain and America again one, the American would find the former the best summer home within his reach. I do not shut my eyes to the fact that re-union, bringing free entrance of British products, would cause serious disturbance to many manufacturing interests near the Atlantic coast, which have been built up under the protective system. But, sensitive as the American is said to be to the influence of the dollar, there is a chord in his nature—the patriotic—which is much more sensitive still. Judging from my knowledge of the American manufacturers, there are few who would not gladly make the necessary pecuniary sacrifices to bring about a re-union of the old home and the new."

The above forwarded to us by the Rev. Denis Hanan, D.D., appeared, we presume, in an Irish journal, in the month of June. It deals with an article which has, on several occasions, been alluded to in the BANNER, but we have here more of the reasoning by which Mr. Carnegie arrives at his conclusions. We fear the anticipation of an Anglo-American re-union is, not yet at least, within the limits of practical politics, and will hardly be realised till the restoration of Israel, Judah and Manasseh, is near at hand. The idea that the States would ever permit British commodities free entry into their markets, appears as yet a little too Utopian for us to treat the idea with seriousness. The proposal, however, is "a remarkable one," and must one day be a fact. We can only hope that it is in the close future and that some of us who are living may see the glorious realisation. Then will Israel's return be close at hand, and the reign of the Lord Jesus Christ as the King of Israel be at the doors! To Him be all the praise for the splendid future that awaits both Israel and their brother, the House of Manasseh!

BIBLE HISTORY.

By J. P. BASTARD.

DR. EDERSHEIM, in his "History of Judah and Israel," vol. v., p. 175, says:—"The dynasties that reigned there (Samaria) have long been swept away; the people over whom they ruled carried into a captivity over which the veil of impenetrable mystery lies. Only the word of the Lord has stood firm and immovable. Of Nadab, of Baasha, of Elah, of Zimri, and of Omri, Scripture has only one and the same thing to say, that they walked in the way and in the sin of Jeroboam, the son of Nebat, 'wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger.'"

Oh, what our learned doctors and professors miss by taking for granted the popular idea that these lost sheep, the House of Israel, have over them the veil of "impenetrable mystery." True it is that "the word of the Lord has stood firm and immovable," and always will. Then why not consult the word of the Lord? At the very time when these dynasties were passing away the prophet Hosea was writing some very interesting information about the same people. It is singular that our learned doctors generally do not refer back to contemporary history. One rev. gentleman says we should go back to the locality where they were lost to find them. Rather ingenious this; only absurd, when we consider the great and many movements of people which have taken place in and through that same locality. But although the kingdom of the House of Israel was to be destroyed, and the people sifted among all nations like as corn is sifted in a sieve, yet should not the least grain fall upon the earth (Amos ix. 9). If we consult Hosea's book we shall find not only the sin of Israel portrayed, but his redemption also, and his being brought back into favour. The divorce of Israel was real and complete, so was also to be their re-betrothal and blessing. See the latter part of chap. ii.: "I will betroth thee unto Me for ever; yea, . . . in righteous-

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ness . . . in mercies . . . in faithfulness . . . in judgment . . . in lovingkindness; and thou shalt know the Lord." In ver. 23: "I will sow her unto Me in the earth." This sowing by the Lord unto Himself must result in fruitfulness and blessing to all mankind, quite agreeing with Isaiah that "Israel shall blos-om and bud and fill the face of the world with fruit." Observe this is not the spiritual Israel, or Church of Christ, but "them that come of Jacob." Christ told the Jews that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof. If the kingdom had remained with the Jews, and they had received Christ, they would have brought forth the fruits of the kingdom. As it is, the kingdom is certainly with "them that come of Jacob," and with those who are bringing forth the fruits, as spoken by the prophet Isaiah. Christ said it was to be "a nation." The Church of Christ is not *a* nation, but composed of *many* nations. The nation bringing forth the fruits stands before the world to-day. All that see them acknowledge that they are "the seed which the Lord hath blessed" (Isa. lxi. 9). This fact is constantly being illustrated. A case in point, that of the Paris *Figaro*, which lately sent out to Egypt a Monsieur Felix Dubois on purpose to observe the doings of the British there, and to show up their perfidy. M. Dubois writes in quite another strain, and shows that none more than the French themselves have benefited by our occupation of Egypt, and everyone knows who has looked into the matter that Egypt has benefited immensely.

The popular theology of the day must be very faulty. The significance of the grand Abrahamic covenant which the Lord took upon Himself unconditionally to fulfil, seems completely ignored.

Our good friend, the Rev. Idrisyn Jones, in last week's BANNER OF ISRAEL, shows how well Mr. Charles Bradlaugh could have been met by Our Identity, and generally by the plain literal interpretation of the Bible. In the *Christian* of this week, under "Education and Missions," quoted from the current *Missionary Review of the World*, the usual spiritual interpretation of the Scriptures does not seem to make much headway against the subtlety of the Hindu Brahmin. The simple gospel commanded to be preached to all nations, Hindu or British, is, as far as I can gather from Christ's own words, the redemption of Israel and the saving of the world through the precious blood of the atonement.

Streatham, August 26th, 1893.

THE ONLY ARGUMENT IN FAVOUR OF "THE HOBBY" ACCORDING TO THE "WARRIOR SQUARE MAGAZINE."

A WRITER in the *Warrior-square Magazine*, of July, 1893, expresses his views on the subject of Our Identity thus:—

"ENGLISHMEN V. ISRAELITES.

"The theory that English Gentiles are Hebrews of the Hebrews which some are promoting is fanciful enough. The argument in favour of the '*hobby*' is that the early settlers on these isles came from the regions where Israel had been deported. As well call the dispersed sons of the patriarchs *Judeo-Egyptians*, for did not a 'mixed multitude' come out of Egypt with the freed people on their exodus? It is, however, comforting to know that while in Russia the ancient people are hated and ill-treated, the Christianized and godly Gentiles here befriend them and give them their sympathy."

The "Hebrew Christian" who penned these lines ventures to write on a subject respecting which he has not read a line or given a thought. No one on our side has ever rested the case on such an absurdly slender argument as the one he names. All the nations of Europe came originally, we are told, from the same cradle of races, Central Asia, as the British did, and yet no one is foolish enough to allege that therefore the nations of Europe are Israelites as well as ourselves.

The error, moreover, is repeated respecting the existence of the Jews at the time of the exodus, for the "Hebrew Christian" asks in his simplicity why the Israelites should not be called "Judeo-Egyptians," because a "mixed multitude" came out of Egypt with the freed people on their exodus." The freed people no doubt in his estimation were called Jews in the time of Moses. If he will consult 2 Kings xvi. 6 he will find that the Scriptures first speak of the House of Judah as the Jews about B.C. 742, and that it is ridiculous for the "Hebrew Christian" to make such a blunder as to suppose the Israelites of the exodus could have been called Jews.

The grounds on which we depend who believe in "Our Identity," shortly stated, are these. They may be new to the "Hebrew Christian" and to others as little informed in the matter as he. Our British ancestors not only came into Europe from the very spot where Ephraim-Israel was cast out according to 2 Kings xvii. 1—23; but they possess to-day the whole of the blessings promised to Ephraim, the son of Joseph, as the birthright of Israel. They enjoy them all, and they enjoy them exclusively, in the very locality and at the exact time indicated in the prophecies. God sware to Abraham that his afterseed should inherit these things, and in the hand of the Mediator, the Lord Jesus Christ, they have in due course been made over to the British people who therefore we allege, quite logically, must be lost Ephraim found, in separation from Judah.

It is true, as our "Hebrew Christian" alleges, that our nation is now reckoned among the Gentiles, and he fulfils a very ignoble prophetic function when, according to Hos. i. 10, he joins the chorus of the enemies of God and declares Israel to be "not God's people." He admits apparently that the British are "sons of the living God," or true Christians, since he allows we are "Christianized and godly Gentiles," bringing forth, too, fruits of the kingdom of God, when "we befriend the Jews in their misery, and give them our sympathy." The British thus, on our opponent's own showing, have the true marks of Israel, and fulfil Hos. i. 10 to the very letter.

The Jews, indeed, at the present time are in a sad plight in every country in the world, except our own hospitable land; even in America they are not welcome. We wonder, then, that a "Hebrew Christian" should reject a plan which is divine in its origin, that gives his persecuted brethren a protector of their own race according to the prophecies, who is shortly to conduct them back, as most divines who study the subject allow, to the splendours and happiness of Palestine restored under Messiah Jesus their King.

The "Hebrew Christian" concludes his remarks on the subject of "British Gentiles" by reminding himself that "the torn kingdom shall yet be re-established under one King at the time of Messiah." He concludes by saying that "instead of seeking to Judaize Gentiles, our zealous friends had better put forth effort in the direction of Christianizing the Jews." Here we have the old error repeated, and we

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are supposed to be striving to prove that the British Gentiles are "Jews," and that, our efforts are not directed towards Christianizing the sons of Judah. The "Hebrew Christian" clearly does not see that while "all Jews are Israelites," the vast majority of the Israelites were never Jews. As to failure to evangelize the Jews, those efforts are being made very earnestly by a section of our people, and not without success.

Our opponent's remarks are founded in ignorance, which in one of his race is really unpardonable. If a Hebrew cannot tell the difference between a Jew and an Israelite, and does not know that the Ten Tribes are not Jews, though they are Israelites, then one cannot wonder at the ignorance of the bulk of our British folk as to this distinction which nevertheless is plainly indicated both in the Hebrew and in the Greek Scriptures.

WHY IS ANGLO-ISRAELITE TRUTH REJECTED?

An Appeal to the Church of Christ, Founded on the Grounds of Faith and Reason.

By Revertite.

When we find our Anglo-Israelite views rejected by the world we are not surprised. Most men are materialists, in practise at least, if not in theory, and for them nothing can exist beyond the material. What their understanding fails to penetrate they think it clearly their duty to deny. But when the "Church of Christ" (using the term in its most comprehensive sense, as including the whole body of believers) stedfastly denies and rejects our belief, the case is different. Why, we ask ourselves, does the Anglo-Israel belief fail to carry conviction to the hearts of true believers?

Looking at the question broadly there appear to be two reasons, either of which must form a sufficiently strong barrier against its acceptance. The first and simplest is, "Because men do not apply to it the test of human reason." The second, "That they lack that perceptive faculty or spiritual insight which is the result of simple faith."

1st. On the first of these we eagerly affirm that our belief, though it is not a mere human speculation nor a form of dogmatic systematizing—which is the product of mere logical activity—appeals to the intellect and to the reason as much as to the heart of man. We freely invite men to a fair and open criticism, and yet this is denied us, and when dealing with the average intellect we meet instead with unconcealed contempt.

Why should we so constantly have to iterate and re-iterate the evidences upon which our belief is built? Simply because men do not deign to put our proofs to the test as they would do that of any other belief. Yet in these days there is more room given, perhaps, than there ever was to speculation and inquiry, and in the rationalistic spirit of the age this keen analytic spirit of investigation is applied to even the vaguest speculations. And this is the criticism we invite;—the false belief which is founded on superstition and error, shrinks from an enquiry which will reveal its true nature, and before which it must inevitably fall.

To our belief we apply a credited method of argument, and if by intelligent inquiry and a perfectly clear method of reasoning we have arrived at conclusions resting upon a substantial basis of truth, why, we ask, should those conclusions be denied by those who have never applied to them the same test?

2nd. Men lack that perceptive faculty or spiritual insight which is the result of simple faith.

In considering, carefully, the personal relations of the Divine Being to mankind, we observe that these relations bear a two-fold aspect and are distinct one from another.

1st. *The Subjective*—viz., that which irrespective of historic truth all believers by reason of their adoption into Christ recognise and enjoy.

2nd. *The Objective*—viz., that which is only rightly comprehended by those who occupy a two-fold position of vital kinship to God.

This kinship, the knowledge of which entitles us to a careful right of precedence, is the key to all true interpretation of the Divine character, and is the special perogative of the chosen people. It is the legal claim the recognition of which we urge and concerning which the members of Christ's Church inquire "*Cui bono?*" This two-fold relationship throws a glorious light upon all revelation and enhances a thousand-fold the value of divine truth. The miraculous element in it is part of our heritage and forms the test of true faith. God yields His secrets to us according to the width of our perceptive powers, and it is only as we simplify our belief of a truth, that its obviousness will appear. Herein lies the mystery of the kingdom of God, involving the relations of mind to matter, of the finite to the infinite, of man to God Himself.

To all true members of the Church, who are our brethren in Christ Jesus, we commend these thoughts, trusting that they may dispose them to a more serious consideration of the Anglo-Israelite faith and with the humble hope also, that these suggestions may prove to be of some value to those of our brethren who are endeavouring to spread the Anglo-Israelite belief inside the Church of Christ and who are discouraged by the apparently slow progress made. It may be that an appeal founded afresh, on either or each of the two grounds above stated, may meet with new and more hopeful results.

RANDOM SHAFTS.

Your military "Inquirer" from the Punjab, Mr. Editor, is a most curious Berean. Not being prepared for a duel, I should not dare to deny the statement that his scruples are perfectly honest, but somehow he seems to approach the subject with a musket in one hand and a sabre in the other. If the solution of his difficulties would delight him, why does he surround them with so much steel? We can hardly get at them for guns and gunpowder. But if his letter is to be taken as a preliminary reconnaissance of the Identity, it is obvious that he has a grave defect for an officer, which will have to be remedied unless he wishes to sustain a crushing defeat. He is surveying the scene of operations with only one eye, and although one-eyed commanders have been known to win battles, that was because they gave full play to their remaining visual organ. Our soldierly critic is not doing so. He ignores prophecies which are "as plain as Harrow's steeple," and confines his attention to those which, at the least, need an intelligent use of both optics.

***

"The Inquirer makes something of the word outcasts." And who can blame him? There is nothing like making the most of what you've got, especially when you've got next to nothing. Of course the evident meaning of "outcasts" in this connection is "cast out of Palestine."

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Inquirer, however, learns from it that the Ten Tribes must be in a condition similar to the Jews. But, happily, the Jews themselves learn from it that the Ten Tribes are in a very different condition. "Outcasts in Hebrew means cast to one place, and therefore they (the Ten Tribes) must be found in one country of the earth gathered together" (Dr. Wolff's Journal). The intimation that, when Israel is restored, "the blind, the lame, and woman with child" will be "with them," shows that not the humblest or feeblest will be excluded. But "Inquirer" skips the words "with them" as he would clear an enemy's ditch, and coolly assumes that the assemblage will be made up of lame, blind, &c.,—a sort of travelling infirmary. The wonder is, how they manage to pick their way home. True, we have read the story of a blind boy who carried a lame one, the latter performing the function of guide. By this method, perhaps, they arrive at their destination. Then comes the invasion from the North quarters. According to "Inquirer" the Hebrew race at this juncture still consists of cripples, and at the approach of Gog the terror-stricken cripples are huddling in unwalled villages.

***

Putting aside the Ten Tribes, let us try and fancy 6,000,000 of Jews, the richest and most enterprizing of men, living in villages. It requires an effort to imagine any person in his right mind broaching such an idea. Wherever the Jews go they buy halls, or build mansions, and if Palestine was in their hands it would be second to none for civic magnificence. But "what about the unwalled villages" is demanded. Our friend will be pleased to hear that the unwalled villages are a myth. What Gog meditates is this:—"I will go up to an open country; I will go to them that are at quiet, that dwell securely, all of them dwelling without walls, and having neither bars nor gates" (R.V.). Dwelling without walls, bars, and gates, is a conspicuous trait of the British. They do not encase their cities, or strew the soil with fortresses. They may do so in the lands they conquer, as in India; but not in the lands they inhabit—*e.g.*, England, America, Australia.

***

They will act on the same principle in Syria. The Briton and (or) the Israelite disdains citadels, ramparts, and compulsory conscription. But this is not a sign of weakness, it is an indication of conscious strength, and is so expressed in Scripture: "Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10). "They shall fear no more nor be dismayed" (Jer. xxiii. 4). "Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee" (Isa. liv. 14). "They shall dwell safely, and none shall make them afraid" (Ezek. xxxiv. 28). These texts have also a bearing on Jacob's trouble. It has yet to be proved that "Jacob's trouble" is in the future. He cannot have greater trouble than he has had; and if Christ's advice refers to a period after the restoration, Matt. xxiv. 16—22 will have to be reconciled with the above, and dozens of other passages.

***

"We are told distinctly that the Israelites in Palestine will only be saved from total annihilation by God's own direct intervention." Where? I am afraid that on this matter it is we Anglo-Israelites who must sit in the seat of the enquirer and beg to be enlightened. In a sense (and a very real sense) all Israel's victories were due to God's direct intervention. She owed everything to God's favour —and so, it is said, do we. But the peculiar vision of "Inquirer" sees Israel to be a helpless mob, unable to strike a blow in self-defence. It is hard to tell where this extraordinary notion can have been contracted, because the Old Testament is largely a panegyric over Israel's superior prowess. In addition to those already quoted, the following prophecies must needs be explained. "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah v. 9). "They shall be as mighty men which tread down their enemies in the mire of the streets in the battle, and they shall fight because the Lord is with them" (Zech. x. 5). "Thou art My battle-axe and weapons of war, for with thee will I break in pieces the nations" (Jer. li. 20). "The remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forest. . . . who, if he go through, both treadeth down and teareth in pieces, and none can deliver" (Micah v. 8).

***

No doubt it would be in the last degree strange were the British to renounce Christianity for Judaism. The chances are against it. There is ground for supposing that the Jews will revert to Mosaic rites, but in all the allusions to the Ten Tribes there is not the slightest hint that they will do this. On the contrary the language employed of them is applicable to none but a Christian people (Hos. i. 10, ii. 20—23, xiv. 4—8; Zech. x. 7—9; Jer. iii. 22, xxxi. 18—20). God's plans do "go forward," without any "retrogression;" and that is a reason why we decline to allow that the Abrahamic covenant has stood still for 2,000 years. In fact the popular view is that the Hebrew has gone back to the subordinate position he occupied during the Egyptian bondage. This is retrogression, beyond controversy. God chose Israel to be His "servant," "ministers," and "witnesses," and gave them ages of severe schooling for their high post. Yet we are taught that He had to cast them off just when they were wanted, and entrust His work to wholly untrained races. Was that unbroken progress? Is it not a serious reflection on Divine wisdom?

***

"A Hebrew Christian," *alias* "P. W.," has figured more than once in the BANNER. It will be remembered that "P. W." is the writer who dealt with Anglo-Israelism in a monthly called the *Warrior-square Magazine*, of St. Leonards; on which occasion it transpired that he was quite unaware his forefathers indulged in human sacrifices, and he also thought it "remarkable"—as an exposure of Identity errors about the return from Babylon—that the presence of Levi was "distinctly mentioned" in the New Testament. Having thus explored the depths of history he is now investigating prophecy with the same subtle grasp, and in the August No. contributes a paper which bears the dignified heading of "A Study in Prophecy." Judging by appearances the "study" must have consumed fully five minutes of his time. But, for us, the weightiest feature of the article is a desperate wound which it inflicts on British claims to Israelitish lineage—"'As ye were a curse among the people, O House of Judah, and House of Israel, so will I save you, and ye shall be a blessing.' Both kingdoms are now defunct; but resuscitation and re-union under one leader are to be their future lot. This lays the axe to the very root of the pet theory of Our Israelitish Origin."

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Deadly axe; hapless root! I presume (but am not sure) that the edge of this axe is the contention that Jews and

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Israelites are "both in one boat" with regard to the curse; and that until the curse is removed from Judah it must remain on Israel. The signification of the term "a curse," is "a reviling," otherwise a "byword," "taunt," &c., and as P. W. admits that the Ten Tribes are existing separately from the Jews, will he kindly furnish us with the name or names of the countries in which they are at present "a reviling"? If they are to-day a curse among nations, like the Jews, they will be as visible and as obnoxious, but perhaps two or three times more numerous; so that we are setting "Hebrew Christian" a very easy task when we ask him to acquaint us with their abodes. The rest of the world have sought for them in vain, and albeit a few gentlemen certify that Ephraim is sojourning in the region around Ararat, his alleged descendants are so respectable that they cannot be deemed "a curse." But, singular to say, P. W. has no reluctance to confess that they are amissing, and hence his logic leads us to infer that the Ten Tribes are "a curse among the people," yet lost; "a byword," yet unknown; "a taunt," yet impossible to recognize. Dear "Hebrew Christian," much prophetic study doth make thee mixed.

JOHN SHOOTINGHAM.

A HANDFUL OF NUTS TO CRACK.

BY P. C.

1. Is God's covenant with Abraham immutable or not? Conditional or not?
2. Has it temporal as well as spiritual promises, and are they co-extensive?
3. To whom do the spiritual promises belong? and to whom the temporal?
4. What was Ephraim's "birthright?"—Jer. xxxi. 9; 1 Chron. v. 2.
5. Who can show any title to it *now* by possession?
6. Who, for example, inherit the promise, "Thy seed shall possess the Gate of his enemies?"—Gen. xxii. 17, &c.
7. What was the stone "kingdom" that "broke in pieces the iron, the brass, the clay, the silver, and the gold" of the four great empires of Dan. ii. 45?
8. When did God fill the bow with Ephraim, and raise up the sons of Zion against the sons of Greece?—Zech. ix. 13.
9. Who can best supply the "ships of Tarshish" to take back the Jews?—Isa. lx. 9.
10. Who is the good Olive Tree, and who the wild in Rom. xi. 17?
11. Who is the desolate wife, and who the married in Isa. liv. 1?
12. To what "nation" was given the offer rejected by the Jews?
13. Show the application of the words in Rom. xi. 2, 29, "God hath not cast away His people which He foreknew. For the gifts and calling of God are without repentance."

Correspondence.

RE "THE MRS. HINE RELIEF FUND."

To the Editor of the "Banner of Israel."

DEAR SIR,—Mrs. Hine wishes me to ask you to kindly acknowledge, through your columns, the receipt of the following most welcome and needed gifts, for which she tenders her warmest gratitude. Mrs. Pease, £2; Brockhurst Hill, 10s.; Oxford Street, 5s.; Whippingham, 5s.; Eastbourne, 5s.

The above amounts were sent direct to her at 30, South Grove, Peckham. Also the sum of 10s. from "Henrietta," Liverpool, and 10s. from an anonymous donor "for Mrs. Hine's use, with best wishes." The latter two amounts being sent to me I have had great pleasure in handing them to Mrs. Hine, who still remains in a very precarious state, and no hopes of possible recovery.

Prospectively thanking you for the insertion of this in an early number of the BANNER,

Very faithfully yours,

ARTHUR OSBORNE.

77, Angell-road, Brixton, Aug. 24, 1893.

ISRAEL IN CANADA, THE GATES OF THE WEST.

To the Editor of the "Banner of Israel."

DEAR SIR,—There is an Israel in Canada. In the bowels of the earth, where the ramiferous workings of the Nova Scotian collieries resound with incessant labour, I have heard eloquent testimony in favour of the Identity: one thousand miles away, among the low green hills of Quebec, the tiller of the soil has declared to me that we are Israel, and into whatever quarter of the vast dominion the inquirer penetrates, the truth, at times feeble, at times vigorous, lifts up its voice. This is not surprising among a people which possess the Gates of the West. There is a vast aqueous highway from the western ocean into the heart of the North American continent—*i.e.*, the St. Lawrence. This stream at its headwater enters the Great Lake system, around the head of which all the trade of the western continent, west even of the Sierra Madre range down to the Gulf of California, is clustering. The Americans forsaw this, and Dewitt Clinton opened the Erie Canal in 1825. That diverted trade from the more economic trade route of the watercourse of the St. Lawrence into New York, which, as a glance at the map indicates, is far to the south of the direct north-eastward route of the Canadian river. In this we witnessed a temporary triumph of the American over the British, but at the present time we are witnessing the discomfiture of the former and the ultimate triumph of Israel as a nation.

The Erie Canal is being deserted: the tonnage frequenting the port of Montreal, both as to the number of craft and individual size of the vessels, is increasing at a remarkable rate. Petition after petition has been lodged by the American for equal rights over the Canadian canals into the St. Lawrence, and one eager American at least has actually deposited an application to the Dominion Parliament for special powers to construct a new chain of canals *via* Montreal into the Hudson river to New York (equivalent to constructing a short line of rail from Liverpool to London *via* Southampton). What is the explanation of this revolution in the direction of the volume of American traffic? Economy. The land of the American farmer is steadily waning in fertility; phosphate, revigorator of impoverished soil, is withheld from him through the high prices demanded of our capitalized and protected phosphate manure industries and connecting rail routes, and the extortion of protected manufacturers, plus interest on mortgages, have produced, and combine against the tiller of the land, which constrains him to deal with middlemen, who can pay a better price owing to lower export rates.

These middlemen are concentrating along the headwaters and the St. Lawrence, which affords the cheapest route to Europe. At the mouth of this great stream lies the island of Cape Breton, where some 28,000,000 dols. are employed in the prosecution of enormous coal industries—unique as the sole coal fields upon the Atlantic coast of North America from the Gulf of Mexico to Labrador—and inexpressibly blessed in the magnificent land-locked harbour of Louisburg, three days' steam from the British Isles. From this island the French surveyed their empire and possessions of Quebec. Montreal, and Frontenac strove to accomplish by force that which the merchants of Israel as a nation are doing through the evolution of trade—*i.e.*, dominion absolute in North America.

The coal of the island of Cape Breton is beginning to dominate the peoples which dwell between the 40th and 50th parallel of north latitude—*i.e.*, New York to Newfoundland—west up the St. Lawrence to the 90th parallel of longitude—*i.e.*, the head of Lake Superior—and Louisburg has at length been selected as the great coal port of Eastern Canada. Trade of all description will speedily follow, and then we

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find Israel in possession of the great Gate of the West preparing for universal economic supremacy.

The same thing applies upon the Pacific shore. Already we have wrested from San Francisco the trade European of the Japanese archipelago; already Australasia *via* British Columbia is days nearer Liverpool through the fast Canada-Australia service, and the enormous collieries of Israel upon the island of Vancouver dominate the entire Pacific seaboard down to San Francisco. America has no Pacific coalfields save under our flag. Vancouver City is the great Gate of the Pacific even as Louisburg of the Atlantic sides of the continent.

In 1885 Vancouver did not exist; in February, 1886, the site was blocked out and incorporated; in June the place was devoured by fire. Now Vancouver has 70 miles of graded streets, immense churches, clubs, free libraries, six loan companies, opera houses, three hospitals, two orphanages, sugar refineries, and an annual assessment of £3,700,000; great steamship lines connecting with Japan, Hong Kong, and Australasia, and in spite of the great dulness of trade on the Pacific coast, from which even San Francisco is not exempt, she is increasing in prosperity. Into the vast interval between Louisburg and Vancouver the children of the earth are pouring in what are annually becoming human torrents in the West; population is leaping up at the rate of 148 per cent.; the region of eternal coal—north-west territories—is in process of industrial development and carloads of Americans weekly cross into Canada, shake hands with John Bull, and join with him in the construction of this omnipotent empire. Thus Canada is the tide in the affairs of men. Let youthful Israel, the young men of Israel, take it at the flood, and roll on to fortune of mind, body, and soul.

Yours truly,

C. OCHILTREE-MACDONALD

(*Ex-Treasurer Newcastle-on-Tyne Anglo-Israel Association*).

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In the BANNER of July 26, 1893, you ably refute certain objections to British-Israelism by "An Inquirer;" and you quote a "few pages of the Inquirer's letter," that your "readers may judge of his style and reasoning: also that any who like to do so may further enlighten him." There is one specimen of his reasoning which I had hoped to have seen refuted before now by some one of your contributors, as it has a mischievous and specious look; but no one seems to have thought the foe worthy of his steel. I will venture, therefore, to offer a short and simple refutation that was transparent as I read it: in order not to allow any unwary reader to be entrapped by it. The objection is this: "God in all His dealings has 'gone forward.' The gathering together of Judah and Israel into the covenant described in Ezekiel can *only* be explained on the ground that they *must* come back into re-union with God at the points at which they left Him"! and that would "reverse God's methods and be retrogression instead of progression"! The "only" and the "must" in this piece of reasoning are innocently gratuitous. By what compulsion *must* Israel "go back" to Judah, instead of Judah "go forward" to Israel? Especially as the Bible teaches us Judah shall walk *to* Israel (Jer. iii. 18), and though the House of Judah return to their own land first as Jews, why shall they not soon be gathered together as Christians by the *forward* method of God's dealings with us, and according to His promise? Nothing is simpler; and "the testimony of the Lord is sure making wise the simple."

P. C.

Morecambe, Lancashire, Aug. 14, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—For twenty years I have been a believer that we English are Israel. I cannot help writing you to tell you my great joy at the really splendid and able sermon preached by the Rev. T. B. Phillips on July 30th, at St. Michael's Church, Lavender-street, Hulme. Though not a believer in Our Identity, I know at least eight of his hearers were, and many more partly so; and being such blind evidence it completely seemed to carry us away. He spoke from Jer. xxxi. 31, 32. My daughter said it only wanted three words to to make his sermon complete—"We are Israel"—and one sentence left out—"We Gentiles inherit the promises through belief in the glorious Gospel by adoption as sons, being able to call God by that gentle and tender title, Our Father."

He said, "God's promise to Israel and Judah, "one of a family and two of a city,"&c., had never been exactly fulfilled, but he was quite sure God would, in His own time and way, fulfil it. It behoves us as Christians to hold fast the blessed truths and promises." He spoke of our language being universal, and our inhabiting the desolate and waste places; also the pleasant places of the earth.

After service I made bold to send him a few copies of the BANNER. I hope he will read them, and I humbly pray that God will open his eyes that he may see the truth. Your BANNERS are so precious to me; they have taught me to love God's holy Word. I never weary of reading and speaking about the glorious tidings and the glories that await when as a nation we can see the Lost Israel found, and God's Word indeed true every word. I humbly pray that God's blessing will rest upon your efforts to speedily open the eyes of our blind shepherds.

I remain, yours truly, E. H.

Hulme, Manchester, July 31, 1893.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Those of Dr. Hanan's friends who have promised subscriptions to aid, if permitted, in excavations at Tara, may, if they have not already seen it, be interested in an account from the now famous Major Le Carron's book (1892) showing what value the Irish place on Lia Phail even at this time. Speaking on page 244 of "Twenty-five years in the secret service," he says, in 1884:—"Of all the schemes indulged in by the dynamite men, none seems to have been more far-fetched than that of the theft of a certain stone from within the walls of Westminster Abbey. This was the famous 'stone of stones," which serves as the seat of the coronation-chair in the abbey. To an outsider the possession of such a stone as this seems of no importance whatever; yet, ludicrous as it may appear, the idea of securing it gave rise to great enthusiasm, and led to a very generous subscription with this object. According to the originators of the scheme, this 'stone of destiny' was really the property of Ireland for a thousand years before Christ, and upon it were crowned the Irish kings, for hundreds of years, on the sacred hill of Tara. Its restoration to the land of its original and only lawful owners, it was contended, would inspire confidence in the course then being pursued, and the people would be strengthened by the well-known tradition 'that so long as this stone remained in Ireland, so long would she remain a united nation,' while its loss to the English would work wonders. Elaborate preparations were made for carrying out the scheme. Men were sent from America to work in conjunction with certain Fenians in London, and it was decided that some of the conspirators should secrete themselves in the Abbey, and at night seize the police, remove the stone, and pass it out through a window to others who would be in waiting outside to take it to a place of safety. For months these men waited and waited, but the opportunity never came, for one of the group gave the whole thing away to the police, and the detectives who surrounded the sacred edifice made the seizure impossible. In the end the three principals had to leave the country for fear of arrest, and the whole affair ended in smoke—as usual!"

Thinking you may care to put this in your paper,

I remain, yours faithfully, C. P.

July 29, 1893.

THE BANNER OF ISRAEL AND THE FREE LIBRARIES.—The BANNER OF ISRAEL can now be seen at the Newcastle Free Library, and it will shortly be on the tables of the Gateshead Free Library as well.

ERRATUM.—Page 437, col. 2, line 33, read "Hitchins."

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THE WESTERN SEA-GATE OF THE EMPIRE.

THOSE who are not acquainted with the subject and value of "the Gates" of Israel's Empire will hardly know where the "Western sea-gate of our Empire" is. And yet the expression is used in the *Times* newspaper as one which everyone would recognise as applicable to the spot described by the writer of the article on "The Colonies" in the issue of August 14th, 1893.

The Gates are strategic positions, giving commanding power to those that hold them, and when held in military or naval force or both, enable the possessors of these places to defy their enemies and those that hate them (Gen. xxii. 17, xxiv. 60). Esquimalt is such a gate. It is the Western Gate of the Empire abutting on the Pacific Ocean, at the Western terminus of the great Canadian Railway from the Atlantic to the North Pacific, right through British territory all the way.

The fact that so greatly adds to the importance of Esquimalt is that it is the naval station and trade emporium of the Northern Pacific. Its contiguity further to the great Russian arsenal and naval station Vladivostok made it always possible until lately that, undefended as it was, Esquimalt might be captured by a Russian fleet during a moment of weakness on the part of the British fleet in those parts. It is a satisfaction to know that after long delays during which God has defended our interests in Vancouver, the work of fortifying Esquimault is going to be undertaken in earnest by the British and Canadian Governments united. That naval station or Gate is to be made impregnable. The account given in the *Times*, which is almost a monograph, is to the following effect, and must find a place in the pages of the BANNER as an addition to our chapters on the British-Israelite Gates.

The despatch of the three officers and 72 men of the Marine Artillery who are to carry out the work of fortifying Esquimalt, under the superintendence of Major Muirhead, is the outcome of negotiations which have long lingered between the Imperial Government and the Government of Canada, and have only this year, under the active impulsion of Sir Charles Tupper and General Herbert, been brought to a definite conclusion. The arrangement, which is not very dissimilar from that relating to the fortification of Thursday Island and King George's Sound, is that the colonial and Imperial Government agree to share the expenses of fortification and the colonial Government bears the whole expense of the garrison. The matter has been made the subject of a great deal of discussion, and its final settlement is a subject of cordial congratulation to both Governments. The military arrangements of the Dominion of Canada differ in some important respects from those which prevail in either of the other great groups of self-governing colonies. Before the confederation of Canada and the amalgamation with it of the North-Western Provinces and British Columbia, the Imperial Government bore the burden of providing alike for defence and for the maintenance of order. The principal towns of Canada were garrisioned by Imperial troops. English artillerymen manned the guns at Quebec, English red-coats had to find their way to Winnipeg to put down the first rising of Louis Riel, and at a time when communication with Vancouver had to be carried on round Cape Horn the English War Office shared with the Admiralty all the responsibility of defending the country and protecting the fisheries of the Western coast. As many as 25,000 Imperial troops were maintained in British North America. Year by year, since confederation, Canada has made more provision for her own requirements. Her army of 38,000 men is under the command of an imperially-appointed officer, and it is provided by the colonial law that, in the event of mobilisation, it constitutes an Imperial force, and is placed under the orders of her Majesty's Commander-in-chief.

The maintenance of order in the North-West has been provided for by the creation of a local corps of mounted police, and, when there came a question of putting down the second rising of Louis Riel in 1885, the Dominion Government asked for no help from home. The only English military station now in Canada is at Halifax, where there is a garrison of 1,500 men. This garrison takes upon itself the defence of the very strongly fortified naval station which exists upon the Atlantic border of the Dominion. The other

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naval station at Esquimalt has hitherto been left practically to the navy to defend. It is one of the results of the development of inter-continental communication by means of the Canadian Pacific Railway, that more efficient provision for the defence of Esquimalt becomes at once desirable and feasible. So long as British Columbia was isolated from the rest of the continent by a sea voyage round the Horn, Esquimalt was valuable only as a naval station for ships navigating the Pacific Coast. Now, it is the Western outport at once of Canada and of the Empire. To hold Esquimalt is to hold the highway through the Dominion and to command all the defences of Canada in the rear. It is also to command the coaling supply of the North-western American coast.

The beds of Nanaimo, on the island of Vancouver, contain the best coal which has been found in those regions, and supply a very large part of the coal used in the Western States. In addition to these considerations, the increasing commercial importance of the town of Vancouver, on the mainland, which, from being the terminus of the railway, becomes also the emporium of the maritime trade of the Northern Pacific, has rendered the question of defence of late years always more important.

In the autumn of 1886 the town of Vancouver did not exist. It is now the port of shipment for Japan, China, and Australia. A successful Russian *coup de main* might, in the event of a European war, put the whole of this trade in Russian hands, and, though the coast must evidently depend for its main defence upon the ships of the naval station, it is only the more advisable that the naval station should be rendered practically impregnable by the resources of modern engineering and modern armament.

The harbour of Esquimalt is one of the most lovely situations on a lovely coast. It holds the South-western extremity of the island of Vancouver, and commands the entrance to the inland sea upon which the town of Vancouver is built. The climate of British Columbia, sheltered as it is from the severity of Canadian cold by the great triple screen of the Golden, the Selkirk, and the Rocky Mountains, and exposed to the mild airs of the Pacific, allows of the same luxuriant vegetation which renders the neighbourhood of the Alps and Pyrenees so delightful in Southern Europe. The railway connexion which has been established with the Dominion has brought the colony within little more than a fortnight's journey of London, and the great natural charms of its scenery and position are already operating, as might have been expected, to induce settlement in its fertile valleys. The current of the world's life can hardly be said to have taken it in its course until about ten years ago. Now the position in which it stands as the Western sea-gate of the Empire is so full of promise that no Englishmen who go out there on service need fear to be left long without the companionship of other settlers fresh from home.

It is remarkable that Secular writers are coming in large and increasing numbers to describe these commanding strategic outposts of the British Empire, which are also its "coaling stations," by their very appropriate Scriptural name—"The Gates." Thus Gibraltar is the Gate of the Mediterranean in the parlance of the historians and geographers of the British Empire. The Suez Canal is the Gate of the Red Sea. Egypt is the Gate of Central Africa. The Gates of India are its three metropolitan cities—Calcutta, Bombay, and Madras. The foreign coaling stations—such as Aden, Columbo, Singapore, Hong Kong, and the like—are true veritable Gates, such as God on oath promised to give "to Abraham and his seed for ever" as part of the stupendous blessings He bestowed (the central one of them all) to qualify Israel to be His messengers and missionaries to the heathen during the Christian dispensation.

The value of Esquimalt as a coaling station and as the terminus of a strategic railway, connecting the two oceans, and only fourteen days' distance from London, is well known. The writer in the *Times* has well described it; but he did not know that this is one of the chief of those Gates God promised to His people Israel in "the latter days," to give them power and might among the nations, and to fit them for their assigned work—the evangelization of the heathen.

The Gate in question is in the midst of a splendid coal-field of the best steam coal, which supplies the greater part even of the fuel used in the Western States. God's care of Israel thus appears plain. He has provided for them the magnificent dominion of Canada. He has given them a railroad connecting the West with the East, 3,000 miles apart; and at each terminus, as well as on places along the route, He has provided steam coal for them exclusively, denying it even to the United States (Manasseh) both on the East and on their Western seaboard.

It can be seen then that "the Western Sea-Gate of the Empire" is a valuable possession indeed. It stamps our nation as the true "Israel of God," and calls for praise on our part that He has remembered our wants now in these our "latter days," faithfully giving us what He swore to Abraham, our forefather, that He would bestow upon us. To Him be all the glory.

WHICH IS THE TRUE CHURCH?

By John R. Mitchell.

Notwithstanding the immense spread of every description of knowledge, both in history and science, there is probably no question which causes more contention and uncharitableness than the claim by different religious bodies of being the one true Church. We see the unfortunate effects of all this unseemly wrangling, by the fact that in this country alone Christianity is split up into as many different sects and divisions as there are days in the year, and, as time goes on, instead of these divisions being reduced in number they increase as one might almost say by leaps and bounds, and in their different opinions have, at the present time, reached such a stage, that he would be a bold man (humanly speaking) who dared to say they could ever be brought together again, and all this with the result that unbelievers and infidels have increased, and what is worse, continue to increase to a most alarming extent. Pointing the finger of scorn to believers of all denominations, they laugh and say, unfortunately with a great deal of truth, "See how these Christians love one another."

Then another great source of discord is to be found in the endeavour of the Church of Rome to assert her supremacy over all other Christian bodies in the universe The Greek Church again claims that it is the true Church. Imagine now, for one moment, an unbeliever in search of the true Church; let him hear the arguments for and against the supremacy which would be advanced by all this multiplicity of claimants; he would say, "Give me peace and quiet, I will remain an unbeliever still." "How is order and harmony to be made out of all this chaos? The task is simply stupendous to contemplate, one that a man would almost shrink from undertaking, and by human means it is altogether impossible. When we come to think and ponder on all this division and the evil effect it has on the minds of men, with the knowledge that the Gospel of the kingdom has been preached nearly 1,900 years, we may well be forgiven if we shudder at the prospect which lies before us.

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We see now around us atheism, infidelity, and indifference in every class of society; the so-called man of means and gentlemen of culture, clever writers, and men who carry their readers with them, even more than among the working population, are to be found, not by twos and threes, but by thousands and tens of thousands. The outlook is indeed gloomy, but what is the remedy?

How are all these conflicting elements to be made to look (so to speak) through one pair of spectacles, or as Scripture has it, to see eye to eye together and worship God with one consent? What is the remedy? There is only one. We must give up man s plan, whether he be a pope, a Wesley, a Luther, or whoever he may be, and see if we can find out the plan of Him who knoweth the end, even from the beginning; not taking God's words and putting man's construction on them; that we have already done to our sorrow. Let us, therefore, endeavour to find in our grand old book God's literal plan, and apply it in a literal manner, and I think we shall succeed in our endeavour to find out which is the true Church.

To begin then, the Triune God is unchangeable in Himself, and unchangeable in His purposes, in His promises, and in His dealings. Whatsoever He ordains must be and will be. He has told us, "I am the Lord, I change not." God intended man to form His Church when He created him. The first act, therefore, of devout adoration which ascended to God in the Garden of Eden, was worship paid to Him by Adam and Eve, the first two members of His Church.

Our first parents sinned and fell from their estate, but that did not exclude them or their posterity from the Church of God, for He graciously made known to them His purpose of love and mercy. He told them the seed of the woman should bruise the head of the serpent. Believing this, their faith in the Messiah was precisely the same as ours, with this exception, their belief was prospective; ours is retrospective. They believed that Christ would come, and we believe that at the fulness of time He did come; thus we are all, at whatever period of the world's history, justified by the faith which rests on the same foundation, other than which no man can lay. Man sinned, and man fell. Sinned so fearfully that the deluge came and swallowed up a fallen world; but God left not Himself without a witness, and Noah was, in fact, the sole representative of the faith which was indispensable to constitute him a member of the Church of God. After the earth had emerged from the waters with which the Almighty in righteous judgment had engulphed a guilty world, and when men had again multiplied and increased in wickedness, the all-wise God (faithful to His promise not again to sweep away the ungodly with a flood) made a selection. He chose Abraham in order to carry out His purposes of grace to the human race and to His Church. Read all these gracious promises in Genesis, which please observe are entirely unconditional; from the 12th chapter and onwards; that which God would do to His seed, for instance, "In Thee and in Thy seed shall *all* the families of the earth be blessed;" that He should be Father to many nations, and kings should come out of Him; that the covenant should be everlasting; that He would be their God and they should be His people. The blessings to Abraham and his seed are so great that I have not space here to enumerate them, but they are plain, literal, and not to be misunderstood, and are sworn to be true by Jehovah Himself in His own great name.

Hear what Moses has to say on the matter. "For what nation is there so great and hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which I set before you this day?" . . . "Did ever people hear the voice of God speaking out of the midst of the fire as thou hast heard, and live?" . . . "Unto thee it was showed that thou mightest know that the Lord He is God; there is none else beside Him. 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. . . . Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord? the shield of thy help, and the sword of thy excellency. Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

David also, speaking of the chosen people in his time, says: "And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people? For Thou hast confirmed to Thyself Thy people Israel, to be a people unto Thee." For how long? For ever!! It is not my intention, neither is it my business, to preach a sermon, but I ask you in all earnestness to ponder well the words I have read; they are so plain they cannot well be misconstrued. Do they look anything like the divine formation of the true Church? Read again what the prophets say: "Ye are My witnesses and My servant whom I have chosen, saith the Lord. This people have I formed for Myself. They shall show forth My praise. He shall cause them that come out of Jacob to take root. Israel shall blossom and bud and fill the face of the world with fruit." "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men." And so I could go on with such blessed promises until I fear I should tire you, if we could possibly be tired with such a glorious outlook.

There is nothing spiritual in all this, it is all perfectly literal, and it cannot by any amount of ingenuity be made to apply to a Gentile nation or people! But, perhaps, it may be urged they are all Old Testament promises, and do not apply to us who live under the New Testament dispensation! We will consider that! First, what is a testament? or a covenant? My dictionary tells me it is an instrument in writing by which a person declares his will as to the disposal of his effects, also a mutual consent or agreement between two persons or parties, a solemn agreement between the members of a church. Now it has been said by Him who cannot err, in speaking to Israel, "Ye *shall* be My people, and I *will* be your God." Here, at one stroke of the pen, you have the true Church.

The Old Testament or covenant was made between God and the descendants through Isaac and Jacob of Abraham's seed, and the New Testament was a renewal of the old between the same contracting parties in another form. We will, therefore, turn to the New Testament writings and see what they have to say on the subject, and whether they confirm in any way the promises which were made in the Old. Gal. iii. 8 is a comment, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee and in thy seed shall all the nations of the earth be blessed." Gal. iii. 16, "Now to Abraham, and his seed were the promises made. He saith not, And to seeds as of many, but as of one seed, which is Christ." The phrases "in thee,"

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"in thy seed," must, standing alone, be, by the ruling of the apostle, referred to Christ. But when used conjointly, as in the blessing to Jacob, they demand a distinct consideration. The phrase "in thy seed" emphatically refers to Christ; but the phrase "in thee" must be regarded as having reference to the literal seed of Israel.

We are thus shown that, while Christ is the fount of blessing to Israel and the Gentiles alike, through the Gospel, that it is the special and ordained function of the literal seed to disseminate the knowledge of the Gospel throughout the world, and more, as Judah has fallen under the curse by the crucifixion of the Saviour, this lot must necessarily fall, as was promised, on the Ten-tribed House of Israel—who, if they were to blossom and bud, and to show forth His praise, to become as a dew from the Lord, as I have already shown, must of necessity be the one pre-eminent, Christian and missionary nation on the face of the earth.—*Warrior-square Magazine*, April, 1893.

DOES JEREMIAH PROVE THAT ISRAEL AND JUDAH RETURNED TOGETHER FROM BABYLON?

By W. Weller.

PART II.

(*Continued from page* 449.)

I will ask you to read from Jer. iii. 15—19, both inclusive, and say whether you think that passage fairly describes the condition of the people who returned from Babylon? Were their shepherds according to God's heart? Did they "feed the people with knowledge and understanding"? Did our Saviour say so when He came? Was He not rather continually warning His followers against their shepherds—*i.e.*, their rulers, priests, scribes, and lawyers? Did the people "no more walk after the stubbornness of their evil heart?" If so, how are we to account for their treatment of the Messiah? And why did Christ call them "a wicked and adulterous generation," and tell them the kingdom of God should be taken from them?

The 18th verse shows that on the return of which the prophet is speaking the two Houses shall be as one nation. But we read in 2 Chron. x. 19, which Mr. F. has told us was written about a century after the return from Babylon, that the two Houses were then still in antagonism. Mr. F. has also told us that this verse in Chronicles teaches us that some of the Ten-tribed House, retaining their old prejudices against the family of David and tribe of Judah, preferred remaining in the land of their captivity, and he has further admitted that the "some" of the House of Israel who so remained were the great majority. Therefore as this prophecy (ver. 18) does not fit the events of the return from Babylon, I maintain the one did not refer to the other, and that the prophecy is still unfulfilled. Those who have ordinary reference Bibles or the Revised Version will see that the word "to" is placed in the margin as an alternative reading for "with." This shows that the original word is equivalent to "to," but the translators, not being able to understand the verse with the preposition "to," they took upon themselves to substitute for it the word "with"; but as honest men and scholars they were bound to admit that the original word, which alone claims to have been inspired, means "to." Hence, this text, as we have just seen, being still unfulfilled, it follows that the two Houses must yet be in existence and in separation, for how otherwise will one House be able to walk "to" the other? Mr. F. has not lost the House of Judah, but can he tell us where the House of Israel is? If not, so far as he knows, it is lost.

The next prophecy relied on by Mr. F. is found in Jer. iv. 1, 2. Here, you see, the prophet, after inviting Israel to return, tells them that if they will put away their abominations they shall not be removed. Mr. F., in his first paper, treated us poor British-Israelites to scathing sarcasm, because, he said, we put off to some future period the fulfilment of the prophecy in Ezek. xi 15—21, which he asserted was accomplished on the return from Babylon. Now Ezekiel says in ver. 18 of his prediction that the people who returned should take away all the abominations from the land; and we have just seen that Jeremiah said *if* they put away their abominations they should not be removed. But the people who returned have been removed and dispersed over the whole earth. So, you see, my opponent has landed himself on the horns of a dilemma; for to sustain his case he must say that one or other of these his witnesses is unworthy of credence. I think it is plain Mr. F.'s views of both passages are wrong. My method of interpretation does not impugn the truthfulness, and therefore inspiration, of either of these prophets. We will leave Mr. F. to disport himself on the horns of his dilemma while we pass on to his next quotation.

Jer. xxiii. 1—8. Mr. F. asserted, without offering any proof, that this prediction referred to the return from Babylon, and he told us that the "north country" in ver. 8 meant Babylon; but he did not tell us what was meant by the very next phrase. "and from all the countries whither I had driven them." From this phrase we see these verses refer to a return from many countries, and not merely from one country, whether Babylon or any other. If, as Mr. F. says, only a minority then returned, we would ask him, How was ver. 3 fulfilled? Who will be bold enough to say the 4th verse was fulfilled? For, from their return from Babylon up to their dispersion by the Romans, the Jews were continually, with but few and brief intervals, at war, and were never again entirely their own masters. I think it requires no argument to show that verses 5 and 6 not only were not fulfilled in times near to Jeremiah's own day, but have not been fulfilled up to the present time. So we may safely conclude that this prophecy (ver. 1—8) relates to a return still future.

Mr. F. next quoted chapters xxx. and xxxi. of this prophet. How anyone can carefully read these two chapters and fail to see that they do not apply to the return from Babylon, passes my understanding. Time alone compels me to deal with only a few of the phrases.

Chap. xxx. 1, 2. Please note that the prophet says (for the first time in his book) that God told him to write the following prophecy. Now why should he be told to write it except that it was intended to be read by future generations, because the prophecy was not to be fulfilled in Jeremiah's "own or near times"?

Ver. 3. If, as we have said, the people who returned were never again their own masters, can we reasonably say they possessed the land? It is a well-known fact they did not occupy anything like the extent of land God gave to the fathers of Israel.

Ver. 8—11. Was the stranger's yoke broken from off the neck of Jacob? Did the people "serve the Lord and David their king"? Were the people who returned "quiet and at ease"? and did "none make them afraid"?

Ver. 21. Was their prince one of themselves after their

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return from Babylon? What about the Persian rule, the Egyptian rule, the rule of Alexander, of Antigonus, Antiochus, and of the Romans?

Ver. 18. Mr. F. says this refers to the rebuilding of Jerusalem. So probably it does, but that does not prove that the prophecy was fulfilled by the rebuilding of the city under Nehemiah and Ezra; for I suppose the gentleman will admit Jerusalem requires rebuilding even now?

Ver. 24. Most Bible students (including, I believe, Mr. F.) consider that the term "latter days" indicates the Christian dispensation. So then the prophet seems to say by this verse that the fulfilment of the foregoing prediction is to be looked for in Christian times. This will support what I said about the word "write" in the 2nd verse.

Chap. xxxi. 1. "At that time," Mr. F. says, means the time of the rebuilding of Jerusalem on the return from Babylon. I have already shown that the prophet may have meant, and most probably did, a yet future rebuilding of Jerusalem. The time referred to, however, is most clearly indicated by the few closing words of the preceding chapter, "in the latter days." How Mr. F., as one accustomed to expound the Scriptures, can have overlooked these words I cannot say; but it seems idle, in the face of so plain a statement by the prophet, to contend that this prediction was fulfilled 500 years before the dawn of the latter days. But I will draw your attention to parts of this prophecy which you will recognise at once as not having been fulfilled since they were uttered, and therefore as having reference to some time still future.

Ver. 5 contains a prediction which has not yet been fulfilled; for even up to the time of the Messiah the Jews "would have no dealings with the Samaritans," and therefore, we may be sure, did not "plant vineyards upon the mountains of Samaria and enjoy the fruit thereof."

The 7th verse speaks of Israel at the time of their return as the "chief of the nations." At no time since the days of the prophet could these words fairly describe the people who returned from Babylon.

Ver. 9: "I am a Father to Israel, and Ephraim is My firstborn." How can Mr. F. reconcile this with his own statement that only a small minority of those who returned belonged to the House of Israel, or Ephraim, or with the well-known fact that the land which the tribe of Ephraim had formerly occupied was in the very district which was never restored to the children of Israel—Samaria. "I will cause them to walk." Mr. F. insisted on the word "walk" being taken literally. Now, supposing for a moment that this does refer to the return from Babylon, is the gentleman sure there were neither asses nor camels used on that occasion? Besides, the next (10th) verse states that the people were to be gathered from "the isles afar off." How would they "walk" from "the isles afar off"? Or, again, how could the prophet describe Babylon, an inland country not far from Palestine, as "isles afar off"? It is evident Anglo-Israelites are not the only persons who may be charged with taking some words literally which were intended to be read metaphorically.

Ver. 12: "They shall not sorrow any more at all." Was this fulfilled to the people who returned? Have they ever been free from sorrow since? Especially, what of the last 1800 years?

Ver. 35, 36. These two verses were appealed to by me in my first paper as proving that even now there must be in fact a nation of Israel, though not of necessity generally recognised as such; but Mr. F. has never made any allusion to them in either of his papers, and I really believe he has avoided doing so because, as an honest and intelligent man, he feels he cannot refute the single and simple argument I have founded upon them. For no one can maintain that the Jews are a nation now, or have been so for the last eighteen centuries. To say so would be to say that God, having promised an egg, has given a scorpion. If Mr. F. cannot identify the nation of Israel now, then, so far as he knows, it is lost. Possibly it consists of the great majority who, as he says, did not return from Babylon.

(To be continued.)

THE LOST TEN TRIBES.

THE following is from *The Newcastle Chronicle* of June 10, 1893, and will be interesting to our readers :—

"12,397.—THE LOST TEN TRIBES.

"'And where shall Israel lave her bleeding feet,
And when shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice.'

"Few subjects present more features of interest to the student of history than that which relates to the exile of the Ten Tribes of Israel and the complex problem involved in their subsequent history. As the circumstances which brought about and attended that exile are so familiar to the general reader, they are here passed over without lengthened detail. Briefly told, the story is as follows: "In 758 B.C., the Assyrian king, Tiglath-pileser II., invades Israel and carries the inhabitants, east of Jordan with the people of Galilee, captive to Assyria. About 37 years afterwards King Sargon makes a further invasion of the country, and transports the remnant of the Ten Tribes to Assyria and Media. The Book of Kings specifies Alah, Habor, the river Gozan and the cities of Media as the localities to which the exiles were consigned. The two first of these names indicate places north of Nineveh and south of lake Van. The river Gozan, now known by the name Ozen, rises south of lake Oroomiah, and forms approximately the northern boundary of Media. The names of the cities of Media are not stated. One of these was Rages, afterwards shortened to Rai, the ruins of which are to be seen not far from the present royal Persian city of Teheran. One of the cities, north of Nineveh, was Elkosh, the city, according to all trustworthy evidence, in which the prophet, Nahum, lived and wrote. But we can easily understand that the localities mentioned in the Book of Kings are only those to which the stream of compulsory emigration was directed in the greatest strength, as numbers may have been banished to entirely different districts of the Assyrian empire, which was then so extensive; for policy would urge the greatest possible separation of the exiles. Thus it seems highly probable that a residence was at that time assigned to many of the people in Hamath.

"The earlier exiles of Tiglath-pileser's time were doubtless for the most part scattered over Babylonia and Elam, which lay still farther to the south. When it is borne in mind that numbers preferred voluntary flight into the countries of Egypt, Asia Minor, and Europe, and that others as prisoners of war were sold into every country, it becomes clear how widely the descendants of Israel even then have been dispersed. But what became of the greater body of the people banished by the Assyrians? (vide 2 Kings xvii. 23: "So was Israel carried away out of their own land into Assyria unto this day.") According to the views of some

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modern biblical scholars, Jeremiah was the author of the Book of Kings, and commenced his prophetic career in the year 629 B.C, which was 92 years after the exile. Jewish traditions, however, assign the chronicle to Ezra at a much later period. Ezra came from Babylon to Jerusalem in 458 B.C., in the reign of Artaxerxes. Thus it seems highly probable the Ten Tribes occupied the localities to which they were originally assigned, nearly two centuries after their deportation.

"In the year 536 B.C., the kingdom of Babylon was by conquest absorbed into the greater monarchy of Persia, at which period we are introduced to the enlightened and tolerant rule of Cyrus, who had then located throughout his dominions the numerous exiles of both Israel and Judah. Now, when Cyrus had given the Judeans permission to return to Jerusalem and its vicinity, there seems no reason why many of the descendants of Israel should not have accomplished a similar return to the northern province. But we have no certain clue by which to trace this movement; neither have we any reason to deny that, after the great change in the political situation, individual descendants of the Ten Tribes assembled once more in the ancient fatherland. Ewald, in his 'History of Israel,' says: 'From an early period the great prophets had foretold the certainty of the final return of the captive exiles of the Ten Tribes as well as of the others, and latter ages always found a specially prominent example of this in the bold image which Isaiah had adopted of Israel returning across the Euphrates as safely and mightily as it once had come from Egypt across the sea. But, after all, it was more and more felt in the centuries following the prediction how far Israel had lagged behind in the expectation formed about it. By-and-bye the return of the captive exiles came to be considered as good as unfulfilled in the letter, and its accomplishment was, therefore, relegated to the future which still remains. Josephus, we find, mentions on one occasion, though quite incidentally, and without giving details, that the Ten Tribes still remained in his time beyond the Euphrates in countless hosts. The calmer language of the earlier Talmudists never rises above general anticipation and hopes on behalf of the Ten Tribes; but during the centuries which follow the destruction of Jerusalem, the belief took firmer and firmer hold in the nation that, somewhere in the far East, a better people of Israel was to be found living in happy union and hoping for the Messiah. Thus in the ninth century after Christ, the learned Jew Eldad, said to be descended from the tribe of Dan, undertook a fruitless journey, we are told, in search of the Ten Tribes: and other Jewish travellers also of the latter Middle Ages were fond of discoursing of them. In the last century of our era a fervent zeal was aroused among many Christians for the discovery of the lost Tribes; and since they despair of finding them again on the Euphrates—at least in the countless numbers of which Josephus speaks—many learned men have sought for them throughout the whole world. Wherever any one fancied he had detected a certain resemblance to Jewish customs or cast of features in any distant people, these he would make out descendants of the Ten Tribes; and it often happened that scattered legends, whether obscure or doubtful among such a nation, came to aid the guest; for many a Christian or Islamite tribe was ready to pride itself on such a descent on account of its sacred writings. Thus attempts have been made to re-discover them in the Afghans, in the Sinite Jews, in the Parthians and Buddhists, and even in the wandering tribes of North America. But even in the best attempt of this kind, namely, that made in 1840, to re-discover them in the Nestorian Jews and Jezids in the mountains north of Nineveh, was by no means successful. From all this we are driven to the conclusion that every one belonging to the Ten Tribes had, in the early times of their deportment and settlement in a foreign land, been so completely lost among the heathen, and had so thoroughly adopted their character, that even in the time of the liberation of Judah under Cyrus, not a single trace of them any longer remained. For at that time, if they ever were to return to their own land, the circumstances and the opportunity were the most favourable for doing so. Indeed, as we have already indicated, when Cyrus had given Judah permission to return, many descendants of the Ten Tribes might gradually come back as well. But if many of the Tribe of Judah preferred to remain in the East, doubtless more of the descendants of the Ten Tribes made the same choice. It does seem sad at this point to see quite clearly how the last remains of the kingdom of the Ten Tribes—that chief section of ancient Israel never even attempted once to constitute itself. The whole vanish entirely from history.

"Notwithstanding the mysterious cloud which for ages has shrouded the movements of the exiles, a certain class of historical investigators have recently furnished us with a full story of their several migrations from the period of deportation into Assyria down to the present day. We are told that about the time of the downfall of the Assyrian empire, political circumstances being favourable, the numerous descendants of the Ten Tribes left their home in the far East, and became merged in one or other of the great streams of migratory nations that had origin in that region, and which, prior to our era, rolled in on Asia Minor and Europe.

"Regarding the question of Identity, this is said to be clearly indicated by the respective ethnic names of Kimmerii, Gimmerrai, and Sakai, or Scyths—that the name Gimerrai (another form of Kimmerii) occurs on the cuneiform inscriptions as the Semetic equivalent of the Aryan name Sakai; also that the matter is further settled by the discovery that Kimmerii was the Assyrian name for the Ten-tribed kingdom, this having been disclosed by the Nimrod obelisk (a monument unearthed by Layard), as well as by many other records of the period dug up from the ruins of Nineveh. After entering Europe, the particular time is not determined, the descendants of the exiles formed the centres of association as circumstances indicated, constituted and established new settlements, among the principal places being the British Isles, and consequently in the natural course of things acquired new names and designations. Hence, in process of time, some of them were called Goths, some Teutons, some Celts, some Gauls, some Cimbri, some Angles, some Saxons, and some Normans. Reasoning thus, the advocates of the Identity assure us that our true Anglo-Saxon forefathers were no other than the Lost House of Israel.

"As it is impossible, in limited space, to touch the whole of the points introduced into the query of 'A Backwoodsman,' I therefore endeavour, as briefly as I can, to examine the more important aspects of the question which remain.

"1. Have we any satisfactory evidence to guide us to the conclusion that the descendants of the exiles left Assyria about the period mentioned, and can be traced to Europe under the various ethnic names of Kimmerii, Gimerrai, Sakai, &c., and that after several wanderings on the continent ultimately reached old England, and were the real founders of that most illustrious dominion? Ewald says

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that after their deportation into Assyria they were lost among the heathen, and then disappear entirely from history.

"2. As the exiles belonged to the Semitic branch of the human family, the ethnic names referred to could not be applied to them. but to nations of Japhetic origin. In his 'Ethnology of the Bible,' Sayce, writing of Gomer, first-born of Japheth, and father of the ancient Germans, says: 'Now Gomer is the Gimerrai of the Assyrian inscriptions, the Kimmerii of the Greeks, who represent the Sakai, or Scyths, of the Persian texts, and were almost entirely Aryans. They were driven from their seats on the Tyras, or Dniester, by the nomad Scyths, shortly before the first unsuccessful siege of Nineveh by Cyaxares.

"3. It is, however, said that the country of Denmark, or Danmark, as well as the river Danube, derived their respective names from Dan, thereby proving the early settlements of that tribe in Europe. Regarding this, Isaac Taylor, in his 'Words and Places,' says: 'Throughout Europe we find the word "march" or "mark" entering into the names of outlying or frontier provinces. Denmark was the Danish frontier. Finmark and four provinces called Lappmark show the five successive stages by which the Scandinavian invaders encroached on the territory of the Lapps.

"'The meaning of this root, Dan or Don. is obscure. In the language of the Ossetes—a tribe in the Caucasus which preserves a very primitive form of the Aryan speech—the word Don means water or river. If this be the meaning of the word, it throws light on certain primeval myths. Thus Hesiod informs us that Danaus, the grandson of Poseidon and Lybra, relieved Argos from drought. Again, we are told that the fifty Danaides, having slain their husbands, the fifty sons of Egyptus, on their wedding night, were condemned to carry water in broken urns to fill a bottomless vessel. But whatever be the significance of the root, in it are found a large number of the most ancient and important river names on the continent. We have the Danube, the Danastris, the Danaster or Dneister, &c. It thus appears that the names of almost all the larger rivers of Europe, as well as those of a very great number of smaller streams, contain one or other of the five chief Celtic words for water or river. In the British Isles this word is found in the names of the Don in Yorkshire, Aberdeen and Antrim, the Bandon in Londonderry, and the Dane in Cheshire, &c., and possibly in the Tyne in Northumberland and Haddington. The names of important rivers are everywhere the memorials of the earliest races. These river names survive when all other names have changed. They seem to possess an almost indestructible vitality. Towns may be destroyed, the sites of human habitation removed, but the ancient river names are handed down from race to race. Even the names of the eternal hills are less permanent than those of rivers. In the greater part of Europe—in Germany, France, Italy and Spain—we find villages which bear Teutonic or romance names standing on the banks of streams which still retain their ancient Celtic appellations. Throughout the whole of England there is hardly a river name that is not Celtic—these almost the sole evidence that survive of a once universal Celtic occupation of the land.

"Modern historical research has clearly established the fact, that the original home of the various races which, in succession, peopled the British Isles, was in the East. It is, therefore, reasonable to suppose that, along with the love of conquest, the invaders brought with them many a religious belief and hoary tradition. By which of the early races the worship of Baal was introduced into Britain, we cannot tell. All evidence on the subject seems to point to a Celtic origin. But as the god Baal was chiefly worshipped by the Babylonians, Carthagenians, Tyrians and Phœnicians, and as the latter people, we read, had long prior to the Roman period an important trading connection with places on the Cornwall coast, they, doubtless, while in this country, worshipped their national deity as circumstances permitted, and probably proselytized many of the native inhabitants. The symbol of Baal, however, varied at different times in different localities. Indeed, the great number of adjuncts with which the name of Baal is found is a sufficient proof of the diversity of character with which he was regarded; and there must, no doubt, have existed a corresponding diversity of worship. The more beautiful and the more spiritual side of the worship of Baal were symbolized by the sun, and as the altars to the sun-god were erected, for apparent reasons, on lofty eminences, we can understand from the Baal hills in Yorkshire and Northumberland, how widely this form of worship was at one time practised in England.

"If we have found it impossible to trace, with any degree of certainty, the movements of the descendants of the exiles beyond the confines of the Assyrian empire, we have abundant evidence that the spiritual inheritance of which they were long ago the special guardians has been faithfully distributed throughout all lands.

"ALEXANDER REA.

"Glasgow."

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. V.—ANGLO-ISRAELISM.

BY THE REV. C. F. COOPER.

(*Continued from page* 351.)

TO THE EDITOR "YARMOUTH LIGHT."—Sir,—In reply to "Barrington's" ungenerous taunt that I am soon to close this controversy from motives he unworthily attributes to me, I beg to say (1) that you, sir, have something to say as to how long these letters shall continue, and it was your remark to me on this point I had in view when I wrote of an early conclusion. (2) Let "Barrington" be well assured that I do not fear controversy on this subject either in the press or on the platform. Anglo-Israelism rests upon the sure foundation of Jehovah's covenant and oath; and impartial examination of its evidence infallibly leads to its joyous acceptance. (3) The longer the discussion continues the better is it for this truth; for I am receiving assurances of interest awakened, Anglo-Israelites confirmed in their most holy faith, and converts joining our ranks, as a result of these letters. Two such cheering assurances from distant parts of the Province have reached me since my last appeared.

I can understand "Barrington's" anxiety to get away from Scripture; but I shall hold him there a little while longer. Therefore I shall make no reply to the first column of his letter until we come to the ethnology, etc., to which subject the remarks in that column more properly belong. In the meantime your readers may find a sufficient reply to these remarks in Deut. xxviii. 64, and similar passages.

"Barrington" still denies that the Ten Tribes have been preserved a distinct nation. He tries to prove that they were to be for ever lost. In order to do this he quotes prophecies foretelling their captivity and dispersion, while he ignores the many promises made to them of preservation, conversion, and prosperity in the land of their exile, and of

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their future restoration to Palestine in great triumph and glory. Your correspondent is also in the habit of quoting half a sentence, sometimes only one word, without the slightest regard to the context. Against these methods of handling the sacred writings I most earnestly protest. It is not in this way that truth can be found. The following example will show the importance of reading the whole of the passages from which "Barrington" quotes a line or a word. In order to prove that the Ten Tribes were to be lost for ever "as a body" he quotes Hosea i. 6—9: "I will no more have mercy upon the House of Israel, but I will utterly take them away. Ye are not My people and I will not be your God." Now anyone not referring to this chapter might well think "Barrington" had proved his point. But I ask, Is it dealing fairly with this solemn subject to end here? In the next verse God declares the future restoration to favour of outcast Israel in these words: "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." In the 2nd chapter of this prophet (ver. 14—23) the same restoration to God's favour is promised in glowing terms. Verse 23 reads: "I will sow her unto Me in the earth, and I will say unto them which were not My people, Thou art My people," etc., which is Anglo-Israelism pure and simple. Thus, as on many former occasions, "Barrington's" Scriptures fully quoted rebuke his errors.

The passages to which your correspondent refers to weaken the force of Jehovah's solemn assurance that Israel shall never cease to be a nation are grand proof-text of our position. Let your readers by all means study and mark them together with Hosea i., ii., and Jer. xxxi. Here they are: Jer. xxxiii. 26; xlvi. 27; xxxi. 37. I asked where is this nation to which God so solemnly promises perpetuity? I am told Paul gives an answer. Chapter and verse, please. One thing I am sure of—the apostle nowhere calls the Church a nation. Remember that throughout Jer. xxxi. "Israel" means the Ten Tribes; for over and over again in this chapter the prophet clearly and emphatically distinguishes between them and Judah (see ver. 6, 9, 18, 19, 23, 24, 27, 31). No promise could be made in clearer and more unmistakable language than the promise in Jer. xxxi. of the perpetual nationality of the Ten Tribes. "Sun, moon, and stars" are God's witnesses that Israel shall never cease to be a nation. The same truth is taught again and again. In Zech. x. 6 we read: "I will save the House of Joseph." Verse 7: "They of Ephraim shall be like a mighty man." Verse 9: "I will sow them among the people, and they shall remember Me in far countries." These predictions were written after the return from Babylon. Thus the posterity of Joseph were to be preserved and blessed, and to worship God in countries remote from Palestine, after the return of the Jews from Babylon. Verse 10 foretells their final return to the land of their fathers in numbers so immense that "place shall not be found for them." Israel has not yet returned in numbers so vast; therefore till that glad event takes place she must remain a distinct nation. Notice, Judah is not mentioned once in this chapter. Zech. x. then is another Scripture to study and mark. Further, Josephus tells us that in his day the Ten Tribes were distinct from the other nations, and an "immense multitude." Modern Jews say that Ephraim-Israel is not among them.

I cannot allow "Barrington" to get out of the dilemma he fell into in his letter of the 2nd inst., in the cavalier fashion he attempts. I asked when, on his own supposition, Deut. xxviii 64 was fulfilled. He replies, "In the former dispensation." This is too indefinite, as many of his statements are. I want to know the precise time and place. It will not avail again to talk of the "heights of absurdity," and so on. We require an answer to the question.

Now, sir, I have asserted and still maintain that the prophetical Scriptures cannot be understood nor inspiration defended successfully except from our standpoint. I now affirm that "Barrington" has confirmed these statements by his failure to give a clear reply to my frequent queries, "When was such and such a prophecy fulfilled?" I therefore press for answers to the following questions: (1) In Gen. xlviii. 19, it is said of Ephraim that he should become "a multitude of nations." When did Ephraim—this one tribe—accomplish this prediction? Where does or did this "multitude of nations" live? (2) Among other blessings promised to the posterity of Joseph are these: (*a*) The precious things of the earth and the fulness thereof, (*b*) blessings of the ocean, (*c*) power and authority to "push the people together to the ends of the earth," (*d*) blessings prevailing, "to the utmost bound of the everlasting hills." Now I ask when and where did the descendants of Joseph enjoy these blessings? By their very nature it was impossible they could be enjoyed in the small strip of country Ephraim and Manasseh occupied in Palestine. (3) In Isa. xlix. 19, 20 we read: "For thy waste and thy desolate places and the land of thy destruction (*i.e.*, exile) shall be even now too narrow by reason of the inhabitants, and they that swallow thee up shall be far away. The children which thou shalt have . . . shall say again in thine ears, The place is too strait for me, give place that I may dwell." It would be impossible to describe the fact and the cause of colonisation in more accurate language than this. I ask, When did the descendants of Abraham colonise the earth? When were they numerous enough to desire to do so? How often has the Anglo-Saxon race said, "The place is too narrow for me, give place that I may dwell?" Let the United States territory, Canada, Australia, New Zealand, Cape Colony, and other places answer. (4) In reply to my arguments from the possession of the Gates "Barrington" simply says "that this promise is fulfilled in Christ and in the Church." He refers to Luke i. 71—74. Now, ver. 68 shows clearly that the literal seed of Abraham is there spoken of. I ask, then, when have the seed of Abraham possessed the Gates of their enemies in Messianic times, according to the covenant made with Abraham? (5) In the following passages: Isa. xviii. 7; Jer. xxxi. 6—15; Micah v. 7, 8; Zech. x. 6—16 we are taught that Israel before their return to the holy land should become the "chief" of the nations. When in their long history were the seed of Abraham the "chief" nation of the world?

Now, sir, these questions demand answers, and I beg those interested to mark well the answers they receive. Strong language and poetry will deceive no one. Your correspondent says: "Mr. Cooper will claim and continue to claim that his argument is unanswerable." Yes, sir, and I am therein justified so long as I seek in vain for replies to these vital inquiries. I cannot refrain here from giving one specimen of the way "Barrington" treats my questions. Several times have I inquired of him, "When and where did Ephraim become a 'multitude of nations?'" Search through all his letters, and you will find only the following poor attempts at a reply. (*a*) Reference is made to a passage in Numbers where we find that Ephraim's soldiers

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in the wilderness numbered less than those of some other tribes; (*b*) Ephraim and Manasseh combined in Joshua's time thought themselves "a great people"; (*c*) it was foretold that Ephraim for her sins should be led into captivity and punished. This is all. I ask, Have we here any reply, or any attempt at a reply to the question: "When and where did Ephraim become a 'multitude of nations?'" This is a tolerably fair specimen of the manner in which "Barrington" deals with my arguments. Well, sir, I must confess it wearies me to discuss a subject so solemn as Anglo-Israelism with an unknown writer who can make only such feeble attempts to reply to arguments, and who at the same time boasts that he has "broken" the force of Anglo-Israel reasoning, and taken the "citadel" of its strong points.

I gladly hasten on to say a few words about the spiritual blessings promised to Israel—which blessings the Anglo-Saxon race, and they alone, are to a very great extent enjoying. I must necessarily be brief. As I can only for want of space refer to Scriptural proofs, I must trouble your readers to examine for themselves the passages named. In Hosea ii. it is foretold that while in lands far away from Palestine the Ten Tribes should be "re-married" to the Lord. From the very nature of the case this must mean that they should be converted to Christianity. Moreover, the New Testament places this beyond doubt. Peter addressed his first epistle to the "sojourners of the dispersion" (R.V., i. 1)—*i.e.*, to the Ten Tribes. In chap. ii. 10 the apostle applies Hosea i. 10, 11, 23 to their conversion to Christianity. Therefore these prophecies refer to this glad event. See also Isa. xxiv. 13—15; xxvii. 6; Hosea ii. 9, 10; Micah v. 7. Therefore if we would find the Ten Tribes we must look for them among the Christian nations.

God declares many times that the Sabbath should be a "sign" between Him and His people for ever. Now, the observance of the sacred day of rest is, as everyone knows, a distinguishing mark of the Anglo-Saxon race. No other race keeps God's day holy as we do. Should "Barrington" repeat his former statement that we do not keep the Jewish Sabbath the answer is, God does not say the "Jewish" Sabbath, but "the" or "My" Sabbath. Now, since guided by the Holy Spirit the early Church changed the day of rest from Saturday to Sunday, this latter day is now the Lord's Sabbath, and its observance an important mark of Identity.

Wherever Israel is, she must be the guardian of the "sacred oracles." Rom. ix. 4. No race loves and circulates the Scriptures as we do. The record of the British and Foreign Bible Society shows that its aggregate issues reach over 100,000,000 copies in nearly 300 languages and dialects—and this is only one of many agencies engaged in this work. We spend millions of dollars every year in the distribution of God's Word among all nations.

Now let all interested study the following passages with their context. They are only a few out of many: Isa. xliii. 10, 12, 21; xliv. 8; lxi. 6—9; xxvii. 6; Hosea i. 11; Micah v. 7. In these Scriptures the Almighty declares of Israel: "Ye are My witnesses." "Ye are My witnesses that I am God." "This people I have formed for Myself; they shall show forth My praise." "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge that they are the seed which the Lord hath blessed." "Israel shall blossom and bud, and fill the face of the world with fruit." These precious promises of Israel's position and work among the nations are not being accomplished by the Jews. Therefore Israel is not with them. Is there any difficulty in discovering who are God's "witnesses?" What race is acknowledged everywhere as "the seed which the Lord hath blessed?" What people are filling the world with the "fruits" of righteousness? Is it not a fact that the Anglo-Saxon nations are far above every other people in every good and holy work? Our Christianity is pure, while that of other races is, for the most part, corrupt. We are the Protestants of the world. We are the chief missionary power, spending enormous sums annually, and sending our sons and daughters to the dark places of the earth to bless the nations with the revelation of the Gospel of Jesus Christ. No people equal us in missionary efforts and all kinds of work for the temporal and eternal salvation of the world. Who, as we, free the slave, liberate the oppressed, teach the ignorant, help the helpless, blessing all who come within our influence? What grand evidences of Israel's power to bless come from Egypt and India, and many places on the "dark continent."

But I must conclude. We see now the reason why God has bestowed upon us so many magnificent material blessings—population, wealth, power, colonies, the "Gates," etc. Not because of our own righteousness, for we are a stiff-necked, rebellious, and ungrateful people; but that, protected and enabled by these great blessings, we may evangelize the world. And this is the end of the whole matter. Everyone interested in missionary work should be an Anglo-Israelite. Thousands are. The Anglo-Saxon race are the evangelizers of the world. But this is Israel's appointed work. Therefore we are Israel. Is it not evident that the Anglo-Israelites are the truest friends of missions, and the most ardent lovers of mankind? Yes; and when once the eyes of our race are opened to see its noble origin, its present duties, its glorious privileges, its exalted destiny, millions will be poured into the treasury of the Lord, and tens of thousands will go forth to every land proclaiming the glad tidings that Israel is redeemed and the world saved.

The connection between the material and spiritual blessings are beautifully set forth in Micah v. 7, 8—a passage everyone should mark.

March 18, 1893.

(*To be continued.*)

THE COMING DAY.

Oh! haste the day when Israel's land,
From Gentile bondage free,
Shall own the sway of Christ's command,
In Him Messiah see.

Oh! haste that day when Jesus' reign
Shall spread to every shore,
When kings and powers that strive in vain,
Shall strive 'gainst Him no more!

Oh! haste that day when Israel's host,
Redeemed from every clime,
No more on troubled billows tossed,
Shall hail the welcome time!

Oh! haste that day when Judah's tribe
With Ephraim shall be one,
When both to Christ shall praise ascribe,
As David's royal Son!

Oh! haste that day when God's elect
Before His throne shall stand,
No more trod down, cast off, deject,
But crowned at His right hand!

—From the *Christian*, April 7, 1892. W. V. DRURY.

Bournemouth.

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Correspondence.

BRITISH-ISRAEL MEETING AT BEXHILL, SUSSEX.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—I want to give you some particulars of a meeting, or rather a series of meetings, held here for the spread of our principles, on Friday last, Sept. 1. The subject of the lectures was, "The Magnitude and Present Position of the British Empire; or, Britain's Responsibilities, Her Origin and Destiny." Mr. H. A. Marchant, of Brighton, having kindly consented to deliver addresses on the beach and in the Assembly Rooms on that date, we (my wife and self) requisitioned the aid of our good friend Miss James, of St. Leonards, and Messrs. Banks & Son, the publishers, and set about the preparation and printing of posters, handbills, and advertisements, engaging the Assembly Rooms, &c. Miss James, in ready response, undertook to distribute the handbills and posters in her neighbourhood, to provide some literature for distribution, and find some friends of our cause at Hastings to support the chair if necessary.

Messrs. Banks & Son, with their usual generosity, immediately placed 300 copies of the BANNER OF ISRAEL at our disposal, and made a kind suggestion which afterwards proved very valuable—viz., that we should paste a handbill slightly to each copy of the BANNER and distribute them from house to house in the district intended to be circularized. This course we adopted, and Tuesday, Wednesday, and Thursday were occupied in delivering such BANNERS, together with nearly 700 handbills and leaflets besides, so that when Mr. Marchant arrived on the evening prior to the meeting bringing more literature and handbooks with him, he found not much remained to be done in making the intended meetings known. Nevertheless, Friday morning was occupied in distributing further tracts and the remaining posters and handbills; and at half-past twelve on the beach the lecturer gave the first of his addresses. This was listened to by an audience of 30 to 40, some of whom at the close expressed the intention of attending the evening meeting.

In the afternoon at half-past three Mr. Marchant gave his second address on the green near the coastguard station to a still larger audience, who evinced their appreciation of our subject by purchasing seven of the handbooks at the close of the meeting.

One old man, in tattered garb and patched boots, who, by his appearance, one might have considered a mendicant or vagrant, was the first to put down his sixpence for the "Handbook." He listened with rapt attention to the lecturer's eloquent exposition, and on our afterwards speaking to him, announced his intention (though he lived at Ninfield, six miles distant) of being present at the evening meeting, a promise faithfully kept, for after he had had some tea at my house he put in an appearance at the room, sat out and evidently appreciated the discourse, and contributed his mite to the collection made towards expenses.

The lecture at the evening meeting (over which I presided) was well attended, some 60 to 70 people coming of their own free will and accord, and being entirely unknown to any of our own Identity folk present. One lady told me she had been so interested in the copy of the BANNER left with her that she had been constrained to attend and would not have lost the opportunity of doing so on any account. She bought a copy of "British-Israel Truth," and applied for other of our pamphlets. An old shepherd who lives at Little Common told me he had seen only that morning the announcement of the lecture which he immediately recognized as relating to our subject, and although he lived three miles distant and had to make his way thence after getting home from Bexhill he had determined on being present. It further transpired he had taken in the BANNER in monthly parts for the past twelve years, that he had lent it out to his neighbours who were seeking after knowledge, and that the Bible had never been the book it now was to him before he had read it in the light of Our Identity teachings.

The lecturer was peculiarly happy in the style of his address. Dr. Routh, of London, remarked after the meeting that the reference made in the course of the evening to "the fulness of the nations" had placed the subject before him in a new light. Altogether the day's work was one of joyful surprises; it showed us so many groping after the truth and how eventful that time will be when Ephraim shall know the Lord, accept his responsibilities, and when to the Lord of righteousness shall be born a people in a single day. The veil uplifted, the Day-Star seen, and when all men will rejoice and exclaim, "We always knew it; we are the people of the Lord—His chosen Israel." I will, if I find the local report of our meeting a good one, send you a copy of the paper in which it appears, leaving you to decide if it merit a place in your valuable columns.

Yours very truly,

JOHN R. REEP.

Bennavenna, Bexhill, Sept. 2, 1893.

Obituary.

WE take the following from the *Norwood Review and Crystal Palace Reporter*, of Aug. 12, 1892:—

"DEATH OF DR. ROE.

"We very much regret having to announce the death of another very old and much-esteemed resident of Norwood, Surgeon-Major P. H. Roe, whose death occurred on Sunday morning last, at his residence, Taunton House, Victoria-road, after a long and painful illness. . . . He had seen service on the West Coast of Africa, being appointed assistant staff-surgeon on the Gold Coast in 1847, surgeon to the Gold Coast Artillery in 1853, and was afterwards staff-surgeon, and principal medical officer on the West Coast of Africa. . . . He was also a member of the Executive and Legislative Councils. He was made surgeon-major in 1858, and retired in 1859. On leaving the service he spent some years in the King's County, Ireland, where he had several sharp attacks of African fever, his life being more than once despaired of. . . . For many years past he was an ardent and enthusiastic adherent of the Anglo-Israelites, and took an active part in their propaganda, until incapacitated by illness. He was at one time vice-president of the Anglo-Israelitish Association, and some ten years ago organised and took the chair at many meetings and lectures in connection with the subject in this neighbourhood."

"A LECTURE on the subject, 'Is the Empire of Great Britain spoken of in the Bible?' will be given by the Rev. Frederick Aston, Vicar of Bushbury, Wolverhampton, in the Temperance-hall, George-street, Chester, on Thursday, 28th September, 1893, at eight o'clock. Chairman, Rev. John Williams, City-road Presbyterian Church. Bring your Bibles." We hope this lecture will be well attended, and result in the addition of a large number of believers in Our Identity. The lecture has been got up quite independently of our British-Israel Association, by local friends, and deserves success.

COUNTESS OF HUNTINGDON'S CONNECTION. — An earnest appeal to the readers of the BANNER is made for funds to assist in building a new school-room in Turner's-hill, where the glorious truth of Scripture is being taught in the light of Our Identity by Mr. G. J. Vince, the evangelist, of Ashurst Wood. The chapel is too small for the increasing school, and is besides out of repair. An earnest effort is being made to erect the new school-room, and it is hoped some readers of the BANNER will help. Donations should be sent to Mrs. Vince, Ashurst Wood, East Grinstead.

ERRATA.—Page 423, col. 2, lines 9 and 24, read "huge," not "hugh."

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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 UNICORN: with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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THE HOUSE OF LORDS IS "TRUE TO THE EMPIRE OF ENGLAND."

THE great debate in the House of Lords has come to an end, and with it the Home Rule Bill, on which a whole year's labour in the House of Commons has been vainly spent, has come to its end as well. We cannot hear more of that disastrous and anti-Israelitish measure until an appeal has been made to the country, and the country at a future general election shall have declared that a Bill such as Mr. Gladstone desires to force upon unwilling Great Britain, it means to have. Then will the House of Lords of the future be bound to pass it, to the distress and detriment of the nation, and the falsification of prophecy, if such a catastrophe be possible.

We thank God, as we lately said, for the House of Lords, and for the opportunity for reflection it affords to the nation when, as in the House of Commons recently, a measure such as this may be forced through the House, largely without discussion, by the use of the gag, and in the teeth of the opposition of the majority of the English people represented in Parliament.

Lord Salisbury's speech was much to the point, and his peroration splendid. It must have a place in the BANNER. He said:—

I will not urge you further, but I will ask before I conclude to call back to you what the opinion in this country used to be before these terrible changes took place, when the Liberal party was still in the hands of Liberal politicians, and not in the hands of deserters who had traversed every zone of political opinion. When the Liberal party was in the hands of Liberal politicians we might distrust them and disagree with them as to local and interior questions, but we felt sure that in all Imperial questions their heart beat as true to the Empire of England as ours. (Cheers.) Let me read to you what was said by a man who was no Orangeman, by a man who lost his own seat at the most critical period of his political life because he would befriend the Roman Catholics, by a man who was armed with every instrument of historical knowledge, and whose opinion was certainly deeply pledged on the side of the Liberal party, and against those who sit on this side of the House. I will read to you what he said upon the maintenance of the Union, and I will ask you on which side he would be sitting if he had now to take part in politics. When he uttered these words he was sitting on the Liberal side and Mr. Gladstone was sitting on the Conservative side. (Laughter.) Lord Macaulay said:—

"The repeal of the Union we regard as fatal to the Empire and we will never consent to it—never, though the country should be surrounded by dangers as great as those which threatened her when her American colonies and France and Spain and Holland were leagued against her, or when the armed neutrality of the Baltic disputed her maritime rights—never, though another Buonaparte should pitch his camp in sight of Dover Castle, never till all has been staked and lost, never till the four quarters of the world have been convulsed by the last struggle of the great English people for their place among the nations."

I read that as the motto which I hope the Unionist party will adopt. If England withdraws her mandate, if England tells us she wishes that this horror should be consummated, I agree that a different state of things will have arisen. I believe that to be impossible, and that, as long as England is true to herself now or on any future occasion, if you allow this atrocious, this mean, this treacherous revolution to pass, you will be untrue to the duty which has descended to you from a splendid ancestry, you will be untrue to your highest traditions, you will be untrue to the trust that has been bequeathed to you from the past, you will be untrue to the Empire of England. (Loud cheers.)

We believe, like his Lordship, that it will be impossible for this country to consent to such a measure as that the Lords have just extinguished. It is against the promises of God and the prophecies of His servants the prophets, because it connived at the virtual transfer of Ireland to her enemies—a country strategically situated with respect to Great Britain and forming a Gate against the approach of her foes beyond the sea. The Gates are Israel's birthright, and we could not therefore, having God's promise of the

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Gate, be permitted by Him to give up our westerly defence to the care of our deadly enemies to please the Canaanitish opponents of Israel who have been our open foes for many centuries past.

Lord Salisbury in his speech made it very clear that Ireland is a strategic possession which acts as our protection against our enemies, and that we abandon it "to our enemies, to those that hate us," at our peril (Gen. xxii. 17, xxiv. 60). He said this:—

Supposing the effect of this Bill were to place Ireland in the hands of those who detested us, and that trouble arose with America, should we not then be in an infinitely worse position than any which a continuance of the present state of things could possibly put us into? Remember the great privilege of the position of Great Britain. On some sides our coasts lie against those of continental powers. But against the great mass of our coasts on the West and North-west we have our own territory in our own possession, and we are practically safe from any attack, and especially in these days when the neighbourhood of harbours is essential for naval action, we have no cause for fear. That is our present strategical position, and it is one of the finest strategical positions in the world. Give over Ireland to your enemies, to those who hate you; let the ordinary government of Ireland be conducted by those who are hostile to you—I do not say it need ever reach the point of civil war—then all those harbours of Ireland which lie over against the harbours of this country, would be at the mercy of the enemy who attacked you, and unless you chose to undertake the task of reconquering Ireland and shattering by mere military force the structure you are now so painfully building up, you would have no security from the sympathy which the Irish in command of their own harbours could give to the navies or privateers or cruisers by whom your trade might be threatened.

His Lordship's remarkable quotation of the two phrases used in Scripture in reference to Israel's Gates should be noted, because it seemed as if, without being aware of its bearing on Our Identity, he clearly realised that Ireland was our nation's Western Gate, our real protection from "our enemies," and from "those that hate us."

It is not likely therefore that what God has guaranteed to us as one of our most precious gifts—one of the four blessings He swore to give us as Abraham's afterseed, in Gen. xxii. 17, He will ever permit to be removed from us. The Home Rule Bill, now dead, would have deprived us before long of the possession of Ireland and its harbours, and this being contrary to God's promises to us His people, the Bill was bound to die and disappear. We are glad and thankful that it is no more, and trust that it never will be revived, either by Mr. Gladstone or by any other Statesman who may succeed him in power, in the form which has been our grief and trouble for so many months past, at least till the national voice has been heard, "content or not content," "aye or no."

Lord Salisbury's advice to the friends of the union as it exists is sound and also scriptural, "Patient continuance in well-doing" (Rom. ii. 7) is recommended to them as a motto of Mr. Gladstone's, and the advice of President A. Lincoln on one occasion, added, "Keep on pegging away." Perseverance in a good cause will be Ireland's remedy and cure, but not the dangerous prescriptions which the Home Rule Bill offers to God's distracted people.

In all our recent perplexities our friends have been nervously anxious about the results of the late Parliamentary debates, and are ready to attribute to one man the praise or blame of all that has occurred. But this surely is an erroneous way of looking at the matter. "The Lord Jehovah reigneth," not any particular statesman, however able, "and let the earth rejoice"; let "the great Isles (marg. Psa. xcvii. 1) be glad." If it be permitted us to accept the description of "the great Isles" as belonging to Israel's "appointed place" (2 Sam. vii. 10), then have we reason for great joy and gladness that He has brought us help in our time of distress in regard to the Home Rule Bill, and that He has shown us a way out of our perplexities as a proof that He reigns, not this party or that in the State. Let Israel, therefore, praise the Lord for the consolation, and because of the promise that "all the peoples have seen His glory" (Psa. xcvii. 6).

THE TELL AMARNA TABLETS.

BY F. GASS.

A REMARKABLE discovery was made in 1887, by a peasant woman, among the Tel-el-Amarna mounds in Middle Egypt. These extensive ruins are the remains of the capital of Amenopis IV., of the eighteenth Egyptian dynasty. A number of clay tablets were found, varying from two inches to a foot or more, in length. They are covered with writing in the cuneiform characters. The interpretation of these tablets shows that they are letters to the Kings of Egypt, from kings and governors of Babylon, Assyria, Mesopotamia, Phœnicia, and Palestine. Thus a correspondence in writing was carried on as early as the time of the Exodus, between these distant countries. During the last decade, it has come to be widely accepted that the Egyptian king, Rameses II., was the "Pharaoh of the Oppression," and his son Menepthah, the "Pharaoh of the Exodus," and a reference has been made before in the BANNER to this view. But it is known that there is no monumental basis for this opinion. In truth there is not known to exist in Egypt a single monumental reference to the Israelites. A writer in the *Edinburgh Review*, for July, 1893, founds an opinion on the Tell Amarna tablets, as to the Hebrew invasion of Palestine, which appears to be very probable; but if correct it must have taken place nearly two centuries before the time of Menepthah.

Towards the end of the eighteenth dynasty, a loss of national strength took place in Egypt, resulting in the Egyptians losing their hold of Syria for a time. In some of the tablets, dated about B.C. 1430 (the date of Amenopis IV. is fixed at about B.C. 1400), there is a reference to Jerusalem (Ursusalim). The king of Jerusalem seeks the aid of Egypt against "the people of the *Abiri*," or the *Khabiri*, by transliteration. We learn that the Abiri were a fighting tribe (or tribes) advancing on Palestine, from the direction of Mount Seir or Edom. The Reviewer considers that they were the Israelites. They overran the country surrounding Jerusalem, and apparently compelled the king of Jerusalem to flee, and it is recorded that their successes were due to the fact that there were no Egyptian soldiers in the country to oppose them.

Professor A. H. Sayce has stated that the name Abiri (or Khabiri) is identical with that of the Israelites, and Major Conder made the same suggestion as early as 1890. This brings us to something that will interest students of the Great Pyramid. If the Abiri were the Israelites, then Israel invaded Palestine about 1480 B.C. They could not have been Babylonian, or Amorite, as the Babylonians were at that time at peace with Egypt, and the Amorites were conquered by the Abiri. So that if the triumphant progress of the Abiri was in reality Joshua's conquest of Palestine,

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the date, about B.C. 1480—1485, agrees exactly with the length in Pyramid inches (1482 or 1485 Pyramid inches, see "Our Inheritance," 5th edition) of the floor-line of the ascending passage, commencing at the roof of the descending passage, and ending at the north wall of the Grand Gallery. I need hardly remind the reader that this wall is believed to symbolise the date of the birth of Christ. Therefore, reckoning backwards from that wall, the length of the floor of the ascending passage, at the rate of a Pyramid inch to a year, corresponds exactly in time with the fulfilment of God's promise to Moses that Israel should gain possession of the Promised Land. The Israelites found a country well advanced in civilisation, and literally full to overflowing of corn, wine, and oil. The transformation was complete, from the deserts of Edom to the plenty of a highly cultivated land.

The study of the Tell Amarna tablets results in the tracing back of civilisation in Phœnicia to B.C. 1700, and the granite statues of Telloh prove that monumental writing and sculpture were arts existing as early as the days of Abraham. There is no longer any ground for the opinion of many learned doubters, that the Old Testament accounts of these remote times are only traditional, oral, so-called history, handed down amongst uncivilised and ignorant men; and, therefore, not to be relied upon. On the contrary, we have the course of events in these early times clearly traced by the contemporary artist and practised scribe. We see, depicted for us, the traffic of the Midianite dealers with Egypt, when Joseph was carried down and sold for a price. Hebrew history may have been recorded in baked bricks of clay, or in stone, at a very early period, until such time as the invention of the alphabet and improved methods of preserving writing, superseded them. Who can say that some such imperishable records of early Hebrew history may not yet be unearthed and given to a wondering world?

What is now known to the Arabi as Tel-loh (*tel* "a mound"), was once a prosperous city of ancient Chaldea. Many clay cylinders have been found there, and diorite, an exceeding hard stone, was used by its sculptors. The Tell Amarna tablets show that throughout Western Asia, schools and libraries were established before the Exodus, where clay tablets were stored, and where the language and syllabary of Babylonia were taught and learned.

Professor Sayce (see "Records of the Past") says that a library of this kind must have existed in the Canaanite city of Kirjath-Sepher, or "Book-town," and if its site is ever recovered and excavated, there will, in all probability, be found there a collection of books written upon imperishable clay.

Mr. Rassam, the well-known explorer, brought a tablet from Assyria, on which the name of Sargon of Accad, appears. He was the ancient hero of the Semitic population of Chaldea, and the founder of the first Semitic empire in the country. He founded a great library in his capital city of Accad, near Sippara. Professor Sayce is known as a cautious, reverend, and sound Biblical scholar, so that the following remarks of his on a late discovery are the more remarkable. Referring to Sargon, of Accad, he says: "His date is fixed by a passage in a cylinder of Nabonidos discovered in the ruins of a temple of the Sun-God, at Sippara. The antiquarian zeal of Nabonidos lead him to excavate among the foundations of the temple, in the hope of finding the cylinder of Naram-Sin, who was known to be the founder of it. Nabonidos tells us, that at eighteen cubits deep, he found the foundation-stone of Naram-Sin, son of Sargon of Accad, which had been buried for 3,200 years. In the opinion of Nabonidos, a king who had a passion for investigating the past records of his country, Naram-Sin reigned 3,200 years before his own time, that is to say, about B.C. 3,700." In another paragraph, Professor Sayce remarks: "If Sargon of Accad, lived about B.C. 3,800, the kings of Telloh must have flourished as far back as the fourth millennium before our era." ("Records of the Past," new series, vol. i.). Sargon of Accad, must not be confused with a king of the same name, Sargon II., who reigned about B.C. 2,000. In the Hibbert Lectures for 1887, Professor Sayce carefully explains (see page 21, *et seq.*) that his former scepticism with regard to this statement of Nabonidos was overcome, and he felt compelled by further researches to admit the accuracy of this very distant date.

I do not intend to discuss the value of the authority of Nabonidos, who lived more than 3,000 years later than this date of Sargon I., but no motive is apparent why he should make a wilful mis-statement. The Assyrian kings, who built or restored famous temples, were in the habit, as is the custom at the present day, of depositing beneath the foundation-stone a lasting record, such as a clay cylinder, bearing the date of foundation and other interesting particulars. Nabonidos, the last king of Babylon, was very fond of restoring old temples, and had the true antiquarian zeal for recovering ancient records. It is well that all should note that the general bearing of late excavations is towards pushing back the date of the earliest dawn of civilisation in Assyria, equally as in Egypt, to a much more remote period than has hitherto been supposed possible. One consolation is, that the Church of England does not authoritatively sanction any arbitrary fixing of the earlier Biblical dates. From this, the conclusion may be drawn that she prefers to leave them open.

MANIFEST DESTINY.

By an Australian.

In "Harper's Magazine" for 1885 appeared three articles from the pen of Mr. John Fiske, the concluding one, bearing the above title, being especially worthy of notice in the Banner of Israel. Mr. Fiske, knowing nothing of Our Identity, and failing to see that Britain is Israel's appointed place where freedom from invasion is promised (2 Sam. vii. 10), has been to much unnecessary trouble to account for our immunity from foreign assaults. Our insular position is credited with doing "goodly service in maintaining our liberties," and what he calls the "good fortune of our Teutonic (?) ancestors in securing a territorial position so readily defensible against the assaults of despotic powers" fills him with admiration.

In contrasting the fortunes of England and France as colonizing nations (much to the latter's disfavour), our author has the following passage:—"It is to the self-government of England, and to no lesser cause, that we are to look for the secret of that boundless vitality which has given to men of English speech the uttermost parts of the earth for an inheritance." Though, as Anglo-Israelites, we assign a much higher cause for this secret, it is pleasing to have this blind witness to our possession of the inheritance; it is not so long since that our claim to it was spoken of by some of our opponents as "a delusion, robbing Christ to give to England" and "showing ignorance, irreverence, and blasphemy."

A few years ago our "only general," Sir Garnet Wolseley,

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was great on the "manifest destiny" of the Chinese, proclaiming them as inevitably the coming race, before which all others must bow. Mr. Fiske has also heard this asserted seemingly before Sir Garnet became afflicted with the idea, and says, "If the Chinese are ever going to try anything of the sort, they cannot afford to wait very long, for within another century their very numbers will be surpassed by those of the English race alone. By that time all the elements of military predominance on earth, including that of simple numerical superiority, will have been gathered into the hands not merely of Europeans generally, but more specifically into the hands of the offspring of the Teutonic tribes who conquered Britain in the fifth century. Where once the barbarous races threatened the very continuance of civilization, they now exist only on sufferance."

Anglo-Israelites knowing the promise, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17), point to its fulfilment in the British as one of the most convincing proofs of our Hebrew origin. Our secular writers, ignorant of the matter, are at a loss to account for this peculiar national gift, and are apt to speak, as did Capt. Colomb, of "a sort of destiny" that has possessed us of these Gates. Mr. Fiske says:—"Endowed with maritime supremacy. England has with an unerring instinct proceeded to seize upon the keys of empire in all parts of the world—Gibraltar, Malta, the Isthmus of Suez, Aden, Ceylon, the coasts of Australia, island after island in the Pacific—every station, in short, that commands the pathways of maritime commerce or guards the approaches to the barbarous countries which she is beginning to regard as in some way her natural heritage." It is enough to turn one's head to look over her colonial blue-books. The natural outcome of all this overflowing vitality it is not difficult to foresee. No one can carefully watch what is going on in Africa to-day without recognizing it as the same sort of thing which was going on in North America in the seventeenth century; and it cannot fail to bring forth similar results in course of time. Who can doubt that within two or three centuries the African continent will be occupied by a mighty nation of English descent, and covered with populous cities and flourishing farms, with railroads and telegraphs and free schools and other devices of civilization as yet undreamed of? If we look next to Australia we find a country of more than two-thirds the area of the United States, with a temperate climate and immense resources, agricultural and mineral, a country sparsely peopled by a race of irredeemable savages hardly above the level of brutes. Here England, within the present century, has planted five great thriving states, concerning which I have not time to say much.

"Then there is New Zealand with its climate of perpetual spring, where the English race is now multiplying faster than anywhere else in the world, unless it be in Texas and Minnesota. And there are in the Pacific Ocean many rich and fertile spots where we shall very soon see the same thing going on. It is not necessary to dwell on such considerations as these. It is enough to point to the general conclusion that the work which the English race began when it colonized North America is destined to grow until every land on the earth's surface that is not already the seat of an old civilization shall become English in its language, in its religion, in its political habits and traditions, and to a predominant extent in the blood of its people. The day is at hand when four-fifths of the human race will trace its pedigree to English forefathers, as four-fifths of the white people in the United States trace their pedigree to-day. The race thus spread over both hemispheres, and from the rising to the setting sun, will not fail to keep that sovereignty of the sea and that commercial supremacy which it began to acquire when England first stretched its arm across the Atlantic to the shores of Virginia and Massachussets.

"The world's business will be transacted by English speaking people to so great an extent that whatever language any man may have learned in his infancy, he will find it necessary sooner or later to learn to express his thoughts in English. And in this way it is by no means improbable that, as Jacob Grimm long since predicted, the language of Shakespeare will ultimately become the language of mankind."

Verily Mr. Fiske is an excellent though blind witness to the truth of our contention—that the British are Israel—and seems to have alluded, directly or indirectly, to almost all the identities on which we rest our case.

126, Toorak-road, South Yarra, Melbourne, Victoria,
June 29, 1893.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. VI.—Anglo-Israelism.

Reply to the Rev. C. F. Cooper.

By Barrington.

(*Continued from page* 465.)

In the nature of language we have evidence that we are not Semitic, but Aryan. "Kelts, Gaels, Teutons—Aryan" (Keary's "Dawn of History," chap. iv., page 377). "The names of our rivers . . . are Keltic—*i.e.*, British, as Thames, Ouse, Severn, Wye; those of our towns are Teutonic, Saxon, or Norse, some few Roman" (Keary). "The names of almost all animals alive . . . Saxon. The great features of nature, the simpler emotions of the mind, all the prime social relations (father, mother, husband, wife, son, daughter) are Saxon; also house, home, roof, and hearth—Saxon" (Trench "On the Study of Words," page 316).

Then Dr. Schaff names as belonging to the Aryan family of languages "the Celtic family embraces the old British, Irish, Welsh, and Gælic. The Germanic or Teutonic family: Gothic, Anglo-Saxon, German, Dutch, Danish, Swedish" ("Theological Propædeutic," page 104). As to the groundwork of language: "In Aryan languages the essential root is made up of vowels and consonants, and the variations upon the root idea are generally expressed by additions to the root and not by internal changes in it. But in Semitic languages the root consists of consonants only, and the inflections are produced by internal changes, changes of the vowels which belong to a consonant. In the Aryan tongues the radical remains almost unchanged, and the inflections are made *ab extra*, but in the Semitic language the inflections are made by changes of vowel sounds within the framework of the root consonants" ("Dawn of History," page 443).

Dr. Schaff: In the Semitic languages, "the consonants constitute the solid body of the words, animated by vowels, and determine the signification. The stem-words are triliteral (consisting of three consonants) and dissyllabic" (work above named, page 105). Thus, both in nature and form of our mother tongue the evidence is conclusive that we are not Semitic, but Aryan. The incorporation of Arabic and Hebrew words into our language is one thing, and the essential character and structural form another, and entirely different. Let that be clearly understood,

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Another evidence that we are not Semitic in origin is religion. "While all nations over the earth have developed a religious tendency which acknowledged a higher than human power in the universe, Israel is the only one which has risen to the grandeur of conceiving this power as the one, only, living God" (Max Muller, "Chips from a German Workshop," vol. i., page 372). The great truth of the Old Testament and of the breadth of Hebrew history. Now in the Aryan race of antiquity all were polytheistic! True, some branches of the Semitic race were also polytheistic; but their polytheism was radically different from that of the Aryan race. The Anglo-Saxon never in race relation until Christianized "worshipped the one, only, living God." "The supreme God (Keary) to the Semitic nations"—Hebrews excepted—was the sun, whereas to the Aryans the supreme god was the "Sky-God,"—*i.e.*, Dyaus, the "Zeus of the Greeks, the Jupiter of the Romans, and the Zio, Tew, or Tyr of the Germans" ("Dawn of History," page 408). Among the Anglo-Saxons Tew holds a place, but Woden is chief, and is remembered in our Tuesday. So in the names of Anglo-Saxon gods we find we are not Semitic. Further, the race history of the Hebrews is worship of the one God, but the race history of Kelts, Gauls, and Teutons in Asia and Europe in antiquity is paganism.

Again, is not the conception of death and the funeral rites of the Gauls and Celts evidence we are not Semitic? "The Druids held the transmigration of souls. They buried or burned with the dead, arms, utensils, slaves, and whatever might be judged useful to them, as if they were to be removed into a separate state" ("English History," Edmund Burke, vol. iii., page 494). "The funerals among the Gauls . . . they cast into the fire all things, including living creatures, which they suppose to have been dear to them when alive; and a little before this period, slaves and dependents, who were ascertained to have been beloved by them were, after the regular funeral rites were completed, burnt together with them" (Cæsar's Commentaries, book G. VI., chap. xix.). "Before the Roman conquest the British Celts succeeded in only developing a low type of civilization. Their religion was a debased and gloomy superstition, a subjection to priest caste requiring the continuous sacrifice by fire of numerous human beings for the appeasing of the divine anger" (Rawlinson's "Origin of Nations," chap. viii.). How can we link such people with the Israelites of Hebrew history? To do so is a travesty of that history.

Mr. Cooper, in his letter (9th inst.), maintains that the promise to Abraham is not fulfilled in the Christian Church. "The original promises and predictions never included all the seed of Abraham, Isaac, and Jacob. From the beginning they pertained to a spiritual rather than a literal seed" (Dr. Rankin). Proof: "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called." That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed (Rom. ix. 6—8). "Now we, brethren—*i.e.*, all Christians—as Isaac was, are the children of promise" (Gal. iv. 28). "For the promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith" (Rom. iv. 13). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Thus the promise "had reference to a spiritual seed, and that seed is first Christ (Gal. iii. 16) and then all that are Christ's" (Dr. Rankin): and they are, to use Mr. Cooper's words, "Christian Israel"—*i.e.*, the Christian Church. Paul's "Israel of God" (Gal. vi. 16), declared to be so by universal consent and agreement of Christendom, outside a handful of Anglo-Israelites.

Glad Mr. Cooper's courage has revived. That veiled challenge as to the platform is no surprise, but it can "bide a wee" till we see if the feeble remains of his Anglo-Israelism call for further dissection. My information is from some of Mr. Cooper's friends that that most holy faith is about used up. To which I devoutly say, Amen!

Mr Cooper says: "He ('Barrington') tries to prove that they (the Ten Tribes) were to be for ever lost." I did nothing so foolish! That's Mr. Cooper's misrepresentation. For ever lost is one thing, and the "body indistinguishably lost" another. "That it be not a people" (Isa. vii. 8), and to be "broken," "root dried up," is not saying for ever lost. As a kingdom, as a Ten-tribed nation, they ceased to be. Some returned after the captivity, and under one head, as foretold (Ezek. xxxvii.). Judah and Israel became one. No doubt Mr. Cooper understands all that, but I repeat it to remind him of the fact.

Attention is called to Hosea i. 10. That promise I have explained in a previous letter. Paul gives it an authority unfriendly to Anglo-Israelism (Rom. ix. 24—27). Mr. Cooper says: "One thing I am sure of; the apostle nowhere calls the Church a nation." 1 Peter ii. 9: "But ye are a chosen generation, a royal priesthood, a holy nation." Perhaps Mr. Cooper will try to get away under the cover of "the apostle." Mr. Cooper's sureness is a very uncertain quantity.

The chapter and verse once more are given (Rom. ix. 24—27, xi. 1—7; Gal. vi. 16): "The Israel of God." Doubtless Mr. Cooper will continue to repeat his questions. He tells us Zech. x. and Jer. xxxi. were written after the return from Babylon. This is not so as to Jeremiah, and barely half the truth as to Zechariah. Only a part of those who did return had returned. In ver. 5, "They shall fight because the Lord is with them"; ver. 10, "I will bring them again also out of the land of Egypt, and gather them out of Assyria"; ver. 11, "And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart."

That, according to Mr. Cooper, refers to this dispensation. "To fight in the name of the Lord!" As Israel take the sword forbidden by Christ, set at nought the angel's song, and "Blessed are the peacemakers!" Assyria to be brought down, long since perished; to be gathered out of an empire that doesn't exist. Still Anglo-Israelism, that most holy faith, is the true light of prophecy, and the supreme defence of inspiration. If fiction can take the place of fact such absurdities may have some use.

Mr. Cooper's "dilemma" myth arises from his twist of my reference to idolatry in reply No. IV. If he had dealt justly with the argument his imperious question would have been needless.

Again, Mr. Cooper goes over ground thrashed out, sandwiched with divers melancholy lamentations. When it is said "shall not be a people," "be broken up," "root dried up," how in this dispensation can Israel after the flesh become a multitude of nations? Of the Israel of God (Gal. vi. 16) it is true. That I have shown, and hope further to prove in my main argument. Mr. Cooper, through starting at the wrong end, reads his Anglo-Israelism in the Word of of God. Mr. Cooper's plaint about weariness is not surprising. Such an absurdity as Anglo-Israelism must be an elephant, troublesome and wearisome. When he wrote "unknown writer" he must have been napping. If the

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writer is not known to him one of his letters is a conundrum, and his request to a propagandist of Anglo-Israelism a mystery.

Will Mr. Cooper oblige with book and page for that Josephus quotation? Also authority for the statement as to "modern Jews and Ephraim-Israel"?

"Spiritual blessings" are next named; Hos. i. 10, ii. 23 are explained by Paul (Rom. ix. 24—26); even us Jews and Gentiles. No Anglo-Israelism in Paul's explanation!

We are told that Peter addressed his first letter to the Ten Tribes.

"The Churches which he addressed were composed of Jewish and Gentile converts" ("Early Days of Christianity," Farrar). Endorsed by Scott, Barnes, Eadie, and Dr. Robinson. Then what about chap. iv. 3, "For the time past of our life . . . and abominable idolatries"? Was that true of the Hebrews Peter knew? Further, Peter wrote in Greek to the Churches known to him. Did those "fierce, hard drinkers, clad in skins," in their northern home know Greek? Were they a royal priesthood with their Woden worship? Were they in Christ? (chap. v. 14).

"The Sabbath identity." Mr. Cooper again tries to put back the Christian Sabbath into the Jewish candlestick. The effort is its own condemnation. Israel, the Israel of God, is the guardian of the sacred oracles. "Unto them were committed the oracles of God" (Rom. iii. 2). Who? The Jew (see ver. 1). To-day they are as they have been in the past with the Israel of God. Not Mr. Cooper's fiction, but the New Testament Church, that doesn't, if true to Christ, gore people to the ends of the earth.

As to God's witnesses, Paul tells who they are: "As God hath said, I will dwell in them and walk in them, and I will be their God and they shall be My people" (2 Cor. vi. 16). "Having these promises," etc. (chap. vii. 1). Who? The Christian Church at Corinth, made up of Hebrews and Gentiles! promises made to Israel by Jeremiah (xxxi. 33). The Christian nations, to Mr. Cooper, are within the range of Anglo-Saxon Israelites. The Latin and Greek Churches are outside his theory. Heaven's favourites are Israel—*i.e.*, the British race. That is the bottom assumption of his entire argument. A caricature of divine truth, and a travesty of Christian teaching. He tells us that we are a stiff-necked, rebellious, and ungrateful people; yet we are Israel! the Israel of God (Gal vi. 16), the New Testament Israel, the Church of the living God, stiff-necked and rebellious! And that is "the most holy faith"!

He also informs us that "Israel is redeemed and the world saved." Israel—*i.e.*, Anglo-Saxons—redeemed and the world saved! That most holy faith must have received a bad shake. As Mr. Cooper is soon to quit the Scriptural argument, I will once more call his attention to a few of the many unanswered questions he has overlooked. Are we a by-word among all nations? Was the Jewish Church the Jewish nation? What king of Israel was carried captive to Great Britain? (Deut. xxviii. 36). Did or did not some of the Ten Tribes return to Palestine after the captivity? Is it true that we are wanderers among the nations? Did Israel of the Ten Tribes cease to be a kingdom? Were Judah and Israel to unite in Palestine under one head? If so, when? If in this dispensation, then why was a sin offering made for all Israel after the captivity? (Ezra viii. 35).

(To be continued.)

ERRATUM.—**Page 451, column 2, line 12, for "careful," read "lawful."**

DOES JEREMIAH PROVE THAT ISRAEL AND JUDAH RETURNED TOGETHER FROM BABYLON?

BY W. WELLER.

PART III.

(Concluded from page 461.)

JER. xxxii. 26—44, the passage next quoted by Mr. F. If you read this chapter carefully, you will see it refers only to the House of Judah. The children of Israel are mentioned, but not the House of Israel. By the children of Israel probably the Benjamites are meant, as that tribe appears to be the one which, while forming part of the House of Israel, was lent to Judah for David's sake (compare 1 Kings xi. 11—13, 29—36 with xii. 20—24). That there is a difference made in prophecy between the children of Israel and the House of Israel is evident from Ezek. xxxvii. 16, which reads thus: "And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the House of Israel his companions."

Notwithstanding that this prophecy (Jer. xxxii. 26—44) refers only to Judah, and therefore is no evidence as to the return of Israel, I shall show you that it was not accomplished on the return under the edict of Cyrus, and so still awaits fulfilment. You will see this if you read from ver. 37 to ver. 42 and mark these predictions, "I will cause them to dwell safely," "that they may fear Me for ever"; "I will make an everlasting covenant with them"; "I will not turn away from them to do them good." It cannot be said these promises were fulfilled to the people who returned from Babylon.

Jer. xxxiii. was next referred to by Mr. F. to show that both Houses returned together at the end of the seventy years' captivity. Please read verses 7, 8, and 9. Let me ask you if, on the return from Babylon, the people were "built as at the first"? Did they possess the same extent of land, or were they independent, or their own masters, "as at the first"? Did the surrounding nations "fear and tremble" for all the good which God had done to those who had returned? You must answer, Certainly not. The fact, then, that these details of the prediction do not agree with those of the return from Babylon, proves that the prophecy did not refer to that event, and must refer to a return yet future. Hence this prophecy, like each of the others I have dealt with, is no proof that both Houses returned from Babylon together.

Chaps. l. and li. These two long chapters were referred to by Mr. F. with the remark that they "settle the whole question," and in this I heartily agree with him: but you will see they settle it entirely in my favour. For I shall show you very clearly that there is nothing in these chapters to prove that both Houses returned together from Babylon, but that, on the contrary, the prophecies herein contained concerning the House of Israel were not accomplished in the people who returned, and therefore they either did not refer to them, or they relate to events still future. Mind, I do not say that in these chapters there are no predictions relating to the first return.

Mr. F. says—and again I have the pleasure of agreeing with him—that there are two sets of prophecies running through these chapters—one set referring to Babylon, the other set to the Hebrews. These sets of prophecies seem to intertwine each other; that is to say, we have a few

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verses of one, and then some verses of the other, and so on to the end.

Now, please note that the House of Israel (as such) is not once named, but the children of Israel and of Judah are mentioned together twice, in verses 4 and 33 of chap. l. I have already shown that prophecy recognises a difference between children of Israel and House of Israel. So, should this prophecy have been fulfilled when Mr. F. says it was, it would not follow that the House of Israel returned then.

Next please look at vers. 5, 19, and 20 of chap. l., and vers. 19—23 of chap. li. Here, you will see, are predictions which certainly were not fulfilled in the people who returned. Therefore we must look for the accomplishment of these prophecies either in another section of the Hebrews, or at some future period. That in these chapters the prophet does address some Hebrews who should return and some who should not, is evident from a comparison of chap. l. 28 with chap. li. 50. Some, then, were to escape from Babylon to Zion, while others who should escape the sword were admonished to "remember the Lord from afar," and to "let Jerusalem come into their minds."

Chap. l. 17: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar hath broken his bones." In this verse, no doubt, the word Israel includes both Houses, but please mark the difference in the terms employed to say what had happened to each. This difference of figure, I consider, supports my contention that the House of Israel was lost, for, having been devoured (by Assyria), it was hidden, lost to view, while Judah, who had only had his bones broken (by Nebuchadrezzar), was not lost to view, and might so far recover as to return home in a short time, though probably crippled for the rest of his life. As a matter of fact, Judah has never since the time of Nebuchadrezzar been able to stand entirely alone and independent.

Chap. l. 6: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place." In this verse there are two terms which are easily understood if we give a moment's thought to them. The first of these is mountain. By looking at the 25th verse of the next chapter we learn that this word is used figuratively for nation, or kingdom. The other term is resting-place. The resting-place of sheep is a fold. So sheep who forgot their resting-place would be those who forgot the fold they left, or to what flock they belonged. Mr. F. says 'his verse proves that both Houses were lost sheep. I think not, for evidently it refers, not to the Jews, the House of Judah, who returned to Jerusalem, and have not yet forgotten their resting-place, or to what fold or flock they belong; but it refers to a people who should wander among the nations, and absolutely forget their resting-place, their origin, their identity, and so can only be understood of the other House—Israel—the great majority who, as Mr. F. says, did not return. Thus we see this verse agrees with Amos ix. 9, a passage which I may again remind you Mr. F. has admitted was spoken to the Ten-tribed House of Israel.

To avoid a possible charge of inconsistency, I must not omit to draw your attention to the different adjectives used in the two verses of this chapter where the Israelites are called sheep. In ver. 17, where both Houses are included, they are scattered sheep, while in this 6th verse, the House of Israel only being intended, they are lost sheep. In Mr. F.'s former paper he challenged me to produce "one single text of Scripture which should distinctly state that the House of Israel should be lost." Now, here it is, in one of the very two chapters which he says settle the whole question. No doubt you feel as much surprised as I do that he did not find this when preparing his last paper, but I think we may say this sixth verse of the fiftieth chapter of Jeremiah alone, when properly understood, settles the matter, and settles it in favour of my contention that the House of Israel is lost.

I have now met, I think fairly, all Mr. F.'s arguments drawn from the book of Jeremiah, and I claim to have done this in a direct manner, without "hedging." I have not tried to lead you round the point at issue. I have given you, as I think, incontestable proofs drawn from a comparison of the prophecies themselves with the inexorable logic of events, that the House of Israel did not return with that of Judah from Babylon. Nay, more, I have shown you that if the prophet be true, as we all believe him to be, the two Houses must be not only in existence but in separation from each other at the present time. Therefore I have proved my case, which is that the House of Israel did not return from Babylon with Judah, was not amalgamated with the Jews when our Saviour and His apostles were on earth, and is not with the Jews now. In this sense, then, the House of Israel is lost.

Here I conclude my criticism of, and reply to, Mr. F.'s second paper, and in doing so I venture to hope I have said nothing to cause my brother pain. I hope I have not used one uncivil expression, or made one uncharitable insinuation. I have employed no epithets. I have not called anybody a "credulous fanatic," or said any persons were "prepared to swallow all the pretensions and absurdities of Rome." I have accused no one of inventing an interpretation of Scripture. I have offered no opinions of my own, except those for which I have endeavoured to show you what I believe to be sound Scriptural warrant. I have honestly tried, and think I have not failed, to place before you the truth regarding the matter in question. Whether you participate in my conclusion or not, I am only responsible for showing you the truth so far as I am able. The result I leave to a higher power.

THE BRITISH-ISRAEL ASSOCIATION.

THE holidays over, the lecture-work of the Association is re-commencing, and the secretary would be glad to hear from friends desiring lectures as soon as possible. A new opening has presented itself at Chester, but the account of the meeting will have to be deferred to next report.

Meetings will be held in Bath on Oct. 19, when it is hoped that Philo-Israel, Col. Senior, the Rev. E. J. Wemyss-Whittaker, and the general secretary will take part. Lectures are also being arranged for in Leicester and Hull, but the secretary has not yet received information as to date from the local secretaries.

The matter of the sending out circulars from the office, in the association's report, without the knowledge and approval of the council, came before the committee at their last meeting, and the clerk expressed regret for the same, assuring the committee that such should not occur again.

The funds of the association are at the present time very low, and we shall be glad to receive members' subscriptions or donations to the Special Donation Fund, which would be very acceptable.

FREDERICK ASTON, *Secretary*.

86, St. Martin's-lane, London, W.C., Sept. 25, 1893.

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"HOLY" AND "HOLINESS."

THE following is an extract from a little book called "The Philosophy of the Plan of Salvation," which cannot fail to be interesting to our readers. Our friend "J. B.," who forwarded it to us, says that herein appears proof of a peculiar blessing granted to us as a nation of a spiritual character:—

"The Hebrew word 'quadhosh,' was used to express the idea of purity as originated by the tabernacle service. The literal definition is pure, to be pure, to be purified for sacred uses. The word thus originated and conveying this meaning is employed in the Scriptures to express the moral purity or holiness of God. In the New Testament this word is translated by the Greek term 'hagios,' but the Hebrew idea is connected with the Greek word. In King James' version this Greek word is rendered by the Saxon term 'holy,' the Saxon word losing its original import (whole, wholly), and taking that of the Hebrew, derived through the Greek; so that our idea of the holiness of God is the same which was originated by the Levitical ceremonies, and there is no other word, so far as I have been able to examine, in any language which conveys this idea. Nor is there any idea among any people that approximates closely to the Scripture idea of holiness, unless the word received some shades of its signification from the Bible. Here, then, the idea of God's moral purity was conveyed by the Mosaic economy in a manner in accordance with the constitution and condition of the Jewish mind. This same idea has descended from the Hebrew through the Greek to our own language, and there is, so far as known, no other word in the world which conveys to the mind the true idea of God's moral purity, but that originated by the institution which God prescribed to Moses upon the mount."

ENIGMA—No. 6.

A TITLE of Christ can be obtained from the initials of the following names:—

1. What St. Peter told the "men of Israel" they had done to the "Prince of Life."
2. What St. Paul told the Corinthians to flee from.
3. The prophet sent to tell David that his son should build God's house instead of himself.
4. He to whom these words were spoken, "Surely I will be with thee, and thou shalt smite the Midianites as one man."
5. A village of Benjamin, spoken of as "the valley of craftsmen."
6. What Jesus promised to make His disciples.
7. An ancient river mentioned in Judges.
8. A judge of Israel who had 30 sons and 30 daughters.
9. "A preacher of righteousness" before the flood.
10. A place to which Jesus resorted for prayer.
11. An Egyptian king, with whom Hoshea conspired against an Assyrian king.
12. One of the gods of Sepharvaim.
13. The name given by Hezekiah to the brazen serpent.
14. The plain where a golden image was set up for worship.
15. A city near "the Fair Havens."
16. What the foolish virgins omitted to take with them.
17. What St. Paul says followed the Israelites through the wilderness.
18. A woman noted for her good works.
19. What stood on either side of the bowl on the top of the golden candlestick?
20. That to which our Saviour compared the world in one of His parables.
21. Christ's promise to His disciples just before His departure.
22. One whom St. Paul says he has begotten in his bonds.
23. She who "refused to be comforted for her children."
24. The enemy who sowed tares in the field.
25. St. Paul's companion when confirming the Churches of Syria and Silicia.

E. K.

Review.

"*The Lord's Declaration Confirmed by Oath to Two, and to Daniel.*" Thoughts as to 1897. By J. W. London: Robert Banks & Son, Racquet-court, Fleet-street. 1893.

This is a pamphlet of only 44 pages, on a subject not exactly corresponding with that which occupies our attention in the BANNER, written by one who, as far as we may judge from the pamphlet itself, makes no reference to the Identity of the British with Israel. We notice the paper, however, because the subject is of considerable importance to us all, as pointing to a period only four years ahead of us to-day, as likely to be that of the Lord's Second Advent, "the deliverance of the Jews from their enemies, and the beginning of the reign of Christ on earth." These things are mentioned by the author on p. 13 of his pamphlet, and they invite consideration. The author does not dogmatically assert the truth of his statements, but rather puts them forward in a somewhat tentative manner, which no doubt is satisfactory. What we miss is much special notice of the Ten Tribes, while the calculations nearly all relate to the restoration and future blessedness of the Jews. We now proceed to quote some passages from J. W.'s pamphlet, which will indicate the character of his work, leaving the reader to procure and read it, since it is sure to be interesting. Concerning A.D. 1897 he writes thus (he has much to urge beside of an original kind respecting the 1,290 and 1,335 days of Daniel's vision):—

"The signs of the coming of our Lord are to many persons so apparent that we may, I think, with profit follow out the suggestion made that A.D. 1897 may possibly prove an important year in the history of God's holy people. Let us search in the revelations made to Daniel, where are found special references to the continuance and end of sorrows and desolations which had befallen and would continue to befall the holy people.

"We have in Daniel viii. such a revelation. Not only is a vision recorded, but also its meaning, as given by the angel Gabriel. In ver. 17 it is said: 'At the time of the end shall be the vision'—that is, that the evils set forth as touching the Jews would continue right through to the end. In verses 13 and 14 the duration of time from the starting-point given in the vision to the end, when 'then shall the sanctuary be cleansed,' is given as 2,300 days.

"Now, as to what is meant by the 'sanctuary being cleansed,' can there be other than one answer? and that answer, that the holy people will have then restored to them the temple area, on which to worship Jehovah, and that their city (Jerusalem) and their country (Palestine) will be for ever free from Gentile domination. The time given is 2,300 days. Now, as in the ordinary reckoning of days this would be a period of between six and seven years only, and as the sanctuary is still defiled by the tread of the Turk, while the holy people have to weep and wail in Jerusalem, kissing the stones outside the temple area, it is clear that the period indicated by this time (2,300 days) has not yet run out.

"Some writers tell us that these days have expired, and so, to make good their scheme of interpretation, they add to these days portions of the periods mentioned in verses 11 and 12 of chapter xii. How strange it is that these visions are not allowed to answer for themselves. The word is, 'How long the vision, the daily, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed' (chap. viii. 13, 14).

"The commencing date of the 2,300 days must be sought in the vision, and not because some notable event in Jewish or other affairs in late years has happened, that event be seized upon and 2,300 years reckoned back, and so a fictitious date set up. Bible-readers have a right to expect, and do expect, that the Word of God will unfold itself so clearly that when the sanctuary is cleansed all the world will know it. All the world knows that the Turk holds Palestine now, also that the Russian would like to hold it next; but, however that may

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be, we have God's word that at the end of 2,300 days from some starting-point shown in this vision neither Turk nor Russian, nor anyone else but the holy people and their brethren the Ten Tribes, will hold it, for 'Then shall the Lord go forth and fight against those nations' (not against some impossible personal Antichrist), 'as when He fought in the day of battle; and His feet shall stand in that day upon the Mount of Olives.' 'And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one' (Zech. xiv. 3, 4, 9). . . .

"What period of time, then, is intended by 2,300 days? If we accept what is allowed by all, or nearly all, students of prophecy, that a prophetic day is a year of actual time, then 2,300 days mean 2,300 years, and as these are Jewish matters, 2,300 Jewish years are equivalent to 2,231 of our years. Now, where in the vision can we reckon from? In verses 5—7 we read of the 'he-goat' advancing upon and trampling down the ram of verses 3, 4. In verses 20, 21 we have the angel Gabriel explaining to Daniel what the 'he-goat' and 'ram' represent. The ram, 'Media and Persia'; the rough goat, 'Grecia.' The great horn that is between the eyes of the goat is the first king.

"Now turn to history, and find when the first king, Alexander I., entered upon his swift trampling down of Media and Persia. It was B.C. 334. Now reckon 2,300 Jewish years from this date, and we reach A.D. 1897!!

"Can it be that the words of the Lord in Dan. xii. 7, 'All these things shall be finished,' coincide as to the time when, with the words of the 'wonderful numberer' of chap. viii., 'unto 2,300 days, then shall the sanctuary be cleansed'? Does it not appear so?

"Let us now refer to another of Daniel's visions—that recorded in the 2nd chapter. Not only is the vision recorded, but the interpretation is given us also.

"The things therein shown are mostly passed into history, and as respects the four kingdoms are nearly ended. We will deal only with the duration of these Gentile powers, to which powers our Lord Jesus Christ referred when He said, 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled.' The starting kingdom was the Babylonish (ver. 36—38). The fourth and last Gentile kingdom is that represented by the lower part of the image and ending with the feet and toes, and which kingdom, it is taught, shall be in the latter days (verse 28).

"Three out of the four divisions are of small importance now, and the fourth division, representing the once mighty Roman Empire, is now so conditioned that it is well represented as 'feet and toes,' part of iron and part of clay—a very significant description of the present-day state of the countries; some ruled by kings with people, some by the people alone, and all more or less in a disturbed condition by reason of the difficulty as to how to meet the desires of the people.

"But does the image vision point out to us the number of years these four Gentile kingdoms shall run through? The beginning of their duration we are told in the vision. Daniel said to the king (ver. 36—38), 'Thou art this head of gold'—that is, the kingdom over which thou reignest is the head of gold. He was not the first king, and after him were others before the head of gold disappeared and the next empire ruled. But there is no time limit given in the vision as to the continuance of the four empires—these Gentile powers. And yet we who live in the latter days, and are in the time of the feet and toes, know that the term of existence is nearly ended, both from our Lord's words and also from reference to Old Testament writings.

"Now if we ask, Why were these Gentile powers permitted to rule over and tread down the 'holy people'? the answer comes to us at once, It was because of sin on the part of the 'holy people' (Dan. ix. 11—14). Refer to Lev. xxvi., read it through, and you will see at once into the meaning of the trouble and sorrow which overtook the people, and which trouble and sorrow are, we hope, so soon to be ended. We find there: "If you will not be reformed by Me, by these things, but will walk contrary unto Me, then will I walk contrary unto you, and will punish you yet seven times for your sins.' May we, then, conclude that the period of punishment under these Gentile powers is to be seven times?

"The reader will now say, Having begun by taking the 3½ times of chap. xii. as dating from A.D. 637 and ending 1897, then another 3½ times should date back from A.D. 637, and so give us a total of seven times and a starting-point for the head of gold. Well, so they do! From A.D. 1897 back seven times, or 2,520 years, we reach the year B.C. 624, the year of Nabopolassar, the father of Nebuchadnezzar. This Nabopolassar was a Babylonian by birth, a general of his army, and had usurped part of the Assyrian Empire, and had reigned over it 21 years. To maintain his usurped sovereignty, he formed alliance with the Medes, and with their joint forces besieged and took Nineveh, killed the king, and utterly destroyed the great city. From this time forward the city of Babylon became the only capital of the Assyrian Empire, and the Babylonian Empire was developed. It was in the reign of this Nobopolassar, the father of Nebuchadnezzar, that the seventy years of captivity of Judah began.

"At the time of the end of the fourth image-kingdom—that is, at the end of the seven times of punishment for the Jews—we are told, 'In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed' (ver. 44). Is not this what Jesus taught His disciples to pray for, 'Thy kingdom come'? . . ."

Correspondence.

AN ARGUMENT FOR OUR ROMAN CATHOLIC FRIENDS TO ELUCIDATE.

To the Editor of the "Banner of Israel."

PHILO-ISRAEL.—DEAR SIR,—Your correspondent, "R.," of Devon (BANNER 862, July 5, 1893), writes in reference to some remarks of mine on Romans xi., see BANNER 750, May 13, 1891, in which it is shown that St. Paul classes all nations outside Israel as Gentiles; "Israel being represented by the good olive (ver. 11—17), all other nations as the wild olive (ver. 17).

Clearly, then, the Church of Rome must either be Israel the good olive, or Gentile the wild olive. If she claims to be the former, then our friends are bound to elucidate their position by explaining to us, who the "natural branches" are that were in St. Paul's days "broken off" (from their Church) for unbelief? (ver. 20) but who are to be "grafted in again" (ver. 24), and who are the wild olive branch that "were grafted into their Church at Rome also at that time."

If they cannot produce the required evidence, then the Church of Rome must be the wild olive branch, that was grafted on to the good olive, on sufferance (ver. 18) and contrary to nature (ver. 24), consequently dependent on the root and fatness of the good olive (ver. 17).

The Church of Rome has done exactly what St. Paul foresaw and warned them against—*i.e.*, boasted of her superiority (ver. 18—21); *ergo*, the Church of Rome is not the true Catholic Church, but only the Gentile boastful wild olive branch. The nation of Israel (Britain) is the true Catholic Church, which was planted in the wilderness 1,500 years before Christ.

Identity believers are able to prove that the branches broken off from us, the good olive, for unbelief in Christ, were our brethren the Jews, but they will be regrafted at the union of the two sticks (see Ezek. xxxvii.) and that the wild olive is the Church of Rome.

The foregoing at once relegates the Church of Rome to its proper position, and must at least silence, if not convince, any reasonable thinking Roman Catholic that, according to his own Bible, his Church has no ground for her unwarrantable and dominating claims.

Yours truly,
C. R. C.

48, St. John's-road, Bootle, July 20, 1893.

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To the Editor of the "Banner of Israel."

DEAR SIR,—I should be obliged if any one of your readers could recommend a good 1d. or 2d. weekly paper healthy in tone and giving reliable political news of a Liberal-Unionist character which I for one might take in for the purpose of lending to a working man's family. The *Daily Graphic* or *St. James's Gazette* would be very suitable, but (1st) a penny a day becomes rather expensive; 2nd, it is difficult to be regular in the daily distribution; and (3rd) working families have not always the time for regular daily reading.

Men, it is true, can get papers at reading-rooms. but it is very seldom that women at home have any; and if we could once introduce the taste and habit among them of reading a weekly paper, they would in turn teach their children. For how is it that our upper classes first get their education in politics? Is it not by taking up the papers they find lying about, and which they are accustomed to see their elders read? If we could get something of the same sort among our lower classes we should begin the much-needed political education.

We have no more valuable papers in our BANNER than the political editorials and extracts from newspapers, which bring subjects to our notice, we might not otherwise see or read. It has often occurred to me how much the editors of such popular papers as *The Family Friend*, *Home Words*, and *Life and Work*, which are largely taken by the poor, might extend the usefulness of their magazine by devoting a page to extracts from good papers on the news and events of the week or month, thereby familiarizing the working mother with her nation's present history.

Every thinking person agrees that the days in which we live are very serious, and that our whole Constitution is being threatened by those whom the people have returned to govern us. It has been done ignorantly, not wantonly, and the only remedy against its repetition lies in that often-abused word "education"—not merely school board, but political education. Every one who has a vote, and every child who is going to have a vote, must be gradually taught the responsibility this gives him, and the issues which are at stake, according as he uses it, rightly or wrongly. Of course, there are newspapers obtainable by all which would give the required teaching, but anyone visiting among the poor cannot fail to be struck with the fact that very few penetrate to the homes, and those that do are not always desirable. At every election we are accustomed to hear amusing stories, showing the ignorance of the voters. For instance, the man who declined to vote for the Conservative member because he confused him with the conservators of the salmon, and, being a salmon fisherman on the Severn, he did not like the conservators. This gives us the two guiding principles of our elections—ignorance and selfishness.

It is no uncommon thing for a man to vote for the largest employer of labour in his town quite regardless of what his politics may be or which way he will vote in the House of Commons upon Home Rule or any other Imperial question. To Anglo-Israelites especially this is all intensely sad. To us who know our nation to be God-chosen it is humiliating and grievous that our Government should be entrusted to those whose aims are narrow and selfish, for in proportion as we realize that we are the chosen nation our views become broad and imperial, our aims free from selfishness, and patriotism a duty to our God.

We are very anxious to see our Israelite views spread more rapidly, perhaps a little too anxious, for it only concerns us to sow the seed. We have no right to ask to see the harvest. It will come abundantly in God's good time. But perhaps we might indirectly help the work a little more if we strove to make our masses first understand the privileges and duties of being Britons. Until they are roused to care more about the worldly interests of our nation, how can they care about its spiritual?

I am led thus to write to you, sir, because I feel that in spite of speeches, pamphlets, and leaflets thrown broadcast among the people their ignorance and selfishness is still gross, though, thank God, there are many brilliant exceptions. We do not yet seem to have got to the root of the matter. Perhaps we have expected too much. We must be content to go slowly, to leaven gradually, and to work individually. It seems especially the duty of Anglo-Israelites to work, in however small a circle, because it is we who above all men ought to realize that mistakes in our Government and laws must not only bring inconvenience and trouble upon us temporarily, but they must hinder and retard the work which God would fulfil in our nation. Many might cease to ask *Cui bono?* if we could only show that Anglo-Israelism leads to the practical good of a true and unselfish patriotism.

I am, yours faithfully,

F. C. P.

NOTE BY THE EDITOR.—The above deals with an important matter which our readers should take into consideration and assist. The idea started by "F. C. P." is a good one, and must some day be carried out into practice. The difficulties lie in the direction of education, and the cost of it. There are several weekly papers which are doing good work, and for lack of them there are the small monthlies, like *Home Words*, which could be improved and rendered suitable for the purpose required. We are glad our BANNER editorials and extracts from current periodical literature are doing good. They deal with the ordinary events of the day and strive to make the reader realize that they are our own nation's fulfilment of the Scriptural destiny of the House of Israel, as promised by the God of the Bible. In all these things, the great object is to make our common people think correctly, and then act, as God would have them act, according to His will.

To the Editor of the "Banner of Israel."

DEAR SIR,—Can any of your readers give me chapter and verse for the following, which I have read somewhere, as quoted either from some Assyrian monument, or from some ancient writer:—"We call them Saccaseni, but they call themselves Beth-Isaac"? A half-convinced friend said the other day that these words, if verified, would supply the missing link wanted to connect absolutely the Saccaseni with the Israelites.

Yours truly,

A. E. M.

THE *Standard's* Beyrout correspondent, who telegraphs about the French Ambassador in Constantinople demanding a concession for a railway connecting Beyrout, Damascus, and Aleppo, with a right to prolong it to Bagdad, sees ghosts at midday. He seems to ignore the fact that the "Syria Ottoman Railway Company," an English company carrying out at present the construction of a line between Haifa and Damascus has, according to its concession, practically a monopoly of the lines he sees already in French possession. The concession, in fact, grants for a period of 99 years' preferential rights to all lines starting from the coast between Haifa and Beyrout (inclusive of both towns), and proceeding in the direction of Damascus and Nawa, and to the east or the south of the company's railway from Akka to Damascus—that is to say, these preferential rights apply to that portion of the Ottoman Empire extending from the coast between and including Haifa and Beyrout eastwards to Bagdad and the Persian Gulf, and southwards to the Indian Ocean and Egypt, including the lower Euphrates-Tigris Valley, Arabia, Moab, Gilead, and Palestine.—*The Rialto*, March 11th, 1893.

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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PROFESSOR A. VAMBERY ON BRITISH RULE IN INDIA.

IN the answer of Professor A. Vambèry, dated Budapest University, August 19, which appeared in the *Times* of August 29 last, we have an independent and foreign opinion as to our nation's achievements in the East as compared with those of Russia and France in those quarters. His object in writing was to reply to General Adye's letter in opposition to the Hon. George Curzon's regarding the now much-debated question, "India between two fires"—namely, the fire of Russia on the north and north-west frontier, and that of the French in their approach to British territory on the side of Burmah and the Malayan Peninsula from Siam. General Adye made light of the matter. The professor, agreeing with the Hon. George Curzon, considers the case to be critical, and requires all the vigilance which our rulers have spent on the subject, and must yet exercise to check these two restless powers. What we particularly desire to notice is the professor's estimate of the British conquests in India, regarded from a moral point of view, compared with those of her two rivals. His remarks, which must appear in his own words, were these :—

But, apart from this, there is one point of view in the Asiatic conquests of European Powers which must not be lost sight of with politicians who are neither English, nor French, nor Russian, but simply Europeans interested in the progress of our Western civilization in the East. I beg to allude to the hitherto proved capacity of the aforesaid three European agents of our culture, and to examine which of them has done most towards the introduction of order and security in the ancient Asiatic haunts of despotism and misrule, and which of them has contributed most towards the enlightenment of the subjects submitted to their care. As long as General Adye cannot show to us hundreds of Mahomedan Algerians, either Arabs or Kabyls, who write scientific books in French, who publish French papers, and who occupy eminent positions in the political, municipal, and judicial administration of Algeria; as long as he cannot convince us of the fact that *pax Gallica* has wrought the same wonders in the north of Africa as *pax Britannica* in India; and, finally, as long as he cannot point to Mahomedan Algerians anxious to retain French rule, as a set-off to the hundreds of influential Indians who have proved their desire to retain the rule of Great Britain, so long will the ordinary European be unable to share the gallant General's opinion about the equal right of interference of European Powers in Asia.

The professor, in short, sees that the British conquerors of India have been beneficent rulers of the Hindu and Mahomedan races they have subjugated there, and that thus all who see them "must acknowledge them that they are the seed the Lord hath blessed" (Isa. lxi. 9, R.V.). We have given our subjects an education which has trained them to be able scientists and politicians. This the French in Algeria and elsewhere have failed to do. We have given India the blessings that accompany the *pax Britannica*, but the *pax Gallica* has done nothing for North Africa and its races. We have made India and its 300 millions contented with our rule and anxious to retain it, but the French to this hour have not conciliated their African subjects, but hold them down still with the sword. The professor concludes by deprecating the French advance towards Siam, if the object be in conjunction with Russia on the Pamirs to stop Britain's work of beneficence in the Peninsula of India. So doing, he declares, "the French will commit the gravest crime against the sacred cause of civilization and humanity in the East. They will hinder England from accomplishing the work so gloriously begun and splendidly continued, without being able to replace her." The conclusion arrived at by the Hungarian professor is dignified and very damaging to France while just towards our British conduct in the East. He says:—

You see, sir, the policy of France in Siam does not touch merely Anglo-French politics, but also the interests of European civilization in general; and for this reason I, who am neither English nor French, fully concur in the views enounced by Mr. Curzon in his above-mentioned paper, and

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I cannot allow to pass without protest the suggestion that his political conclusions are shallow and unjust.

The British being Israel, the government of the world is eventually to be committed to their hands. The important advances we are making in acquiring dominion over the earth just now, chiefly in the East and in Africa, attracts the notice and opposition of those who hate us. The French have, we are persuaded, no love for us as a nation, since we have supplanted them, not twice nor thrice, in India for example, and now quite recently, in Egypt. They are glad to have the opportunity of recovering their lost ground in Indian territories by weakening a native ally of the British Raj, and interrupting some of our trade with Siam. The opportunity afforded at present when Russia is stealthily advancing near the northern frontiers of India, and when the Gladstone Government is in power at home, is too good to be neglected. Hence we see France straining every nerve to secure her position in Siam in order that perchance she may oust us from some portion of our splendid Empire, even though the Gates, and telegraph lines, and coaling stations throughout the East are all in British hands, and Siam lies 7,000 miles at least away from the headquarters of French power in Europe. We have no fears nationally that either France or Russia will do our nation harm as the result of the present complications. Our interests are in God's hands, who has already decided that Abraham and his seed shall be "heirs of the world," and that "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" (Dan. vii. 27). We thank God then for the consolation, and though France and Russia may in collusion resolve to destroy the power of Israel in the East we trust in the living God, who has promised "to show to His people the power of His works, in giving them the heritage of the nations" (Psa. cxi. 6, R.V.). Let Israel therefore praise the Lord!

THE REV. JOHN WILKINSON ON THE RESTORATION OF ISRAEL AND JUDAH.

THE Rev. John Wilkinson, the real Philo-Israel, as he wishes to be known, spoke at the Mildmay Conference, as reported in *The Christian*, of July 13, last, on the last evening of its meeting. His subject was the "Restoration of Israel and Universal Blessing." If we imagine that Mr. J. Wilkinson, being one of our persistent opponents, meant by "Israel," the Jews only, we should be mistaken. He meant the restoration of Israel and Judah too. We hardly know how to understand our opponents. Most of them speaking and writing about Israel and their future glories, mean the Jews only. But Mr. Wilkinson really has wider and more comprehensive and Scriptural views. He appeals to Scripture and tells us that the restoration is to include the two Houses, Israel of the Ten Tribes, and Judah of the two, being Twelve Tribes. How near Mr. Wilkinson comes to our views as founded on the Bible, the following extract from *The Christian's* report will show. He said:—

Some say that Israel's mission is fulfilled, so that future restoration to Palestine is neither desirable nor possible. "Israel must be understood spiritually of the Church." This, however, holds only in the case of blessings promised. "The curses under Israel's name for Israel's many sins are still to be understood in a literal sense!" Is this kind of interpretation just? Others say that all the promises of restoration to Palestine were fulfilled on restoration from Babylon.

Let us carefully notice that we can know nothing about the restoration of the Jews or their future mission beyond or apart from

WHAT GOD HAS TOLD US.

All we can know is inside the Bible, and is God's revelation. All that is outside the Bible on these subjects is human speculation. Then, to the simple Word of God, five points in proof of a future restoration:—

1. Israel (the whole twelve tribes) is to be restored a second time. "The Lord shall set His hand again the second time to restore," etc.

2. "From the four corners of the earth" (Isaiah xi. 11, 12).

3. "No more scattered" (Amos ix. 15).

4. The promised land is still the Land of Promise. 30,000 square miles—Dan to Beersheba—was actually possessed; but 300,000 miles are within the boundaries of the land promised—*i.e.*, twice and a-half as large as Great Britain and Ireland.

5. The land is to be differently distributed, and the tribes differently located, according to the latter chapters of Ezekiel, than was the case in any part of Israel's past history.

In regard to the following, which deals with the blessings God means to bestow upon the world by the agency of "Israel," we suppose Mr. Wilkinson had in his mind the united Twelve Tribes as the instruments God will use in the coming future, for the glorious work. At any rate what he said was this:—

Israel will be the channel and instrument of universal blessing. "I will bless thee": "Thou shalt be a blessing." To what extent? "In thee, and in thy seed, shall all the families of the earth be blessed." What is the blessing? The Gospel. "The Scripture foreseeing that God would justify the Gentiles by faith, preached beforehand the Gospel to Abraham, saying, 'In thee shall all nations be blessed.'" "Happy art thou, O Israel, who is like unto thee, a people saved by Jehovah?" (Deut. xxxiii. 29). Psa. lxvii. opens in prayer and closes in faith with reference to the blessing of the world through Israel. "Thou shalt arise and have mercy upon Zion. . . So the nations shall fear thy name, and all the kings of the earth thy glory" (Psa. cii.). The Word of God is just flooded with

PROMISES OF BLESSING TO ISRAEL,

and of blessing to the world through Israel. Isa. ii. and Mic. iv., tell of Israel restored, the rebuilt temple, universal peace, the house of Jacob walking in the light of the Lord, and all nations flowing to Jerusalem for blessing, and from Jerusalem with blessing. "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days; when the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (Isa. xxx 26). "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem." Now see the next verse: "The Lord hath made bare His holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God" (Isa. lii. 9, 10). "For thus saith the Lord, Behold, I will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi. 12). "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth: Whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25).

The Rev. Mr. Wilkinson applies all these texts to the times of the Millennium, but we say with truth (because facts support us) that at this moment the British people

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are doing all these very things, before the Millennium, and, therefore, we must be Israel, otherwise called Ephraim, whose existence to-day Mr. Wilkinson does not deny. These other nations are at this very time receiving blessings universally at our hands. The Gospel and the Word of God are being, even now, spread abroad by us, among "all nations," "families," and "kindreds of the earth." We are further (to the exclusion of the Jews) enjoying all those 'floods of blessings" which the Scriptures describe as Israel's portion. Besides, Mr. Wilkinson forgets that till the Jews be restored to God's favour (which even he must admit they are not yet) "the kingdom of God was to be removed from them, and bestowed upon another nation, Ephraim by nature, and Ephraim also by name (Matt. xxi. 43; Gen. xli. 52), because that nation would bring forth fruits meet for the kingdom in question.

The following passage in the report is almost word for word the scriptural description of God's blessing reserved for Ephraim-Israel, according to our views; but Mr. Wilkinson applies all our texts to "Israel," by whom he means we are confident not the Ten Tribes, but the two represented by the Jew! The last paragraph of the extract we now give, is the cue to Mr. Wilkinson's teaching and meaning! By Israel he really means the heir of all the blessings, "The Jew."

This address opened with the words of Isa. xliii. 21, "This people have I formed for Myself; they shall show forth My praise," intimating the Divine purpose in the election and preservation of Israel. Instalments of that purpose had already been given, as (1) a knowledge of God—"Ye are My witnesses, saith Jehovah"; (2) A Bible—"He showed His word unto Jacob, His statutes and His judgments unto Israel; He hath not dealt so with any nation." And "To them were committed the oracles of God"; (3) A Saviour—"Of them, as concerning the flesh, Christ came." These precious instalments of the purpose of God in Israel were now historic facts. The purpose of God in Israel is not yet completed, for Israel is preserved at the cost of miraculous power, and God does not waste miraculous power. So we infer there must be for Israel in the future some mission commensurate in its importance with the magnitude of the miracle exercised in their preservation. That mission is that Israel shall be a channel and an instrument of blessing to the whole world.

The Gentiles can neither absorb nor annihilate Israel; but in seeking to crush Israel they not only fail, but they bring down the mischief intended for the Jew directly on their own heads, as witness Egypt, Babylon, Persia, Russia. "I will curse him that curseth thee"; "I will punish all that oppress them"; "I will take the cup out of thy hand, and will put it into the hand of them that afflicted thee"; "His mischief shall return upon his own head."

The answer to Mr. Wilkinson is this:—

1. Do the Jews show forth God's praise by exalting Him whom He sent to save them? They murdered Him on the contrary, and reject Him still!

2. Have they the knowledge of God? or witness to Him, as God their Saviour? They refuse God's remedy, and have incurred His curse!

3. "The Bible." Are the oracles of God entrusted to the Jews to-day? Has God showed them His Word, His statutes, and His judgments, as they relate to His only begotten Son? They repudiate Him and the New Testament alike to-day, and Mr. Wilkinson knows that that is the very fact!

4. "A Saviour." Christ came of the Jews, and He "came to His own." But what of that? They refused Him who came to them, and slew Him! They have for 1800 years past felt the weight of God's just punishment for that impious deed! Is God about to reward them for all this, by giving them Ephraim-Israel's work to do, the work that the British are actually doing now, and so making instead, the Jews "a channel and an instrument of blessing to the whole world"? That is not the testimony of God's Word! There we find that an Israelitish people are to "bless the nations," "blossoming and budding, and filling the face of the world with fruit," without reference to the Millennium, but before it, in the Christian Dispensation (Mark xvi. 15; Gen. xxii. 18; Isa. xxvii. 6). The Jews are disqualified for this work to-day, as they were when they slew the Lord of glory; and would not do it, even if they were fitted, and qualified by faith, in Jesus, for the work; for the kingdom of God, and all connected with it, have been taken out of their hands, and entrusted to another nation who bear all the signs of being Ephraim-Israel.

On the whole the Rev. J. Wilkinson is an extraordinary opponent. He goes a long way with us, far further than scores of our other opponents; and he sees distinctly the scriptural distinction between Israel and Judah. One thing he cannot see. He fails to discern, that having now all the birthright blessings promised to the House of Israel exclusively, we British must be Ephraim-Israel, to whom empire, power, and consecrated wealth were guaranteed, that they might be the blessing God deigned to employ for the benefit and salvation of the whole world. To Him be all the praise!

THE ISRAEL OF GOD—WHO ARE THEY?

By E. Reep.

The above question is frequently asked and put forward in the religious press. Its purport is so important that it is worthy something less vague than a mere speculative answer. At all events it calls for an intelligent reply for the special reason that the Jews are generally understood to represent the whole Twelve Tribes of Israel. This very common error is remarkable and entirely against the teaching of Scripture. A careful study of the history of the chosen people as given in Holy Writ, will show that the Hebrews were divided distinctly, from the death of Solomon, into two families or peoples. From the time they were thus disjoined they have existed to this day as perfectly separate communities, each fulfilling a divinely-alloted but perfectly separate destiny. This severance of the chosen people into two kingdoms is so utterly neglected, or so misunderstood, that we constantly have prophetic students promulgating all kinds of reflections on the approaching deliverance of the Jews from the oppression of the Gentiles, whereby is expected the fulfilment of certain promises bequeathing to them the heathen for an inheritance, and glorious and world-wide dominion over the whole earth.

But what of that other kingdom, the House of Israel, which the prophet Ezekiel tells us must be united once again to the Jews or House of Judah ere the Jews can enter into the enjoyment of the blessings of the new and everlasting covenant? (Ezek. xxxvii.). A brief survey of Hebrew history should make the matter plain to us.

When Jacob, a short time before his death, felt moved by the Spirit of God to bless his children (Gen. xlviii.) he predicted for the sons of Joseph a remarkable destiny. Ephraim was to become a nation and a company of nations, and Manasseh a great people. That such blessings should

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appertain to the House of Joseph particularly is a circumstance upon which light is thrown by the fact that Joseph was the inheritor of the birthright (1 Chron. v. 2) and not Reuben the eldest son, a position that involved lordship over ten-twelfths of the Hebrew nation, as demonstrated by the tribe of Ephraim being appointed head of the Ten Tribes, whose confederation took either the title of House of Israel or House of Ephraim-Israel. At the time the Ten Tribes or the House of Israel separated from the House of Judah and concerted to make Jeroboam their king (1 Kings xii.) they resolved to repudiate the temple worship at Jerusalem, and to set up in Dan and Bethel their own priesthood and their own gods. Having selected the lowest and most ignorant of the people for their priests the whole northern kingdom became joined to idols, neither the warnings nor the expostulations of inspired prophets affecting this national demoralization. Wrecked by vicious debauchery and ravaged by war, God finally punished His people by giving them into the hands of the Assyrians by whom they were deported to Assyria (2 Kings xv.) and placed in the cities of the Medes, on the borders of the Caspian Sea, and in other parts of the Empire. From this captivity they never returned to Palestine, unless it be that from time to time a few re-migrated or escaped thither.

While the House of Israel was sinking lower and lower into the depths of idolatry and social degradation, the House of Judah was even more iniquitous and transgressing. Under the figure of two sisters Ezekiel compared the iniquities of the two sister kingdoms (chap. xxiii.). Israel, the elder sister, had doted on the wickedness of Assyria and defiled herself with the idolatry of that country, but Judah had done worse things and was still more unnatural in her love of the horrible demon-like worship of Babylon. For this Judah's punishment was to be additionally painful and more prolonged than Israel's. In Israel's hand was the cup of sorrow, but from her it was to pass to Judah with the assurance that God had said, "Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision. . . . Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation. . . . Thou shalt even drink it . . . for I have spoken it saith the Lord God."

To this sin of Babylonish idolatry, Judah added the selfish injustice of rejoicing in her sister's national humiliation. It was an open secret that she was envious of Israel's super-eminence and power, and therefore anxious for the destruction of the northern kingdom that she might come into possession of the whole land. But her thoughts were not God's thoughts, whereupon the prophet is directed to prophesy (Ezek. xi.) that God was for and not against the House of Israel. "Son of man," saith the Lord God, "the inhabitants of Jerusalem have said to the House of Israel, Get you far from the Lord; unto us is this land given. Therefore say, Thus saith the Lord God, although I have cast them (Israel) far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary where they shall come. Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel . . . and I will give you one heart, and I will put a new spirit within you; and I will take the stony heart out of your flesh, and I will give you an heart of flesh."

A thoughtful study of this prophecy concerning the Ten Tribes or the House of Israel will show that we ought not to be living in expectation of the Jews or the House of Judah returning to Palestine to take possession of the land, but of the Ten-tribed House of Israel whose possession it is. Judah will only go back to the land under the protection of Israel and will there, with the Ten Tribes, become, as stated in Ezek. xxxvii., one nation, never to be divided into two kingdoms any more at all.

From this correct view of Hebrew history we have no difficulty in understanding our Lord's references to the lost sheep of the House of Israel, for whose conversion to the faith of the new covenant He affirmed He was specially sent (Matt. xv. 24). In accordance with this mission He commanded His disciples to "go not into the way of the Gentiles, but rather to the lost sheep of the House of Israel" (Matt. x. 5). Where these were to be found the first Epistle of Peter gives some important information as also the Epistle of James. By St. Peter they are mentioned as strangers, and wherefore we can easily learn by turning to the prophet Hosea.

Hosea was a prophet who dealt very distinctly with the House of Israel, and he alludes to the Ten Tribes as Lo-ammi, that is, not My people or strangers scattered abroad, divorced from the Mosaic law. Yet, notwithstanding, the children of Lo-ammi-Israel were to become as the sand of the sea which cannot be measured nor numbered; and it was also to come to pass that in the place where it was said unto them, "Ye are not My people, it shall be said unto them, Ye are the sons of the living God" (Hosea i. 10). This prophetic declaration indicates that Israel will be under the grace of the new covenant, in her home of exile, when her children are hailed as God's own sons. Where we are to look for that home of exile cannot be very briefly told if the matter is to be convincingly proved. Scripture points us to a group of islands, wherein the people are to renew their strength (Isa. xli.). These are for a period to keep silence, and to wait for the gospel message (Isa. xlii. 4) and for that inbreathing of the spirit which shall cause in the hearts of the nation and company of nations, born of Gentilized exiled Ephraim-Israel, an interior consciousness of life from the dead (see Ezek. xxxvii.; Rom. xi.). If we gaze around the whole earth to-day and wish to identify this special people, federating into a nation and a company of nations, and to place our finger on another great people of kindred race, we must go to the Isles of the West, to Britain, to New Zealand, to Australia, to Canada, to the United States of America, where we shall find the House of Manasseh indeed a great people, enjoying already the temporal blessings promised to them through Abraham, Isaac, and Jacob, inheriting them in nearly the same measure as the House of Israel in her wide-spread and glorious British Empire. Britain is Israel! and it is to her that the Jews or House of Judah must look for union before they can hope to enter the promised land in peace and safety. The two families are to return together representatively, according to Jer. iii. 14, as one of a city and two of a family, at which time God will bless them and feed them with all knowledge and understanding, and will not cause His anger to fall upon them any more.—From *The Sabbath Advocate*, Standberry, Missouri, U.S.A., August 1, 1893.

Hillside, South Norwood, London, England.

MR. CLEAVER writes that "F. C. P." will find *England* a most readable paper, advocating the views he desires.

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THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. VII.—Anglo-Israelism.

(*Continued from page* 474.)

CLOSE OF THE ARGUMENT FROM SCRIPTURE.

To the Editor of "Yarmouth Light."

Sir,—I shall begin by answering "Barrington's" questions.

(1.) "Are we a bye-word among all nations?" Certainly not, because we are "re-betrothed" to God, and thus brought within the covenant of blessing.

(2.) "Was the Jewish Church the Jewish nation?" Perhaps "Barrington" will say what he means by "the Jewish Church."

(3.) "What king of Israel was carried captive to Great Britain?" I do not know of any. Hosea, their last king before the descendants of David ascended the throne of Israel, died centuries before the wandering tribes arrived on the shores of Great Britain.

(4.) "Are we wanderers among the nations?" Our fathers were for centuries until God in mercy led them to the appointed place, even the British Isles, where they renewed their strength, and where the Empire of Israel was established never to be removed thence till it is transferred to Palestine according to prophecy.

(5.) "Did Israel of the Ten Tribes cease to be a kingdom?" Certainly for a time, for so it was foretold; but they never ceased to be a nation, and cannot, while sun, moon, and stars endure (Jer. xxxi. 35—38).

(6.) "Did not some of the Ten Tribes return to Palestine after the captivity?" History informs us (Ezra ii. 1) that the returned exiles were those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon. This statement would seem to exclude the Ten Tribes who were not taken to Babylon by Nebuchadnezzar, but to Assyria by others. I have not discussed this subject with "Barrington" because it is of no importance, since, as he himself admits, Israel as a body remained among the nations.

(7.) "Were Judah and Israel to unite in Palestine under one head?" Not exactly; they were to unite just before their return. "When?" At some future time—soon, I believe. I am hoping to live to see their final triumphant return and to join in the grand procession so graphically described by Isa. xi. By-the-bye, was this prophecy fulfilled on their return from Babylon?

(8.) "Why was a sin offering made for all Israel after the captivity?" It was the custom of the Hebrews thus to remember their absent brethren. It by no means proves that any of the Ten Tribes were present, for on Mount Carmel, when Judah, Benjamin, and Levi were absent, the same thing took place.

The passages your correspondent quotes from Romans and Galatians prove that Gentile Christians are counted for *a* seed of Abraham not *the* seed (see Revised Version). They do not teach that the promises of material greatness and spiritual blessings, made to God's chosen people, have been revoked; for the apostle, in Rom. ix. 4, expressly declares the contrary. "Who are Israelites, to whom 'pertaineth' (present tense) the adoption and the glory and the giving of the covenants and the promises." Remember the Epistle to the Romans was written about twenty-five years after the establishment of Christianity. Moreover, there is a most important passage in this epistle, a passage which every Anglo-Israelite knows by heart, which settles the matter beyond dispute (chap. xv. 8, 9). "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers and that the Gentiles might glorify God for His mercy."

"Barrington" would persuade us that the object of Christ's coming had nothing to do with the promises made concerning Israel, except, indeed, to set them aside. Paul, however, asserts that the advent of our Lord had a two-fold object: first, to confirm the promises made to God's people Israel; and, secondly, to bring mercy to the Gentiles. Ver. 10 reads: "Rejoice, ye Gentiles, with His people." "Barrington" would reverse this divine order and bid God's ancient people rejoice with the Gentiles. He would invite poor, forsaken Israel to join the Gentile Church and share her blessings. But nowhere in Scripture is such a commission given to Gentiles. On the contrary, it is Israel who is to extend the offer of Gospel gifts and privileges to every other race under heaven, which, in fact, Anglo-Saxons are doing to-day. Thus again we see the Scriptures supporting Anglo-Israelism.

The Bible does, however, plainly teach that although the glorious promises made to Israel were never revoked; they were held in abeyance until she could lay claim to their fulfilment through faith in her Redeemer. Now, thank God, since Israel has accepted Christ, she is enjoying the promised blessings.

Again: The Church of Christ being a spiritual body, composed of every nationality, a body whose functions are spiritual, cannot possibly fulfil the destiny of national greatness promised to the one nation of Israel. Your readers have only to remember the nature of these temporary blessings to see the absurdity of supposing that the Church, as a Church, could enjoy them. Moreover, it is expressly declared that in the Christian dispensation Israel should work out the grand national destiny involved in the enjoyment of the blessings in question.

"Barrington" tells us that the Churches Peter addressed in his first epistle were composed of Jewish and Gentile converts. The very first verse of that epistle flatly contradicts him. (Read Revised Version.) Further, if Bishop Titcomb, a divine of reputation and learning, may be trusted, so do Calvin, Grotius, Bengal, Petrich, and Lowth, and others. The fact which "Barrington" points out that these Christians were formerly guilty of abominable idolatries is just what we should have expected, for so it had been expressly foretold in Deut. xxviii. 64; Hos. iv. 17 ("Ephraim is joined to his idols; let him alone"); and other passages.

Let me add an important confirmation of this view. Dr. Lightfoot, in his "Treatise on a Fresh Revision of the New Testament," shows that in the original Greek there are two words for "people," one to denote "the people of a heathen city," the other "used especially of the chosen people in contradistinction to the Gentiles." And the synonym employed by Peter, in chap. ii. 10, is, as the bishop states, of the latter character. Thus scholars are often on our side. Indeed, had I cared to follow your correspondent's example, I could have filled my letters with quotations from learned writers; but I preferred to confine myself to Scripture and reasoning.

Now, the point to be remembered is this: Peter, writing to the Ten Tribes, quotes passages from Hosea and applies them to their conversion to Christianity; consequently the Divine Spirit intended to teach, through the prophet, that whatever the Jews might do, Israel would accept the Messiah, which is what Anglo-Israelites contend for.

I forbear to expose further "Barrington's" misinterpretations and misapplications of the prophetical Scriptures;

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the task is becoming wearisome. Your readers have only to read Zech. x. 9, 10, and Ezek. xxxvii; 10, 11, 22, 24—28, to convince themselves that your correspondent's statement that these prophecies of a grand and triumphant return of God's people to the Holy Land were fulfilled by the small and humiliating return from Babylon, is opposed to fact.

Now, sir, in bringing the Scriptural argument to a close, permit me to make the following remarks:—

I have been unable for want of space to place before your readers a tithe of the arguments from Scripture in support of our position. To present this argument in all its fulness, I should require the whole of your first page for more than a year. Yet I believe I have made out a case sufficiently strong to convince every unprejudiced enquirer that we are indeed the "Lost Ten Tribes."

Your readers cannot but perceive that "Barrington" has passed over in silence most of the arguments in my last letter. It will be remembered that I asked him for answers to several questions of vital importance, and that I urged your readers to mark well any answers he might give. He has not even attempted to give one reply. There can be only one reason for this: Your correspondent cannot answer these questions. Why? His letters show that he is a man of ability, and of some learning, to say the least; and so far as that goes, it has been a pleasure to argue with him. But he has been defending error, and attacking truth; he has been fighting—albeit unconsciously—against the Word of God. Thus it comes to pass that the Word of God has silenced him. This explains why "Barrington" persists in occupying so much space in the discussion of subjects connected with ethnology—when, as he well knows, I have promised by-and-bye to meet him on ethnological grounds. It also accounts for too many of his remarks, which I do not care to characterize, but which I cannot help believing, if I am right in my conjecture as to his identity, are unworthy of him. This, then, seems a most fitting time to close the argument from Scripture. Sir, no man living, who is not an Anglo-Israelite, can answer the questions contained in my last letter. Should any one doubt this statement, let him take these questions to any theologian he knows and put it to the test. Now, what does all this prove? It proves that by Anglo-Israelism only does the Bible—in many of its parts—become clear, consistent and capable of a rational interpretation. Hence the Anglo-Israel "hypothesis" must be true.

Your correspondent declares that "the bottom assumption" of "my entire argument" is the "theory" that "Heaven's favourites are Israel, *i.e.*, the British race." Let us substitute "Anglo-Saxon" for "British," and let us use this word "favourites" not in the sinister sense in which it is now often understood, viz., of those whose interests are unduly regarded to the neglect of the interests of others, but in its original unobjectionable meaning as gathered, for instance, from such passages as 1 Sam. ii. 26, Psalm xxx. 5, Psalm cvi. 4; and then let us examine this statement. I am writing for those who believe in Providence. At the annual meeting of the Society for the Suppression of the Opium Trade, in 1884, the late Cardinal Manning said: "I believe that above all the tumultuous currents of human will which are conflicting upon earth there is one sovereign Will reigning supreme. An empire is not built by the hands or by the skill of man. The great British Empire has been built up, not by us, but for us. We have been instruments in another Hand, and have been governed by another Will." Again, in 1880, His Eminence said in Liverpool: "When God raised up a great empire in the world, He did it for a purpose." After describing the greatness of the British Empire the speaker asked: "Was this without a Divine purpose?"

The Rev. H. Read, an American clergyman, in "The Hand of God in History," writes: "The disposition of nations is purely providential. As King of nations, God has at the present time, and for purposes we can hardly mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to almost the whole world. I would rather say the Anglo-Saxon race are extending an all-controlling influence over the entire earth." After describing this supremacy and influence, the writer says: "We cannot but discern the hand of God which has given such a decided supremacy. England is the Rome of the day."

And thus spoke Canon Farrar, one of "Barrington's" favourite authors, while preaching before the Edinburgh Medical Missionary Society: "Never since the world began has any nation been more splendidly equipped than Great Britain is at the present moment." Again: "The duty (of spreading the kingdom of God) arises first from the imperial position which God has bestowed upon us, and the illimitable prospects of the future which open before us." Having spoken of the spread of the English language, which he said "before another half century had passed away would probably be the language of one-third of the human race;" having said that English institutions, English speech, English thought would become the main feature of the political, the social, the intellectual history of mankind, and having glanced at the enormous wealth of Britain, which "had advanced by leaps and bounds," the Canon asked: "Having received these inestimable blessings from a knowledge of the Gospel, have we any right to keep them to ourselves?"

Sir, these great men acknowledge that our blessings do come from God; that stiff-necked and rebellious though we be, we are "Heaven's favourites," and that all these distinguishing marks of divine benediction are bestowed upon us, that with their aid we may bless mankind. This is exactly what Anglo-Israelites teach. So that our position is based, not upon "assumption" or "theory," but upon facts, which are acknowledged by all good men,—I venture to say even by "Barrington" himself, when he is not arguing against Anglo-Israelism. Now the Anglo-Saxon race having received such manifest tokens of divine favour, why get angry with us when we say: "All this was foretold in God's Word thousands of years ago? God has been faithful to His promises. He has blessed His people Israel as He said He would, and He is making them a blessing to the world." This, sir, is our only offence. Is it a great one? Do we not thus glorify God and honour His Word, and can we not with these truths press home with tremendous force the responsibility of His people?

I had hoped to close this letter by giving an account—which I am sure would be interesting—of my conversion to Anglo-Israelism. But space forbids. I will, however very briefly state some of the blessings this truth has brought to me. I am never angry, as my letters testify, with those who do not see as I do on this subject; I am only sorry for them, and pray that God may vouchsafe to them the same blessings I enjoy. I have found Anglo-Israelism a power in the pulpit; a power in social life; a source of inexpressible comfort and strength in the history of my own soul. It has made me fearless in the presence of every kind of infidelity, particularly of the subtle, poisonous scepticism of some whose profound knowledge of material nature, closes their eyes to all other truth.

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It has taken from me all anxiety as to the results of the so-called "higher criticism," though it is difficult to preserve one's equanimity and patience when the "Son of man" is "betrayed with a kiss," and the Church wounded in "the house of her friends." In short, Anglo-Israelism has enlarged my mind, teaching me many things in the Bible and history I should not otherwise have known. It has given me a keen but restful interest in all that is taking place in every part of the world. Best of all, it has deepened my reverence for Jehovah, the "Holy One of Israel;" it has increased my love towards the Lord Jesus—Israel's Redeemer and the world's Saviour; it has established my faith in the Scriptures, and given me unbounded confidence in the Providential dealings of the universal Father. Is it any wonder that I wish others to share these grand blessings, and that I am sometimes enthusiastic in telling the good news that the "prodigal" has come home—that the "lost" and "wandering" one is "found?"

Yours, &c. C. F. COOPER.

From *Yarmouth Light*, April 6th, 1893.

LET THE CHILDREN FIRST BE FILLED.

THERE seems to be a remarkable connection between the miracles described in Mark vi. 34—44 and in ver. 47—54. In the first the Lord showed His power in feeding the multitudes, who, 5,000 in number, were "as sheep not having a shepherd," fed indeed with the Word of Life, but hungry and fainting for the lack of material sustenance. The Lord worked a miracle to feed them, and gave them the abounding earthly blessing which they needed. He thus showed His almighty power to provide them with the bread that perishes; and having done that to strengthen them for labour, He showed His disciples that having first been filled as His children, He expected them at once to work in His cause, to encounter storms and peril, contrary winds and toil, in rowing against it, apart from Him. But the Lord's compassions failed not. He was cognizant of their trials all through the night, till the fourth watch of it, towards the morning, and then miraculously came to their help, walking on the troubled surface of the lake. Even then, so weak was their faith in Him, so little did they "consider" His past miracle of the loaves (ver. 52) that they cried out for fear, supposing they had seen a spirit (ver. 49).

Here was a sin of omission, one to which Israel was always prone. They saw an exhibition of divine power in the multiplication of the five loaves and two fishes, but did not remember that He who could do that could, as God, walk on the surface of the waves as they then saw Him do before He stilled the storm and tempest. The Lord fed His people first and strengthened them. Afterwards He sent them to toil and labour that He might show them what He meant them to do; also that without Him, His presence and His help, their toil was simply vain and useless. The Lord's treatment of His servants and messengers in spiritual things is similar to this. He has work for them to do—toiling, struggling, disheartening work apart from Him, while His face seems to be averted from them. Therefore to strengthen them He feeds them first. He gives them the birthright blessings of Joseph, Ephraim, and Manasseh, to qualify them to labour for Him. He gives them population, Empire (colonial and heathen), wealth abnormal, the Gates, and therefore the supremacy of the sea, the love of souls, the evangelising function, the Bible, the Sabbath, and the laws of God, such abundance, in short, of all earthly material things that we can do nothing but humbly thank Him for His goodness to His chosen ones, and praise Him for His faithfulness to Abraham and his seed for ever. But the Lord's purposes must be carried out. He gives us—being Israel—power and ability to work, and then He points to the world lying in the wicked one, and tells us to go and labour there by preaching to them the Word of life. One by one the doors are thrown open for us to enter and to labour in foreign lands for Christ. Country after country beckons us, like the man of Macedon, to come over and help them. We go accordingly, and already there are few portions of the world where our missionaries have not penetrated, and where the Gospel has not been preached "as a witness" before the Master's advent.

It is interesting to notice how the Lord has loaded this nation with benefits and blessings to qualify them for their spiritual work, and how He has given them the birthright blessings of Joseph, which He could not have faithfully and righteously granted to us unless we were in truth "the remnant of Jacob," or the lost Ten Tribes. To Him be all the praise.

THE SABBATH AND THE WORLD'S FAIR.

THE keen discussion, prolonged for months, about the opening of the World's Fair at Chicago on the Lord's-day, has drawn attention almost universally to the Sabbath question in relation to States and other public bodies. A vast sum was voted by the Congress of the United States toward the expenses on the Exhibition Buildings, but on the express condition that the gates of the Fair would be closed on the Sabbath. This agreement, conservative of the law of the Sabbath as a divine institution, was subscribed by the United States Senate and President, and was hailed with extreme satisfaction by all Christians in America and elsewhere. But the Directors of the World's Fair, after receiving the grant from the Treasury, commenced an agitation to set aside the condition on which the "appropriation" was made. The infidelity and Romanism of Chicago united their forces in support of the agitation, which was eventually successful. One special argument was that the Sabbath revenue would be the largest of all the days of the week, and another that the closing of the gates on that day was an intolerance to all who did not acknowledge the Sabbath.

Accordingly, the gates of the Fair were opened on the Lord's-day, amid a flourish of trumpets, in honour of "liberty" and "toleration," and against "tyranny" and "bigotry." The *Chicago Herald* gloried in the opening as "a new declaration of independence for the rights of conscience and for religious liberty;" and the *Times Democrat* gloried in it as "a triumph over a narrow Puritanism, which has no place in a country as broad, liberal, and enlightened as the United States." But now, in the face of all this fanfarade to "toleration," the Directors of the Fair have recalled their decision and shut the gates on the Sabbath once more. Why? Because the opening on the Sabbath was not followed by the profitable results anticipated. The toleration "idol" has not produced a sufficient number of "Almighty Dollars" to warrant the continuation of the change. The worshippers have cast off their calf, and now they are supporters of the policy of a "narrow Puritanism" and the foes of "rights of conscience and religious liberty."

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Are the Sauls of the Infidels and Romanists of Chicago among the Puritan prophets and bigoted Sabbatarians? Nay, verily. They were serving the Dollar deity all the while, and are still, for they have shut the gates because their craft was in danger. What if they now lose their lofty character as lovers of "liberty," and their craft also? A more withering exposure of hypocritical regard for "toleration" and "breadth" has seldom been brought to light.

The Protestant Churches of the States took a noble stand on the question throughout. They were satisfied that the opening of the gates on the Sabbath would be a violation of the law of God and a defiance of His authority, and they resisted the movement in every possible way. The General Assembly of the Presbyterian Church resolved that the opening would be a "gross affront to the Christian conscience, and a flagrant breach of faith," called upon their people not to countenance the Fair by their presence, and decided to withdraw their own denominational exhibit. The General Assembly of the United Presbyterian Church resolved that "to attend the World's Fair, in case the gates are open on the Lord's-day, would be a sin against our risen Lord, and a compromise of our Christian testimony." On the Sabbaths on which the Fair was opened, the United States official exhibits, the British, and several others were covered. All honour to those exhibitors who did reverence thus to the Son of Man who is Lord also of the Sabbath-day.

This whole discussion, with its accompanying incidents, offers salutary lessons to both churchmen and legislators. The cry of "liberty" at the expense of the observance of the law of God is hollow, and the policy that embodies it is ruinous. True liberty in Church and State can only be secured by obedience to that law which comes from the God of liberty. His throne and sceptre must be permitted to control the thrones and assemblies of the world. Otherwise, Churches and Parliaments cannot but come under Jehovah's frown. In accepting His law they take the upward path to light, liberty, and prosperity, and not the downward path to disorder and decay. "Open ye the gates that the righteous nation that keepeth the truth may enter in."—From *The Bulwark*, August, 1893.

Reading the above we may thank God that, after all, "Israel keepeth Sabbath," according to the prophecies, and that from whatever motive, God's will is done as declared in Exod. xxxi. 13—17, and Ezek. xx. 20.

THE OUTLOOK FOR RUSSIA AND INDIA.

FORWARDED BY J. THOMSOM.

AN article in the *Nineteenth Century*, for May, by Captain Younghusband, discusses the probabilities of an invasion of India by a Russian army, from a strategic and geographical point of view, and is thus summarised by the *Christian Commonwealth* in its issue for June 1, 1893:—

"He (*i.e.*, Captain Y.) thinks Persia would not stand much in the way. In the friendship between England and Afghanistan he has no belief. Russia would try to turn the 'buffer' into a battering ram. The allegiance of the mountain tribes is doubtful. 'No reliance can be laid on the stability of a single one of the tribes for a single day.' The Sikhs and Ghoorkhas in the Indian army, however, are above suspicion, and the races are so mingled together as to render spontaneous desertion impossible. The Punjaub Mohammedans Pathans) are the only uncertain element. While discussing the situation with evident knowledge, no absolute conclusion is ventured on. But considering the writer's standpoint, it is satisfactory to learn that England, after securing India's internal safety, can provide 100,000 men to protect her North-western frontier. Russians are surprised to find that we can place more troops on this frontier than they can bring to its attack, or at least as many. The fatal thing would be to lower England's prestige in India by defeat or false policy. 'Neither through affection, nor by policy, but by the sword, do the English maintain their hold on India.' But, whatever the immediate result, England would win in the end. 'The resuscitative power, and the vast tenacity of purpose of the British nation will form an obstacle immeasurably more potent than mountains or rivers' against Russian advance. These 'natural attributes, sooner or later, will now, as in the past, turn the tide, and bring back victory to her (England's) standards.' Britain gave up the American struggle because of its domestic and racial character; but this will be a 'savage, sustained, unflinching conflict between two deadly antagonists, the prize being no less than the sovereignty of Asia.' This is rather cold comfort for Russia in her dream of Indian conquest, but may prove somewhat reassuring to our politicians and military authorities who are affected by Russophobia."

If this is rather "cold comfort" for Russia, does it not confirm the truth of Holy Writ, which describes Israel as a "lion," and a "young lion" (Micah v. 8): the "thousands of Manasseh, and the ten thousands of Ephraim, as pushing the people to the ends of the earth" (Deut. xxxiii. 17): while the fate of Russia is portrayed in the complete overthrow of Gog? (Ezek. xxxviii., xxxix.).

BLIND EVIDENCE FOR BRITISH-ISRAEL TRUTH FROM DELITZSCH.

THE "Behold" of Isa. xli. 29 is followed here (chap. xlii. 1) by a second one. With the former Jehovah passed judgment on idol worshippers and idols; with the latter He introduces His servant. *So Israel is called in chap. xli. 8 as a people chosen to be Jehovah's servant.** The servant of Jehovah here set before us has too pronounced individual characteristics to allow it to be taken as a personified collective. Nor can it be the author of these prophecies; for what is said of this servant of Jehovah goes far beyond all within the range of a prophet's call or man's power. It is, therefore, an ideal picture of the future—the future Christ. The Sargum opens the translation of this discourse with *ha avdi meshiahh*—*i.e.*, "Behold My servant Messiah." But yet a connection must exist between the national sense in which "Servant of Jehovah"† was used in chap. xli. 8, and the personal one here. The future Saviour is not described as the Son of David, as in chaps. vii.—xii. and elsewhere, but appears as the embodied idea of Israel—*i.e.*, as its truth and reality in person. The idea of servant of Jehovah, to speak figuratively, is a pyramid. The lowermost basis is the whole of Israel; the middle section Israel, not merely after the flesh, but after the Spirit; the summit is the person of the Mediator of salvation arising out of Israel. This Mediator is the centre (1) in the circle of the kingdom of promise—the second David; (2) in the circle of the people of salvation—the true Israel; (3) in the circle of humanity—the second Adam. In these discourses, chaps. xl.—lxvi. the doctrine of salvation reaches its second stage. Israel's character as God's servant rooted in Jehovah's choice and call, and exhibited in bearing and action which harmonise with that call, is concentrated in Him, in Him alone, as its ripest fruit. God's gracious purpose in reference to humanity, which was the governing force in Israel's election, is carried by Him to full accomplishment.

EXTRACTED BY J. S. B.

* The italics are ours.

† As eved is the same in the construct state as in the absolute, I conceive that standing in regimen it may well be construed. "Servant Jehovah."—J. S. B.

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THE WONDER OF BIBLE WORK.

Is not the Bible Society a wonderful fact? A great philosopher, many years ago, who was president at one of its meetings, gave a very remarkable address, in which he showed the importance of the Bible Society; he said that in the Bible Society the principles of the Reformation were, as it were, embodied before all nations—that this book is the property of all men, that in the Church of Christ all members are in direct communication with God Himself, and that it is easy for all to understand it. This Bible Society has published more than 132,000,000 copies of the Bible, and translated it into 300 languages, and seventy of these—and this a remarkable fact—languages which at the beginning of this century possessed no alphabet, and not the slightest vestige of literature. We can scarcely measure the importance of giving to a people letters, the possibility of a literature, and, to begin that literature, the Book of books. To have done this seventy times is a wonderful achievement. While the Church of Rome boasts that among all nations of the earth she is continually repeating the Mass in the dead Latin language, which appeals to no human heart, evangelical Christianity has gone forth, renewing the Pentecostal miracle, and showing the all-embracing philanthropy of our great God and Saviour.—*Adolph Saphir, D.D.* *

ENIGMA No. 6.—ANSWER.

1. Killed.—Acts iii. 12, 15.
2. Idolatry.—1 Cor. x. 14.
3. Nathan.—1 Chron. xvii. 4, 11, 12.
4. Gideon.—Jud. vi. 13, 16.
5. Ono.—Neh. xi. 35.
6. Fishers of men.—Mark i. 17.
7. Kishon.—Jud. v. 21.
8. Ibzan.—Jud. xii. 8, 9.
9. Noah.—2 Pet. ii. 5.
10. Gethsemane.—Matt. xxvi. 36.
11. So.—2 Kings xvii. 4.
12. Adrammelech.—2 Kings xvii. 31.
13. Nehushtan.—2 Kings xviii. 4.
14. Dura.—Dan. iii. 1, 5.
15. Lasea.—Acts xxvii. 8.
16. Oil.—Matt. xxv. 3.
17. Rock.—1 Cor. x. 4.
18. Dorcas.—Acts ix. 36.
19. Olive trees.—Zech. iv. 2, 3.
20. Field.—Matt. xiii. 38.
21. "Lo, I am with you alway." —Matt. xxviii. 20.
22. Onesimus.—Phil. 10.
23. Rachel.—Jer. xxxi. 15.
24. Devil.—Matt. xiii. 38, 39.
25. Silas.—Acts xv. 40, 41; Rev. xix. 16.

"King of kings, and Lord of lords."

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

One Hundred and Eighteenth Monthly Report.

The following subscriptions and donations, received from Aug. 16th to Sept. 15th, are very gratefully acknowledged:—

By the Treasurer: Mrs. T., Dorking, £1; L. S., Chichester, 5s.

By Miss E. M. Rush: J. H., Bradstock, 5s., The Kati Kati, New Zealand, British-Israel Association, 19s.; Miss P., Andover, 2s.; J. C., Malta, 3s.; Anon, 2s.; J. S., 2s.; Sale of Banners, &c., 2s. 8d.

Total, £3 0s. 8d.

J. Lawrence, *Hon. Treasurer.*

Forty-five literature packets have been sent in the last four weeks to the following places:—England: Bow, E., Brighton, Barrow-in-Furness, Bridport, Bexley, Crewe, Chelmsford, Cheetham, Catford, Eastbourne, Faversham, Hull, Kirton-Lindsey, Lee, Lowestoft, Lewisham, Perranarworthol, Penrith, Rochester, Staplehurst, South Benfleet, Southwold, Vauxhall, S.W., Wandsworth, Wimbledon; Wales: Maesteg; Scotland: Edinburgh, Cockburnspath, Northroe; Ireland: Dublin, Fermoy; Malta (3); India: Secunderabad (2) Burmah: Rangoon; New Zealand: Athenree, Otago, Taranaki; West Indies: Barbadoes; Africa: Ograbeis, Ake-Abeokuta.

The weekly distribution of the Banner of Israel has been continued as usual, 208 copies having been sent throughout the British Empire to the places mentioned in the report last month.

Sowing the Seed.

Doubtless all who care that the knowledge of Our Identity with Israel should make good progress throughout the British dominions would be glad to read a letter lately received from one of our southern colonies, particularly as it shows more clearly than can always be possible, the necessity for Bible students and teachers, who are ignorant of Israel's existence, to be more careful in their rendering of Scripture, that their mistakes may not hinder their teaching from having the full and true influence which they desire. Also this letter shows how valuable may be our Free Distribution Fund in providing ready help when specially needed. Contributors to, and the distributors of the Fund do well to bear in mind that at any time news may come of the good seed having fallen on good ground, and a request may be in our hands to furnish at once a further supply of a variety of our literature, that as little time as possible shall be wasted before every new opportunity can be fully taken up. This makes it so necessary that our Fund should never run short. I would ask our friends everywhere to kindly try to remember this for us, and contribute *as they are able.* Our readers will care to know that our correspondent from whose letter I will quote is one of "a number of young men who have consecrated their lives and all their spare time to the work of the Master," and that the formation of this band of workers "is the outcome of a Revival Mission that took place over eighteen months ago" in the district where our friend resides. The time that has elapsed since the Mission was held makes us appreciate the strength of the desire that had been excited, and the reality of the faith that preserves it. And thus we see what an opening there is for all of us who will help to furnish the supplies for our Fund, that we may give to our correspondent all that he may find will be necessary to meet his requirements, for there are many whom he may be able to influence and to interest directly, and through these there will be, we may hope, others to reach, for he says, "Now there must be well on for 100 young fellows who are ready to go where they are sent to preach the gospel."

The following further quotations from the letter are worth thinking over. "Of course there are systematic classes for teaching these young men, and pointing out to them the way to study their Bible. I mention all this because I see, with the light I have got from 'Our Identity,' a great many mistakes they make. The common mistake they make is, that while God is yet going to work with Israel, He is at present choosing out a peculiar people for Himself—viz., the Church, His Bride. This way of explaining the work of the present dispensation is, I take it, dishonouring to God, and is doing a good deal of harm among the churchmen here. I have quite a number of young men in hand just now, trying to get them to see that God long ago chose His peculiar people, His Church, and that He is not now working with a new people, but with the ancient people Israel under the new name, British people. This parcel of literature has reached me at a very favourable moment. I pray that God's blessing may rest on the words of the little messengers, and that many here may ere long see who they are, and give the covenant-keeping God the glory."

There is much more of personal matter, and incidents that tell of mission work, and the value and benefit of the knowledge of Our Identity with Israel, but the space allotted for our report will not allow of further quotations; and there is one item of news for our readers this month that I am thankful to give, which is that we have the pleasure of placing on our list two missionaries of the Church Missionary Society,

* From Dr. Saphir's posthumous volume, "The Divine Unity of Scripture." A remarkable and suggestive book.

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who, while in England last year, learned the fact of the British being Israel, and on returning to the West Coast of Africa took with them some Anglo-Israel literature. We hope now to send to them regularly copies of the BANNER OF ISRAEL, and other publications from time to time. One great hope we have in our work is, that by the better understanding of the plans of the Almighty as revealed in His Word, which are becoming clearer to our minds, there may be shown one firm ground that all Christians may rest upon, and one bond of union that shall be of power to frustrate the evil that must be present to the minds of the heathen, as they become educated and Christianized, and detect the differences and jealousies that divide the various Christian bodies and rend the Church of Christ.

E. M. RUSH, *Hon. Sec.*

Donations to the Anglo-Israel Free Distribution Fund will be gratefully received by the Hon. Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques and Orders crossed, "London and Provincial Bank, Teddington Branch."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE total number of members is still 1,472, none having joined since last month.

One new card has been sent to an old member.

Miss K., of Wandsworth, has kindly sent 2s. 6d. towards the funds, also Mr. R., Hull, 1s.

It is hoped that during this month some will join us, and that all will pray for God's guidance during this time of trouble for our nation.

The new Card of Membership has a list of chapters for the whole year, also suggestions to members, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps. It is hoped that all the members will send for one.

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Correspondence.

To the Editor of the "Banner of Israel.

DEAR PHILO-ISRAEL,—I enclose a slip from the local paper, *Bay of Plenty Times*, describing a movement that is perhaps worthy of our attention. The dissatisfied emigrants from Sydney to South America are, unless I wrong them unintentionally, some of those who were engaged in a very fierce strike some months ago, almost amounting to armed insurrection. Three or four of the leaders got sent to prison, hence the dissatisfaction.

The noteworthy part is the quiet tide which seems to be flowing into South America from our folk. I constantly hear of well-to-do young men going there to farm, and then there are the Welsh colonies in Patagonia, and now these New South Welshmen going to Paraguay. On the whole, it looks as if the "Monroe doctrine" would shortly put on a new aspect; for, if anything like a community of our race should be established in South America, we know that Spaniards cannot bear rule over them.

The 12th of July, that day of great deliverance two hundred years ago, finds us now in sore perplexity and humiliation. I earnestly wish I felt as sure as you do that the Fenians are Canaanites. Yours truly, HUGH STEWART.

P.S.—Please note for information of Secretary of Free Distribution Fund that the town in New Zealand, sometimes printed Te Aroka, should be Te Aroha. I believe it means "love." Many Maori names are untranslated.

"THE NEW UTOPIA.

"The scheme for founding a new settlement in Paraguay by discontented Australians is beginning to assume practical proportions. Fifteen hundred persons have already enrolled themselves, and three times that number are expected to follow suit. The promised land is on the South American plateau in the Dominion of Paraguay. Its nearest point is within fourteen miles of a railway, and its seaport is Buenos Ayres. According to report, the climate is paradisaical; it is never too hot and never too cold; it is never too dry and never too wet. The people who are embarking their fortunes and their future in the enterprise have already served an apprenticeship to hard work, and some of them have had the discipline of disappointment under the Australian order of things; therefore they are not children in the business. We have had a good deal of experience now of colonization in Australia, and it all goes to show that every attempt to establish a new and detached settlement meets with its greatest difficulties at about the end of the first year, at which time the imported capital has usually become exhausted, while the productive powers of the soil have not been sufficiently developed to maintain the population. Our greatest successes have been by the expansion of existing settlement; and the easiest, quickest, and most profitable method of exploiting mother earth has been by pastoral occupation. The foundation of Victoria and Queensland illustrate our successes; South Australia and West Australia, which were both detached settlements, blundered into difficulty at first, and then through difficulty struggled into success. The promoters of New Australia put their principal faith in the new theory of colonization which they hope to illustrate. It is a semi-socialistic scheme, and, as it is to be worked out by the patient labour of the co-partners without confiscating the property of any persons or classes, and without violence or any revolutionary procedure, there are not a few who will wish it every possible success. Even those who do not believe in it will watch its unfolding history with the keenest attention. Old Australia will feel quite a paternal interest in New Australia, and will not be wanting in congratulation if the child adds fresh renown to the ancestral name. Many schemes of the kind, though they have been failures at first, have been made successful by indomitable energy in spite of the defects of the initial theory; but in this case the prospects will depend to an unusual extent on the moral quality of the co-partners. The district to which the emigrants are going belongs to what may be considered the revolutionary area; but, as the New Australians will have 700 square miles all to themselves, they will perhaps be able to keep out of these disturbances or count in just as they like.

"In connection with the above from our Australian contemporary, we gather the following from the *New Zealand Herald*:—The New South Wales built barque Royal Tar has been critically surveyed at Sydney by Captain John Vine Hall, surveyor to the Emigration Department, and Mr. M. Ritchie, shipwright surveyor to the Marine Board. The vessel was found to be sound and good in the hull. As has been stated, she is to take the first batch of emigrants to Monte Video under the New Australian scheme. Before she can leave, however, extensive alterations will have to be made to her to meet the requirements of the Emigration Passengers' Act. A number of workmen belonging to the New Australian Association are at work on board, under the direction of a master shipwright from Mort's dock. Between decks have to be laid, cabins erected, and all the details incidental to the requirements of passengers carried out. These alterations will be pushed ahead, though of course they will necessarily take a good deal of time. Captain Logan, formerly of the ship Riversdale, has been appointed to the command of the Royal Tar.

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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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE FRIGHTFUL CATASTROPHE."

THE *Standard* newspaper of August 1st, and no doubt previous and subsequent issues also, contains under the head of "Personal" advertisements an alarming one as what is in store for ourselves as part of this recreant nation in the near future. There is going to be "a frightful catastrophe for England." It is to be "a dire calamity." The authority for the anticipation is Daniel's prophecy of the ten kingdoms, of which Britain is to be one. But the worst of the matter is that in spite of all the history of the past, France is going to "subjugate" the British people and "humiliate" us, and then, after our subjugation, France is to become our leader (?).

The ten kingdom alliance under France is to obliterate the present triple alliance of Germany, Austria, and Italy, and all this is to happen before April, 1894 ("or at least soon after"!), and will be the outcome of a great victory France is to gain over the European kingdoms. Within six months, therefore, from the present month of October, 1893, we may expect stirring times and to see the assumption by the French of dominion over Great Britain, besides the loss of Ireland, India, the colonies, and we suppose the Gates too, and, in fact, the complete effacement of all the signs by which we have hitherto been enabled to prove to the world that the British are Lost Israel. It is satisfactory that less than a year will suffice to put us out of our misery and to prove to the world that the British are not Israel, but that (we suppose) the French are.

But this is not all. The advertiser in the *Times*, whose doctrines are the doctrines of the Rev. M. Baxter, of the *Christian Herald*, proceeds to tell us even the amount of the indemnity which the conquering French will kindly put upon us to seal our degradation and stamp us beneath their feet. We shall be called on to pay over to France 100 or 200 million pounds stirling. Why the figure is not put down at 500 millions we cannot imagine. The reasoning is this: As the French had to pay conquering Germany 200 millions in 1871, so we must pay France—a larger sum? No, perhaps a smaller, but not a larger. This is a kindness unexpected from the Frenchman who really has no cause to love us. We are to come to these conclusions respecting France because not one person in ten thousand Englishmen realises that "the French navy is nearly equal to the English," and that while we have in these islands only 100,000 regular soldiers, the French Government have three millions, and that only a few hours' voyage from Britain. Then follow the other reasons we always have paraded for our discomfiture—namely, that our commerce is in all the seas, that two-thirds of our food and raw material comes to us from abroad, and therefore we are "defenceless and vulnerable to the last degree."

The wonder, of course, is that at this moment we can call our souls our own, and that even now a French Government has not superseded that of Mr. Gladstone in St. Stephen's; also that we are resting "carelessly and confidently" in our isles. The advertisements in the *Standard* are to the following effect:—

"A FRIGHTFUL CATASTROPHE overhangs England, a dire calamity is impending over the British Isles Daniel's prophecies dictinctly show that Britain is soon to be humiliated and subjugated by France and to be one of Ten Allied Kingdoms under the leadership of France as prefigured by the ten-horned Wildbeast and ten-toed Image in Dan. vii. 24 and ii. 31—the ten kingdoms being FRANCE, BRITAIN, SPAIN, ITALY, AUSTRIA, GREECE, EGYPT, SYRIA, TURKEY, AND THE BALKAN STATES. This decuple or ten-kingdomed Alliance will entirely obliterate the present Triple Alliance of Germany, Austria, and Italy. To produce this predestined ten-kingdomed Confederacy before April, 1894 (or at least soon after), which is the time apparently indicated by Daniel's dates, there must soon be a great European conflict in which France is to gain the victory, and annex the left bank of the Rhine (just as it is now annexing the left bank of the Mekong River in Siam), and

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produce great changes in the map of Europe. Daniel's prophecies point to the probable accomplishment of such a European war before April, 1894.

"SUCH a CONQUEST of BRITAIN would result in the practical independence of Ireland, and the levying of a payment by Britain to France of an indemnity of one or two hundred million pounds, just as France paid two hundred million pounds in 1871 to Germany. English people, of course, laugh at such predictions as these; but not one in ten thousand Englishmen understands that the French navy is nearly equal to the English, and that only 100,000 regular soldiers are in the British Isles, while three million French soldiers are in France, only a few hours' voyage from Britain. England's commerce scattered all over the seas, and its dependence upon foreign lands for two-thirds of its food supplies and raw material for its manufactures, render it defenceless and vulnerable to the last degree."

This unpatriotic and wild scheme proceeds on several assumptions which have no basis in fact or history. It ignores the existence of the stone kingdom of Israel, which both in Dan. ii. 34 and vii. 24—27 is represented as existing while the ten-horned or ten-toed kingdoms came into prominence. In declaring that Britain is one of the ten kingdoms, the facts of history are set aside. These ten kingdoms were to come into view when the Roman Empire broke up. It did so about A.D. 410 to 530, and we ought to be able to recognise Britain at that period as a "kingdom." It was not a kingdom till the time of Egbert in A.D. 827 or 300 years after the fall of the Roman Empire, and it had not received its final Norman contingent till A.D. 1066, or five centuries after Rome collapsed. It is certain, then, that Britain was not a Roman "toe" or "horn kingdom," and whatever nations were such, Britain was outside the fatal body politic.

Mr. Baxter's scheme of prophetic explanation being thus founded on error, need occasion us no anxiety. There will be no "frightful catastrophe" for our nation in the near future. France can and will do us no harm. She will not conquer or humiliate this nation. Two hundred millions of our money will never be paid to France as the price of our degradation. She will never lead us to destruction as one of the ten-kingdomed confederacy; and as to our navy, the French have a very respectable dread of its power to venture on hostilities with us. If the disparity were greater than it is between our navies and hers, or our soldiers and hers, let Mr. Baxter know that we trust not to the men, the money, or the ships which God has given us in such great abundance, but in Israel's God alone. Being Israel, "the stone kingdom," we know that universal dominion is reserved for us, and so far from putting us under the feet of France, God has given us assurance in Dan. vii. 27, the very chapter Mr. Baxter quotes, that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven (being God's gift to whomsoever He assigns it), will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him."

The French are not that people, but the British, as we have often proved, are. To them, but not to the French, is assigned the glorious destiny of being "the head and not the tail," "above only, but not beneath," "set on high by God Himself," "above all the nations of the earth, as declared in Deut. xxviii. 1, 13, because they are Israel, "obedient" in Christ Jesus to all the commandments of the Lord their God. To Him be all the praise.

THE BIBLE AT GIBRALTAR.*

THE port of Gibraltar is a place of call for ships of all sorts, and sizes, and nationalities, and the total number of vessels which put in here in the way of trade, and owing to mishaps and disasters, is very large indeed. Hither come the magnificent floating palaces of the Peninsular and Oriental and the Orient lines, carrying their hundreds of passengers who travel surrounded by all the refinements and luxuries of first class hotels; the fine vessels of the Anchor line, together with passenger steamers of all grades; here, too, are to be seen the black and grimy colliers, which bring the fuel necessary for the multitude of ships that come here to renew their stocks; and here, too, gathers a vast fleet of what are called ocean tramps, to receive the orders which shall send them flying in various directions for the supply of man's many wants. Riding side by side to some mammoth steamer is seen the adventurous little schooner, laden with salt fish, that has found its daring way from the inhospitable shores of Labrador or Newfoundland, and the tiny felucha which scours the coasts of Spain and Morocco. Here, too, shelter is found for the trim built yacht with its party of pleasure or health seekers bound for a jaunt in the Mediterranean, and the little ketch that comes here to exchange French, or Jersey potatoes, with maize, or beans from Morocco. And as with ships so with men. Men of all nations and ranks and characters. The prince and the empress, the duke and the merchant, the millionaire and the pauper; the man from the slums and the man from the country fields. The student of human nature has a wide field of observation open to him in visiting and working amongst the heterogeneous crowds that come and go to and from this port, engaged in the pursuit of pleasure, or of business, or in the work of manning these many ships.

Here, indeed, you have an *omnium gatherum* of all nations and kindreds and tongues, and you may listen to the accents of most of the languages of the world. Now and then, chiefly in sailing ships, is found a man who after fifty years of salt water, begins to think he has had enough of it, but still dreads the idea of being laid up like a sheer hulk, and next to him perhaps is a lad who has scarcely got to know blue water. Here are men who have worked their way up from before the mast to command their vessels; men who have come down in the world, and taken to the sea as a last resource; men who have never been high enough to sink much, and men who hope to rise in the world; white men and black men, and men of no particular colour jostle each other, men who have had hair-breadth escapes, who have known what it is to have their ship founder under them, who have seen their ship beaten to pieces on rocky shores, who have had to make a sudden moonlight flitting, and leave their ship to escape the inexorable waves, and men who have been going the same round voyage for years with scarcely an adventure.

My work here as chaplain to the seamen in the Port of Gibraltar has brought me face to face with a very large number of men of very many nationalities and of very various characters. I have visited in the course of the year considerably over 1,700 ships, and have addressed the crews to the number of over 10,000 men, British, Americans, Scandinavian, Spanish, French, German, Italian, and Greek, with a fine sprinkling of Dutch. I have distributed amongst

* During most of the past year the Society has had a colporteur, an old soldier, at Gibraltar. He reports a cordial reception from many. His morning work has been generally at the Kiosk; in the afternoon in the barracks and the married quarters.

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them a large quantity of literature in the shape of illustrated tracts, and papers of various kinds, and have given or sold many Bibles and portions of the Holy Scriptures in all these languages.

Many seamen are great readers. In fine weather they often have a good deal of time on their hands, and reading forms a valuable resource for many of them, and if they are not supplied with wholesome literature they are apt to fall back upon such as is, to say the least not wholly unobjectionable. From my experience amongst them I am disposed to think that they are a very teachable body of men, very grateful for any little attention shown to them, often, it must be confessed, very thoughtless and careless about religious matters in their daily life, and yet willing to lend a ready ear when these matters are pressed upon them. Their indifference, perhaps, is due more to the harassing conditions of their life and the anxious and precarious nature of their calling than to settled unbelief.

Many of them make a point of bringing their Bible to sea with them, and are ready to ask explanations of passages which appear to present difficulties. Sometimes they are disposed to start objections—some want to know why a new Bible, as they term it, referring to the R.V., should be required, and a new light has dawned on them when I have explained to them the reasons which made a revision advisable. Some are anxious to impress upon me the fact that they have a Bible of their own, but for some cause or other—and a cause may too often be found in the condition in which they are when they go on board—have left it at home; many have their Bibles with them and use it; others have it with them, but keep it stowed away in their boxes. I have met with ships, but few, the captains of which are in the habit of holding prayer meetings on board when at sea. If more captains could be induced to observe this salutary custom I am sure it would prove beneficial both to the captains themselves and their crews. Difficulties there are, of course, in the way, but none that a little tact could not overcome.

An incident which happened to me here soon after I came to take up the work impressed me with a sense of how important the work might be made. A ship came into port with several of her crew ill with malarial fever; they had buried at sea one of the officers a day or two before they arrived, and some of the crew found their way to my room and asked me to give them a Bible, for they had none on board and had to bury their shipmate in silence. This seemed to affect them greatly; they had been content to live without it, but could not bear the thought of burying their comrade without it.

On board some of the coal-hulks the master lives with his family, and I found them anxious to be supplied with copies of the Holy Scriptures, and diligent in reading them.

Sometimes, but not often, one meets on board ship a man who has taken up with the doctrines, or rather the ignorance—the negation of all doctrine—of the Atheists, Agnostics, and so on, and who have a few of the stock phrases at command, but these men do not readily find sympathy with their fellows, and are themselves capable generally of being reasoned into a better mind. I remember, in particular, a man plying me with quite a number of quotations, which he evidently thought were quite unanswerable, but he seemed to be quite taken aback when I took his objections *seriatim* and answered him from the common sense point of view, and showed him that most of the objections had been answered over and over again and been proved to be fallacious. Another man boasting of his exploits among his comrades, and how he had been successful in darkening counsel, I was able to convince and made him acknowledge that there were other aspects of the question which he had lost sight of.

But as a rule seamen are very impressionable and not without the religious instinct, though with very many of them it is little more than an instinct, and has been but little cultivated owing to the conditions of their lives, but still it remains true of seamen in general now-a-days, as in the times of the Psalmist, that they see the works of the Lord and His wonders in the deep, and that they cry unto the Lord in their trouble, as many landsmen content themselves with doing, and if they are not very regular and constant in their religious exercises, I have seen displayed amongst them conspicuous examples of the manly virtues of honesty and straightforwardness, and unselfish consideration for others. ARTHUR EVANS, M.A., *Cantab.*

—From the *Bible Society's Monthly Reporter*, July, 1893.

THE ANTIQUITY OF MASONRY

AN article by Rev. W. M. Porteus, in the *Freemason* of August 27th, 1892, calls attention to the antiquity and ubiquity of Masonry. The principles of Masonic Order, he observes, emanated from the Eternal, at the same time stating that amongst the oldest Grand Masters or interpreters of these principles, figures Khufu, the Cheops of the Greeks, the builder of the Great Pyramid.

But who was Khufu that to him should have been entrusted the construction of what is believed to be the most remarkable building in the world? By some it is deemed to have been built in the days of Seth, in which case Masonry must indeed be of venerable antiquity. This hypothesis is supported on a fairly satisfactory basis.

First, we have what must have been an oral tradition, and which is recorded by Josephus (Antiq. I. ii. 3), of the building of two pillars in the Sethite epoch, one of stone, the other of brick, the one of stone being designed to hand down to future ages the mysteries and symbolism of the science of geometry.

Secondly, we have evidence to be derived from an Egyptian source, viz., the Book of the Dead. In this very ancient ritual of the Egyptians Seth is the great enemy of Osiris and the persecutor of his worshippers. This bitter enmity of Seth against the Osirian cult is in agreement with the account given by Herodotus of the conduct of Cheops while superintending the work of building the Pyramid associated with his name. All the temples, according to Herodotus, were closed, and sacrifice to Egyptian gods forbidden; but if we take Brugsch as an authority, Khufu or Cheops was by no means the monster Herodotus has painted him. Curiously enough, in Egyptian mythology Seth is shortened to Set. This is interesting and moreover significant, the word set being said to mean in Hebrew, as well as Egyptian, pillar, and in addition that the name Seth written phonetically was ST, with a stone or flint as the determinative of the sound.

As the Pyramid of Cheops is regarded as one of the oldest works of man, and as a structure containing in its measures of capacity the monumental history of the world, great interest attaches to the opinion that in all probability it is the pillar of witness referred to by Isaiah (chap. xix. 19, 20). From this chapter it would appear that not until the so-called latter days was the true and full significance of this stone memorial to be understood as a sign and duplicate of the love and wisdom of the Great Eternal. This revelation of

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what was obviously a pre-determined mystery also seems to depend upon the regeneration of Egypt and the Egyptians. With this healing of afflicted, down-trodden Egypt is associated chosen Israel, whose mission is to make herself a blessing in the midst of the land. Wherefore many devout students of Cheops' masterpiece are to be numbered among those who believe in the lineal descent of the British race from the seed of Joseph, upon whom was conferred the birthright blessing, first promised to Abraham, of multiplying into a nation and a company of nations, just as the British are doing to-day in their colonial expansion to the uttermost parts of the earth (Gen. xlviii. 19; xvii. 6).

The imperial federation of the British peoples into a group of nations is very remarkable, and is a subject calling upon British Masons for investigation. At the same time, they will do well to give their attention to Prof. Piazzi Smyth's important work—"Our Inheritance in the Great Pyramid"—a production that fully confirms the belief that in the very heart of Egypt is preserved the foundation of the rights and privileges of the ancient order of Masonry.

E. REEP

—*The Freemason*, October, 1892.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. VIII.—ANGLO-ISRAELISM.

REPLY TO THE REV. C. F. COOPER.

BY BARRINGTON.

(*Continued from page* 487.)

To sum up the argument already presented—(1) the evidence of ethnology, so conclusive, so indisputable in its ablest, universally accepted authorities, declares that we are of the Aryan race; then (2) the evidence as to language, civilization, and religion of our earliest history, both in Asia and Europe, make it manifest that we cannot be Israel, but are Aryan; and (3) the evidence of authentic historic records declares that we are not and cannot be Israel after the flesh. All of which most conclusively prove that Anglo-Israelism is :—

"The extravagancy
And delusion of vain fancy."

One more of the many delusive, exploded theories, of fancy bred, as to the Lost Tribes, to perish of inherent weakness, as rootless fictions.

There is further evidence to show the falsity of Mr. Cooper's fad.

I.—The Jewish nation was the Jewish Church. "A kingdom of priests, and an holy nation" (Exod. xix. 6). "Called by the name of the Lord" (Deut. xxviii. 10). "Jacob is the lot of his inheritance" (Deut. xxxii. 9). "His peculiar treasure" (Psa. cxxxv. 4). "My chosen" (Psa. lxxxix. 3). "This is he, that was in the Church in the wilderness" (Acts vii. 38). The Israel of the State was the Israel of the Church. Being so: "I have made a covenant with My chosen" (Psa. lxxxix. 3). "He hath not dealt so with any nation" (Psa. cxlvii. 19, 20). "Unto them were committed the oracles of God" (Rom. iii. 2). Who? "The Lord's portion," the "Church in the wilderness." A nation, a Church! Is that true of Britain? If not, why does Mr. Cooper apply the word Israel to the nation, and ignore the relation that gives the word meaning? Empty the word of its Scriptural and spiritual contents! Israel is not only a name but expresses a relation; and that relation does not exist when used of the British nation as a nation!

II.—The predictions and promises of the old covenant, "pertained to a spiritual rather than a literal seed" (Dr. Rankin). "The children of the promise are counted for the seed" (Rom. xi. 4—8). Who are they? "Now, we brethen—*i.e.*, all Christians—as Isaac was, are the children of the promise" (Gal. iv. 28). "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). "And to thy seed which is Christ" (Gal. iii. 16). "They which are of faith, the same are the children of Abraham" (Gal. iii. 7). "In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham" (Gal. iii. 8, 9). "Fellow citizens;" "fellow heirs of the same body;" "partakers of his promise in Christ by the Gospel" (Eph. ii. 19, iii. 6). Thus (1) the promises pertained to a spiritual seed; (2) "believers are the heirs;" (3) "the Christian Church is Israel, and is heir of the promises" (Dr. Rankin). "The Church is the Israel of God" (Dr. Schaff). "The true Israel of God" (Professor A. B. Bruce). Conclusion: Anglo-Israelism may be classed with the stuff that dreams are made of.

III.—The old economy was preparatory to and superseded by the new and better covenant. "Behold, the days come . . . that I will make a new covenant with the House of Israel, and with the House of Judah" (Jer. xxxi. 31—33). "In that He saith a new covenant He hath made the first old" (Heb. viii. 8—13). The old covenant was embedded in material blessings, conditioned upon obedience" (Deut. xxviii. 1—14). That to "a chosen people," "a special people unto Himself above all people that are on the face of the earth" (Deut. vii. 6). The new covenant is of a kingdom of "grace and truth," "spirit and life." An inward law and rule; with its principles of love, truth, and righteousness. "Universal," "everlasting" (Dan. vii. 14). Its essential condition, "Righteousness:" "Seek ye first the kingdom of God and His righteousness" (Matt. vi. 33). The King on "David's throne" (Luke i. 32; Acts ii. 30) is the "Mediator of the new covenant" (Heb. xii. 24). "For a world" (John iii. 16). "There's neither Jew nor Greek" . . . "for ye are all one in Christ Jesus" (Gal. iii. 28). "The work of Christ was not for the children of Abraham but the children of Adam" (Dr. Stalker's "Life of Paul," page 58). "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19).

"He is Lord of all" (Acts x. 36). "Hath the key of David" (Rev. iii. 7). "Head over all things to the Church which is His body" (Eph. i. 22). Possessing "all judgment, to administer the affairs of nations as well as the Church" (John v. 22—27). The subjects of His kingdom, "saints" (Col. i. 12). His "Israel of faith" (Dr. Liddon), the "Church of God;" the Israel of Christ. "I have not found so great faith, no, not in Israel" (Matt. viii. 10); the Israel of Paul (Gal. vi. 16). Of whom Christ is Head (Eph. i. 22).

Thus—(*a*) the old covenant is fulfilled in the new; (*b*) the Israel of old, *i.e.*, the Church, is perpetuated in the Israel of the new covenant, under new conditions, wider relations; (*c*) all race privileges and distinctions are abolished; (*d*) the "Mediator of the new covenant" is King on "David's throne," and "righteousness" is the foundation and glory of His kingdom; an "everlasting kingdom;" spiritual, eternal; (*e*) a kingdom "of whosoever will," "unto all,"

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for "there's neither Jew nor Greek." Why? "For ye are all one in Christ Jesus." All of which sets at naught Mr. Cooper's impotent and decrepit theory.

IV.—"The kingdom" was established among the "lost sheep of the House of Israel." "Christ's own ministry almost entirely, and that of the apostles for years was limited to them" (Dr. Rankin). "But go rather to the lost sheep of the House of Israel" (Matt. x. 6). Did they "go and preach the kingdom of heaven is at hand" to those barbarians (Tacitus), of the "Jotun-festival," clad in skins, in their northern home? Or to those "Phœnicians of the south of Ireland?" Or to those "Celts of Britain?" Were they at Jerusalem by representation, when Peter said: "Ye men of Israel?" (Acts ii. 22). When "three thousand accepted the kingdom," were they of the clad in skins, sea-wolves House of Israel (?) that Paul said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles?" If Mr. Cooper's answer be, that was said to the Jews, then Israel must be in the Gentiles!" Mr. Cooper's Israel must be in either Jews or Gentiles! "Is He the God of the Jews only? is He not also of the Gentiles?" (Rom. iii. 29). "Jews first and also to the Gentile" (Rom. ii. 9). "Whether we be Jews or Gentiles" (1 Cor. xii. 13). That's Paul's classification. Mr. Cooper has a choice. He can place his Israel in either Jews or Gentiles. Paul puts himself as an Israelite with the Jews (Rom. ix. 24). Rom. xi. 1, calls them his brethren, also "my kinsmen according to the flesh" (Rom. ix. 3). His prayer for them, Israel, being "that they might be saved" (Rom. x. 1). Brethren, Jews, Israelite. That's plain, but Mr. Cooper will deny it. Be it so. Paul is against him, and that is sufficient. Well! among Paul's brethren Christ first established His kingdom (John ii. 23; iv. 39—41; vii. 31; viii. 30; x. 42; xi. 45; xii. 11; xix. 42; Acts ii. 41—47; iv. 4, 32; v. 14; vi. 7; xi. 21; xii. 24; xiii. 43; xiv. 1). They with all who believed were the Israel of God.

Mr. Cooper's last is just to hand (Friday, 7th), of nearly three columns, and to go over it point by point is out of the question, if this is to be published in your next issue; but, happily, there is little that calls for an answer. For the sake of brevity and on account of little space, I will classify Mr. Cooper's last.

I.—His experience. "I am never angry." Neither is a Mahomedan, if true to the teaching of the Koran; therefore Mahomedanism is true! Count Tolstoi: "Resist not evil, I am never angry"; therefore my theory of Christianity is true! Joseph Barker, secularist, "I am never angry, therefore my secularism is true!" Queer logic! "Some of the blessings this truth has brought me. I am never angry," &c. Ergo: Anglo-Israelism is true! That's a fair example of Mr. Cooper's position. The modesty of his statement, "I am never angry," &c., calls for no comment.

II.—His answers. Question asked: (1) "Are we a bye-word among all nations?" His answer: "Certainly not." We are re-betrothed to God. Paul says of Israel: "Blindness hath happened in part." Where's the betrothal? "A bye-word among all nations." That was not fulfilled in the Babylonian captivity! Then as we are Israel after the flesh according to Mr. Cooper, and we were to be scattered, is it true of Anglo-Saxons?

Then question 2: "Was the Jewish Church the Jewish nation? Answer: "Perhaps Barrington will say what he means by the Jewish Church." Reply: "The Church in the wilderness" (Acts vii. 38).

Question 3: "What king of Israel was carried captive to Great Britain?" Answer: Says Mr. Cooper, "I do not know of any." Then does Deut. xxviii. 36, refer to the first dispersion? If so, how was ver. 37 fulfilled in that dispersion? And ver. 59, "plagues of long continuance!"

Question 4: "Are we wanderers among the nations?" Reply: "Our fathers were," &c. The fathers, those "sea-wolves, clad in skins, fierce, hard drinkers, and Woden-worshippers." God led them to the appointed place, *i.e.*, British Isles. Christ said: "led away captive into all nations" (Luke xxi. 24).

Question 5: "Did Israel of the Ten Tribes cease to be a kingdom?" Mr. Cooper's answer: "Certainly, for a time," &c. "They never ceased to be a nation." Reply: "And within threescore and five years shall Ephraim be broken that it be not a people" (Isa. vii. 8). "Ephraim is smitten, their root is dried up . . . My God will cast them away . . . and they shall be wanderers among the nations" (Hosea ix. 16, 17).

Question 6: "Did not some of the Ten Tribes return to Palestine after the captivity?" Answer: Mr. Cooper's explanations and answer, if they mean anything, mean No! "And their seed whether they were of Israel" (Ezra ii. 59); "And the children of Israel" (vi. 16). "Ye shall be gathered one by one, O ye children of Israel" (Isa. xxvii. 12). "I will gather the remnant of Israel" (Micah ii. 12).

Question 7: "Were Judah and Israel to unite in Palestine under one head?" Answer: "Not exactly; they were to unite just before their return." That's Mr. Cooper's answer. That return as a united people he puts in the future; "soon, I believe." That is after Israel has stolen Palestine and gored the nations. A procession of war and plunder in the name of the Lord! But "two" the word! "No more two nations" (Ezek. xxxvii. 16—22). "In those days the House of Judah shall walk with the House of Israel," &c. (Jer. iii. 18). "Appoint themselves one head" (Hosea i. 11). That they did. Mr. Cooper says, "the sin offering made for all Israel after the captivity does not prove any of the Ten Tribes were present." "And the children of Israel, the priests," &c. (Ezra vi. 16). The ideal Israel is understood, but Ezra tells us they were present! So we shall, with all respect to Mr. Cooper, accept once again the Word of God.

III.—Mr. Cooper's replies. The reference to seed was to prove that the promises had reference to "a spiritual rather than a literal seed," and that seed was (1) Christ; then (2) all who accepted and believed in Him. And the conclusion is the Church is Israel. Mr. Cooper confounds God's providential relations with the nature and spirit of the kingdom. He tries hard to run race privileges into a kingdom of a world. Hence his confusion.

Mr. Cooper claimed 1st Peter was addressed to the Ten Tribes. My answer is it was "addressed to Churches composed of Jewish and Gentile converts." He says the first verse flatly contradicts me. Yes! I read the Revised Version before writing. Now what about it? Were not proselytes Gentiles? Were they not elect? Were they not of the dispersion? Were they not sojourners, *i.e.*, pilgrims? Mr. Cooper knows full well that Grotius wrote Jews.

As to Calvin, Bengel, and Lowth, I question if they sustain Mr. Cooper's contention. If it were written to Anglo-Israelites, our fathers, either in Asia or Europe, were they a holy nation of the Woden-worshippers? could it be said: "Peace be with you all that are in Christ Jesus?"

Barnes, Scott, Wetstein, Eadie, Michaelis, and Professor A. B. Bruce, all with Farrar, declare that Peter addressed his letter to believers of Jewish and Gentile origin.

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Dr. Lightfoot's explanation proves nothing as to the Ten Tribes as Ten Tribes; and certainly nothing as to Anglo-Israelism. There are four words in Greek translated people in the New Testament. The sense of the passage gives the meaning in its connection. In 1 Peter ii. 10 the meaning is evident: "In time past were not a people." Paul in Rom. ix. 24, 25, cites the same passage (Hosea ii. 23), and writes Gentiles.

IV.—Mr. Cooper's vain and reckless assertions. The Gibraltar of Anglo-Israelism is in certain questions. Mr. Cooper in divers forms has run them through all his letters. He says, "I have not even attempted one reply." He must have winked hard at that! That I cannot answer them, no man living can, except in Mr. Cooper's way. Also that the Word of God has silenced him, *i.e.*, Mr. Cooper's misinterpretation. What silenced him? As Mr. Cooper very modestly assumes both judge and jury, his self-glorification is but a natural conclusion. Your readers are the jury and to them I bow, without either parade or claim for some learning.

Selden said: "Great men are not always wise." Every question of Mr. Cooper's has not only been answered, but his untenable position been made manifest. His questions are based upon the assumption we are Israel; that the Ten Tribes were as Ten Tribes preserved; that the conditions of a covenant fulfilled are in the new covenant, of a kingdom and a world, in which all distinctions of race are abolished. That is the ground of his entire position, which is one of pure assumption. Prove that as a race we are not Israel; that Israel were not as a Ten-tribed nation preserved; that the new covenant of the kingdom has abolished the local and preparatory; that Israel after the flesh are the Jews; that the Church is the true Israel of God, and what then? The ground of Mr. Cooper's questions taken. And that has been done. Further, in the dialect of Anglo-Israelism, the vital questions are called identities, and your readers know the worth of Mr. Cooper's reckless assertion.

I am kindly informed that "unconsciously I am fighting against the Word of God." In other words, on account of ignorance, I am fighting against God; and, therefore, all who reject Anglo-Israelism are ignorant fighters against God. Dr. Schaff, Canon Farrar, Dr. McLaren, Dr. Geikie, and the leading scholars of our age, ignorant and fighters against God! That's Anglo-Israel light and sweetness! The genial fruit of Mr. Cooper's most holy faith, which is such a comfort to his soul.

We are told all good men acknowledge the deemed facts of Anglo-Israelism. Therefore, not to do so in Mr. Cooper's judgment is not to be a good man! Dr. Schaff, Dr. McLaren, Professor Willis Beecher, Professor A. B. Bruce, according to Mr. Cooper's logic, are not good men! Such wisdom and charity are some of the grand blessings of that most holy faith.

As to the supremacy of the Anglo-Saxon race in many particulars, that is unquestionable. And as to God's hand in history that is the faith of Christendom; but to tack on to all the delusive theory of Anglo-Israelism, that is the absurdity. "The legs of the lame are unequal."

From *Yarmouth Light*, April 20th, 1893.

(*To be continued.*)

NOTE BY THE EDITOR OF THE BANNER.—We apologize for publishing such a mass of incoherency as the above, but deem it fair to do so towards our opponent.—PHILO-ISRAEL.

THE October Part of the BANNER OF ISRAEL is now ready. Most suitable to send to friends in the Colonies.

WHICH IS THE TRUE CHURCH?

By JOHN R. MITCHELL.

PART II.

(*Continued from page* 460.)

GOD says of Israel, This people have I formed for Myself, so that in the original meaning of the word Israel is the Church, and the Church is Israel, that is conclusive! It is true that in Old Testament times as now, there were appointed ministers to conduct the religious services, but neither the priests under the law, nor the clergy under the Gospel, with their immediate followers can be exclusively called "The Church," and although the religion established by the law of the land must be the religion of Christ, the nation being Israel it does not follow (I speak as an unworthy member of the Church of England)—it does not follow that the religion of Christ is confined to the body known as the Church of England or to any other body. The true apostolic succession about which there has been so much dispute is national, not sectarian, and what is more, a nation bringing forth the fruits thereof.

In order to continue the thread of our enquiry, we have now to look around us and pass through our minds the different nations and their religions, to see which of them has taken up the position that was assigned to Israel to fulfil; and if we find one that answers to the description, that one must of necessity be the one we are in search of. The two-tribed House of Judah, although acting as one of the witnesses under the law, is as a matter of history ruled out of the argument, being still under the curse, which I trust will be removed in the near future. The descendants of Abraham through Keturah, although not idolaters, do not fulfil the necessary requirements, neither do the Turks or any of the Asiatic or African nations, therefore we must look to Europe, and if the tree is to be known by its fruits, endeavour to find it in this quarter of the earth. Russia comes first. What is the fruit of that Church? Ignorance, superstition, and picture worship; a people whose condition is only a little above slavery, under the rule of a despot, and is so little in accordance with the blessed promises to Abraham, that we can pass it by without further comment. The next on the list, and the most formidable claimant, is the Gentile Church of Rome, that mixture of iron and clay which in time will be broken up and blown away as chaff from the threshing floor, but which although dead as to political power, yet exerts a baneful, and I regret to say, an increasing influence in religious life. Can it be possible that this powerful body is, as the Romanists claim it to be, the one true Church? Look at its antiquity! it claims to have been founded by St. Peter!

Rome is stated to have been the headquarters of Christianity from the beginning of Gospel preaching! Its popes and its cardinals have ruled kingdoms, and kings, and peoples, from its beginning even unto now. Romish convents, monasteries, churches, and schools are springing up even in this Protestant England in all directions. Its teachers work with unflinching energy, and spare neither time nor money in their endeavours to overthrow their only successful opponent, the grand old Church of England. Which, then, of these two rival claimants is the true Church of God? I have already given you the answer from the *Word of God, which is truth*, and if these two Churches are both Gentile Churches, the answer is, *Neither of them*. The reply may not be flattering nor acceptable, but it is true! God hath not cast away His people, He is still God, His word still stands,

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and Israel still exists, and if we are only Gentile, the inevitable result is, we must wane and pale before that people whom He who is Truth has said shall be His people and He will be their God. There is a time to speak and a time to be silent, and I speak these words, however unpalatable they may be, because I have within me that conviction which tells me they are true, and that however we may dislike or rebel against that which does not always coincide with our own wishes, *truth* will stand notwithstanding.

Let us, however, pass in short review the actions of these rival churches. And where is Rome at the outset? It claims, I believe, that St. Peter founded the Church at Rome, but the Church Christian was founded at Jerusalem, and I have my own doubts if St. Peter ever was at Rome. Again, there is no freedom in that Church, only an unbearable system of intolerance. Who shed the blood of the early Christian martyrs from the very beginning? Christians who, as I have already shewn, were principally Israelites in the reign of Nero, A.D. 64, were looked upon with suspicion and dislike byall classes of society; they were seized, tortured, and executed, they were torn to pieces by dogs, were affixed to crosses to be burned and used as lights to dispel the darkness of night when daylight had departed. The torture of the burning shirt to which the Christians were subjected is mentioned by several classical writers. It was besmeared and interwoven with pitch and other combustible materials, and the poor wretches stood burning in their own flame and smoke, their heads propped up by stakes fixed under the chin, till death relieved them from their agonies. In A.D. 258 Valerian issued the Edict: Let all Christian bishops, presbyters, and deacons be put to death by the sword, while all Christians in the service of the palace were compelled to labour in chains on the Imperial Estate. In Syria and Egypt they were chained to a stake, a moderate flame was applied to the soles of their feet till the contracting muscles were torn from the bones; lighted torches were applied to their legs, while water was dashed over their heads and shoulders to prevent their dying too soon; yet with all this the liberty of the soul was maintained by these martyrs in spite of torture and death.

Look at the actions of Rome in Spain, with its horrible Inquisition, and the auto da fe's, the massacres in France and Germany, the martyrdoms in England—but why continue these horrors? What is the condition of the countries at the present moment who are under the "spiritual" power of Rome? Spain, once at the height of power, now only a fifth rate power, abounding in ignorance, darkness, and idolatry; Mexico worse; Italy idolatrous and superstitious to the core; France nearly infidel; and unhappy Ireland in rebellion; while in this land, wherever the baneful influence of the pope is felt, is seen bigotry and ignorance hand in hand, with the priest the king of the family. Yet although they have denuded the decalogue of one commandment, worship the virgin and bow down to idols, and dishonour God by the infallibility of the pope, they claim to be the one true Church, and place their traditions by the side of a distorted Gospel to prove it. Truly they will have to go to the Lord and say, "Our fathers have inherited lies and vanities, and things wherein there is no profit."

Then as to the so-called continental Protestant Churches. What are they as Churches, and where is the show of their fruit? With their Sunday theatres, games, and pastimes for the people, is not their religion a hollow mockery and a sham? We Gentile Saxons, as we have been taught to think we are, come to this conclusion: But who are we as Gentiles that we should extend our pity to, or judge the actions of our continental Gentile brethren, if, as is written of us, we are to be found liars unto Israel? At the least we might well practice the modesty of silence, for, if Gentiles, we have a common lot—viz., decline, failure, and obscurity. In these arguments, please understand I am dealing only with nations, and not touching on any man's safety as an individual. Thank God there are thousands and thousands even in the Church of Rome whose faith in the blessed Redeemer has saved them. It does not yet follow that because a man is an Israelite that that fact saves his soul, for in the old days, when they were the chosen nation and their own kings reigned over them, they were known as a stiff-necked and rebellious people. But the time will come when they will be all righteous from the least to the greatest of them, and they will have no occasion to teach their children to know the Lord, for they will all know Him when that happy day arrives; then also will many and strong nations be joined to the Lord, and peace will reign supreme. How necessary, then, it is for us to use our utmost endeavours to forward the advent of these events, and to identify the people who will be the means of bringing them to pass. Oh, say some, God will do it in His own good time. Yes, He will; but He says He will be enquired of before He does so; and we are expressly commanded to give Him no peace, day or night, till He make Jerusalem a praise upon the earth. I confidently challenge any man, be he who he may, who can show me from the Bible that universal peace will ever reign on the earth till after Israel is acknowledged.

(To be continued.)

RANDOM SHAFTS.

THE books of Ezra and Nehemiah are thought to be "dry," but I have found them very instructive, and specially luminous on one particular point. The Ten Tribes have been entirely out of touch with Mosaic influences for two or three thousand years, yet it is considered supreme folly to suppose that they could have relinquished so many of their Israelitish characteristics even in that length of time. Of course, there are plenty of cases in which nations have abandoned their own habits and adopted those of foreigners. But then they were Gentiles, and we are told that Jews do not act thus. It is here that the chroniclers supply a want. The Jews proper were severed from their native land (though not from their priesthood) for seventy years; and the narrative of their re-settlement in Palestine shows clearly that they had forsaken much of their Hebraism during this short time. That they had lost their language, as well as some of their customs, has often been exhibited, and Neh. xiii. 1—3 indicates that they were beginning to forget their history.

* * *

"On that day they read in the book of Moses in the audience of the people, and therein was found written that the Ammonite and the Moabite should not come into the congregation of God for ever, because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them. . . . Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude." This passage does not raise the inference that the Jews were wilfully disobeying God's injunction, but suggests that the conduct of Ammon and the divine command which followed it had faded from their memory. Seventy years is a mere

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fraction in comparison with two thousand five hundred, and seeing that the Ten Tribes were virtual pagans at the date of the captivity, there is little room for expressions of amazement or amusement at the changed exterior of the British.

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Another instance of Jewish fickleness is revealed in ver. 23, 24: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This aroused the indignation of Nehemiah, who "contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God." The Jews went to Babylon speaking Hebrew; they came back speaking Chaldee; and in a brief space they were on the verge of assuming the tongue of their hated enemies the Philistines. And the Jews are represented to us as a people who cannot be torn from their Hebrew groove!

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Those who dispute Our Identity with Israel on ethnological grounds put childlike faith in the statements of ancient authors, always provided that the statements are against us. They seem to think that a sentence from a Greek or Roman writer about the origin of nations is something which nobody has the right to doubt, evidently unaware that the classical fraternity are often very far astray in their notions. It would do these opponents good were they to read Tacitus on the derivation of the Jewish race and name. We have to remember, also, that Tacitus was not a third-rate but a first-rate historian; esteemed learned, accurate, and conscientious. "His 'Annals' were the most important of his works. . . . The treatise on the manners of the Germans and the life of his father-in-law Agricola, are perfect, and cannot be too highly admired, but his history of the reign of Tiberius may be considered as his master-piece" (Beeton's Encyclopædia). "It is as an historian that he has acquired immortality" (*Ibid*).

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Having satisfied ourselves as to the standing of Tacitus, let us mark what he relates of the Jews,—a community who dwelt in every city, and whom he might easily have consulted had he chosen. "The Jews, we are told, escaping from the island of Crete at the time when Saturn was driven from his home by the violence of Jupiter, settled at the extreme parts of Libya. Their name is adduced as a proof. Ida, it is alleged, is a well-known mountain in Crete, and the neighbouring Idæans, by an addition to the name to adapt it to the language of Barbarians, are ordinarily called Judæans. Many state that they are the progeny of the Ethiopians, who were impelled by fear and detestation to change their abode in the reign of King Cepheus. It is alleged their religious institutes were handed down by the Idæans who were expelled from their country with Saturn and were the founders of the nation" (Lassalle, 391). There is the usual grain of truth in this disquisition, along with a mass of error, and if historians could make such gross mistakes respecting a people so notorious as the Jews, why should they be reckoned infallible when dealing with races of which they knew nothing except by legend or rumour?

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The *Christian Commonwealth's* Special Logician has been again discoursing upon the lost but never lost at all Ten Tribes. In August there appeared the result of an interview with Esther the Nestorian, which was prefaced by a few pregnant remarks on the matter in hand, one of them being that if the Nestorians are descended from Israel the Ten Tribes were never lost at all. The Editor is plainly rather proud of this wise saw, and he should be sure that the copyright of it is secure, as editors of a similar calibre may wish to pirate it. Proceeding, the eye is arrested by a line in big type, "The Lost Ten Tribes Found." It is impossible to disregard the cheering news, but on perusing the paragraph we learn that it has to do with the Israelitish paternity of the Nestorians.

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This is really a disappointment, because our Special Logician has already told us that if the Nestorians are Israelites the Ten Tribes were never lost at all, and how are they to be found until they are lost? Besides, the Nestorian "find" is as old as the hills, and it is wrong of the *Christian Commonwealth* to play with our feelings in this way. But every journal tries to have a strong feature of its own, through which it may triumph over its rivals, and perhaps the distinctive feature of the *Christian Commonwealth* is to discover what never was lost, and to discover it regularly. The line in big type, however, is one of many symptoms that, while our critics pretend to treat the Identity with superior indifference, they are eager to parade the slightest incident which in their opinion may help to stem its progress.

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The information drawn from Esther Abraham is interesting, and it will be doubly interesting to those who are acquainted with what has gone before. A couple of months earlier the *Commonwealth* gave swift publicity to her declared belief that the Nestorians were sprung from Israel, and its editorial columns trumpeted the idea that this claim was a sort of death-blow to the British claim. My dull comprehension did not see it, and I invited our opponent to ask the lady whether she was or was not herself in favour of Anglo-Israelism, an invitation which I happen to know was brought under the *Commonwealth's* notice. Now, the interviewer did not spare his curiosity, for he obtained her age, but he carefully avoided putting the question he was solicited to put. It may indeed be rash to assert positively that the question was not propounded, for if it was, and the reply did not suit, we can be certain that it would remain in modest obscurity. But he has either omitted to make the enquiry or suppressed the answer. We must not fail to observe that the paper's printed motive is 'for the advocacy of good and right and truth." A fine, broad phylactery, well fitted for the market-place. But, as of yore, unless the truth is sweet to the taste, it will receive an extremely cold welcome from bawling professors of good and right.

JOHN SHOOTINGHAM.

LEICESTER BRITISH-ISRAEL IDENTITY ASSOCIATION.

THE winter series of lectures, &c., held in connection with this association every season commenced on Tuesday, Sept. 12, when we were favoured with a visit from Col. H. Senior, of Clifton, who gave a couple of most interesting and convincing lectures. In the afternoon a meeting was held in No. 3 room, Temperance Hall. Mr. J. Norman presided, and the attendance was good, the subject of the lecture being, "The Restoration of Israel and the Second Advent." Col. Senior dealt with it in a very able manner, and was listened

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to with marked attention throughout. Several questions were asked and satisfactorily answered, and a hearty vote of thanks accorded for the lecture.

In the evening the meeting was held in the Holy Trinity parish room, kindly placed at our disposal by the vicar, the Rev. E. Grose Hodge. The chair was taken by Mr. H. Beckwith, president of the association, who briefly stated the position assumed by British-Israelites, and introduced the lecturer. Col. Senior alluded to the exceptional interest attached to the lecture from the fact of its being the first time that an illustrated lecture had been given upon the Identity. The subject selected was, "Lost Israel Found on British Ground; or, Some Evidences of the Fulfilment of God's Precious Promises to Israel." It was illustrated by numerous excellent limelight views. The pictures were exceedingly good, and added very materially to the interest of the lecture, which contained quite a fund of information with regard to the various parts of the British Empire. Apart altogether from the Identity, the lecture is an admirable one, presenting to Englishmen in a most striking manner something of the magnitude, the position, the power, and the influence exerted by the "empire upon which the sun never sets." It was highly appreciated by the large audience assembled, and we would heartily recommend kindred associations to secure the services of Col. Senior to give a repetition of the lecture. A vote of thanks was accorded by acclamation, and the meeting closed with the doxology and benediction.

It should be mentioned that valuable assistance was rendered by Mr. T. Palmer, who kindly manipulated the lantern. That gentleman has had large experience in that direction, and we were fortunate in securing his friendly help on the occasion. Col. Senior also expressed, through the president and secretary, his indebtedness for the help rendered by Mr. Palmer.

Taking advantage of Col. Senior's visit, local friends, Mrs. Donesthorpe and family kindly arranged for a drawing-room meeting at their residence on the Wednesday afternoon. Seventy invitations were sent out, and a fair number responded. The Rev. Carnegie presided, and a very lucid and practical address was given by Col. Senior, which elicited many enquiries, and a general discussion ensued, calculated to create investigation into British-Israel truth.

The officers and members of the Leicester association have been much encouraged by the unqualified success of Col. Senior's visit. They feel sure the spirit of inquiry is aroused, and they are looking forward hopefully to one of the most successful seasons they have had.

ENIGMA No. 7.

INITIALS of the names, &c., referred to below, give a descriptive title of Israel, alluded to by St. Peter, showing that they differed from the Gentiles amongst whom they then dwelt.

1. A city where St. Paul found an altar "to the unknown God."
2. The man who put Jeremiah, the prophet, in the stocks.
3. A man from whom Abraham bought a field and cave for a burying place.
4. That from which Christ redeemed His people Israel.
5. That which the "Deliverer" was to turn away from Jacob.
6. What St. Paul says is the fulfilling of the law.
7. The last named of the places from which Isaiah says God will recover Israel.
8. A city of Benjamin where the priests dwelt.
9. The damsel who recognised Peter's voice when he knocked at the "door of the gate."
10. A religious observance amongst the Jews in commemoration of their deliverance from the slaughter ordered by Haman.
11. A people greatly addicted to drunkenness.
12. The residence of the Nethinims, in the days of Nehemiah.
13. The father of Asenath, Joseph's wife.
14. The place from which Solomon obtained cedar and other woods for the temple.
15. One spoken of as "profane" for despising his birthright.

E. K.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have taken the liberty of enclosing you a slip from the *Canterbury Times* (printed at Christchurch, New Zealand) of June 22, last. It is the *Canterbury Times'* London correspondent's remarks on "A Song of the English," by Rudyard Kipling, celebrating the opening of the Imperial Institute. The lines which I wish to draw your attention to, I have marked, and are:—

> In the day of Armageddon, at the last great fight of all,
> That our House stand together and the pillars do not fall.

Is Mr. Kipling an Anglo-Israelite? Would one be wrong in supposing that he is. I think you will be pleased to know that there are many believers (in this district) in the British and Americans being the Lost Tribes of Israel. Two of us joined together, and have been subscribers to the BANNER OF ISRAEL for some four or five years. I sent to London for Dr. Wild's two works, and I have lent them to my neighbours, Mr. Scott, and Mr. Lloyd; two of my neighbours did the same with other works. And Mr. Lloyd, I think, never misses an opportunity of speaking about the Identity, especially to the clergy. We are no believers in Mr. Gladstone's Home Rule Bill, and we hope it will not become law, indeed, I do not think it is God's purpose for it to become the law of the land. You would be surprised to know with what interest the question is watched here, indeed in New Zealand generally. I am sure my own neighbourhood would not hear of the Bill at all; it would have no show.

We are having a great deal of wet weather in this part of the colony just at present, and in some parts it is making the stock suffer very much. Wishing you God's blessing.

I remain, yours truly,

JOHN A. GUY.
An Anglo-Israelite.

Agatimoti, Nelson, New Zealand, July 4, 1893.

A SONG OF THE ENGLISH.—RUDYARD KIPLING'S NEW PATRIOTIC POEM.

[*From our London Correspondent.*]

London, April 28.

The "Song of the English," with which Mr. Rudyard Kipling celebrates the opening of the Imperial Institute, appears in the current *English Illustrated Magazine*, which has greatly improved under the Arnolds' management. It is a stirring and spirited poem, written with the almost arrogant national pride which pulsates through every line of "The Flag of England" in "Barrack Room Ballads." The publishers warn newspapers not to outrage copyright by annexing the "The Song of the English" entire, but do not object to extracts. The poem opens with five stanzas in italics in the following manner:—

> Hear now a song—a song of broken interludes—
> A song of little cunning: of a singer nothing worth.
> Through the naked words and mean
> May ye see the truth between
> As the singer knew and touched it in the ends of all the earth!

Then come six verses in characteristic Kiplingese, called

THE COASTWISE LIGHTS.

> Our brows are bound with spendrift and the weed is on our knees;
> Our loins are battered 'neath us by the swinging, smoking seas.
> From reef, and rock, and skerry—over headland, ness, and voe—
> The Coastwise Lights of England watch the ships of England go.

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* * * * * * * *

Come up, come in from Eastward, from the guard-ports of the
Beat up, beat in from Southerly, O gipsies of the Horn! [Dawn!
Swift shuttles of an Empire's loom that weave us main to main,
The Coastwise Lights of England give you welcome back again!

THE SONG OF THE DEAD

which follows is introduced thus, in italics:—

Hear now the Song of the Dead—in the North by the torn berg-edges—
They that smile still to the Pole, asleep by the hide-stripped sledges
Song of the Dead in the South—in the sun by their skeleton horses,
Where the warrigal whimpers, and bays through the dust of the sere river-courses.

Song of the Dead in the East—in the heat-rotted jungle hollows,
Where the dog-ape barks in the kloof—in the forake of the buffalo-wallows.
Song of the Dead in the West—in the Burrens, the pass that betrayed them,
Where the wolverine tumbles their packs from the camp and the grave-mound they made them,
Hear now the Song of the Dead!

The dead English describe the struggles of the pioneers, explorers and settlers—

I.

As the deer breaks, as the steer breaks, from the herd where they graze
In the faith of little children we went on our ways.
Then the wood failed; then the food failed; then the last water dried—
In the faith of little children we lay down and died,
On the sand-drift—on the veldt-side—on the fern-scrub we lay,
That our sons might follow after by the bones on the way.

Follow after—follow after, we have watered the root,
And the bud has come to blossom that ripens for fruit!
Follow after, we are waiting by the trails that we lost
For the sound of many footsteps, for the tread of a host.
Follow after—follow after, for the harvest is sown:
By the bones about the wayside ye shall come to your own!

and dilate on the cost of our admiralty of the sea.

II.

We have fed our sea for a thousand years
And she hails us still unfed,
Though there's never a wave of all her waves
But marks our English dead.

We have strawed our best to the weed's unrest,
To the shark and the sheering gull.
If blood be the price of admiralty
Good God, we ha' paid in full!

After this come twelve strong lines in praise of

THE DEEP-SEA CABLES.

The wrecks dissolve above us; their dust drops down from afar—
Down to the dark, to the utter dark, where the blind white sea-snakes are
There is no sound, no echo of sound, in the deserts of the deep,
Or the great grey level plains of ooze where the shell-burred cables creep.

Here in the womb of the world—here on the tie-ribs of earth
Words and the words of men flicker and flutter and beat—
Warning, sorrow and gain, salutation and mirth—
For a Power troubles the Still that has neither voice nor feet.

They have wakened the timeless Things; they have killed their father Time,
Joining hands in the gloom, a league from the last of the sun.
Hush! Men talk to-day o'er the waste of the ultimate slime,
And a new Word runs between; whispering, "Let us be one!"

The "Song of the Sons," calling on the Mother Country to hear them speak, is followed by voices from the chief Indian and Colonial cities—

THE SONG OF THE CITIES.

Melbourne—

Greeting! Not fear nor favour won us place,
Got between greed of gold and dread of drouth,
Loud-voiced and feckless as the wild-tide race
That whips our harbour-mouth!

Sydney—

Greeting! My birth-stain have I turned to good;
Forcing strong wills perverse to steadfastness;
The first flush of the tropics in my blood,
And at my feet Success!

Brisbane—

Me the flood ruined. Let me clear my eyes
And shake from gown and hair the spate-borne weed.
Patience! I turn me and my land shall rise
Richer than theirs indeed.

Hobart—

Man's love first found me; man's hate made me Hell;
For my babes' sake I cleansed those infamies.
Fighting for leave to live and labour well,
God flung me peace and ease.

Auckland—

Last, loneliest, loveliest, exquisite, apart—
On us, on us, the unswerving season smiles,
Who wonder 'mid our fern why men depart
To seek the Happy Isles.

Finally comes

ENGLAND'S ANSWER.

Truly ye come of The Blood; slower to bless than to ban;
Little used to lie down at the bidding of any man.
Flesh of the flesh that I bred, bone of the bone that I bare;
Stark as your sons shall be—stern as your fathers were.
Deeper than speech our love, stronger than life our tether,
But we do not fall on the neck, nor kiss when we come together.
My arm is nothing weak, my strength is not gone by;
Sons, I have borne many sons, but my dugs are not dry.
Look, I have made ye a place and opened wide the doors,
That ye may talk together, your Barons and Councillors—
Wards of the Outer March, Lords of the Lower Seas,
Ay, talk to your grey mother that bore you on her knees!
That ye may talk together, brother to brother's face—
Thus for the good of your peoples—thus for the Pride of the Race.
Also, we will make promise. So long as The Blood endures,
I shall know that your good is mine: ye shall feel that my strength is yours:
In the day of *Armageddon*, at the *last great fight* of all,
That *Our House stand together* and the *pillars do not fall.*
Draw now the three-fold knot firm on the nine-fold bands,
And the Law that ye make shall be law after the rule of your lands.
This for the waxen Heath, and that for the Wattle-bloom,
This for the Maple-leaf and that for the Southern Broom.
The Law that ye make shall be law and I shall not press my will,
Because ye are sons of The Blood and call me Mother still.
Now ye must speak to your kinsmen and they must speak to you
After the use of the English in straight-flung words and few.
Stand to your work and be strong, halting not in your ways,
Baulking the end half-won for an instant dole of praise.
Stand to your work and be wise—certain of sword and pen,
Who are neither children nor gods, but men in a world of men!

To the Editor of the "Banner of Israel."

DEAR SIR,—May I ask, through the BANNER, your correspondent "E. H." in your last issue, if he is correct in the "initials" of the Christian name of Mr. Phillips, who he says preached, on July 30, a splendid (what I call) blind Identity sermon. Is it T. B, or J. B.? The reason I ask is, there used to be a J. B. Phillips, who was some years curate at Christ's Church, Pennington, Leigh, near Manchester, and whom I have heard preach some splendid "blind Identity sermons." The Rev. J. B. Phillips was, a short time since, at St. Michael's Hulme, Manchester. I think, "curate-in-charge." If it be the same clergyman, I shall have further remarks to make.

Faithfully yours in Israel,
JAMES COYLE.

64, Bedford-square, Leigh, Lancashire, Sept. 15, 1893.

EACH READER is earnestly solicited to OBTAIN ONE NEW SUBSCRIBER during next month. The Winter Season for reading is now commencing, and we shall esteem it a favour if our readers will assist us in extending our circulation.

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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 UNICORN: 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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BELUCHISTAN, THE WESTERN GATE OF BRITISH INDIA.

UNDER the above title we have an article in the *Scotsman* of August 19th last, which we were glad to read. We hardly see, however, how Beluchistan can be the Western Gate of the whole peninsula, when Bombay is already in that position. The province may be described as the Western Gate of Northern India, or the North-western Gate of the British Indian Empire. It is remarkable that this secular writer describes a strategic country like Beluchistan by the Scriptural term, "a Gate," and adds to the Western Gate the names of three other spots which he terms the Eastern Gates of our mighty Empire in the East. "The Gates of his enemies" was the gift of God to Israel; but it is wonderful that even our blind witnesses in the secular press of the day can find no better word than this to describe the frontier defensive positions, which enable us to hold our Indian Empire against all intruders and to consolidate our power in the peninsula itself. The *Scotsman's* article was as follows:—

The telegram from Simla which announces the enforced abdication of the Khan of Khelat, and the accession of his eldest son, whom he hates, brings to an end a long career of cruelty and misrule in a manner honourable to the clemency and self-restraint of the British Government. Beluchistan, of which Khelat is the capital, is the hilly and desert region, the size of Prussia, which is encircled by India, Afghanistan, and Persia, and is open on the south to the Arabian Sea. Alexander the Great, on his return from the Punjab, marched through the land, while his admiral, Nearchus, coasted it from the Indus, right up the Persian Gulf, to the Euphrates. To the Greeks it was the country of ethyophagi and date-eaters, memorable for sand and thirst and misery, and ever to be shunned. But they pierced it, because it affords the shortest route between India and the north. For the same reason, the territory is of such value to Great Britain that it has been made a commissionership, or protectorate, to complete with Afghanistan the ring-fence of our Eastern Empire, the "buffer" between us and Russia. The line of Indo-European telegraph runs through it, protected by treaty, and we have connected its principal fort of Quetta by two railways with our Indian system, lines to which a third loop is about to be added, while all converge at Chaman, some sixty miles south of Kandahar. Beluchistan is the western, as Chilas, Gilgit, and Cashmere form the eastern, Gate of India. Arrested by the second Afghan war and the diplomacy at Penjdeh, so that she meanwhile leaves the western approach to the south alone, Russia is busy on the eastern line from the Pamirs southward, and her position there is still the subject of negotiations.

When the Crimean War was threatening in 1854, Lord Dalhousie, the Governor-General, made a new treaty with the Khan of Khelat to strengthen our influence on that frontier. Nusseer Khan renewed his obligations to oppose all the enemies of the British Government, to act in subordination to it, to enter into no negotiations without its consent, and to receive British troops into his country whenever we should deem that to be necessary. On condition, further, that he would keep the peace internally and on our Sind and Punjab frontier, would protect merchants and prevent trade exactions beyond certain specified duties, Lord Dalhousie guaranteed His Highness an annual gift of 50,000 rupees. During our troubles in the Mutiny this able Khan was poisoned, and he was succeeded by his half-brother, Khodudad Khan, then an imbecile youth. The cruelty and the crime which marked his accession to power have attended his whole career. Suspended for a time under the personal influence of the late Sir Robert Sandeman, who kept him in power from the wrath of his chiefs, the mad bloodthirstiness of the Khan burst out again on Sir Robert's death. Asiatic annals, from Constantinople to Kabul and Peking, may be described as records of cruelty tempered by assassination and revolution. We doubt if any Asiatic State at any time can show such a series of murders and murderous outrages as those by which the deposed Khan has made away with wives and children, ministers and servants. The facts will never see the light out of the records of the Calcutta Foreign Office. The half-million of people who maintain a conflict with nature in the pastures and deserts of Beluchistan, and carry its very considerable trade to and from our Karachi

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port with patient toil, are to be congratulated on the brief announcement that Meer Mahmood, Khodadad's eldest son, has been recognised by the Viceroy of India as his successor, while "the position of the State remains otherwise unaffected." They are Mohammedans of the orthodox type. One half are Beluchees, over whom the shepherd tribe of Brahoocees—"people of the waste"—have long been dominant. Before the days of railways they used to carry the produce of the hills on long strings of camels as far south as Bombay, and even Calcutta.

The new ruler begins his feudatory administration with brighter prospects than any of his predecessors. By the Treaty of 1877 the Government of India doubled the annual subsidy, and as the country yields the Khan a revenue of only £50,000, the Viceroy allows a further sum for effecting such internal improvements as he sanctions. For this the British have the right to occupy the chief towns with troops, to erect forts, and to construct railways and telegraphs. From Khelat or Quetta, as his headquarters, the Governor-General's agent for Beluchistan has military control of the whole country, which is pacified and is beginning to prosper under four administrative divisions. In the first Afghan war the British representative at Khelat was murdered. The happy result of the second was to add Sibi and Pisheen to the new province, and to open it up by the Bolan railway, which Sir Richard Temple pushed on when he was Governor of Bombay. No better bit of work has been done in this generation than the pacification and development of Beluchistan, just completed by the abdication of the only chief who obstructed the humane reforms. It has been due to one man, the Perthshire Sir Robert Sandeman, K.C.S.I., but at the cost of his life, which constant toil and care cut short last year at the comparatively early age of 57. What that officer did from the civil and political side, Lord Roberts supplemented from the military. For all imperial purposes Beluchistan is a British province. From Quetta, now the strongest military position on the north of our Indian Empire, with a force of British and native troops larger than it is desirable to detail, almost in sight of Kandahar, we keep back the wave from the north, and guard the Bolan approach to the Indus.

The above is an interesting account of British connection with and occupation of a veritable Western Gate of North-western India. It is the Gate of approach to India for Russia, if she could find an entrance by that short route, as it was from India, to Alexander the Great, on his return journey towards the Euphrates. But Russia does not hold this Gate, or key, of the route to India from Persia, because God gave to Israel exclusively the right to hold the Gates of her enemies and of those that hate her. All the Gates, therefore, that surround the great Asiatic peninsula lie in the hollow of our hands, and we retain them to enable us to safeguard our glorious inheritance in India, as well as to keep Russia out of it when the hour of trial may come upon us all in connection with her approaching onslaught upon the British Empire. In that day the value of the Gates will be appreciated, and Beluchistan will be recognised as the strategic province which will lock the door against Russia's approach to India from the North-west, and prevent her attempting the conquest of Hindostan from that quarter at least. Not that Russia hopes or intends to burden herself with a conflict having for its object the expulsion of the British from India. That would be a hopeless task even for her! She means to throw a vast force against the Gates of North and North-west India, and so draw to the East a large portion of our too scanty British Army, while she makes her real assault upon the mountains of Israel, in order that with the conquest of Palestine she may prevent the access of the British to the East by the Suez Canal. Palestine and Syria are the keys of the trade route to India from the West; and with these in her possession (she is destined to conquer them for a moment!) she hopes to dominate the world! God's Word tells us, in Ezek. xxxviii. and xxxix., what the result of that conflict and conquest is to be; and that Russia will, as a Power, collapse under the blows inflicted on her by the mighty hand of God! Meanwhile we see progressing about us the events which are at last to bring to pass the will of God in respect to His people's enemies, as declared in the Hebrew prophecies.

God works by means; and as an end to those works which He is going to show us by the exhibition of His power (Psa cxi. 6, R.V.), He is giving us one after another the strategic positions of the world, mostly in the lands and oceans of our enemies, that by means of them He may safeguard us His people, and bring to nought His own enemies and ours. Let Israel therefore praise the Lord for His goodness and mercy to His chosen ones!

ISRAEL-ENGLAND MUST HOLD ON TO HER COLONIES.

Dr. Wild's Sermon at Toronto, on April 23, 1893.

WE take the following from the *Toronto Evening News* of April 24, 1893:—

"HOW THE MEN OF ULSTER BECAME HEROIC—THE TRIBE OF DAN SETTLED IN THE NORTH OF IRELAND—THE ORIGIN OF THE BRITISH THRONE.

"Rev. Dr. Wild preached in Bond-street Congregational Church last night, and took for his text, Joshua xiv. 4: 'For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.'

"'The literal meaning of my text,' said Dr. Wild, 'is that the two sons of Joseph were to be heads of tribes. Ephraim was to take the place of his father Joseph; and Manasseh was to take the place of the tribe of Levi. For this tribe of Levi was selected and set apart to attend to the spiritual, educational, and law matters; in other words, they were to be priests, teachers, and judges for the whole people; hence their possessions were scattered among the other tribes, and therefore was not generally reckoned as a distinct tribe; but Ephraim taking the place of his father Joseph, and Manasseh the place of Levi, the number of the tribes still remained twelve. If we turn to Gen. xlviii. 5, we read what the patriarch said to Joseph; we find that Jacob was sick near the end of his earth-life, and Joseph, accompanied by his two sons, paid his honoured father a visit, and Jacob said, 'Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee in Egypt, are mine, as Reuben and Simeon they are mine.' The meaning of which I take to be that these two sons were installed into

"THE COMMONWEALTH OF ISRAEL,

that is, made members of the Hebrew nation prospectively. Their descendants were to constitute separate tribes, and be heirs of the covenants, promises, and history, as assigned to the whole of the tribes. In the same chapter referred to we find that Jacob ratifies the adoption of these two sons by a benediction and laying on of hands; in this act we find he puts the right hand, which signifies power and preference, on the head of Ephraim, who was the youngest of the two brothers; and his left hand on the head of Manasseh. This seemed to have displeased Joseph, and he sought to change

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the position of his father's hand, thinking no doubt that because his father was nearly blind that he had made a mistake; but the father answered No, as we read in ver. 18, "I know it, my son; I know it." Then he gave the prophetic future of Manasseh, saying, 'He also shall become a people, and he also shall become great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

"Now we all know that Reuben was the oldest of the twelve sons of Jacob, and to him and his tribe would naturally belong the headship, but this headship he lost, as we read in 1 Chron. v. 1: 'Now the sons of Reuben the firstborn of Israel, for he was the firstborn; but, forasmuch as he defileth his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.' Now from the tribe of Judah was to come the chief ruler, both temporal and spiritual; so it came to pass that Christ, the Chief of chief rulers, was born according to the flesh of the tribe of Judah. Christ was literally on the human side a Jew; and it also came to pass that when they came to have a line of kings, the true and divinely recognised ones had to be out of, or to belong to, Judah; they could not have a king or queen from any other tribe. The legitimate and lawful heirs of Jacob came to be the Hebrew people; we may reckon their firstborn nationality to have come into existence, and taken place in the land of Palestine, for there they established states and general governments; but Moses, Jacob, and other prophets of God foretold that in the course of the ages these people would be

"DIVIDED INTO FOUR DISTINCT PARTS,

all of which we know has come to pass.

"When Rehoboam succeeded to the throne of Solomon, his father, we read in 1 Kings xii. that the tribes divided, two of the four parts then parted and became two nations—two kingdoms, Judah and Israel, after lasting hundreds of years, and living side by side. It came to pass 725 B.C., the nation of Israel was broken up, and the people carried captive. Unhappy Israel. About 154 years after the destruction of Israel, the kingdom of Judah was destroyed, and the people carried as captives into Babylon. In 70 years they returned, not to be an independent nation; since their captivity they had never been an independent nation, nor had they a government or kingdom of their own. The only kingless, governmentless, nationless people on the earth. The Jew nowhere, at the present time, has a national form of existence. They are a race, but not a nation: and here nine people out of ten make a mistake. Where is the Jewish nation? Everybody knows there is not one on the face of the earth as was prophesied; but God promised, and through His prophets said that the kingdom of Israel should never cease to be a nation to the end of the world; and there should never be wanting a ruler from the divinely-selected line to sit upon the throne. Now, seeing that both kingdoms are banished from Palestine, is there not a vacuum? We may reasonably ask, Have these prophecies and promises been fulfilled? I answer, Yes, to the very letter. These facts have I proved to you time upon time, hence I pass on with the mere statement this evening.

"Before the captivity of the people of the kingdom of Israel, a large portion of the tribe of Dan, no doubt supplemented by individuals from other tribes, had settled in the North of Ireland, and had a government and a kingdom. When the kingdom of Judah was broken up, and Zedekiah, their last king, was slain, and all the royal seed so far as they knew, too, we learn that some did escape, at least two daughters of Zedekiah were saved, and that they fled into Egypt, we learn from Scripture, under the protection of the prophet Jeremiah. Here the prophet Jeremiah disappears from Scripture. We never hear any word of him as to where he went, or what become of the two daughters; but profane history comes in and helps us to know where he did go to, and what he did after he left Egypt. We Anglo-Israelites believe that Jeremiah took those daughters, and found his way to the North of Ireland, where one was married to the king of Ulster. You see what makes the Ulsterites so heroic to-day. And then and there was founded that famous line of 124 kings and queens called the ancient line of Tara, from which King James VI. of Scotland, who became King James I. of England, proudly boasted, and claimed his authority and right to be crowned in England, because he was the literal descendant of the king of Tara. Thus do we know that this Tara line progressed, for it gave to Scotland its first king in the name of Fergus, who was the first king of Argyleshire, and through him to Kenneth, through him to Bruce, through him to Mary, through her to James,

"THROUGH HIM TO QUEEN VICTORIA.

This is the line of descendants nobody can dispute. These things I have often proved to you in detail; the simple statement is, that Queen Victoria came to the throne of England through the title of King James: King James got his from the Scottish line; the Scottish from the line of Tara, and the Tara line began somewhere; it began with the beautiful Tea-Tephi, the daughter of Zedekiah. There is the continuance of the throne, a continuance of national existence. There has never been a moment in this world that Israel has ceased to be a nation! God's Word has literally been fulfilled. I hope you now see three of the parties out of the four I have referred to; you will see them in the Ten Lost Tribes, now found to be Britain-organised, or in the royal family ruling over and in Israel, and in the Jews. But who, and where is the fourth party, I ask? And I simply answer, the United States; this is the great people; this is the nationality, the separate identity promised to this one tribe of Manasseh, the only tribe that was to have a separate existence and a separate nationality; and, therefore, if we are the Ten Lost Tribes, of necessity there must have left us some time a people that shall have formed a distinct nationality of their own. Out of the 68 colonies belonging to Britain, the United States is the only one that ever did leave us, therefore they are Manasseh. This tribe had a future separate national existence promised, and so in the light of prophecy it was reasonable that the colonies should leave Britain. The only time that ever Israel-Britain was ever defeated in the world was when she went to fight the tribe of Manasseh. There is no human reason to account for such a thing, but there is a divine one. Divine reason is often above human comprehension. It is exactly like the case of Rehoboam, who when the tribes seceded, he wanted to go to work and force them back, and got his army ready and on the way, as we read in 1 Kings xii. 24: 'Thus saith the Lord, Ye shall not go and fight against your brethren, the children of Israel; return every man to his house; for this thing is from Me.' The colonies, after they became organised, made the same blunder as did the Mother Country, for in the American Revolution which broke out in 1775 they thought to carry Canada, and fight against their brethren; three millions came to do battle against seventy thousand. Probably you will say they will

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win. No, no; and though we had so few the three millions could make no headway, and had to return every man to his house. You cannot fight successfully against God, no matter what your number may be. There is no human reason for such things, but there is a divine one.

"Again, in 1812, the nation

"SOUGHT TO ANNEX US BY FORCE;

six million people came to do battle against two hundred and eighty thousand; again they had to retire to their own beloved home. What passage do these events remind you of? It is this: 'It is not by might nor by power, saith the Lord, but by My Spirit.' No, no; number has nothing to do with it. Why could not six million Americans wipe out two hundred and eighty thousand Canadians? Because it was against God and against their brethren. There is nothing more delusive than to argue with these men on annexation, when you look at these things in a proper light you can never get an intelligent answer from them.

"Again, in 1837, some of our own Canadians took in hand to force themselves and the rest into annexation; three times has these things been tried with sad failures. A few individuals annex themselves to the other side; some annex themselves to jail, and some annex themselves to the gallows, that was the result of the last efforts to annex. My friends, past events should at least tend to make men cautious when they go into the dangerous business of annexation. You are on dangerous ground, and to the young men of Canada I would say, we are under the most solemn obligations to judge carefully, and weigh well the meaning of our words, especially so in a country like ours, where the political partizan temperament is so sensitive, race feeling so prominent, and sectarianism so conceited and jealous.

"This sermon was given rise to by a correspondent in one of our public journals that many of you, I have no doubt, saw, anticipating what my lecture on 'Annexation or what?' would be. The correspondent is very generous, faithful, and kind. I respect him very much. He argued that because the United States were Manasseh and of the same people as ourselves, therefore annexation would be natural; but by the theory of Anglo-Israelism I never favour annexation. It is Israel that is to bud, blossom, and fill the earth. Nobody else. Everybody will be Britons in the Millennium. Why one quarter of this country is German in descent, and their children are as purely Briton as you and I, and it is the same with every country in the world under British rule, it is only a matter of time for them to become Britons. Look at her growth; she keeps getting more and more territory, and now her aggregate area is over eleven million square miles of this round earth.

"Now, to you that have any inclination towards annexation, let me ask, is it likely that she will let go the largest and the most loyal, and by far the most promising colony in her Empire? No, she don't intend to lose such a vast territory as Canada. Why has she her eyes open all over the world? To try and steal more ground. And then an annexationist will be so foolish as to actually think she will let go the biggest and best country she has. I wonder if these men just argue for fun. From my friend Goldwin Smith down to the other man, they are foolish to think that a promising country like this would ever go out of her grasp. Will Great Britain allow the great highway across the continent, from the Atlantic to the Pacific, to go, which she fostered in building this railway, and which is a gateway for her as well as a swift and sure way to her Eastern possessions? Do you mean to say she is willing to give up this great gateway to a foreign nation, even though a friendly one? No, no—never! It is strange that we do not see that after she has lavished so much money in the upbuilding of this country, that any man should conceive the idea that she would let it go.

"WILL GREAT BRITAIN FORGET HER OWN PAST

sacrifices of men and of money in earlier days? Tens of thousands of brave Britishers have lost their lives in winning this country for themselves, and in protecting it from that moment till this; in facilitating emigration, in protecting the emigrants, and now men will rise up and say, we want to forget her benefits; we want to live with a spirit of ingratitude, and leave the mother when she has done so much for us.

"Some people talk about the fear of war; we are so much exposed. Why we are the safest country in the world, and there is no country could be so well protected. Place a few British men-of-war on either oceans, and our American friends to the south are bound to protect us by the Munro doctrine; and it is hardly likely any one will trouble us from the direction of the North Pole. There is no other country that requires as small an army as we do; and it will be a long time before a foreign army will get to Toronto, so you can keep your real estate booming. And then again I heard some men talk about the independence of Canada the other day, while I was riding on the cars, and grumbling at the expense. The conversation arose from an item in the newspaper. There was apportioned 150,000 dollars for militia service. One said, 'What is the use of that?' I listened for a few moments, and thinking to myself at the same time that I was thankful I was a Christian, I said, 'You strike me as having a funny idea. Why, you are talking about independence which would cost you millions; you could not get a gunboat that is worth going on the high seas under four million dollars, and here 150,000 dollars has been appropriated to men who will volunteer their time and services.' Now is their any consistency in such talk? Great Britain is doing the nine parts out of the ten in protecting this country, when it really ought to be us that should be doing the nine parts and Britain the one.

"I consider it the duty of every citizen, of whatever political party, especially Christians, and most of all, ministers, to advocate and preach the gospel of peace, and to take notice of these disturbances at their very beginning. I consider it strictly within my province as a minister to forewarn, and so help us to be forearmed, under the conviction that by doing so we might save our country from confusion, rebellion, or from war. The world has got to be filled up as the centuries roll by; let us not waste our heritage. Canada will be full some day. God always reserves some country for His multiplying children of all nations, and we don't want to be in a hurry to part with ours.

"I think I cannot do better than close with the following verses:—

"HURRAH FOR CANADA!

"Hurrah, hurrah, for Canada,
Her woods and valleys green;
Hurrah for dear old England,
Hurrah for England's Queen;
Good ships be on her waters,
Firm friends on her shores;
Peace, peace, within her borders,
And plenty in her stores.

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Right royally we're singing.
To all nations make it known,
That we love the land we live in,
And our Queen upon her throne.
Long may the sons of Canada
Continue as they've been,
True to their native country,
And faithful to their Queen.

"The Lord bless us. Amen."

BRITAIN'S RESPONSIBILITIES: HER ORIGIN AND DESTINY.

Lecture by Mr. Marchant at Bexhill.

A lecture was recently given at the Assembly Rooms, Bexhill, on the above subject. Mr. J. Robertson Reep occupied the chair, and in introducing the lecturer (Mr. Marchant) said that he was going to speak upon a very important subject, one which dealt with the greatness of the British Empire, and which had reference to certain facts which would be put forward by the lecturer. He thought the subject deserved their most careful attention, as it would enable them to form a better acquaintance with the Scriptures. He hoped that the lecture would induce them to read the Scriptures in order that they might discover for themselves their peculiar application to British history. Before calling on Mr. Marchant to deliver his address he would draw attention to some statements made by the Rev. Canon Farrar and the late Right Hon. Wm. Bede Dalley, Q.C., the Attorney-General of Sydney, showing some figures relative to the present position and importance of this great Empire. They were as follows:—'In this reign . . . the population of these kingdoms has increased 42 per cent.; it is increasing at the rate of over 1,000 a day, by 370,000 a year. If the present increasing rate and growth of London continues there is no reason why it should not be, at the end of the century, a spectacle infinitely greater and more stupendous than has ever been seen. Our British Empire at this moment embraces more than one-sixth part of all the land of the earth, and comprehends nearly one-fourth of its population, and of this population 50,000,000 are of Anglo-Saxon descent. Its area is 9,000,000 square miles, its population 313,000,000 of persons, its annual revenues are £205,000,000, and its exports and imports are 1,060,000,000 per annum. Its forces, including militia, are more than 1,500,000, and its navy consists of 60,000 men.'

"Mr. Marchant, in commencing his address, thanked the chairman for calling the attention of the meeting to the statements of Canon Farrar and the Hon. Mr. Dalley. That the British nation was a great and mighty nation, occupying the most powerful position in the policy of nations, there could be no doubt. The lecturer proposed to inquire into the antecedents of this great and mighty nation. Seeing that a great many, if not all, of the great powers of the earth were alluded to or dealt with in some way in Holy Writ he proposed at the outset to direct his hearers' attention to the Book of books, as he believed, and it was a faith that had grown with him for years, that the Bible contained allusions and evidence which would make it plain to every thinking Christian that the British nation at the present day, the latter days, constituted and were composed of the House of Israel. He (the lecturer) used the term Christian advisedly, because he would have his audience understand that he was not there to say anything against any individual creed in particular. All might carry away with them that evening something touching the promises made to Abraham, after Abraham to Jacob, and after Jacob to the two sons of Joseph, Joseph being the heir of the birthright (1 Chron. v. 1). The lecturer then proceeded to explain the nature of the birthright and instanced his remarks by stating that in dealing with Abraham God entered into a covenant with him relating to earthly blessings as a sign and forecast of things that were to come instead of, as some supposed, spiritual types and blessings. Turning to the Bible, the lecturer drew attention to Gen. xiii., wherein God promises Abraham to make his seed as the dust of the earth, then should his seed also be numbered. At this time Abraham had no son, and in Gen. xv. Abraham pleads with God and points out that Eliezer of Damascus would be his heir. The Lord did not answer this protest with a spiritual promise, but brought him forth abroad and said, "Look now toward heaven and tell the stars, if thou be able to number them: So shall thy seed be." The lecturer pointed out that this was not the spiritual seed, the one seed Christ, but was in direct answer to Abraham's doubt because he had no natural and legitimate heir. Tracing the history onward in Gen. xxvii., the birthright blessings were further considered. In this chapter we behold Isaac with his two sons, Esau and Jacob. Esau had set so little value on his birthright inheritance as to prove himself incapable of bearing its responsibilities. Hence God took it from Him and gave it to Jacob, his younger brother. The blessing bestowed upon Jacob was as follows: 'God give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.' Proceeding, the lecturer next dealt with Jacob's blessing of his twelve sons. In Gen. xlviii. we have Joseph presenting his two sons to his dying father, who blesses them thus: 'The angel which redeemed me from all evil bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth.' Of Manasseh he said, 'He also shall become a people and he also shall be great, but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude (or fulness) of nations.' The lecturer next drew attention to the history of the Twelve Tribes, giving an outline of their division into two kingdoms after the death of Solomon. From the time of this severance the chosen people remained two distinct peoples, each kingdom having its own separate line of monarchy and priesthood. The Jews, or kingdom of Judah, can be easily identified, for they are with us now, but in no sense are they in possession of the birthright promises appertaining to the House of Joseph or Ephraim-Israel. The Jews are scattered abroad, a people oppressed and persecuted in almost every land. They possess no kingdom of their own, but are the subjects of the rulers of the countries in which they may happen to dwell. In a word, they possess none of the covenant blessings promised to Abraham as embodied in the birthright inheritance given to Joseph, and through him to Ephraim and Manasseh. How the House of Israel, or Ephraim-Israel, was deported out of Palestine and lost—*i.e.*, divorced from the land, thus becoming Lo-ammi—not God's people, the lecturer vividly described. Isa. liv. was referred to as portraying the latter-day position of the exiled tribes, whose disappearance from history as the kingdom of Israel, has led to the belief that the Jews represent the whole of the chosen people, whereas they only represent a small proportion of the elect race. In

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order to identify the House of Israel, dwelling among the Gentiles, we must look for certain marks of identification. First they must be a multitudinous people, spread to the North, to the South, to the East, and the West, inheriting the desolate heritages or waste places, and in these developing into a nation and a company of nations, according to the birthright covenant (Gen. xlviii. 19). Secondly, they must be in possession of the gates or ports of their enemies, as Britain is to-day. Other marks of identification may be summed up in such peculiarities as a national observance of the Sabbath, commercial prosperity, enabling the nation to lend unto many nations and having need to borrow of none, zeal for missionary work among the heathen as God's chosen witnesses, world-wide supremacy on land and sea, and as an island people chief of the nations. Britain presenting all these signs of identification, with many others unmentioned, must be no other than that House of Israel to whom was promised in the latter days an inheritance which should embrace the heritage of the heathen, and a just and kindly rule over the uttermost parts of the earth. For this reason, it is the bounden duty of Britain to realize her origin, destiny, and stupendous responsibilities."

The above interesting account of Mr. Marchant's lecture appeared in *The Hastings and St. Leonards' News* of September 15th, 1893.

WHICH IS THE TRUE CHURCH?

By John R. Mitchell.

PART III.

(*Concluded from p.* 499)

But now what of the claims of Great Britain and her people to be the only true Church. The Romans begin their faith with tradition, and twist history to their own ends. Suppose we try the first plan without the last, and see what we can find, for we have many traditions, some of which are not known away from their localities. During my holidays last year, I was walking from Wymering to Porchester, and about a mile from the latter place I saw a very pretty villa, almost hidden in a cluster of trees, and I enquired of my brother, who was with me, the name of it. "Oh," he said, "that is Paul's Grove, and the local tradition is, that is the very spot where St. Paul landed in Britain." Another: The legend of Glastonbury dates from a period shortly preceding the time of King Arthur. The story runs thus: Joseph of Arimathea being in constant danger of his life from the enmity of the Jewish priests, owing to his testimony of the resurrection of Christ, was advised by St. Philip to take refuge in the island of Britain, then one of the most distant parts of the Roman Empire, and where the Gospel might be freely preached. Joseph, therefore, set off with his friends who were Christians. They landed on what was then the island of Avolon, off the coast of Somersetshire. This is now a valley formed by the Avolonian Hills, but at that time the sea ran up into the land, and at high tides surrounded the elevated portion. On ascending the hill, Joseph struck his staff into the ground as a sign of his having claimed the country for the kingdom of Jesus Christ. The staff, which was of thorn, took root, and ever afterwards it put forth its blossoms at Christmastide. These first preachers of the Gospel were favourably received, were allowed to teach the people, and to build on the island a little chapel for the worship of God. This was said to be the first Christian place of worship erected in Britain. On the death of Joseph he was buried in the little chapel he had built, and on this spot was afterwards erected the Abbey of Glastonbury, where a splendid tomb was raised over his remains, and called St. Joseph's tomb. From this legend we can receive as thoroughly reliable the fact that a thorn brought from some southern climate at a very remote period, was planted on one of the Avalonian Hills, called the Wirral Hill, close to Glastonbury, and that the thorn has the peculiarity of blossoming in the winter. The stump of the original old tree was visible as late as 1750, it having been cut down in the reign of Charles 1st, but a cutting taken from it was planted in 1600, near St. John's Church, where it still stands and continues to blossom, if the weather be not too severe, about the time of Christmas. Another fact is that Christianity was probably introduced at a very early period into the island of Avalon. Shut out from the world, a small community of Christians may have long made this sequestered valley a kind of Eden, and vague stories of its peace and beauty would reach the bards, and become introduced into their songs, and passed on to later ages. So much for only two traditions; now for history.

What could Perranzabuloe and Iona tell us if the stones could speak? The first planters of the Gospel in Britain never were in Rome at all, but came straight from Jerusalem. My space is too short to give full details. From the Welsh Triads it is possible that even Lazarus, after he was raised from the dead, came to this island, accompanied by Joseph of Arimathea. Nicephorus states that Simon Zelotes carried the doctrine of the Gospel unto the Western Sea and to the Britannic Islands, so that we have proof that the Gospel was preached here as early as A.D., 38, not more than five years after the crucifixion. Now I ask, for what reason did the disciples of our Lord visit these distant portions of the earth at that early date, when they had so much more to do in the nearer neighbourhood of Palestine. If our ancestors were purely a Gentile people, they surely had no business here under those circumstances, because they were expressly told to go not into the way of the Gentiles, and by coming here they would be altogether disregarding the commands which were laid upon them by the Lord Himself, which is a thing they were not at all likely to do. Their orders were to go to the lost sheep of the House of Israel, and to no one else, that through Israel, salvation might afterwards be brought to the Gentiles. This is also in accord with the prophecies, "Israel shall blossom and bud," but I cannot find from Scripture that this promise was ever transferred from them to some other purely Gentile race. It would therefore appear that the inhabitants of these islands at that time were Israelites, and therefore ready to accept the truth when it was brought to them. That portions at least of the tribes of Dan and Simeon were here even then, there can be no doubt; but my time will not permit of going into this now, as I must confine myself to the subject before us. I merely mention it to prove my position that the Gospel was being preached here to the people for whom it was intended from the beginning.

Again, the third planter was Aristobulus, one of the seventy, and father-in-law of St. Peter. This disciple of Christ was set apart by St. Paul, and commissioned by the great apostle of the Gentiles, the first Bishop of Britain. The scene of his martyrdom is marked to-day in Montgomeryshire; and known by the name of Arwystli, that being the Welsh for Aristobulus. Rome was the capital of the Gentile world, and the centre from which

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those who travelled further would have to start on their journeys. Many of the disciples would flock there, and Aristobulus was one of them. On coming to Britain he left his family there, and when Paul sent his salutations to the Christians at Rome, he, knowing that Aristobulus was in Britain, simply says, "Salute them which are of Aristobulus's household" (Rom. xvi. 10).

I give one more proof out of the many which could be produced that we were never, as a nation, indebted to the Romans or the Roman Catholics for our faith. It is this: Among the first converts of Joseph and his fellow-missionaries, were Linus and Claudia, the son and daughter of Caractacus, the British Prince who, with his family, were afterwards carried prisoners to Rome. The young Prince Linus, who was converted in Britain before his captivity, made, when in Rome, such progress in Scriptural knowledge, and the science of Church government under the teaching of St. Paul, that he actually made him the first Bishop of the Christian Church in Rome, and his name is mentioned in the 2nd Epistle to Timothy, iv. 21. Eusebius, the father of Church history, states that Linus was the first Bishop of Rome. Thus, instead of the British Church being indebted to Rome for her apostolic succession, Rome is indebted to Britain for her first Bishop. If the Christians in Rome had followed the teachings of Paul and Linus, they never would have become Romish at all.

I think I have now fairly shown the claims of the different known churches to be the one true Church, and given some intimation of my own idea as to which is the true one; so far as Rome is concerned she can be dismissed in a few words. The Israel of God is the nation of God, the nation He has made for Himself, therefore the Church of God. Rome is a conglomeration, not a nation at all, and her claims are simply worthless, for the rise of Israel is the fall of Rome. There is no other true church but the nation to whom Christ gave the promise, and to whom He primarily came, the kingdom of Israel, and the same people to whom God gave the gospel mission. "In Thee and in Thy seed shall all the families of the earth be blessed," to this last comprehensive promise how do we respond? Do we bless any of the families of the earth? We bear all the signs, not one are wanting, we have, especially together with Judah, the great sign of the Sabbath, to which no other people can lay claim. Our missionary labours are the only ones that bear lasting fruit, and are spread over the remotest portions of the earth's surface. What other country has spent over twenty millions of money to free the slave and the oppressed? Our home institutions excite the wonder and praise of the world, the amount of money spent in charitable purposes in this land in one year is out of all count, while our commerce, race and language, accompanied by our laws and the Bible, are to be found increasing and spreading till we bid fair before many years of almost filling the earth. Although individually, we, like Israel of old, are far from being all righteous, yet as a nation even now we are the righteous nation when compared with surrounding countries. Our laws, as Disraeli has justly said, are based on the laws of Sinai, and we not only bring forth the fruits of righteousness, but all other people acknowledge it. Is it possible that this can be all a sham? that God has taken away Israel's position and given it to us? After His promises repeated over and over again, that He has written them on the palms of His hands that He would never leave them nor forsake them, are we not dishonouring Him in even thinking He would do so? for if He did our salvation might also be transferred and become nullified. But He has said, "I am the Lord, I change not;" and knowing and believing this, we who boast so much of our faith should be careful that, like Esau of old, we do not throw away our birthright. God is still God, Israel is still Israel, the covenants between the two still hold good; to Israel God has said, "Ye are My witnesses, and you only have I known of all the families of the earth." These words being true, Israel only of all the nations must be the one true Church, and the Holy One of Israel is their King.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. IX.—Anglo-Israelism.

(*Continued from page* 498.)

The Rev. C. F. Cooper continues:—

HINTS TO STUDENTS.

Sir,—In his last letter "Barrington" calls Anglo-Israelism a delusive, exploded theory, doomed to perish of inherent weakness; a fad; stuff that dreams are made of; an impotent, decrepit theory. Now, sir, let me ask why then does he labour so long and so hard with this theory? What can we think of the wisdom of a man who spends week after week and month after month trying to kill an exploded, impotent, and a decrepit thing, doomed of its own inherent weakness to perish?

An exploded theory! Sir, no truth discovered within the present century has spread so rapidly as Anglo-Israelism has. "Barrington" does not know that there are over 200 works published on this subject, some of them by men of high eminence for piety, and scholarship in almost every department of learning. He does not know that in the beginning of last year a "Handbook on Anglo-Israelism" was published by authority of the British-Israel Association, and already a fourth edition is being prepared. He does not know that that book alone is winning over very many to our side; that Anglo-Israelism is being discussed in gatherings of the clergy; that lectures are delivered all the year round and drawing-room meetings held throughout England; that the colonies are rapidly accepting this truth; that hundreds of dollars are spent yearly in freely distributing our literature; some, I am glad to say, finding its way to Nova Scotia. I shall be glad to send some to anyone interested. Let me add that I have been asked to start a class for this study. Sir, please allow me in response to this request to announce that a class for the study of Anglo-Israelism and prophecy in general will be held the 2nd, 4th, and 5th Mondays in the month, beginning the 2nd Monday in May, at the house of Mr. Arthur Van Horn, William-street. All who believe the Bible are cordially invited.

A considerable portion of "Barrington's" last consists of a string of quotations from Scripture—quarter and half sentences—detached from the contexts, and often having no connection with one another. Sir, this stopping in the middle of a sentence, and piecing together passages which have little or no connection, is not the way to arrive at truth. Again, your correspondent's conclusions are generally stated dogmatically instead of being reasoned out. Furthermore, "Barrington's" letter is mainly a repetition of former statements and a re-quotation of Scriptures used before. Moreover, as in all your correspondent's letters, he labours hard to prove by quotations from divines and from Scripture facts we both believe. Indeed, leaving out his dogmatic conclusions, paragraphs 5 to 10 contain sound teachings, and some of his conclusions too are correct. Why parade the

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proofs of what he knows Anglo-Israelites believe as fully as he himself does?

Now, sir, under these circumstances I shall not follow your correspondent point by point as on former occasions. I shall adopt a more profitable course. I shall directly address those who are beginning to study this subject, giving a few hints which will guide and assist them. I shall consider one or two of "Barrington's" arguments as illustrations of the importance of attending to the points about to be mentioned. With these hints any student can readily detect for himself the errors and fallacies in all "Barrington's" letters, and indeed in the arguments of any opponent of Anglo-Israelism.

Now, I ask you who are studying this subject to read, mark, and learn the following:—

(1.) The term "Israel" is used in Scripture in several different senses—in the following at least (*a*) of the patriarch Jacob, whose name was changed to Israel; (*b*) of the Twelve Tribes; (*c*) of the Ten Tribes; (*d*) of Judah, or Judah and Levi, or Judah, Levi, and Benjamin. The precise meaning may always be gathered from the context. After the division of the Twelve Tribes into two kingdoms, Israel, the House of Israel, etc., generally means the Ten Tribes. In such passages as Jer. iii., xxxi., xxxiii., Ezek. xxxvii., Isa. xi., Hos. i., ii., etc., passages which must be carefully studied, the context places it beyond doubt that the Ten Tribes are meant. When, for example, you read in Jer. xxxi. 35—38, that Israel is always to be a nation you know that the Ten Tribes are meant because Judah is distinguished from them over and over again throughout the chapter. "Barrington's" refusal to see this leads him into confusion and error. In Ezra the children of Israel means Judah, Levi, and Benjamin, who alone returned from captivity. This is proved by Ezra ii. 1, where we read, "Now these are the children of the province that went up out of captivity, of those which had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried away into Babylon." Now, none of these could be of the Ten Tribes because they were not taken to Babylon by Nebuchadnezzar but to Assyria by other monarchs.

Again, in Ezra iv. 1, the adversaries of the returned people are called the adversaries of Judah and Benjamin. Levi, we know, returned.

Now, at the division of Israel into two kingdoms, Judah, Levi, and Benjamin formed the southern kingdom. They and they alone were carried away to Babylon; they and they only, as the history plainly informs us, returned; so that when Ezra calls the returned exiles the children of Israel, he could only mean Judah, Levi, and Benjamin. Of course, it is perfectly accurate to call the descendants of Judah "Israel," because they were descended from Jacob or Israel, who was the father of Judah.

"Barrington" says, "The Jewish Church was the Church in the wilderness." How flagrantly inaccurate this is will be seen at once when we remember that the word "Jews" is an abbreviation of "Judahites"—*i.e.*, the children of the patriarch Judah, and that the Church in the wilderness consisted of the Twelve Tribes. It would be just as accurate to speak of the Danite or the Gadite Church in the wilderness or the conquest of Canaan by Manasseh or Issachar. You will not study this subject long before you cease to wonder that men who use terms so carelessly and so strangely fail to distinguish between things that differ, get their minds so confused that they are unable to see the truth. Always speak of the nation before the disruption as Israel. In New Testament times all who were politically united to Judah were generally called Jews. In this sense only was Paul a Jew. By descent, as he tells us, he was a Benjamite. Unless we observe these distinctions, Scripture becomes confusing, obscure, and contradictory. They should cause no difficulty since the context invariably makes the correct meaning as clear as daylight.

Anglo-Israelites, for the sake of clearness, often speak of the Ten Tribes as Ephraim-Israel and of the Two as Judah-Israel. We say Ephraim-Israel because Ephraim became the leading tribe of the Northern kingdom, and inherited the birthright. After the dispersion God says, "Ephraim is My firstborn" (Jer. xxxi. 9). Ephraim is sometimes put in Scripture for all the Ten Tribes for these reasons, and also because the remaining nine tribes are always to share Ephraim's birthright blessings. It is an excellent plan to mark with different coloured pencils the passages referring to the Israel of the Ten Tribes, Judah and the Gentiles. Say, for example, the Ten Tribes red, the Jews blue, and the Gentiles black. By this method the Bible becomes comprehensible and beautifully clear, confusion and mistakes are avoided.

(2.) Carefully distinguish between the nation of Israel and the Church universal. The nation is, of course, the literal posterity of Jacob—the Church comprises all of whatever race who are saved through faith in Christ. Now, please follow me in a little critical analysis in order that you may see by a further example how important it is to understand and use words accurately. "Barrington" tries to build an argument based upon the following statement: "The Jewish nation was the Jewish Church." He means by the Jewish nation the whole Twelve Tribes, which is like calling all of twelve brothers by the name of one of them. But this could be true only down to the division of all Israel into two kingdoms; for after that event the Twelve Tribes were divided not only into two nations, but into two Churches also.

Now, remember, we are not concerned with Judah, but with Ephraim-Israel only. This latter kingdom, after the revolt under Rehoboam, seceded from the Church established by Moses. The Ten Tribes set up an independent and apostate Church. They ceased to worship in the place chosen by Jehovah—viz., Jerusalem; they chose for priests other than Levites—that is, they chose men who could not be priests of Jehovah; they changed the dates of their festivals; they set up idols in Bethel and Dan, and many other places. Now these facts, which are of tremendous import, "Barrington" ignores, showing how confused was his mind when he wrote the above sentence. You can see at once that this confusion arises from the vague, inaccurate, and contradictory use of the term "Jewish." Well, then, the Church of the Ten Tribes was not the true Church of God: the most that can be said of it is that it was an heretical, apostate, idolatrous Church.

What, then, becomes of "Barrington's" argument that because the British nation, as a nation, is not the Church of God, therefore the British people cannot be Ten-tribed Israel? It is utterly destroyed. Yet this is the first point in "Barrington's" main argument. One can hardly help asking, almost in despair, when will men whose duty it is to expound the Scriptures, distinguish between Israel and Judah? Until they do so they never can arrive at the truth. Well, in the light of the sad fact that the Ten Tribes were an idolatrous and apostate Church, we can see the fallacy of the following conclusion of "Barrington": "The Israel of old—*i.e.*, the Church—is perpetuated in the Israel of the new covenant," which really means, "The Israel of

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old—*i.e.*, the apostate Church—is perpetuated in the Israel of the new covenant"—*i.e.*, according to "Barrington," in the Church of saved believers. Should "Barrington" say he meant the Jewish Church after the return from captivity, then his whole argument is irrelevant, since we are concerned not with the Jews, but with Ephraim-Israel or the Ten Tribes. Further, should he contend that after the captivity the Jews were all the tribes (which is untrue) it will not help him, for the majority of that unhappy people were not in the Church in the sense in which "Barrington" uses that word when he says, "Israel is the Church of God"—*i.e.*, the Church of true believers.

How could the Jewish Church, composed of a majority of unsaved souls, be perpetuated in a Church in which all are saved? If "Barrington's" argument were put into the form of a syllogism, it would be found that in the major premises he uses the term "church" in one sense—viz., that of an ecclesiastical body; and in the conclusion in another sense—viz., that of saved believers in every ecclesiastical body. This, of course, by the rule of logic, destroys the argument at once. Let me add, if, as "Barrington" teaches, Israel and Jews are synonymous terms in the New Testament, and Israel means the Church, then, of course, Christians are not only Israelites, they are also Jews. I little thought my opponent could be called a Jew. As such I greet him as a brother, though let it be understood I claim to be of Ephraim.

"Barrington's" fourth point is for the most part good Anglo-Israel teaching. "The kingdom," he says, "was established among the lost sheep of the House of Israel." I have still hopes of him.

(3.) Be careful to distinguish between the Abrahamic covenant and the Mosaic. The former was unconditional. It was also Messianic—*i.e.*, to be fulfilled mainly after the coming of Christ, and therefore it was never to be done away with. The latter was conditional upon obedience and only lasted for a time—until Christ came. The new covenant, prophesied of in the Old Testament and spoken of in the New Testament, was new in respect to the Mosaic, and was made with the House of Israel and the House of Judah, for all mankind. "Barrington" confuses the Abrahamic covenant with the Mosaic.

When "Barrington" says (this is the third point of his main argument), "The old economy (the Mosaic) was preparatory to and superseded by the new and better covenant," we agree with him. We agree also that the work of Christ was for all the children of Adam; that God was in Christ reconciling the world to Himself. "Barrington" knows we teach these blessed truths.

(5.) Be very careful to distinguish between the material blessings promised in the Abrahamic covenant, enlarged upon in the prophets and promised to the literal seed, and the spiritual blessings. The latter were from the time of Christ onward for all the world. Thus we teach with Paul that all believers are counted for a seed of Abraham, are his children and heirs according to promise—all of which proves that so far as salvation is concerned there are no race privileges and distinctions. Indeed, there never were. On the other hand, the temporal promises of the Abrahamic covenant as well as the spiritual are assured to Israel, that they may be enabled to spread the Gospel among all mankind. God must have some agents to do His work; He has chosen and equipped Israel for this purpose. During the millennium all mankind will share not only the spiritual but also the material blessings promised to the seed of Abraham. All this disposes of "Barrington's" second point. There are other points of importance, but these must suffice now. Let me add:—

(6.) You will need the guidance and help of the Holy Spirit, who will lead you into all truth. The further you progress the more fascinating will this study become, the more absorbing will your interest in foreign missionary work grow, and the greater will be your love for all mankind, and soon you will discover what an intimate connection there is between Anglo-Israelism and the glorious millennium era which is so soon to dawn. You will be able to look upon mankind with its crushing sorrows, its weary tumults, its delusive hopes, its empty joys, its hollow shams, its appalling sins with an ever-brightening hope, knowing that by-and-bye a new age will begin, when Satan will be cast out, the Lord reign, righteousness flourish, and peace, plenty, and joy abound everywhere. These cheery views will cause you to thank God for the revelation of the holy prophets and will make you active, hopeful workers in the vineyard of the Lord.

Sir, let me add one word more. "Barrington" begins his letter by stating that ethnology, language, civilization, religion, and history are all opposed to Anglo-Israelism. This is pretty cool, considering two facts—(1) Your correspondent has not attempted one proof from ethnology, as distinct from language, &c., nor one argument from history; (2) I have not yet replied to his remarks on language, &c. In my next I hope to show the worthlessness of all he has so far written on these points, and then I shall unfold a chapter or two in history, which I feel sure will interest and convince your readers.

Yours, &c.

C. F. Cooper.

From *Yarmouth Light*, April 27th, 1893.

(To be continued.)

CONFERENCE AT EDINBURGH.

Official Report.

On Sept. 11, a conference of representatives from various parts of the North, was held at Edinburgh, to consider the present position of the Identity movement, and discuss plans for a more thorough prosecution of the work. The meeting took place at the Bible Society's Rooms from 11 a.m.; those present being: Rev. E. Bassein, Mrs. Green, Jos. J. Read, and J. S. Bayne (Edinburgh); Dr. Spreull, Jas. D. Reid, and G. Alston (Glasgow); J. Leyland Feilden and R. M. Dalzell (Stirling); P. Marshall (Strathblane); J. H. Bowe (Dunbar); and J. G. Taylor (Newcastle). The Rev. P. Carlyon, Edinburgh; Major-General Morgan, Elie; and Mr. Wm. Dobbing, Newcastle, were unavoidably absent. Mr. Feilden presided, and Rev. E. Bassein opened with prayer.

The discussions which ensued were of a spirited character, and dealt with such subjects as our literature; a travelling agent; the need of more union and co-operation; how to secure successful meetings; and the lack of opportunities for exchanging views upon our methods of action and other matters touching the progress of the Cause. It was the general conviction that we were not aggressive enough, and that believers all over the country should get together for purposes of deliberation. There was also a feeling that our societies were too small to be individually effective, and that something was wanted in the nature of a diocese, which should include larger numbers, and command more power in their districts. With regard to the shape which meetings should take so as to make them a success, there was a disagreement, one speaker having found a Babylonian brick more alluring than anything or anybody. But the prevailing opinion seemed to be that public meetings would be all the better for a little of the social element, and that private

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meetings were best when conducted on the lines of Bible readings. The theme which perhaps occupied most attention was, the "invisibility" of our books. Shops did not have them in stock, and our periodicals were kept in the background, so that British-Israelites must look after their own selves. It was held that those who are interested in the Identity would buy literature if it was accessible, while those who have never heard of the question would at least have their curiosity stimulated if they saw the publications, and every town should therefore have an Identity Depôt, or, failing that, an agency. Surprise was expressed that even in London there was no Depôt, and it was shown that where the sale of Identity literature alone would not support depôts, they could easily be made to pay by combining an ordinary stationery business with them.

During the proceedings the following resolutions were passed unanimously:—

"That this conference records its great dissatisfaction at the obscure position given to Identity publications, and urges each Association to appoint an agency, or open a Depôt in their respective towns, which shall afford the fullest publicity to our literature, and offer every facility for its purchase."

"That steps should everywhere be taken to have an Identity periodical placed in Free Libraries and other public institutions."

"That there is room for a greater variety of popular and attractive articles, including illuminated Identity texts, ornamental cards, booklets for envelopes, and a sheet almanack."

"That this conference is of opinion that there is a necessity for closer union, and recommends meetings of believers in the various counties or other broad divisions of the kingdom for the purposes of mutual advice and assistance."

It was also agreed to form a Northern Council, and the gentlemen elected were: Rev. P. Carlyon, Rev. E. Bassein, Dr. Spreull, and Messrs. J. J. Read, J. L. Feilden, J. D. Reid and J. G. Taylor. Until a different arrangement may be necessary, this council will embrace in its scope the North of England, and South of Scotland, and it was authorized to consider the feasibility of having a travelling organizer to work that area. Mr. J. J. Read, 14, Craigmillar Park, Edinburgh, accepted the post of Hon. Secretary, and those who would like to be associated with the above scheme should communicate with him at that address.

ENIGMA 7.—ANSWER.

1. Athens.—Acts xvii. 23.
2. Pashur.—Jer. xx. 2.
3. Ephron.—Gen. xxiii. 17, 18.
4. Curse of the Law.—Gal. iii. 13.
5. Ungodliness.—Rom. xi. 26.
6. Love.—Rom. xiii. 10.
7. Islands of the sea.—Isa. xi. 11.
8. Anathoth.—Jer. i. 1.
9. Rhoda.—Acts xii. 13, 14.
10. Purim.—Esther ix. 26–28.
11. Ephraim.—Isa. xxviii. 3.
12. Ophel.—Neb. xi. 21.
13. Potipherah.—Gen. xli. 50.
14. Lebanon.—2 Chron. ii. 8.
15. Esau.—Heb. xii. 16. 1 Pet. ii. 9 (A.V.).

Correspondence.

THE PRESENT NEED.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Who of us that at the present time glances up and down our favoured land, through the medium of the daily papers, can fail to realise with sorrow and concern that there is a terrible amount of distress and suffering through absolute poverty, brought about by various causes, and it is as evident that the weighing down of one class acts upon others, and reacts again and again.

In the face of the winter now approaching, which ever gives many an additional pinch to the poverty-stricken, one shrinks when considering what it may bring forth in additional misery and discontent, and this may seriously affect others who now appear to ride securely at anchor through the storms that shipwrecked their fellows. It may be lightly asked, What has the BANNER OF ISRAEL particularly to do with this? Well, 1st, the BANNER penetrates many a home in Great Britain where means are small and life is often hard. The BANNER also, be it remembered, speaks to many a mind in distant lands, where that which concerns the weal or woe of the mother country is watched over with true regard, and doubtless it stirs many a heart to pray for the welfare and increase of righteousness of the nation. 2nd, it directs us to the Word of God. And while the BANNER shows us much concerning Israel, the Word shows us much more, and gives British-Israel direction under all circumstances. If we will ponder prayerfully over Matt. vi., we shall surely be the gainers, and especially let us note ver. 33: "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Is not the BANNER helping us to seek that kingdom, and shall we not stir one another up to seek that righteousness? And should any who seek be found faithless, fearing lest their needs should not be supplied? Surely it is for all *conscious* Israelites, who have money free in their hands, to be foremost in supplying the wants of those in distress. Let us remember our Lord's words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40), and think of the honourable, loving work they put upon us. Let us abstain from laying up a store for ourselves beyond the need for our own "rainy day," and for those who may necessarily depend upon us. There are hundreds of channels through which our gifts may run to those who sorely need them.

I plead for the bodies of those who suffer want, and I would also plead for the welfare of souls. I would that not one should leave this life in despair. "Seek ye first the kingdom of God and His righteousness." So must I plead that whatever direction, strength, and comfort, by the grace of God, our BANNER OF ISRAEL may supply, shall also be, if possible, freely afforded. That this paper is looked for eagerly by many, and that it is helpful in leading us to truths that induce us to trust more implicitly the covenant-keeping God, the God of Israel, I have had many and many a proof. No doubt now, as usual in times of special difficulty, all religious Societies and many Charities find their income being reduced, and our Anglo-Israel Free Distribution Fund is not the last to suffer; consequently this week, to the very great regret of the Distributors of the Fund, we find that we must stop the regular issue of the BANNER OF ISRAEL, for to attempt to work on in debt is what we may not conscientiously do. Our receipts for September were very small, but I am thankful to say that a generous gift from "Hawaiian Islands," the second this year, has come to enable us to discharge the publisher's monthly account. And now we wait, so far as the issue of BANNERS is concerned, having still some stock of other literature, waiting to see what may be. And I put this matter before the many readers of the BANNER OF ISRAEL, and ask all who really value the paper, and therefore the light to which it leads, to keep us working, if possible. The stoppage of the distribution of over two hundred copies weekly means far more than I can express, and it means no little to the publisher and his staff. This alone shows how one work crippled acts on others, takes work from their hands. Yet I would not in any case that one should "rob Peter to pay Paul," which can but change the locality of distress; but I would say, *when* we can give, and *what* we may give, let us give, and with thankfulness to be enabled to do so for the good of others, and, far beyond that, for the love of God and of His Son, our Redeemer. E. M. RUSH.

Westgate-on-Sea, Oct. 10th, 1893.

Contributions to the Anglo-Israel Free Distribution Fund will be gratefully received by the Hon. Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by Miss E. M. Rush, Hon. Sec., 4, Westgate-road, Westgate-on-Sea.

ERRATA.—Page 488, col. 2, line 25 from end, read "Targum" for "Sargum." Page 471, col. 1, line 36, read "Arabs" for "Arabi."

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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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VOL. XVII., No. 878. Entered at Stationer's Hall.] WEDNESDAY, OCTOBER 25, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL DWELLING CONFIDENTLY IN THE ISLES.

IT is a remarkable feature of our national existence that in many respects we seem nationally to set at naught all prudence and precaution and live as if we had no enemies abroad who wish us harm or who would take advantage of us if they had the chance. We saw that to be the case in respect to the British navy a few years ago, when we suddenly realized the fact that we were by no means as strong as we ought to be at sea in comparison with some combinations of foreign navies which might be formed against us. We have on all occasions of sudden emergency been forced to prepare for war, in hot haste and at vast expense, because we have never seemed to realise that we are vulnerable, but live confidently and carelessly in our isles, just as God said Israel would do (in Ezek. xxxviii. 11, xxxix. 6, R.V.) at about the time when the Russian invasion of Palestine should draw near.

An illustration of this habit of carelessness, amounting to hardihood and presumption, occurred in the matter of the fortification of Esquimault in Vancouver. That place being of vital importance to the Empire, has been left to the mere chapter of accidents, if there be accidents in human affairs. No one thought it necessary to fortify or safeguard it till now, when the British and Canadian Governments have suddenly realized the fact that the Russian arsenal of Vladivostock is in the close vicinity of the important Gate of Esquimault, and that confidence and carelessness are misplaced when we defy our enemies but take no precautions to defend our property from their molestation. On Sept. 2 last there appeared in the *Times* of that date a letter signed by H. O. Arnold-Foster, dated Aug. 30, making many extraordinary statements regarding the present condition of Gibraltar, our national coaling station and naval rendezvous just at the entrance of the Mediterranean from the west. The writer of the letter to the *Times* declares three things respecting our chief coaling station and ocean fortress: 1st, that the rock is now no longer of use to us in a naval point of view except as a coaling station and a naval base, but there is no dock there, and no means at all to repair a crippled man-of-war; 2nd, that there is great need of some protection to vessels in the anchorage at Gibraltar, and to afford that a new mole is required. Everyone knows this, but the money is never forthcoming to construct one, and the new mole will never be built; 3rd, that the only use of the rock is as a first-class coaling station, but this strangely is disregarded, for it is strongly suspected, nay, certain, that there is not coal enough in the naval stores there to coal two-thirds of the Mediterranean fleet once!

These three allegations of the writer in the *Times*, supported by a long array of arguments and facts, are depressing and startling enough. They go to prove, however, that the Bible description of Israel before the close of this dispensation corresponds exactly with ours. We live carelessly, or confidently trusting in the chapter of accidents to bring us through in case of war; but certainly not, as respects the bulk of the nation in the God of Israel! The last words of H. O. Arnold-Foster, in the letter in question, are so important and startling that we venture to quote them. They give a vivid idea of a people living in a fool's paradise, regardless of the value of such a possession as Gibraltar, and confident that with it or without it they will somehow or other come out right in the end. He wrote thus:—

Sir Edward Harland has pointed out that the new battleships could only just reach Gibraltar at full speed with the coal they carry in their bunkers, and the same is true of nearly every other ship in the navy. Every ship sent to the Mediterranean, nearly every ship sent to the West Coast of Africa, the Cape, and Australia, would have to coal at Gibraltar, or become helpless. To imagine that, in the event of war, coal can be freely sent to the threatened fortress is an idle supposition. We must rely upon what we have got when the first gun is fired, and thank heaven, not the

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Admiralty, for everything which by a happy chance we may obtain afterwards.

Such are a few, and a few only, of the facts which the public ought to know about the so-called fortress of Gibraltar. I am quite aware that there are other points of view from which this whole question may be regarded. There are many things relating to our tenure of Gibraltar which have to be taken into account in any discussion as to the work which ought to be done there. I am not unimpressed by these considerations. I have received a very large amount of information bearing upon them. Meanwhile, I contend that as long as we rely upon Gibraltar to play a particular and most important part in our scheme of national defence, we ought to insist upon its being put into a position to fill that place. If the game is not worth the candle let us say so. It may be a good thing to have no mole, but to tinker away for fifteen years upon an insufficient mole must be wrong. It may be a good thing to have no dockyard, but a dockyard without a dock is a manifest absurdity. It may be desirable to give up Gibraltar as a coaling station, but to pretend it is a coaling station and not to supply it with coal is a fault which anyone can appreciate.

I trust, sir, that the importance and, I may add, the urgency of this subject may be held to excuse the length of this letter. I may repeat that in what I have said I am expressing not my own opinion merely, but that of persons who have an unrivalled knowledge and experience of all matters connected with national defence, and whose authority would, I am certain, be recognized by men of every party.

If a tithe of the above be correct, our nation is in a bad way in regard to the safety and utility of Gibraltar as a God-given Gate. But we may take comfort from this fact: that as God, according to His covenant with Abraham, has given His people the possession of the Gates, so He will, in due time, rouse us to our danger and compel us, as in the case of Esquimault and other places, where we have been almost criminally negligent, to take the proper steps to keep the Gates entrusted to us and prepare them for the purposes God gave them to us to serve. The whole of the other Gates, including those of India, were some time ago badly neglected; but the facts were published, as by H. O. Arnold-Foster in regard to Gibraltar, and the very publication of the danger leads the nation to see its duty, and do it.

If what we read be true, Gibraltar needs a dock as well as a dockyard. It needs a new mole to protect the shipping in the harbour, and it needs vast stores of coals which in case of war must be ready for use, unless we are to be taken at a disadvantage. God knows our want of faith, and our national backwardness to safeguard the interests He has given us to defend. He will in His own good time and way force us to attend to this matter, as well as to many other things wherein we are His servants and messengers responsible to Him for the proper use of them, but remiss, as it appears, to act for Him as He would have us according to the prophecies. It is a consolation to know that in all our blindness He is our Guide, and that whatever our folly and shortcomings and backslidings, there is one thing He never will do: "He will never leave us, nor forsake us!" To Him let Israel therefore give all the praise! (Isa. xlii. 16, 19, 20, R.V.; 2 Sam. vii. 24, R.V.).

THE "Anglo-Israel Amanack" for 1894 is now preparing for the press, and the Editor will be assisted in his work if Secretaries of British-Israel Associations will at once forward full particulars of the names and addresses of the officers of their Societies. All communications to be addressed to the Editor of the "Anglo-Israel Almanack," care of R. Banks & Son, Racquet Court, Fleet Street, E.C.

"RETURN, O LORD, TO THE MANY THOUSANDS OF ISRAEL!"

THE above prayer, taken from Numbers x. 36, was that chosen by the Rev. Canon Edmonds when he preached at Exeter Cathedral on Sunday, July 9th, to a large congregation, in reference to the recent royal wedding. The sermon is remarkable because the rev. canon not only chose a text which showed God's love to Israel of old during her journeyings, but applied it repeatedly to the condition of the British people:—Doubtless he applied the name of Israel to our nation figuratively. But however he meant it to be understood, it is clear that he compared our race with God's chosen people, and found the parallel exact. He deemed the prayer of the text to be one which might "run to-day with exceeding fitness," as applied to the British nation, in every aspect that we might choose to regard it. All this is very remarkable, when we reflect that this sort of language is applauded to the echo by our religious journals, and quoted with adhesion by all of them, when uttered on such solemn occasions as the above by our clergy; but is deemed crazy folly, and the drivelling of madmen, when we maintain that the words are literally true of our people! The canon's sermon was thus reported in *The Devon and Exeter Daily Gazette* of July 11, 1893:—

CANON EDMONDS ON THE ROYAL WEDDING.

At Exeter Cathedral on Sunday morning Canon Edmonds preached to a large congregation from the text, "Return, O Lord, to the many thousands of Israel" (Numbers x. 36). He proceeded to show that the great characteristic of Moses as leader of the Israelites was his confidence that God would deliver them. "God by me, will do this great thing." He was devoted to the people, and was prepared to sacrifice his life for them. In all troubles and at all times he went to God. He brought the wisdom of God to their service, and spent, and was spent, for them. Continuing, the canon said:—Brethren, what can we wish for our kings, our princes, our governors more fervently than this very spirit? Surely such a spirit can adjust itself to modern conditions, can contract itself within modern limits and serve this generation by the will of God. The events of the last week are pleasant, are bracing, are hopeful. By more than 50 years of public service, a half century of singular devotion to her country, the gracious lady who rules over us wins from her people a splendid loyalty which extends to her children's children. It is a goodly spectacle. Something of it has touched the life of our own city and carried joy into every home. It has found expression in the services of our own cathedral; we have seen it and heard it in our streets. The hearts of the citizens have been open to the poor, to the aged, to the sick. Private generosity has overflowed upon the children. It is a great tribute to the power over us of the institutions under which we live. It proves once more, if further proof were needed, that under them the best instincts of the nation find expression, find scope, find consecration. England is free, and she is loyal. God send that she continue both. Return, O Lord, to the many thousands of Israel. So may our prayer run to-day with exceeding fitness. That which it is suitable that our leaders, our princes, our statesmen, our shepherds should pray, it is also suitable that we ourselves should pray. The bishop of a diocese, the mayor of a city, the parson of a parish, the father of a family, the head of a school, every man who sees marching on before him the flock of believing Christians, the multitude of citizens, the body of parishioners, the full tale of his children, the long files of his scholars, at every place where for a moment the ark of God seems to rest, may borrow the words of Moses, and pray, "Return, O Lord, to the many thousands of Israel." Especially may we do so at such a time as this, when the nation is drawn together by the bonds of a common interest. Three times—twice in sorrow,

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once in joy—have we within a fortnight been made to feel how our lives are bound up together. Other things are impending over us, within whose shadow the blood is chilled, the national spirit depressed. Oh, brethren, we are many here in England, and our power to suffer is incalculable. God has not promised to us perpetual prosperity. Changes and chances we shall have, we must have. It is as true of a nation as of individuals that whom the Lord loveth He chasteneth. Yes, He may even scourge. Chastening is no proof that we are out of the grace of God, but rather that we are in it. We can weep, we can feel acutely, we can look with advantage into one another's faces and see the common sorrow expressed there when a great national calamity occurs. We plant ourselves in sympathy at the engulphing Maelstrom or at the top of the mine-shaft, and weep with those that weep. And the same law winds us round with gracious bonds in days of national joy, such as that of the royal wedding last week, unity, wholeness, completeness, perfectness, one body, one body in Christ, whose incarnation sums up in one—this life and the life to come, visible things and things invisible, His completeness round our incompleteness, round our restlessness His rest. It is more and more coming home to us that this sense of solidarity, as men call it, is a revelation of the will of God in Christ Jesus concerning us. But nothing can hinder the weight of this truth from being a burden upon the imagination, from being a heavy yoke upon the neck, but one thing only—a deeper sense of the overshadowing protection of God, a more vivid and close realisation of His presence, of His presence in power protecting our weakness, of His presence in pity pardoning our sins. Thou has given us the shield of Thy salvation. Thou wilt compass us about with Thy favour like as with a shield Under the shadow of Thy wings shall be our refuge. The King shall rejoice in Thy strength, O Lord: exceeding glad shall He be of Thy salvation. The glorious Lord will be unto us a place of broad rivers and streams, or, as we should say, a silver streak. The Lord is our King, ruling in the conscience of our rulers; the Lord is our law-giver, ruling in the righteousness of our laws. Return, O Lord, after every national sorrow, return, and after every outburst of national joy. Return after every time of perplexity, of confusion, of divided counsels; after every hour of misgiving, of rashness, of bold experiment; in every moment of national tenderness; in every season of national anxiety. Return to dry roots and withered leaves, and scorching pastures, and sinking rivers, and failing springs. Return in mercy to the cattle. Return in compassion to men Return to the many thousands of Israel in sobriety of habits, in simplicity of tastes. Return in feeling heart and open hand, and chastened intellect and bended knee. Return in the sense of sin, in moral self-discernment, in the temper that cries I have sinned, in the resolution that brings the prodigal home. Return in power to the pulpit, in peace at the cross of Christ, in vital energy at the table of the Lord. Return in stronger confidence, in deeper self-distrust. Return in godly hatred of all things evil, in stronger moral instincts, in the single eye that sees the truth, the unswerving purpose which applies it. O, brethren, are our hearts ready—are they ready? Draw nigh to God, and He will draw nigh to you. Let God arise, and let His enemies be scattered; but let the many thousands of His people pitch their moving tents around the ark of God. Trust in Him at all times, ye people. Pour out your hearts before Him; then shall we offer not only united, but prevailing prayer. Return, O Lord, to the many thousands of Israel. Arise, O Lord, into Thy resting place, in the hearts of Thy people, Thou and the ark of Thy strength.

There is hardly a sentence of the above which does not illustrate some phrase of our evidence, as it establishes the literal identity of the British with the Lost Ten Tribes. The preacher never seemed to tire of reiterating his belief that our nation was "the many thousands of Israel," needing God's blessing in the midst of drought, as recently experienced by us, in respect of sobriety of habits, simplicity of tastes, and need of national repentance. He described ours, as God's people, "those for whom God fights; who calls on them "to trust Him," and to trust Him at all times, according to the teaching of Psa. lxii. 8, "Trust in Him at all times; ye people, pour out your hearts before Him. God is a refuge for us."

It is clear, according to Canon Edmonds, that our nation is blessed as Israel was to be; and may claim, at the hand of God, all that He promised to grant to Israel exclusively. If that be the case (and our preacher virtually said so), then it is manifest that the British must be Israel. Semitic in origin, the heir of all the promises, and destined to be the heir and inheritor of the whole world as well as its chief God-appointed benefactor. For the Lord cannot promise to Israel and yet perform to a Gentile non-Israelite race, to whom no such promises were ever offered? A deputation from the British and Foreign Bible Society, the Rev. Aston Binns, in a fine sermon preached in Christ Church, Clifton, on Sunday, July 23rd last, took up another phrase of our subject (unwittingly or "blindly" we suppose), and declared that the text from which he preached (Luke ix. 13), "Give ye them to eat," applied to our own nation the Anglo-Saxon race! He founded this conclusion on the fact that this race from the very first had been selected by God to be the Christian reformers of Europe, its bibliographers; and just now, the only agency for world-wide Bible circulation; that the great Reformation of he 16th century was chiefly carried on by them; that within the last 10 years more had been done by our race for the evangelization of the world, than had been effected during 18 centuries by all the Christian communities of the earth put together, and that it had manifestly been selected by the Lord for this gracious, glorious, function. But we know that God's word assigns to Israel the afterseed of Abraham, the duty of taking Christian blessings "to all the nations, families, and kindreds of the earth" (Gen. xxii. 18, xxviii. 14; Acts iii. 25), and therefore if Mr. Aston Binns be correct (which he was no doubt), then our Anglo-Saxon, British folk are the afterseed of Abraham, the House of Israel, the heir of the world, and of all the blessings God promised on His oath to give to that race. To the Lord let Israel give all the praise for these stupendous mercies.

ASSYRIA AND THE BIBLE.

The Inquirer, a Unitarian journal, we believe, on Aug. 5th last, published a short Review, signed "Geo. St. Clair," dealing with a work by Chilperic Edwards on "The Witness of Assyria, or the Bible Contrasted with the Monuments." The Bible in the hands of the writer comes out by far the worst. The monuments are more to be trusted than the Bible! For "the Genesis legends" came from Babylon originally! The first chapter of Genesis was a Jewish compilation of what was thought of the origin of the universe. The story of the confusion of tongues is only a garbled version of an Akkadian legend. The monuments never mention Abraham. We conclude that therefore there "never was such a person as Abraham!" They mention Joseph, but the monuments say he was originally a Semitic Deity. Some incidents in his life as stated in the Bible are only borrowed from an Egyptian fairy tale. As to the story of Moses and the ark of bulrushes, that really was a Babylonian legend of 2000 years older date than Moses' time! It is doubtful, according to the author, whether the Israelites ever were in Egypt at all! As to the story of the Hebrew conquest of Palestine, history refuses us permission to believe

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there was any such conquest before 1250 B.C. The reviewer considers some of these things true (he does not tell us which), others are too much for even him. Still they are "open to question." But beside this the author of the book maintains that "the Jews" (meaning the Twelve Tribes!) were not a "peculiar people" at all! They were not monotheists at first, but like the Assyrians they had their own special God, Jehovah, or *Yahuh*. If the Hebrews had an ark, so had the Assyrians; if they offered sacrifices, so did the Assyrians; and if their priests wore a breastplate with twelve precious stones adorning it, so did the Assyrians. The latter had their weekly Sabbath just like the Hebrews. The ritual, religious ideas, and hell of the Hebrews were like those of their neighbours. Moab's theology was the same as Israel's, and it is thus untrue to call the latter a "peculiar" or "a special people"! Further, Daniel's alleged prophecy is only a book of romance, and as to the Ten Tribes, they were never carried wholly away, as the Bible states. The monuments only speak of 27,250 deported, which must be preferred to the Bible statements. The writer sometimes goes beyond his reviewer, and the latter is unable to support him. The former doubts if the Israelites spoke Hebrew at all! He also declares the Hebrews did not excel their neighbours in morals or humanity, a sentiment which the reviewer rebukes by saying that in these respects "they did not fall below their neighbours."

The tendency of all this on the part of the paper and the writers in it is to depreciate the Holy Scriptures, to degrade its authority to the level or below that of the heathen monuments, and to minimise our respect for the teachings of a book which points to the Lord Jesus Christ as the God-Man, or "God the Son." Coming to the comparison of the monuments with the Bible, which is the author's point, we ask, What do the monuments teach which is of the slightest moral benefit to mankind? Do they testify to the Saviour and Redeemer of the world? or show that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life"? The monuments teach us nothing of this sort! Their only value is, we suppose, to corroborate the fact that the Bible is of God, and the writings those He inspired and authorised to be written on His behalf by His own designated agents. How do we prove this claim? Not by asserting our belief of their authority as God's own message to man, but by a test which He Himself suggested as the touchstone to be applied to them to prove their divine inspiration. The Bible is, as regards three-quarters of its contents, a book or series of books which deal with the future events of the world, and the future destiny particularly of a chosen people, chosen by God Himself for a particular work described by the prophets themselves. What are the tests God puts forward by which we may ascertain whether the writings are of God or not? They are two. First, "When a prophet speaketh in the name of the Lord (Jehovah), if the thing follow not, nor come to pass, that is the thing which the Lord (Jehovah) hath not spoken; but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him" (Deut. xviii. 22, R.V.). The second is like the first: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord (Jehovah) hath truly sent him" (Jer. xxviii. 9, R.V.). The exact fulfilment of a prophet's prediction is the only true test of the message that it is from God. A prophet's credentials are to be gathered exclusively from the results, whether his prophecies have proved true or false. If true, he is of God. If false, he and his writings are not to be believed.

This is the Bible's only claim, and by this test it demands to be judged, to stand or fall. The monuments have nothing to offer to prove that they are of divine origin. Manifestly they are of the earth earthy. The books purport from end to end to be divine. We are invited by the book itself to test its divine origin, as a whole, by the fact whether its prophetic portions have, as far as time will allow, been fulfilled in history, right down to the present day, or not. If there has been a failure, we may reject the books. If there has been exact fulfilment, we reject the books at our own peril, since they have met the test triumphantly and proved their divine origin. We may proceed to place the books on their trial by comparing their predictions as to the Lord Jesus Christ, and the history of the Son of God. We shall find them exactly correspond. Then as to the history of the children of Israel, the Twelve Tribes, their divergent histories after the separation into two kingdoms, and during and after the three captivities to the present hour. We shall find the books harmonise and exactly correspond with the facts of history as far as these are known. We see the Jews present with us to-day, a standing witness to the present hour that the Bible is true, and we see the Ten Tribes represented in our "last days" by the British answering in every jot and tittle to the Biblical prophecies as to their future condition during the Christian dispensation. The books, tried by the reasonable tests God Himself has proposed, prove their divine inspiration, and their survival to the present hour is no mean proof that they are God's words, His statutes and His judgments, and must be accepted to bring us blessing, or rejected to our eternal loss. The monuments are crumbling into dust, and have no witness to bear against the Word. And as to the test which God proposes, they make no pretence to divine origin, and cannot therefore set aside what bears the imprimatur of God Almighty, whose "words" the book purports to contain.

THE GREAT KING OVER ALL THE EARTH.

THE forty-seventh is an Israelite Psalm, wherein the praises of God, the Lord Jehovah, the Most High, are sung by the chief musician and the sons of Korah. The view which spiritualizes the whole and takes Israel out of it entirely is surely not one which we can approve when the text itself points to the Lord Jehovah, the covenant God of Israel, who subdues the peoples under them, and the nations under our feet (ver. 3, R.V.). The peoples of the earth are called upon to clap their hands and shout unto God with the voice of triumph, because Israel assures them that the Lord Jehovah is "most high and terrible," "a great King over all the earth." To Israel the consolation and cause for joy is of a different kind. As regards the nations, the Lord is a subduing God. He shall subdue them under Israel, and put the nations under their feet. This interpretation of the plain words used in ver. 3 is usually repudiated by most of our preachers, who spiritualize the passage, and, according to Bishop Horne, declare that ver. 9 describes the kings of the Gentiles as acceding to the Church, and as becoming with their subjects through faith the people of the God of Abraham and a part of the sacred flock.

He has also chosen us (according to Ostervald) to be His people and His inheritance, in supercession, of course, of His originally chosen ones, the afterseed of Abraham, or

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Israel. We cannot see that this adaptation of the text can be its primary or full meaning. He literally subdueth, or shall subdue—that is, always will subdue—the peoples and nations under Israel's feet, since to the people of the saints of the Most High He has promised, as to the heirs of the world, the kingdom and dominion and greatness of the kingdom under the whole heaven, which is Christ the Lord's kingdom, an everlasting one; and "all dominions shall serve and obey Him" (Deut. v. 27; Rom. iv. 13).

The Lord Most High, then, is to us as Israel a subduing God. He subdues our enemies under us; He gives us the Gates as one of the implements by which He effects this; He has subdued the sixteen or twenty nations in India and Burmah under our feet; He has given us Australasia as a vast possession; and now He is preparing for a great British-Israelite empire in Africa, of which the firstfruits are the Cape Colonies, Natal, East and Central Africa, the West Coast territories and Egypt, to be followed, one day, we believe, by the Soudan. Then to us as His people He is a choosing God. He chooses for us, and will always choose for us, our inheritance—not only in Palestine in the future, but in the colonial and heathen empires and the Gates which give us the empire of the oceans of the earth. He is, besides, to us, a reigning God. He reigns over the nations—that is over the Goyim, or Gentile races—and He is seated as King upon the throne of His holiness.

The end of His purposes is to gather the nations under the banners of Israel, that they may, as to many of them, become, by amalgamation with Israel, the people of the God of Abraham, in accordance with Isa. xix. 25, which promotes Egypt to that honour, and with Zech. ii. 11, R.V., where many nations, it is declared, shall join themselves to the Lord in that day, "and shall be My people; and I will dwell in the midst of them, and thou shalt know that the Lord of hosts hath sent me unto thee."

In choosing for us as Israel His people, He has given us not only the gifts we have named, but, as stated in ver. 4, the excellency of Jacob whom He loved or loveth perpetually. This expression occurs in Amos. vi. 8 and viii. 7, and appears to represent the glory and pride, the greatness and grandeur of Jacob's people according to the prophecies of the Old Testament. Some of these we have named already. Another cluster of their rich blessings occurs in Isa. lviii. 14 as God's reward to them for observing the Sabbath rightly. It is reserved for them to "ride upon the high places of the earth and to feed on the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." The heritage of Jacob, no doubt, includes the birthright of Joseph and his sons, involving national supremacy, wealth, power, expansion, influence, godliness, Christian beneficence, evangelistic enterprise, love of the Lord's Sabbaths, laws, and word. These united constitute the excellency of Jacob, whom the Lord ever loveth. Him whom God loveth He loveth for ever. "I the Lord Jehovah change not" (Mal. iii. 6, R.V.), "therefore ye sons of Jacob are not consumed."

One thought twice repeated in Psa. xlvii. must not be passed by. In ver. 2, 7, the words appear, "God is the King of all the earth; He is a great King over all the earth." Christ's claim is to the planet. Satan has usurped the throne at present; but this is only for a time. Christ the Lord is the real King. He is a great King, and He rules even now over all the earth. The Lord Jesus Christ is coming, ere long, to establish His kingdom, with Ephraim-Israel for His people, and then will God reign over the nations, while sitting in the person of God the Son, on the throne of His holiness (ver 8). To Him let Israel give all the praise.

"GO, AND TELL THEM."

THE story of the Lord's cure of the demoniac, as told in Matt. viii. 28; Mark v. 1—20; and Luke viii. 26—39, has a message for us all. The raving demoniac, driven from his family, his house and city, went forth into the wilderness among the tombs, and there, a misery to himself and a terror to the people of the country-side, he was haunted by evil spirits and separated from his God. Like Israel, he was joined to his idols: and God let Him alone (Hos. iv. 17). The condition of that people, indeed, fell from bad to worse. But divine grace followed them, as it did the demoniac. Though let alone by their angry God, and allowed to taste the bitterness of the fruits of sin and idolatry, there was mercy for them yet in the extremity of their woe. The words of compassion for them in their banishment from God were these: "Return, thou backsliding Israel, saith the Lord; I will not cause My anger to fall upon you, for I am merciful, saith the Lord, and I will not keep My anger for ever. . . . Turn, O backsliding children, saith the Lord; for I am married unto you, and I will take you one of a city and two of a family and bring you to Zion" (Jer. iii. 12).

Hos. xi. 8, 9 also gives us a comforting picture of the Lord's compassion for His afflicted people. "I will not return to destroy Ephraim," was the keynote of the repentings of Him who was God and not man—the Holy One in the midst of Israel. He accordingly cured the House of Israel, restored them to His favour, and brought them to their appointed place of blessing and enlargement (2 Sam. vii. 10), meaning to give them once more the land of Israel, since it was the land which He hath given to their fathers for an inheritance (Jer. iii. 18). But meanwhile before the return takes place, what does the Lord do for His people after He has saved them and before He returns to reign over them in Mount Zion? Like the demoniac seated at the feet of Jesus, clothed, and in his right mind, they would fain be with Jesus, and rest contented to sit idly by, enjoying the bright shining of His face and the safety of His presence. There they would, like him, be secure from the future attacks of their demon foes. The demoniac, impelled by fear, perhaps, of this dreaded fate, prayed Him that he might be with Him, but Jesus sent him away, and his prayer was refused. But yet it was answered in the manner best suited for the true benefit of the sufferer. The Lord gave him this command when He told him to go. "Return," He said, "to thy house," or "Go home to thy friends," according to St Mark, "and declare how great things God hath done for thee." And he went his way, publishing not only in his house and among his family and friends, but throughout the whole city, nay, in the open country of Decapolis, how great things God (Jesus and God being identical in his mind) had done for him" (Luke viii. 39).

The Lord's command to redeemed Israel was similar to that given to the cured demoniac. Saved by His grace, they must act henceforth as true servants for the Master. Theirs', too, was the command, "Go ye therefore into all the world, and preach the Gospel (or good news) to every creature"; "Go ye therefore and make disciples of all the nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19; Mark xvi. 15). Witnessing for Jesus is best accomplished by preaching the good news or Gospel to all the nations and families of the earth, and the universality of the occupation being the sign by which the witnessing nation, the Israel of

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God, may best be identified and known. The kingdom of God was taken from the Jews by the direct judgment and command of the Lord Jesus Christ, and it was given by Him to a nation (Ephraim-Israel) bringing forth the fruits thereof (Matt. xxi. 43).

If we desire, then, to know where that nation is "sitting, clothed, and in its right mind," at the feet of Jesus, we must look for a Christian people who pre-eminently are known as "the sons of the living God," or "the Christian nation" (Hos. i. 10), who are a blessing to all the nations, families, and kindreds of the earth (Gen. xxii. 18, xxviii. 14; Acts iii. 25). That nation is the one entrusted to-day with the oracles of God (Rom. iii. 2, R.V.), and yet is anxious to distribute the Word to all the nations. It has for its tried agency for this purpose the British and Foreign Bible Society. We have to find a nation whose missionary auxiliaries avowedly embrace the whole world, and whose aim and effort is to evangelize all mankind. Such a nation must needs be powerful on land and sea to be able to carry out its destiny, and its riches built on commerce must be adequate for such mighty enterprizes as these embrace. It must have as the theatre of its operations a grand and unique heathen empire, besides a company of nation colonies in the four quarters of the earth—west, and east, and north, and south—whither they must have successively spread abroad according to the prophecies (Gen. xxviii. 14). A nation answering to all these marks we find, as most men if candid will allow, in the British nation planted in the isles of the west, and yet in the north country, where Israel was to be settled afar off from Palestine (Isa. xxiv. 15; Jer. iii. 18, xxxi. 10).

THE FEDERATION OF THE EMPIRE.

We have received an official copy of the debates in the Queensland Parliament, of July 18 and 19, 1893, in which the speech of Mr. Macfarlane, one of the Members of the Legislative Assembly, on the subject of the Federation of the Colonies, and of the Empire as well, is sure to be interesting to our readers. His appreciation of the greatness of Great Britain is in accordance with God's promises to Israel. The statesman considers ours to be the "greatest nation in the world";—a position God assigned to "Israel obedient" in Deut. xxviii. 1, 13. She was to be set high above all the nation, "the head and not the tail, above only and not beneath." Accordingly Mr. Macfarlane, speaking as a colonist, declares that the British are "the leading nation now." His words were as follows:—

Mr. Macfarlane: I am very much pleased with this discussion, because I am one of those who think that federation is by no means dead. It is only sleeping or resting. It may have come a little before its time; but in a struggle between life and death, when men are in want of even the necessaries of life, we cannot blame them for forgetting federation in the meantime and thinking of more serious things. The federation of these colonies must come sooner or later, and there is no use in arguing that we must wait until all the colonies are equal in importance and population. That will never happen and the real question is: Is federation likely to do us any good? Would we be better off federated than without federation? As the Premier put it: "What are we to expect from federation?" I expect very great things indeed from it. We will never be a nation until federation takes place. Look at Great Britain, the greatest nation in the world! Is there any other nation in the world that has such colonies? Look to what has been taking place within the last three or four months in the desire of Canada for a kind of federation with Queensland. It is a massing together of races sprung from the same race for the purposes of general protection; and look to what we might expect from a federation, first of all, of these colonies, and then of the colonies with the Imperial nation. No doubt we could do a great deal by combining to protect ourselves, but we have to look at the world as a whole in these matters, and such things are taking place as are likely to lead to a crisis such as has never taken place in the world before. To men who have studied the question it is evident that a great crisis is before the nations, and I say we shall be bound to federate together, and to federate with Great Britain. Only fancy all the British-speaking peoples of the world being federated, and what would they become? They are the leading nation now; but they might become a nation that would subdue all the other nations of the earth. Hon. members may laugh, but this is no new idea. It is the feeling which has taken possession of the hearts and minds of the people—that some great crisis is coming, and what can we do better than to federate, and bring about strength in the nation? I do not think money has been wasted in connection with the Federal Council, for the seed has been well sown and will bring forth fruit. It is just possible that we commenced too soon with federation, and that New South Wales will prove the medium to keep us back until the proper time when, all things being ready, federation will take place. I believe the time will not be very long, and I have great pleasure in expressing my concurrence with the resolutions.

MORE BLIND EVIDENCE RESPECTING BRITISH-ISRAEL TRUTH.

(*Extracted from C. von Orelli's "Old Testament Prophecy on Isa. xlii. 1 concerning the Servant of Jehovah."*)

By J. S. B.

He asks, "Who is God's instrument in affecting this deliverance?" This question takes us to the main idea of the book. The outward deliverance indeed Cyrus will accomplish, but the incomparably greater and more difficult work of spiritual redemption another must perform—*the servant of Jehovah*, whose form here emerges more and more out of obscurity in new and mysterious dignity.

The nation of Israel had been designed by the Mosaic covenant to *serve* God (Exod. iv. 23), to be His peculiar people, obediently rendering Him the service He desired on earth. Hence the great distinction is for God to call Israel "*His servant*," as in Jer. xxx. 10, where it is said that it shall belong to no other master but its rightful lord. On this *broad national basis* stands the Isaianic idea of the servant of the Lord, as xli. 8 *ff.* (*cf.* xliv. 1) proves. There the Lord with tender good-will addresses Israel-Jacob, the seed of His friend Abraham, as His chosen servant, and assures it of His assistance in all weakness (chap. xli. 14). By this means it will rise victorious above its foes, and crush to pieces the proud mountains and hills of the world, after God has redeemed and refreshed His poor, desponding people. Chap. xliv. 1 *ff.*, xlviii. 20, return to the same breadth of conception. "*Servant of the Lord' is Israel's official name, stamped on it by God's love as a character indelible. Hence it not only bears the name where in the light of God's grace it appears as His actual instrument, but even where its unfitness for such an office comes out most strikingly* (chap. xlii. 19). The italics here are ours.

But just as little ought it to be overlooked that in Old Testament usage this title of honour is usually assigned to individuals—namely, to the greatest instruments selected by

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God for His service (compare the way in which in the New Testament the apostles assume the title as the highest distinction, Jas. i. 1; Jude v. 1; Rom. i. 1, &c.). And, indeed *Moses* . . . . is called "servant of Jehovah" far the oftenest and the Lord calls *David* with special preference "My servant" (see also Isaiah xxxvii. 28; Jer. xxxii. 21, *f.* 26; Ezek. xxiv. 23; xxxvii. 25). This idea, like that of Son of God, *originally given to the whole nation*, and first fully developed in the Lord's Anointed, tends towards a personal consummation. Such is the case in Isaiah in a striking manner. Although he starts from the vocation of the entire nation to be God's servant, and recurs to it as an inalienable office of Jacob-Israel, yet in his view, as soon as he begins to speak more precisely of the work of spiritual redemption and the instrument chosen for its accomplishment, the bearer of this office assumes a personal definiteness—"Behold My Servant"—*i.e.*, Christ.

SOLOMON AND THE BRITISH MILE.

In a late issue of the *Eastern Province Herald* paper, Port Elizabeth, the following was given :—

"*Engineering* is reviving the discussion on the metric system, and the change from our solid inch to the metre and its divisions, is being advocated very strenuously by some manufacturers. No doubt a uniform system would be a great advantage, and so would a universal language. But Sir John Herschell settled the matter four-and-twenty years ago, as far as England was concerned, against the metric system of France. This system fixes the metre as a ten-millionth part of a quadrant of the earth's surface, but it is now known that the earth's equator is not a circle, and has different lengths of equatorial diameters, and has, therefore, different lengths of quadrants in different longitudes. Consequently this system is scientifically incorrect, whereas the old English inch is the very essence of science, being the five hundred-millionth part of the polar diameter of the earth. England and the United States have rejected the metric system, because 'it is clumsy, inaccurate, artificial, and unscientific.'"

To the above I sent:—

"Sir,—Upon reading your paragraph, 'The Metric System,' I feel induced to send the following:—'Since 1879 I have been engaged upon the subject of geometry, &c., of the Bible with the result, so to say, of finding it the most scientific book in existence. Confining these remarks to your heading, I find that taking the solid contents of the Temple built by King Solomon, according to the measures given, with the cubit as the sacred cubit of 25-inches length, the total cubic contents of the Holy of Holies, and the house of the Temple taken conjointly, amount to 500,000,000 (five hundred million) of cubic inches. And as such could represent a line of that length, then, as shewn by Sir John Herschell, the polar diameter of the earth is represented by the same figures. These figures, reduced to miles, give 7,891·412 miles of the polar diameter of the earth. There are many other points of like character connected with the Temple in reference to earth measures.'

"Yours, &c., N. Cooper.

"Graaff Reinet, S. Africa, Aug. 8, 1893."

Note by H. R. Shaw.

The foregoing statement of Mr. Cooper as to the dimensions of the Temple of Solomon, although somewhat startling, will be found upon examination to be strictly accurate as regards what may be termed the nett capacity of the Temple-house and the oracle conjoined, which do, undoubtedly, produce together 500 million cubic inches, if we allow that a "cubit of the first measure" means 25 inches, and that the inches are of the true geometrical value as ascertained by Sir John Herschell, equal to 1·001 British inches. But we believe that beyond this nett capacity there was a gross capacity which produces a number of cubic inches even more interesting to us British people. In 1 Kings vi. 2, we read that the house which King Solomon built for the Lord, the length, breadth, and height thereof, were respectively 60, 20, and 30 cubits. This length and breadth is confirmed by the chronicler who, however, says nothing about the height, but does inform us that the cubits were after the first measure (or sacred cubits). Now, it may be easily computed that these cubits multiplied together and reduced to inches, say, $60 \times 20 \times 30 \times 15{,}625$, produce 562,500,000 cubic inches, a number sufficient when laid end to end to measure the earth's polar axis and one-eighth portion besides; although it is true that the oracle portion of the building being, according to verse 20, contracted in height to 20 cubits, so as to give a cube of 20 cubits, we must subtract 62,500,000 cubic inches (say, $20 \times 20 \times 10 \times 15{,}625$) to obtain the nett capacity as found by Mr. Cooper. But it nevertheless seems to be a fair assumption upon reading verses 16 and 17 that this contraction of the oracle was made from within, and that therefore the empty shell of the building really gave a gross capacity of one-eighth part more than 500 million inches. Should this much be granted, we perceive at once a most important connection and harmony indeed between the Great Pyramid in Egypt, shewn in the Banner, January to April, 1890, to be the very pattern given by the Lord to David for this Temple, and the inches value of our statute British mile. For, as fully explained in the papers just alluded to, the most just determination of the capacity of the celebrated Coffer in the King's Chamber of the Great Pyramid is that made by Mr. Simpson—viz., 71,280 cubic inches of the geometrical pattern produced by Sir John Herschell, and which furthermore agrees to within two inches of the value, 71,282, previously assigned by Piazzi Smyth to the capacity of the Ark of the Covenant, and also to the number of linear inches which go to measure the arris lines, or external boundaries of the Great Pyramid building. And if the British mile be allowed to consist of 63,360 of these inches, which differ only microscopically from its own inches, then it may easily be perceived, as was pointed out by the present writer in Banner, February 1, 1882, that not only does the Great Pyramid measure $1\frac{1}{8}$ miles, or a mile with a furlong in outline, but that if this outline were formed, say, of a rope one inch in square section, it would just fill its own Coffer, or the Ark of the Covenant, or sundry other sacred vessels known to Biblical history.

Now, it will have been noticed that by the foregoing argument, while the contents of the Ark or Coffer may be spread out into nine-eighths of a mile, the gross contents of the Temple building may be spread out into nine-eighths of the earth's polar axis. Whence it follows, that as the Ark was to the Temple of Solomon, so is the mile to the earth's polar axis, for $\frac{500{,}000{,}000}{63{,}360} = \frac{562{,}500{,}000}{71{,}280} = 7891{\cdot}414 +$ times. And so it would seem that Solomon, like Moses and Cheops, was well acquainted with the British mile and its component inches, and has memorialised them together with the earth's polar diameter in the capacity of his Temple building. For,

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whereas the Coffer of Cheops and the Ark of Moses were each capable of containing accurately a mile and its eighth part, or furlong, coiled up as it were in cubic inches, so Solomon goes further, and constructs a house capable of containing the earth's polar diameter and its eighth part coiled up in like manner as cubic inches, and therefore capable of containing the measure of the Coffer or of the Ark as many times as the earth's polar diameter will contain the (restored) British mile—viz., 7891·414.

It should be added, that as the inch has deteriorated through the ages by its thousandth part, of course the statute mile has become thereby shortened by about five feet.

24, Ludgate-hill, E.C., Sept. 11, 1893.

LIEUT.-COL. ALBERT E. GOLDSMID ON THE COLONIZATION OF PALESTINE.

THE *Manchester Guardian* published the following speech by Lieut.-Col. Albert E. Goldsmid, on August 5th last. The subject was "The Colonization of Palestine," and the conveners of the meeting were "the lovers of Zion" belonging to the Camp of "The Chovevi Zion" Col. Albert Goldsmid having recently held the post of Director-General of Baron Hirsch's Agricultural Colonies in Argentina, his address was listened to by a crowded assembly of local celebrities and Jews. The speech will be interesting also to our readers, and therefore we reproduce it:—

Lieut-Col. Goldsmid (who was received with loud cheers) said he had been deeply interested for many years in the colonzation of Palestine, and he determined to go himself and see how far this was practicable. It was in the spring of 1883 he went there, going through Egypt. When off Jaffa, and from half-a-mile to three-quarters of a mile from shore, they could smell the scent of the orange blossom, which showed what an immense quantity of orange trees there must be in that district. The sight was indeed truly grand. In the first colony he visited he found an intelligent lot of people, but they had not enough money to go on with their work. They lived in little huts, and it did not seem as if they could exist much longer unless aid was sent them. He next passed through the beautiful valley of Jezreel, which was one of the most beautiful valleys in the world. Palestine was not the unfertile country that most people represented to them, because along the valley from Sharon to Jaffa the land was most fertile, but money was needed to cultivate the land. To ensure success in colonization anywhere two or three things were absolutely necessary. The chief cause of failure was the selection of the colonists. It was useless to send out people physically and morally unfit, or who had not sufficiently strong families to give promise of success; but when the pioneer was established then they might introduce those who were physically fit and let them learn. It was equally necessary to select suitable sites for colonies—suitable for the produce to be grown, and suitable for market purposes. Having established a colony, its management was best if worked on an administrative system; self-government was utterly impossible. If one thing was more likely than any other to sink a colony, unless a very firm hand was held over the colonists, it was the quarrels and jealousies that frequently arose. Unity was absolutely necessary to success. As regards the Chovevi Zion, the Sultan had given his consent to its work being progressed with, and they had now 2,400 acres of land in Gilead, which would probably be one of the granaries of the world when the colonization scheme was completed. It was proposed to send out there 50 families. In the Argentina 125 acres of land was the least quantity given to a family. Two hundred thousand tons of grain had been sent from Gilead on camels to the sea. In that country, which included part of the Jordan Valley, cotton and tobacco could be grown, and there was no reason why indigo, the palm, and the sugar cane—which were all very valuable—should not be cultivated. But they must be very careful and not take a leap in the dark. It was no use sending out fifty families unless they knew that fifty families could earn their livelihood. In some countries less land was wanted than in others. For instance, half-a-dozen acres of land in the neighbourhood of Manchester would be a great deal more valuable than ten times that amount of land in the wilds of Cumberland or Yorkshire. One great concession which had been granted them was the construction of a railway from Hyfa to Damascus. (Applause.) That was a great piece of work, and the probability was that when the railway was finished it would not only double but treble the value of land. They knew the work he (the speaker) had been doing for the last 1½ years. (Applause.) Before he went out to the Argentina the work of their society was the one thing he loved best of anything else in the world. (Applause.) So long as he was doing right according to his own conscience, he cared not what the world thought of him. (Applause.) He determined to go to school, and he had learned more in the 1½ years he had been away than he could have learned in twenty years in England by studying Blue Books. They had a great task before them, and it was the duty of every Jew throughout the world to be looking about him. Until they had a political centre the Jewish race would always suffer. He thoroughly believed that the Jewish question would continue to exist until the objects of the Chovevi Zion were carried out. One of the greatest causes of the persecution of the Jews had been the neglecting of the national idea, and the want of a political centre. The question was not one to be settled by them, but by the Governments of Europe, which could not quietly sit down and see five millions of people practically extirpated. It could not be expected that England or France, or even America, should receive the whole lot, and it was absolutely necessary, in order to stop the process of persecution, that they should be heard in the councils of the nations. (Applause.) The speaker concluded, amidst cheers, by moving the following resolution:—

"That this meeting very cordially approves of the objects of the Chovevi Zion 'Lovers of Zion' Association, and pledges itself to use its best efforts to assist in sending out the first colonists and establishing them on the land already purchased by the association in Eastern Palestine."

Such are Col. Goldsmid's plans and purposes for training the Jews to become fit occupants of Palestine when the nations of Europe will allow them to go back. Of course, if compared with God's purposes which are declared clearly in Jer. iii. 18, and Ezek. xxxvii. 15—28, there is a good deal of difference between the two plans. God's are that the Jews having proceeded to the House of Israel, the two Houses will journey together from the land of the North to the land of Palestine which He gave as an inheritance to their fathers. Col. Goldsmid, ignoring the House of Israel altogether as unworthy (apparently) of consideration, would prepare the Jews for an agricultural life, in view to their taking possession of Palestine in due course of time. We quite see that Col. Goldsmid's project may be a very good preparation for the Divine restoration of His at present divided people. But of one thing we are sure—namely, that it will take place strictly in accordance with the prophecies, and that under any circumstances there can be no successful return of the tribes to their own land without the direct cooperation of the House of Israel, who are the British people. It is, however, a very hopeful sign of the times that at this period of our history the practical effort is being made in many directions to assist the return of the Jews to their land. In regard to the coming troubles in Palestine which must attend the "break up" of the Turkish Empire, we cannot see that it would be kind or thoughtful on our part nationally to encourage any large return of the

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House of Judah exclusively to Palestine. We should personally stand aside from any active cooperation in such a movement, believing it to be contrary to God's purposes as revealed in the Word. But we regard the efforts so many are making in this direction as a plain indication of the great movement towards Palestine which we hope and believe to be near at hand. It will benefit the Jews no doubt and be to the glory of God. But it will include the restoration of British-Israel also, whose will be ten-twelfths of the Holy Land, as the great, powerful and preponderating portion of the seed of Abraham. When the Word of God has so clearly intimated what the programme of the return is to be, and when the division of the land is prophetically recorded in chapter xlviii. of the prophecy of Ezekiel, we wonder that men like Col. Goldsmid, who are devoting their lives to the accomplishment of the restoration of the Jews, do not first try and ascertain what God's mind on the subject may be? They would find, if they looked, that the Jews in their return must first of all seek the companionship of Ephraim or the House of Israel (Jer. iii. 18); that the two Houses will then unite, and appoint themselves one head; and finally that they, so united, will set out, together, to go to the land "which the Lord hath given to their fathers for an inheritance." That land is Palestine (Hosea i, 11; Jer. iii. 18). On that occasion Israel is destined to take Judah to the Lord in Mount Zion as "a present." Divided as two separate sticks just now, the two Houses of Israel, Ephraim and Judah, will in that coming day be united as one stick in the hand of the Lord; and so united, will ever remain "one nation and one kingdom" "on the mountains of Israel," under the direct guidance and sovereignty of the Lord of hosts, the God of Israel, His people, "for ever" and "for evermore" (Ezek. xxxvii. 15—28, R.V.). How these events are to fit in with the efforts Col. Goldsmid is making for the colonization of Palestine by means of the Jews alone we hardly know? But the plans do not seem to be identical; nor while Scripture is ignored can they be so, as far as we can judge.

THE MERCHANT SHIPPING OF THE WORLD AND WHAT ISRAEL'S SHARE OF IT IS.

A FRENCH semi-official institution which deals with the subject has just issued a statement showing the number of vessels, steamers, and sailing ships together, and separately, which the world's mercantile marine possesses, and what share of each falls to the British flag. The statement which follows cannot be laid to our charge as an attempt to glorify the British nation, because the information comes from a source which cannot be suspected. It is the published account of a foreign—that is, a French—authority, and must be accepted, not as the crazy Anglo-Israelite's partial version of a great fact, but as the truth which a Frenchman finds and publishes to the world.

The *Lancashire Evening Express*, of Sept. 21, in publishing the figures, like many other papers—to wit, the London *Daily Chronicle* and others—declares that Great Britain is "well to the front," which is indeed the case. We have no wish to boast of the fact. We well know that all our national blessings are from the hand of the Lord, and that whatever we possess we receive from Him, because we are His people Israel. The *Lancashire Journal* wrote as follows:—

"The new issue of the Bureau Veritas's *Répertoire Général de la Marine Marchande* states that of 12,801 steamers above 100 tons that exist in the world to-day, 5,694 are British. Great Britain also possesses nearly one-third of the existing sailing ships, and more than one-third of the sailing tonnage. Her ships, steam and sailing, number 14,971 out of a total of 42,557. Next to Great Britain come the United States, with 3,794 ships; Norway, with 3,768 ships; Germany, with 2,165 ships; Italy, with 2,122 ships; and Russia, with 2,001 ships. But, omitting sailing vessels, and counting steamers only, Great Britain, with her 5,694 steamers, is followed by Germany, which comes next, and which owns only 779, France which owns 500, and Norway which owns 490. It is computed that if placed end to end the British merchant vessels now afloat would stretch for a distance of 570 miles, or from Cape Clear to Corunna, and that if placed side to side they would more than suffice to bridge the mouth of the channel between Falmouth and Brest. Their present value is estimated at not less than £220,000,000 sterling, and, making only seven voyages, they could without much difficulty transport all the inhabitants of the United Kingdom with their personal luggage to the United States or elsewhere. The shipping company that possesses the largest amount of tonnage is the famous P. and O. Of fourteen merchant steamers of 8,000 tons and upwards nine are British, the largest of them being the Cunarders, Campania and Lucania, each of 12,950 tons. The largest American vessels are, of course, the Paris and New York (10,800 tons), which, however, were built in England; the largest German vessel is the First Bismarck (8,874 tons); and the largest French vessel is the Touraine (8,863 tons)."

The order of shipowning when steam and sailing vessels are reckoned together puts Great Britain far ahead of the rest. Then come in order the United States, Norway, Germany, Italy, and Russia. "The most astonishing fact of all, however," says the *Daily Chronicle*, "is the enormous gap which intervenes between the number of steamers only owned by Great Britain and by her nearest rival which in this case is Germany. We have 5,694, Germany 779, as stated above, with France a bad third of 500." Flattering indeed is this to the nation's pride as a commercial power; but our risks and responsibilities are also greatly increased and the knowledge that all we have is the gift of God to His people Israel should sober our elation and induce us to give thanks and praise to the Redeemer of Israel for His lovingkindness to us His chosen people.

With nearly as many steamers as the whole of the rest of the nations throughout the world possess, it can be imagined what enormous power we have acquired under God "to get wealth," and we have thus disclosed to us the mode whereby God has fulfilled His promise to us, made in Deut. viii. 18, by the mouth of His prophet Moses: "Thou shalt remember the Lord thy God, for it is He who giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers as it is this day."

In case of war with one of the maritime powers of Europe then, if such were possible in the face of the promise to Israel in Isa. xxvi. 12, we may rest assured that "the power to get wealth" is a gift of God bestowed upon His people by Him, and that what He has given for His own glory He can be trusted to preserve and guard for His people's benefit. Our merchant shipping, whether steam or sailing, then, is under God's protection, and we may safely leave it there, after taking all the precautions in our power, in respect to the increase and maintenance of our fighting navy, to protect it upon the seas, in going out and coming home with its pre-

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cious freights of British imports and exports. In Isa. lx. 11 (R.V.) we have another national promise of security for our sea-borne commerce in the words, "Thy Gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations and their kings led with them." This seems to imply that peace will be ordained for us and for our wealth-bringing commercial navies: "For the nation and kingdom that will not" serve us is doomed to perish and be "utterly wasted." In short, peace and national progress will be ours as the result of God's blessing on us, His people, and those nations who would desire to oppose us will be brought to nought as a punishment for resisting God's will. Let Israel therefore praise the Lord for His goodness to His chosen nation—British-Israel.

REPORT OF THE ANGLO-ISRAEL FREE DISTRIBUTION FUND FOR 1893.

THOSE who have not yet obtained a copy of the above report should do so, as it is an able, chatty, and cheering *résumé* of the work of the year. The plan followed by the Free Distribution Fund is "to give liberally to those who cannot buy for themselves, but of whom there is well-grounded expectation that they will read and try to induce others to do so. Sowers are requested to refrain from giving to people who have received the fact of the revelation of Israel and who have the means to purchase literature for themselves."

The publications of the Association are further lent to parties who cannot afford to purchase expensive books, and so they pass from hand to hand; those who can contributing to the Fund as they are able, in thankfulness for what they have received, and to deepen the assurance that God is faithful, that the Gospel of our salvation is true, and that God is a God of love.

Miss Rush believes very justly that ours is missionary work. She believes that the seed-sowing in which she and we all are engaged as subscribers to the Fund, is the preaching of the Gospel of the kingdom to the whole world for a testimony unto all the nations. "To make known this Gospel of the kingdom is the object of our mission." The writer of the report notices the fact that in the present day little attention is paid to "the kingdom," "the kingdom of heaven," and the kingdom of God, which was the text of so many of our Lord's sayings. He spoke of "an earthly kingdom, and not only of a spiritual one." In preaching this Gospel of the kingdom, the Gospel of salvation must be included. "The Gospel of salvation preached alone does not and cannot include that of the kingdom." The report has much to say on the subject of the kingdom, and informs us of a surprising opening for Identity literature in the Hawaii Islands. The long list of places to which the Free Distribution Fund sends its literature is a striking testimony to the world-wide interest in the subject which the Association has been mainly instrumental in creating.

During 1892 the Fund received larger contributions than ever before; more sowers than previously were employed, and a larger sphere of territory for seed-sowing occupied. The report closes as it ought to do, with the chorus of thanks to the Lord. A balance-sheet shows that a little over £129 has been received and spent during 1892. We are thankful that the Fund has so able and zealous an honorary secretary as Miss Rush, and so careful a treasurer as Miss Jessie Lawrence. We beg our readers to support it.

THE IDENTITY AT CHESTER.

A GOOD audience, containing a large proportion of Bible students, assembled in the Temperance Hall, Chester, on the evening of September 28th, to hear a lecture by the Rev. F. Aston, of Wolverhampton, on the subject, "Is the Empire of Great Britain spoken of in the Bible?"

After quoting the sayings of eminent foreigners concerning the British Empire and people and the English language, the reverend lecturer, without once deviating from the sacred writings, demonstrated that in the latter days Israel must be a nation and company of nations, occupying isles north-west of Palestine, under a king or queen of David's line, and blessed of God in things temporal and spiritual, above all the nations of the earth, so as to be correctly described as the head and not the tail; then pointing to the British nation as the only one answering this description, his hearers were irresistibly led to the conclusion that the British are Israel, and that the British Empire is spoken of in the Bible. The lecture was listened to with marked attention, and at its close several questions in writing were put to the lecturer which he had no difficulty in answering satisfactorily. The questions were, Why make a distinction between Judah and Israel, and what is the distinction? Would you explain a little more clearly how the throne of David is perpetuated? What bearing has the identity on Roman Catholicism? One gentleman, on leaving the hall, said, "We must read our Bibles over again."

The chairman was the Rev. John Williams, and his fairness and courtesy in that position were recognised by the audience in a very hearty vote of thanks. A vote of thanks was also accorded to Rev. F. Aston. The meeting closed with the benediction. A remarkable feature of this meeting was that it was almost exclusivel composed of the male element.

THE WORD OF GOD.

IN our "Random Shafts" of Aug. 9, No. 867, "John Shootingham" refers us to a statement of an American divine that "the Bible is not the Word of God," and to the challenge of Dr. Horton to the effect that no one can find those words "the Word of God" used in the Bible to designate the Bible or employed in one part to designate any other part of it.

In John x. 34—36 the Lord Jesus Christ Himself replied to the Jews in respect to their accusation that, being a man, He made Himself God, when He claimed that He and His Father were one (ver. 30). He said this: "Is it not written in your law, I said ye are gods? If He called them gods to whom the Word of God came (and the Scripture cannot be broken), say ye of Him whom the Father sanctified and sent into the world, Thou blaspheme th, because I said, I am the Son of God." The Lord here referred to Psa. lxxxii. 6, and quoted it. It was part of the Jews' law, and was "the Word of God," which He told them came to the Jews. It was, He said, part of "the Scriptures which cannot be broken"—those writings which testify of the Lord Jesus Christ (John v. 39). Here was a part of the Bible included in the law of the Jews—a portion they have handed on to us as "the Scriptures," described by the Lord Himself as "the Word of God," which came to them.

St. Paul, during his visit to Thessalonica, mentioned in Acts xvii. 1, reasoned with the Jews in their synagogue "as his manner was," out of the Scriptures." At Berea also he preached "the Word" to them, such being the Word of God," and again the appeal was to "the Scriptures" which were those of our Old Testament portion of the Bible. These and many other lines of proof testify that the term "Word," or "Word of God," is often used in the Scriptures to signify the Bible, or a part of the Bible which is our nation's heirloom.

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NOTICES.

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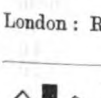
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"His glory is like the firstling of his bullock and his horns are like the HORNS OF UNICORN: with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

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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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RECENT PUBLIC NOTICES RESPECTING "OUR IDENTITY."

WE believe that our Anglo-Israelites' presistence in their belief, and the untiring energy with which we are all urging it on the attention of the world, is at last producing some effect. We do not mean that people are accepting our views. It has not yet come to that! But they are beginning to find us troublesome, and they are making an effort to get rid of us. For instance, we saw in a recent number of the BANNER how exercised Col. A. O. Molesworth is by our teaching. On page 341 we found he called our ideas "such nonsense," and he went on to describe the evil effects of our teaching in all sorts of erroneous ways, which happily laid him open to attack from our not unwilling pen. We have now to notice another rather malicious opponent, one who, writing in a paper called *The Free Christian*, goes by the name of H. A. Cookson, M.R.C.S. He was writing on "Ecclesiastical Parallels," and enlarged on "the signs indicative of the time of the end," and of the return of the Jews to the Holy Land. He openly declares, in the commencement of his article, that he uses the term "Jew" to denote a descendant of the Twelve Tribes of Israel. That is, he holds that the Jews are representatives of the whole nation. He believes proof of this idea is contained in St. James' Epistle, chap. i. 1, addressed to the Twelve Tribes scattered abroad throughout the Roman Empire. "This," he says, with total unconsciousness of the glaring *non sequitur* he was putting forward, "abundantly proves that at the time of the apostles the Jews were regarded as the whole of the Israelitish people, but not merely the Two Tribes of Judah and Benjamin as the Anglo-Israelites suppose."

But the Anglo-Israelites can read the New Testament Scriptures as well as H. A. Cookson. Consulting St. Paul's writing they find in Rom. xi. 1 that the false idea had got abroad then that God had cast away His people the Israelites. This did not look like the Jews being regarded as the whole of the Israelitish people! People thought they had been cast away by their God for ever! St. Paul indignantly denied the fact. "God forbid!" he answered, "God hath not cast away His people which He foreknew."

We Anglo-Israelites also can read St. Paul's Epistle to the Hebrews (chap. viii. 8, 10, 12), wherein we find that so far from the Jews representing the whole of the Israelitish people, St. Paul speaks of the work of Christ for the two Houses of Israel and Judah, separately dealt with, and tells us that Israel's covenant will come first. We allude to Mr. Cookson's paper, however, not so much on account of the above as to point to what he says respecting our views in the matter of the Identity of the British with Israel. He writes thus: "That the Ten Tribes are nowhere to be found, because they are spoken of as lost sheep in a figurative sense is an egregious error, equalled only by the vain conceit that the English-speaking people are the Lost Tribes. History attests the fact that the English are a mixture of various races. The Jews are a perfectly distinct race, and though unable to trace their pedigree to any particular tribe, they believe themselves to be the representatives of the whole nation."

The above really bristles with errors! In the first place the Jews do not believe themselves to be the representatives of the Twelve Tribes, because they are well aware that the House of Ephraim or Joseph is away from them now, and every Sabbath-day in their synagogues they pray that Ephraim may be discovered and restored to them, and that united they may return to their land, according to the prophecies. The Jews' prayers in their synagogues, as published, fully attest this fact, and show Mr. Cookson to be in error.

Again, we do not say that the English-speaking people are the Lost Tribes. The slaves of the Southern States in America are English-speaking people, but no one dreams of calling them a part of the Ten Tribes. We British, we believe, are the Ten-tribed House of Israel, and the United

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States of America represent the Tribe of Manasseh. But we cannot accept our opponent's definition. It is merely begging the question to say that "the Jews are a perfectly distinct race." That is a point for proof, and the burden of it, after the evidence we have adduced on our side, now rests with Mr. Cookson.

That the Jews could not have been regarded in our Lord's time as the representatives of the whole Israelitish people is clear from the fact that the Jews themselves strongly resented the idea that the Lord Jesus should go to the *diaspora*, or dispersion, among the Gentiles, or Greeks, and so teach the latter. To the same effect is John xi. 50, where the Jews are spoken of as a nation in separation from the children of God (Hos. i. 10), scattered abroad, as the *diaspora*, and still at the date of Caiaphus' prophecy in dispersion (the verb is in the Aorist).

We now leave Mr. Cookson and refer to the *Daily Chronicle* of January 26, 1893, where a review of a work called "The Kelt or Gael," by T. de Courcy Atkins, M.A. (London: T. Fisher Unwin) appeared. The reviewer finds great fault with the book as related to a class of authors who have become "the unconscious founders and compilers of text-books for that most extraordinary hallucination of modern times, the Anglo-Israel hypothesis." We are not told why our views are an hallucination, or the most extraordinary one of modern times. We suppose it is because of the so-called philological difficulties? We cannot reply because there is nothing given us on which a reply can be framed.

We come, lastly, to our third quotation, one from *The Christian Commonwealth* (July 1, 1893). It is certainly a remarkable addition to the reasons to be assigned for the alleged fact that Judah-Israelites, when they adopt our views, take to the Church of England in preference to some other body of Christians. The writer said:—

How is it that converted Israelites seem more naturally to take to the Church of England than to any other body? The reason is easy to divine. The services of the Church of England are exceedingly Jewish, and the worship of the modern Jewish synagogue is very ceremonious in respect to vestments, and very liturgical in respect to the participation of the people audibly. The Hebrews universally delight in church millinery and in canticles and responses. A visit on any Saturday to the nearest synagogue will enlighten anyone who is in doubt on this point. When Anglicans appeal to Hebrew inquirers they find tastes and sympathies cultured in readiness for response. The Church of England is one of those communions in which worship is arranged on the fundamental system of the Jewish temple. When a Jew becomes a Christian, the shock of his conversion must be definitely eased by the ceremonialism of Anglicanism.

We think we must leave the above without comment for the consideration of our friends. Begging them to note that the converted Judah-Israelite is alleged to adopt the Church of England because its ritual is *Jewish!!* When we read such remarks as these we think of the Rev. Mark Guy Pearse, of the Rev. Henry Roe, of the Rev. J. Idrisyn Jones, and of the Rev. Mr. Billington, and ask if they now belong to the Church of England, much less to its ritualistic portion? Also whether the Editor of the BANNER, who is an evangelical and very low Churchman indeed, is going after the pronounced high Churchism of the day, and that because the latter is Jewish? Finally, whether it is true or false that the Jews, when they see the semi-popery of some of the churches of the English communion, and the worship of the bread and wine therein, are not repelled rather than attracted by the idolatry?

One point raised by the writer in the *Daily Chronicle* we have omitted to notice. It deserves a parting glance. The reviewer says that history attests the fact that the English are a mixture of races, whereas the Jews are not. But is the testimony of history true as read by our modern school of historians? They declare that the Angles, the Saxons, the Jutes, the Danes, and the Northmen were not diverse races of men, but men of one single stock in their Asiatic home. There are others who deem the Celtic sections or original occupants of these islands before the advent of the Anglo-Saxons (in the fifth and sixth centuries) to be identical with the selfsame race in their Median sojourn in Central Asia, so that it comes to this, that if Rawlinson and the other savans be correct, the British people came from the same original stock. They were dispersed originally among many nations as wanderers, according to Hosea ix. 17 and Ezek. xi. 16, 17, and they have been gathered from many sources or peoples and formed into one nation again in "the isles of the west" or sea (Isa. xxiv. 15) in the place appointed for them by God Himself as a sanctuary of safety, according to 2 Sam. vii. 10.

THE BRITISH EMPIRE.

THE following sermon, by the Rev. W. Gray Dixon, M.A., appeared in the *Warrnambool Echo* (Melbourne, Australia), on June 22, 1893:—

"THE QUEEN'S ACCESSION ANNIVERSARY.

"On Sunday, parades of the local artillery (under command of Major Helpman) and cadets (under Lieutenant Caffin) were held, at which there were good attendances. In the morning the troops went to Christ Church of England, where the Ven. Archdeacon Beamish preached an appropriate sermon. In the evening the militia marched to St. John's Presbyterian Church, where the Rev. W. Gray Dixon, M.A., delivered an eloquent address. The rev. gentleman took for his text the well-known verse (2 Sam. xxiii. 4), which says:—'And it shall be as the light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain.'

"This morning I spoke of the ideal Ruler whose advent David in vision forsaw, and while identifying this Ruler with none but Jesus Christ, the King of kings, sought to find reflections of His glory in the character of our honoured and beloved Queen. This evening let me speak of the blessings which result from the sway of the ideal Ruler Jesus Christ, and more especially of such of these blessings as have appeared during the fifty-six years reign of Queen Victoria.

"The imagery under which the beneficent reign is presented to us is, as we noted this morning, very beautiful and suggestive—that of the fresh and luxuriant growth which arises when the kindly morning light of the sun streams down upon the fields and pastures that are still moist with the soft, refreshing showers of the night. When the righteous Ruler is on the throne, there shall be seen in the world of men a state of matters answering to this in the world of plants. The Ruler Himself shall be the sun, and the influence which radiates from Him into every department of His empire shall be the light; the events that have prepared His subjects for His advent shall be the showers; and the tender grass that springeth out of the earth shall be the development, mental, moral, political, and religious, that shall be the outcome of His government. 'It shall be as the

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light of the morning, when the sun riseth, a morning without clouds; when the tender grass springeth out of the earth, through clear shining after rain.'

"To David this glorious epoch was in the indefinite future. Where is it to us? It is our privilege to have been born in the midst of it. We do not yet see it fully realised, but we see it in process of realisation. It is potentially, if not actually realised. By that I mean that the power necessary to realise it has already been made manifest, and is now increasingly at work. That power is the kingly power of Christ, who more than eighteen centuries ago began His Messianic reign by causing the light of His countenance to shine upon the holy fields of Palestine, fields which had long been refreshed by showers of prophecy, and were now to become green with the verdure of the full-grown (Divine) graces. For these long centuries the Messianic fruits have been in process of development over different lands, and at different rates of increase. Sometimes the rate and extent of the development have been alike disheartening; but we must remember that the process has been invisible even more than visible; hidden within the sacred confines of human spirits even more than manifest in the outward features of human society. A time has now come, however—and great is our privilege to see it—when the morning light is bright and effective as never before, and the blessings of the reign of Christ are springing up with a luxuriance such as has never before gladdened human eyes. Citizens of the latter half of the 19th century, look around you if you would see the amplest fulfilment yet given of the ideal reign foretold by David. In sight of all who choose to look a world-wide horizon lies open to the view. The remotest ends of the earth are in perpetual touch. Unless it be at the Poles, where Nature herself has forged a lock which it is hard for human hands to open, the world no longer contains any chamber sealed against foreign entrance. From east to west, and north to south, Christ's 19th century sun is revealing and transfiguring the earth, dispelling the fog-banks of mutual ignorance which have so long divided the nations, and with these the prejudice which this ignorance has bred, and bringing forth on every side in all the hearts that are alive to it, wider sympathies, and larger hopes, and deeper gratitude to the Lord and to His Christ.

"Think of all that this unprecedented intercourse among the former by scattered nations involves:—Inventions to facilitate and accelerate travelling, such as the steamship and the locomotive, which have reduced hours to minutes, and months to weeks; inventions to facilitate and accelerate verbal communication, such as the telegraph and the telephone, which have well-nigh obliterated time and space altogether; an interchange of thought which has borne fruit in inventions and contrivances of the most ingenious kind for the more effective cultivation and ingathering of crops, and the more effective manufacture of all sorts of commodities, and the more effective dispatch of the crops ingathered and the goods manufactured to other lands where there is a demand for them; interchange of thought, which has brought truth into ever clearer light, and wrought continual transformations in the spheres of social science, politics, and religion, bettering the condition of nations which have long known the true faith, and carrying this faith widespread over the world, so as to make the epoch the most remarkable for missionary effort since the days of the apostles, the most remarkable, indeed, in the whole history of the Church, if we have regard to the outstanding feature of its missions—viz., the extent of their diffusion. Brethren, our eyes have seen and are seeing marvellous things. It would be difficult to over-estimate the goodliness and the greatness of the heritage into which, as citizens of this 19th century of Christ, we have been born. The chief marvel of the whole revelation is perhaps the fact that we marvel so little at it. Our sense of the marvellous seems to have been deadened by the frequent strains which, within the past few decades, have been put upon it; familiarity has tended to lessen respect, and we pass our lives with comparative indifference amid wonders which our grandfathers could no more have conceived than we can conceive the conditions of life in the planet Mars, if such there be. It is well, therefore, to take an opportunity such as is presented, to seriously consider the marvels of our age, to recognise their nature, discover their cause, and render due thanks for them to the Giver of all good.

"The ultimate cause of all the blessings, the Christian has no difficulty in finding. The cry is everywhere 'Forward!' Why is it 'Forward?' Because, 'with the broad sunlight there is hope,' and the sunlight is nothing else than the light of that day of Christ which David, uttering his last words, saw afar off, and was glad.

"The reasonableness, the inevitableness, of this conclusion will be all the more manifest when we observe that it is in Christendom that this marvellous development has had its impulse, and in Christendom predominantly in those countries which are most Christian. Imagine the influence of Britain extracted from the world-movements of the last fifty years, and how comparatively insignificant the progress that remains possible! And if with Britain you imagine her sister America to be excluded, the ship of the world's progress appears like one of our mail steamers whose engines have broken down, leaving her to proceed as best she may under sail. Now, Britain and America are undoubtedly the most Christian countries in the world. They are at this moment doing more by the direct preaching of the Gospel for the salvation of mankind than all other nations put together. They are undoubtedly the chosen people of these last days; and their exaltation is a conspicuous fulfilment of the Divine law that it is righteousness that exalteth a nation.

"But to confine our attention to our own Empire. We shall find that nowhere in the world, not even in America, has there been such progress within the last fifty-six years as there has been under the beneficent sway of the great and good Queen Victoria. It may be said that this progress has little or nothing to do with any personal influence of the Queen; that it would have gone on all the same independently of her. Well, this is true so far, but only so far. No doubt the increase of science and art, of commerce and industry, might have taken place under any ruler. But our social and moral progress have been largely due to the direct influence of the Queen, to her wisdom, her sympathy, and the noble example of her daily life. And even for our material progress we are more indebted to our Queen than we might at first be inclined to admit. The mere fact of one monarch having been on the throne for an unbroken period of fifty-six years has itself given a stability to the State that has operated beneficially all round; and this stability has been rendered doubly secure by the excellence of the monarch; for Her Majesty's conscientiousness and discretion in the discharge of her duties, and the sympathy she has ever shown with her people, have greatly intensified the confidence which the constitution of the monarchy was itself fitted to inspire, and therefore encouraged the people to invest their capital more freely to keep going with the greater energy and scope their commercial and industrial

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machinery. In proposing the Queen's health at a grand banquet in the palace of Bruhl, the late King of Prussia, thus happily spoke:—'There is a word of inexpressible sweetness to British, as well as to German, hearts. Thirty years ago it echoed on the heights of Waterloo from British and German tongues, after days of hot and desperate fighting, to mark the glorious triumph of our brotherhood in arms. This day, after a peace of thirty years' duration—the fruit of those arduous days—it resounds in the lands of Germany, on the banks of our noble Rhine. That word is Victoria.' Yes, brethren, and that is the word that re-echoes this day over the whole globe, from every corner of the Empire on which the sun never sets. Not least from Australia; not least from this colony, which in re-echoing it pronounces its own name—Victoria! It is of the glory of Queen Victoria that, under God, we will chiefly think of this day, as we look back upon those past fifty-six years of blessing; for it is her reign they have constituted, a reign, as the late Earl of Carlisle has nobly described it, of 'The glories of peace, of industry, of commerce, and of genius; of justice made more accessible; of education made more universal; of virtue more honoured; of religion more beloved; of holding forth the earliest Gospel light to the unawakened nations; the glories that arise from gratitude for benefits conferred; and the blessings of a loyal and chivalrous, because a contented people.'

"Let us note some statistics, which show what remarkable progress our nation has made in various departments since Her Majesty's accession.

"The population of the United Kingdom has risen from twenty-six to forty millions, and that in spite of the loss of over nine millions from emigration. The rate of natural increase has been greater than that of any other country in Europe. The increase of wealth has been three times as great as that of population; and, what is still better, the wealth of the nation has year by year been more equally distributed, so that each succeeding year has found the rich less rich, and more numerous, and the poor more rich, and less numerous. The trade of the United Kingdom has grown five-fold, and the combined trade of the mother country and the colonies is now nearly one-third of the trade of the world. Indeed, the trade of Australia alone is now greater than was that of Great Britain at the Queen's accession, while her revenue is three times as much as was that of George III., during the American war. In textile manufacture so great has been the improvement of machinery that two operatives now produce as much work as three did at the time of the Queen's accession. Machinery has not been an unmixed boon as a substitute for the living human hand. We will admit that there is at least a considerable element of truth in Ruskin's strictures upon it; but that it has in certain directions brought immense benefit, appears from such a fact as this—That a girl, twelve years old, in a Lancashire mill, can, by its means, turn out daily thirty-five yards of printed calico, her work in one year sufficing to clothe 1,200 persons, and representing as much benefit to mankind as a year's toil by five able-bodied Russian peasants.

"In mining and metallurgy the most notable development has been in economy, due to scientific improvements, which have made it possible for three tons of coal to go as far as five tons went formerly. The use of steam has been so extended and improved, that an Englishman of to-day can do as much work in three hours as would have taken nine hours in 1840. The amount of coined money turned out by the British Mint during Her Majesty's reign has exceeded the total amount turned out from the time of William the Conqueror, until her accession. In agriculture, while there has been a slight decrease in the amount of grain produced, the methods of production have been so improved, that the labour of three persons goes as far now as did that of five fifty years ago.

"If we look now at the domestic comforts of the people, we shall be encouraged by facts such as these:—The people are better fed, and their food costs them less in proportion to their earnings; the value of the furniture in the houses is per inhabitant just five times what it was at the beginning of her reign; and the consumption of paper, which is of course used chiefly for the circulation of information, has in the same period grown twelve-fold, being now twelve pounds per inhabitant, against ten in the United States, nine in Germany, eight in France, and four in Italy; the death rate has declined 10 per cent., with the effect of adding three years to the average span of life.

"Public morality has much improved. Crime, judging from the average number of committals now as compared with the average number fifty years ago in proportion to population, has decreased as much as 70 per cent.; and the percentage of paupers also has greatly fallen, being only one-third of what it then was. There has also been a decline in illegitimacy. But drunkenness, in spite of all the noble efforts of Temperance Societies, actually appears worse, unless it be that the increased number of committals for this offence is due to increased vigilance in punishing it. This is probably the case; and certainly there is less drunkenness than formerly among the respectable classes. There can be no doubt, however, of certain other unpromising indications which stand out unenviably against the general signs of improvement—viz., the increase of nervous diseases, of insanity, of divorces, and of suicide.

"The progress during the reign in the diffusion of education appears from the record of the percentage of persons able to write their names in the marriage register. This is now, in Ireland, 67, as against 48; in England, 84, as against 57; and in Scotland, 88, as against 78.

"It is interesting to remember that it was in the first year of Her Majesty's reign that the first two steamers crossed the Atlantic, and that the electric telegraph was invented; so that the marvellous history of development in ocean navigation and in the use of electricity belongs to the period which the reign of the Queen embraces. To the same period belong such inventions for reducing pain and saving life as Sir James Simpson's chloroform and Professor Lister's antiseptic treatment, the latter of which alone has caused a reduction of 50 per cent. in the number of deaths after amputation. Then thousands of lives that would otherwise have perished have been saved by the multiplication of lighthouses and lifeboats along the coasts. The National Lifeboat Association, with its 12,000 volunteer boatmen, has rescued 31,000 persons from drowning during the present reign. All sorts of philanthropic institutions have multiplied as never before, while, instead of building new prisons, we have recently seen eleven sold by auction. We have been diligent in establishing hospitals, reformatories, and homes for the friendless and destitute.

"It would take too long even to name the most striking of the measures that have during the Victorian epoch quite reformed the British system of legislation. It is interesting to note that the Queen was the first member of the royal family to be vaccinated, and that one of the early acts of her reign was that which made vaccination compulsory. Other humane measures which date since her accession are

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the abolition of the pillory, the reduction of the number of capital offences, the act for the protection of chimney-sweeping boys, and the acts for the prevention of overwork and ill-treatment of operatives, especially as regards women and children. Then we should not forget that the free-trade policy, which has so contributed to the progress of Great Britain, belongs to the Victorian epoch, as well as the abolition of the stupid taxes on windows, on soap, and on knowledge, and the throwing open of the civil service to all classes by competitive examination.

"Side by side with all this material progress there has been a no less remarkable religious progress—progress which has shown itself in a development of tolerance as of zeal, and in the propagation of the truth to the ends of the earth as in the multiplication of Churches at home. The Victorian epoch has been conspicuously an epoch of Christian missions; this is certainly the characteristic which must invest it with the most enduring lustre. Who can say that it has not also been the secret of the best part of the other forms of prosperity.

"But time bids us bring our hasty survey to an end. More than enough has surely been seen in these fifty-six years of progress to awaken within us a deep sense at once of gratitude and of responsibility. Who are we British that the God of all the earth should have favoured us so highly? Verily we may, like Moses, feel inclined to shrink from the stupendous mission which has been imposed upon us, but to shrink would be traitorous weakness. It is a fact, as clear as any fact can be, that the Governor of mankind has in these last days blessed and honoured our nation beyond all the other nations; and to all whose eyes are open He has done this for a purpose. What is that purpose? What, but that we may carry forth His light and truth into all lands? What, but that we may be in the highest sense a great civilizing power—a power to organize the world, even as did ancient Rome, only that our organizing principle is not law, but love, a power of such Christian magnetism as shall bind together the hitherto discordant peoples in the brotherhood of Christ? Such is undoubtedly the *raison d'être* of our predominance among the peoples. Our mission is nothing less than of this character,—high as heaven and wide as the world. If we shrink from it, or fail in it, then God will raise up some other nation to do the work, for the work must be done. What a glorious blessing it would be if the Spirit of God were so poured out upon the hearts of the widespread citizens of our empire at this time as to bind them shoulder to shoulder and heart to heart in the accomplishment of this great national mission! The sun of the millennium would have risen upon our weary world almost before it had time to note the dawn. The great lesson of this epoch is a call to persevering national enterprise as an important part of the great Christian enterprise, which is increasingly binding the nations with golden chains about the feet of Christ. As we say 'Long live Victoria,' we think of the person of our beloved Queen indeed, but we also think of that *Victoria*, that victory which can only come from the reign of Christ, and it is the empire of the King of kings that we have in mind even more than the British Empire when we pray—'God save the Queen.'"

The Rev. Gray Dixon asked a question, as above shown, which he could not answer! But we can! "Who are we British," he cries, "that the God of all the earth should have favoured us so highly?" He sees we are blessed and honoured by God, high above all other nations. and he perceives that the object was to carry forth God's light and truth—that is, the Gospel—into all lands. Surely Mr. Dixon, with the Bible in his hands, could with the clues he names have answered his own query? The nation set high above all the nations by God Himself, and destined to bless all nations, families, and kindreds of the earth, was distinctly the afterseed of Abraham (Gen. xxii. 18, xxviii. 14; Deut. xxviii. 1, 13; Acts iii. 25). Mr. Dixon declares we are, under the Lord's guidance, doing these very things. The logical inference is, we must nationally be the afterseed of Abraham, and, as we are not Jews, we must be Ephraim of the Ten Tribes.

EXTRACTS FROM "AN HISTORICAL ACCOUNT OF THE TEN TRIBES SETTLED BEYOND THE RIVER SAMBATYON, IN THE EAST," BY THE REV. DR. M. EDREHI, 1836.

By Jashub.

Having had a copy of the above work put into our hands to read, we have thought that a few extracts from it, accompanied with some remarks, would be acceptable to readers of the Banner, as showing the entire futility of the argument so frequently used in this matter, that the Ten Tribes are now extinct (*vide* Dr. Parker on Judges xii. 1, "Are the Ephraimites dead? Why concern ourselves about an extinct tribe?"), and Mr. Wilkinson's contention that the great bulk of the Ten Tribes returned to Palestine with those of Judah, under the edicts of Cyrus and Darius. But they equally show how interested the House of Judah has ever been in endeavouring to discover the whereabouts of the Ten Tribes and the ease with which they have been deceived, in company with others, it supposing them still to be in Central Asia, or, as Mr. W. puts it, "expecting to find them where they were lost"; for at the end of the book a list of more than 1,000 names is given of subscribers to the work.

The Rev. Dr. Edrehi entitles the great body of his work "A Book of Miracles," in giving "an account of the Ten Tribes of Israel, their residence beyond the River Sambatyon, in the East, and other parts of the world; and likewise an account of the wonderful River Sambatyon." These "miracles" are, for the most part, puerile in the extreme. In describing the origin of the name given to the river—Sambatyon—he quotes Josephus as saying: "The Emperor Thetus, returning from Paras and Maday (that is, Persia and India) met with the Jews (!) on the other side of the River Sambatyon, and it being Sabbath he rested, and then crossed with his army, and was received by *the Jews* with honour and respect; and when he left he gave the name of Sabatino to this river, which means reposing on the Sabbath day." We are, however, unable to verify his quotation, which he gives as "The History of the Wars of the Jews, last book, thirty-fifth chapter. He then goes on to say, "This author—Josephus—(speaking of the tribes on the other side of the River Sambatyon) adds that there are many millions of *Jews*; that they have their kings, princes, and governors as formerly when they were in the Holy Land; that the only thing wanting is the sacrifice, which they cannot have until the temple is built for the third time, as will happen, with Divine assistance, according to the prophecies of Ezekiel and others."

Our author then proceeds: "No person can approach them [*i.e.*, the supposed Ten Tribes, whom he persistently calls Jews], they live so retired, far from the borders of Cus; and the River Sambatyon separates them. Of them

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the prophet Isaiah says, chap. xlix. 9, 'Let those who are in bondage come forth; let those who are in darkness appear.' They have much gold and many manufactories of curious textures and articles; they make beautiful dresses. They are many millions in numbers, ten times as many as those that left Egypt; and of them, says the prophet Isaiah, chap. xviii. 1, 'A land quivering, or rustling, as wings.' The breadth of the River Sambatyon is full 220 yards; and contains sand and stones, and the noise of these stones makes it like thunder and hurricanes; they rise up and go down, the noise whereof at night may be heard at half a league distance. The stones which make so much noise, and move up and down, repose from the setting in to the going down of the Sabbath; and around the river there is a fire, which descends every day in the week and remains there except Sabbath, so that no person can approach the river, for the fire burns everything within its reach. Beyond the river dwell the four tribes [Dan, Naphtali, Gad, and Asher], who come near with their flocks and herds to shear them, it being an excellent country for pasturage."

He also quotes a declaration of an Israelite of the tribe of Dan, named Eldad Hadani, who came from those parts in the year of the world 5543 [= A.D. 1775]. This person records as a great miracle the manner in which they were led there, and what happened; that when the temple was destroyed and the Israelites (!) carried to Babylon, the Chaldees came and said to them, "Sing unto us the songs of Zion," meaning the songs of the Levites, which are accompanied by music, before the holy palace of God. The moment the Chaldees said it they began to weep and cut their fingers off, and they prayed to the God of Israel and said, "Oh! God, rather than sing and play Thy songs before the heathen we will sever our fingers from our hands"; and so they did: but the merciful God, taking compassion on them, heard their prayers, and sent a cloud and carried them and their tents and their cattle to a place called Hauela, and He set them down that very night in the land of Hauela. He proceeds, "It has been told us that our fathers related that the night of their being put down there they heard many extraordinary noises; and on the morrow they saw a great fleet approach, and by one of God's miracles they escaped; and afterwards they were encircled by a river in a place where there had been no river before. This river, which is of sand and stones, is called Sabatyon, and exists at the present day. The sand and stones move about with such noise and violence that were there a mountain of iron situated near, it would be broken in pieces. This noise continues until the coming in of Sabbath; also when this time comes there descends from heaven a cloud which covers the river till Sabbath is over."

Further on he quotes the account of another traveller, who assured him that the river in some places is seventeen miles broad, and all the week the stones are thrown as high as a lofty house, but that on Friday, two hours before Sabbath, they remain undisturbed.

In the second part of the book the author recapitulates a considerable amount of Scripture evidence regarding a future return of the Ten Tribes to their own land in company with the House of Judah, but adds nothing that throws any light upon British-Israel truth. This result is very disappointing.

EACH READER is earnestly solicited to OBTAIN ONE NEW SUBSCRIBER during next month. The Winter Season for reading is now commencing, and we shall esteem it a favour if our readers will assist us in extending our circulation.

WHO SO BLIND AS THE LORD'S SERVANT?

By E. Reep.

Last week, at the Birmingham Church Congress, Archdeacon Farrar preached a remarkable sermon, and for aught one could tell to the contrary a vigorous British-Israel sermon. He very properly exhorted his congregation not to understand the word church as meaning only the clergy; the whole people are to be regarded as the Church, as possessing a sacred right to a universal priesthood. "Never, never," said the archdeacon, "forget that the clergy form but a small fraction of the Church; they are 20,000, you are 20,000,000." And then, as if preaching from the British-Israel standpoint, the preacher declaimed: "You, you are the Church. You, you have been made kings and priests unto our God. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

Readers of the Banner of Israel neither want chapter nor verse to show how the archdeacon's phraseology applies to Israel and to no other people. Yet, notwithstanding, it is pretty certain that Archdeacon Farrar knows nothing about the British-Israel question, nor, strange to say, of the existence of the House of Israel as a people distinct from the Jews or House of Judah. This curious fact is unmistakably apparent in a work entitled "Social and Present-Day Questions," wherein the archdeacon discourses on the Jews as alone representing the whole chosen race. "No historical inference," he says, "is more obvious than this: that the God of all the earth did choose out, did set apart, this people (the Jews) to preserve His truth, to teach His law, to be an evidence of His dealings with mankind. The torch of revelation which He intrusted to them often burned very low, but they did in some sort hold it aloof for four thousand years and, though for two thousand years since then the same torch, kindled to a far intenser brightness, has been placed in the hands of Christian nations, the voice of prophecy declares that the Jews shall once more share in its splendour, and help to spread its illumination even to the ends of the world."

The statement here set forth that God has transferred from the chosen people the torch of revelation to the care of alien nations is the old unwarrantable notion that God has forsworn His promises to Abraham's descendants and adopted Gentiles pure and simple in their stead. The bare thought of such a dereliction of duty being possible on the part of Abraham's God—for to repudiate the *everlasting* promises and covenants made only and alone with the chosen people, even for a season, would be a dereliction of duty—is monstrous and not to be entertained for a moment. Monstrous however as the suggestion of such a possibility is, it is one that must have floated in the air in the far back ages of Hebrew history. It needs no master-mind to imagine how grieved and scandalized was the prophet Jeremiah when the word of the Lord came to him saying: "Considerest thou not what this people have spoken, saying, The *two families* which the Lord hath chosen, He hath even cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord: If My covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David My servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob."

The important fact underlying this quotation from Holy Writ is the division of the chosen people into *two families*,

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wherefore it is to be inferred that the fulfilment of prophecy is not limited to the national situation and circumstances of the Jews or House of Judah, but that it embraces also the national functions and history of the Northern Israelites or Ten-tribed House of Israel. Archdeacon Farrar utterly oblivious of this divinely ordered division of the Hebrew race, endeavours to prove that in the Jews has been fulfilled the greater part of prophecy. "No weapon that is formed against thee shall prosper" is a prophecy that to his mind has been beautifully fulfilled in the history of the Jews. "The nations," he asserts, "have raged about Israel (*i.e.*, the Jews), as the waves surge around a rock in the rushing march of some stormy sea. Again and again the rock is lashed by the billows, and wrapped in sheets of foam, and overwhelmed beneath the masses of the advancing tide. But look again! It is the waves which have been shattered; the waves that have been dashed into spray upon the wind and ebbed away in bubbles upon the shore; the rock still stands immovable, and with the gleam of sunshine on its head. There is much force in this delightful illustration of fulfilled prophecy, but in the main it is hardly applicable to the Jews. Apply it to the House of Israel as identified in the British nation and its appropriateness is palpably demonstrated.

Another prophecy with which the archdeacon deals is not elucidated less fancifully. "Though I make a full end of the nations whither I have driven thee, yet will I not make a full end of thee." "Could any prophecy," he asks, "have been more rigidly fulfilled? Nation after nation, once the world-rulers of this darkness, have ceased to exist even in dishonour; have been wiped out of human existence, as when one wipeth a dish, wiping it and turning it upside down. But the river of Jewish life is still flowing on; and it may be that, when London and Petersburgh have in their turn fallen to ruins, the waters of Siloa, which flow so softly, shall still refresh the world." Were Archdeacon Farrar conversant with the teachings of British-Israelism he would look for the fulfilment of this prophecy in *two* Hebrew families and not in the one single stream of Jewish experience. In such a case he would not anticipate the destruction of London, or rather the wiping out of the British Empire, but with all zeal would be hastening to declare that despite the "alienation of the working classes from the sacred ordinances of religion," that notwithstanding the "indifference of the wealthier classes to Sunday observance and the awful contrasts between stupendous wealth and starving poverty," God is at hand ordering health and cure and the promised abundance of peace and truth which, according to the sure word of prophecy (Jer. xxxiii.), are blessings that will not fail to fall in due season upon God's chosen people. Then will it be that God will cause to return the captivity of Judah and the captivity of Israel and will build them as at the first. But doubtless it will be that before either of these two chosen families (British-Israel and Jewish-Judah) can enter upon the inheritance of their future blessings both will have to do what Archdeacon Farrar demands of the Church of England, if she is in truth to earn the eulogy "I know thy works, and love and service, and faith, and thy patience and thy works, and the last to be more than the first," to lay down in the dust and implore God from the valley of dry bones that the breath may come from the four winds and breathe upon these slain that they may live.

Archdeacon Farrar thinks that backsliding England and America should aim at the Jews' ideal of righteousness. Unfortunately the ancient Jews or House of Judah were not remarkable for equity or for a pure moral religious system. Demoralized as was the House of Israel the Jews or House of Judah surpassed their Ten-tribed brethren in making light darkness and straight things crooked. Of course the ideal of righteousness the archdeacon is anxions that England and America should keep before their eyes is that of the inspired prophets, but it would be well that he should make this matter more plain. In the meantime he is, like the Church he represents, blind and deaf. Seeing many things but observing not; opening the ears but hearing not. And so it is written, 'Who is blind as My servant? or deaf as My messenger? who is blind as he that is perfect and blind as the Lord's servant?

Hillside, Selhurst-road, South Norwood, S.E., Oct. 10th, 1893.

CREDO.

NOTES BY S. A. M.

REVERTING to the BANNER of Sept. 13, 1893, I read in the "Appeal to the Church of Christ," that when we find our Anglo-Israelite views rejected by the world we are not surprised. Most men are materialists, in practice at least, if not in theory; and for them nothing can exist beyond the material. What their understanding fails to penetrate they think it their duty to deny. The materialist, therefore, not actually hearing the messages as delivered with the solemn words, "Thus saith the Lord," does practically disbelieve them, and ignore that "whatsoever things were written aforetime were written for our learning." Rather would I follow Latimer, who preaching from the same text "in the shrouds of St. Paul's Church, London, on the 18th day of January, A.D. 1518," reiterates, as deeply feeling the truth himself and desiring to imprint it as deeply on the heart of others, that "all things that are written in God's Book, in the Bible-book, in the book of the Holy Scripture, are written to be our doctrine, our erudition and knowledge." And, coming nearer to our own time, we find the Bishop of Chester (1675) preaching to his parishioners, of St. Clement's, Eastcheap, London, on the restoration of their parish church, enforcing their full belief in the truths believed by God, who, he reminded them, "at sundry times and in divers manners spake in times past with the fathers by the prophets." And the good bishop strenuously also inculcates the necessity of the literal confession of belief; for as this may confirm and edify the faith of another, so the mere concealing or not acknowledging that belief which we are supposed to hold, is casting tacit contumely on the Author of it, as though He had revealed that which we are ashamed to avow.

Thus there is a necessity for literally professing our belief in the literal promises of God, as is implied by the Psalmist when he says, "I believed, and therefore have I spoken." For as there is no truth which is not ancient, as delivered in both the Old and the New Testaments, the written Word and revelation of God; and it being the nature of truth not to hide itself but to desire the light that it may be made manifest, so our belief, that intellectual, invisible power which actuates and is known only to the heart that believes, must find its expression in the outward signification of speech.

Another of our old "divines," commenting on the first Psalm, taking up the beautiful simile of the good man as "a tree planted by the streams of water, whose leaf does not wither," compares his words to the leaves of a tree, innumerable, immeasurable, even as the sand of the sea, or

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as corn in a sieve, sifted, yet not one grain allowed to be lost, but all saved for future use, to be sown in due season in the soil which shall be best suited to bring forth its fruit after its kind; even as leaves scattered around wherever the winds of heaven shall drive them, though they fall they do not perish, though buried and lost to the memory of man, yet are they enriching the soil on which they fell, springing up again in the course of ages to fructify the earth and make it fruitful.

Now let us gather up a few more of the words of the good Bishop of Chester, whose "Restoration sermon" was, in 1676, printed at the Crown in Cross Keys Court, in Little Britain, as we find by its "Fourth Edition." He reminds us that Joshua, the great leader of the children of Israel, was a type of Jesus, and his name had the same signification as that of the Lord Jesus—viz, "a Saviour." The fall of the walls of Jericho at the blast of the trumpets, may also be well-likened to the downfall of the strongholds of infidelity and scepticism, which crumble away at "the *word* of the Lord," for surely *that* leaf "shall not wither." Above all, the stupendous miracle wrought by the word of Joshua—"for the Lord fought for Israel" (Josh. x. 14)—the sun and the moon standing still to lengthen the day for his great work, may be considered a type of the light vouchsafed to us now in the evening of this dispensation by the many demonstrative "marks," written words and proofs of Our Identity with the chosen people of God, "lost" for ages whilst they worked His sovereign will, even as the dew on the face of the earth, but now "found," with all the marks He graciously set upon them, that they in the fulness of time might again be recognised as His people; marked by many signs, not one of which is wanting to prove that we are "the sheep of His pasture," marked even as a shepherd marks His sheep before casting them adrift to feed in the wilderness; marked so as to be seen and known of all men, raised up from their "cast off" condition to be again His faithful witnesses as we this day are to all the ends of the earth.

It is indeed true that great promises are made unto faith, and glorious things are spoken of it. The purity of its doctrine persuades to such holiness of life. It describes God as so infinitely glorious, so marvellous in His works, so transcendently gracious, so true in the fulfilment of His word, even to the minutest tittle, that the mere confession of it is a glorifying of God's majesty. And although those things which I, individually, may affirm be not apparent to my senses so that I may see them, although they be not of themselves evident to my understanding, nor appear to me true by any natural and necessary cause, so that I may say that I have any proper knowledge of them, yet they are certainly contained in the Scriptures; and Moses, the prophets, and the apostles having been immediately inspired by the Holy Ghost, we know that what they delivered was not the word of man, but of God Himself, who cannot lie. It must necessarily and infallibly be true; therefore with the heart I lift up my voice and say, "I believe."

THE question for the moment, in reference to the magnificent reception given to the Russian fleet by the French, is which nation is likely to be most affected and influenced? There was rivalry at Marseilles in the cheering between the French which greeted the Russian Hymn, and that of the Russians which greeted the Marseillaise. It was something for M. Carnot to toast in eulogistic language the Czar; it was more for the Czar in equal, if not more eulogistic, language to respond.—*Echo.*

ERRATUM.—Page 522, col. 2, line 35, read "effecting" not "affecting."

PALESTINE, AND SIGNS OF THE TIMES.

WE see prophecy fulfilling in our days, and before our eyes in the two-fold aspects of the land preparing, by the regular return of the latter rains, and consequent greater fertility to sustain a larger population than it has actually, on the one hand; and on the other of the Jews returning to the land, either voluntarily or by the compulsion of persecution, in large numbers,—a writer says at the rate of 10,000 per annum; and their return is facilitated by a constantly increasing number of steamers from all quarters; and the railway just opened will render their return easier and quicker. When the lines from Jaffa to Jerusalem and Nablous—the ancient Shechem—and from Haifa to Damascus, are achieved, they are pretty sure to be speedily connected with the growing net of railways in Egypt and Asia Minor, and ere long, by the Euphrates valley, with India and the far East. And then the Jews of Russia, Poland, Germany, and all Europe will be able to travel over land all the way to Palestine, except the Bosphorus.

Yet another pleasing sign. Never before was so lively and deep an interest taken in the exploration of the land of Israel as in our days. The work of the Palestine Exploration Fund, with its quarterly statements, maps, plans, and frequent volumes,—every fresh discovery, identification of Scripture sites, or rectification of current errors,—is watched and followed with thrilling interest by the whole Christian world.

Then, again, the number of travellers is growing apace, thanks to the great facilities offered by Cook & Son's matured, excellent tourist arrangements, with intelligent and trustworthy agents and dragomen at every place, Swiss landaus, and now even relays of horses; and the commodious hotels where their travellers put up—the grand new hotel of Jerusalem, capable of housing nearly one hundred visitors, comparing favourably with the best in Europe, if not in extravagant luxury, at least in cleanliness, quiet, order, and the most obliging attentions. A large proportion of these increasing annual visitors to the Holy Land from both hemispheres, are clergy and ministers. The Psalmist's words, "For Thy servants take pleasure in her stones, and favour the dust thereof," are now literally true with thousands of Christian men from all lands.—*The Faithful Witness*, Toronto, Canada, June, 1893.

MORE BLIND EVIDENCE.

IN the editorial "Notes and Comments" of *The Christian*, of June 15, 1893, referring to Dr. Pierson's address on Matt. xxiv. 14, at the China Inland anniversary, we read, "We did not understand the doctor as setting aside the plain meaning of the prophecy, which we take to be that when this gospel of the kingdom (the good tidings of the reign of God, which is the only gospel, and which includes every exceeding great and precious promise), shall have been preached for a testimony among all the nations, the end of this age will come. Oh, Church of Christ, do you love His appearing? Preach the Gospel to every creature, and He will come. 'Ye are My witnesses, to Jerusalem and all Judea, and Samaria, and Galilee, and to the uttermost parts of the earth.' London is your Jerusalem, Great Britain is your Judea, Ireland is your Samaria, Europe is your Galilee; the Regions beyond are the uttermost parts of the earth."

This is only another way of saying that the evangelization of the whole earth is committed to the hands of British Christians, as their particular work to which they are called, and for which they are specially qualified by divine providence. But divine prophecy not very indistinctly points out Israel as the channel by which blessings from on high are to be conveyed unto other nations. Of Israel only is it said, "He (*i.e.*, God) hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel. . . . How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. . .

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Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. xxiii. 7—24, xxiv. 3—9); "Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. xxvii. 6).

God Himself emphatically denominates Israel as His "servant . . . I have chosen thee, and not cast thee away" (Isa. xli. 8, 9), so the substitution of a Gentile people in their place, to do their work, is quite excluded, seeing that God again emphatically asserts, "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). We must allow that the Omniscient can see the end from the beginning, and choose His agents accordingly, without risk of choosing wrong.

FORGOTTEN!

THE following hymn was sung at a meeting in the Royal Pavilion, Brighton:—

PART I.

Forgotten! no, that cannot be;
All other names may pass away,
But thine, My Israel, shall remain
In everlasting memory.

Forgotten! no, that cannot be;
Inscribed upon My palms thou art;
The name I gave in days of old
Is graven still upon My heart.

Forgotten! no, that cannot be;
Beloved of thy God art thou,
His crown for ever on thy head,
His name for ever on thy brow.

Forgotten! no, that cannot be;
He who upon thee named His name
Assures thee of eternal love,
A love for evermore the same.

PART II.

Forgotten! no, that cannot be;
The oath of Him who cannot lie
Is on thy city and thy land,
An oath to all eternity.

Forgotten! no, that cannot be;
The grace of ages deep and broad,
Is grace without decay, the grace
O Israel, of the Lord thy God.

Forgotten! no, that cannot be;
Sun, moon, and stars may cease to shine,
But thou shalt be remembered still,
For thou art His, and He is thine.

Forgotten of the Lord thy God!
No, Israel, no, that cannot be;
He chose thee in the days of old,
And still His favour rests on thee.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

ONE HUNDRED AND NINETEENTH MONTHLY REPORT.

THE following subscriptions and donations, received from Sept. 15th to Oct. 14th, are very gratefully acknowledged:—

By the Treasurer: Anon, £3; Miss W., Freshford, 6s.; E. M. R., Westgate-on-Sea, £2.

By Miss E. M. Rush: G. W. Barnsley, 1s.; T. D., Alverston, 1s.; G. W., Tunbridge Wells, 1s.; S. R., 3d.

Total, £5 9s. 3d.

We also acknowledge, with many thanks, the receipt of 48 dols. 50 cents from "Hawaiian Islands," the amount for which allowed by the Bank will be given next month.

J. LAWRENCE, *Hon. Treasurer.*

THE BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—The BANNER or other British-Israel literature packets, or both, have been sent to the places mentioned below. The BANNERS, from 217 to 225 weekly, having been despatched up to the second week only in October, at which time the free distribution had to be stopped, to our very great regret, on account of want of funds, as referred to already in a previous issue of the BANNER. The number of literature packets amounted to sixty-one. Distribution in England and Wales: Aldershot, Ashurst Wood, Alvaston, Birmingham, Birkenhead, Bradford, Barnsley, Barrow-in-Furness, Bexley, Brighton, Cardiff, Canterbury, Calne, Carlisle, Chatham, Chester, Cheetham, Chelmsford, Chippenham, Colchester, Devonport, Dover, East Grinstead, East Twickenham, Faversham, Fulham, Harpurhey, Hull, Hulme, Kingsbridge, Kirton-Lindsey, London and suburbs (Bow, Catford, Lee, Lewisham, Shepherd's-bush, Stepney, Wandsworth, Walthamstow, Wimbledon, Vauxhall), Leeds, Lowestoft, Ludlow, Maesteg, Moreton-in-Marsh, Penzance, Plympton, Porthgwarra, Portsmouth, St. Leonards-on-Sea, Southsea, Southwold, Staplehurst, Teignmouth, Twickenham, Woolwich. Scotland: Cockburnspath, Edinburgh, Dundee, Hamilton, Leith, Northroe. Ireland: Dublin, Fermoy. Abroad—Paris. Malta. India: Bangalore, Poona Secunderabad. Burmah: Rangoon. Victoria: Broughton New South Wales: Dubbo, Grose Vale. New Zealand: Gisborne, Taranaki. Tasmania: Launceston. South Africa: Mossel Bay, Port Nolloth, Vryburgh. West Indies: Barbadoes. United States: Detroit. Canada: Manitoba, Marsden, Port Arthur.

SOWING THE SEED.

Our report for this month again shows that a goodly number of Seed packets have been despatched. Considering the many grave questions that are before the public mind, the uncertainty that prevails, and the fears and doubts that are induced, we have desired to make special efforts to put the fact of Our Identity with Israel before the people, and endeavour to influence, if it may be, the thought and life of the nation. It is of course but a very little, comparatively speaking, that we can do, but in faith and hope we work, knowing that many a time, by the grace and blessing of God, the little seed can be carried to good ground and rooted, and prove in His own good time the glory and power of the life within, and in turn bear seed abundantly.

To aid our Sowers and quickly attract the attention of readers to the fundamental truth we would teach the people, we have had upwards of 30,000 leaflets during the last few months, mainly Nos. 1, 2, 3, and 4 of "An Englishman an Israelite," and Philo-Israel's "Thoughts," the former to proclaim the fact that the British people are the literal Israel, the latter to touch and give light upon many subjects of the day that must be in men's minds. The first four leaflets mentioned, with four different "Thoughts" and a "Cui Bono?" or other suitable leaflet, have been folded together, so that Sowers could with ease have them ready for distribution. These little packets having been sent out in numbers proportionate to the sphere of work of our home Sowers, so far as we are able to supply each need, and each one has received two or more copies of Col. Senior's excellent and suggestive little Tree, showing British-Israel's Empire, which is very highly appreciated. We shall be glad to send an increased supply of the little Seed packets referred to, and of the Tree, wherever the demand arises, as soon as our Fund can afford to lay in another stock of many of the leaflets which we have entirely disposed of. But it would not do to be content with merely home work, for questions that touch us here touch those far away now, or will do later on, as the daughter Nations grow and need to meet many of the same difficulties, and share, perhaps, even still more than now, in what affects the living centre of the Empire. Therefore similar Seed packets have been, or are about to be, despatched with, in some cases, other literature that has been due to go to the Sowers abroad. We very gratefully acknowledge help, kindly given by friends, in the work of folding the leaflets.

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Our correspondence this month gives a noteworthy piece of "blind evidence," sent by a Missionary to Seamen. Bad as we know ourselves to be, it is cheering to be assured that the sign of the blessing of God is upon us. Pessimists may well read, take comfort, and be thankful. The missionary wrote as follows: "A missionary has abundance of opportunities both for speaking and distributing works upon the teaching of the Identity of the Lost Ten Tribes, and it is wonderful, when one considers how ready men are to listen to a conversation upon such a subject; but there is something which is more wonderful still—viz., to listen to the amount of blind evidence given by men who do not give a moment's thought as to where our English people come from, or anything else connected with the teaching of the prophets. Let me give one such evidence. A few weeks ago I lent a man a book, 'Specific Unbelief.' He read it carefully, and returned it to me, saying, 'I think the author is too hard upon England. I have been over a large portion of the globe—in America, Canada, Africa, Palestine, Egypt—but wherever I have been I have always seen the evidence of England's Christianity. Who is it that is sending forth the missionaries to all parts of the world? Why England. Who is it that is opening up trade with the interior of Africa? Why England. Who is it that is lifting Egypt out of the slough into which she had fallen? Why England. And yet some people will tell us England is full of unbelief. I am not an Englishman, as you know, but I tell you I have witnessed too much of England's good work to believe she is full of sin, as some people try to make us believe she is. Yea, I go further than that, and say she must be urged on by a higher power than that of man. God is with her, and making her a blessing to other nations. America is helping as a sister ought to do, and I am persuaded these two nations will stand.'" The Missionary naturally asked, "But do you believe we are the Lost Tribes of Israel?" And the reply was, "I cannot say. I have never thought much about that, therefore will not venture an opinion."

I thankfully close the report this month with the information that not a few amongst us are seeing more clearly the particular force there is in the revelation of Israel for drawing out stings from sceptical assertions, and clearing the way for the acceptance of the truths of the Gospel. It is the great requirement of the age, and so we rest in hope that our work may be abundantly helped forward for the guidance of many, through the blessing of the Holy Spirit of God.

Donations will be thankfully received by the Hon. Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by Miss E. M. Rush, Hon. Sec., 4, Westgate-road, Westgate-on-Sea.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Since last month two members have been added, making a total of 1,474.

The New Cards for 1894 will be ready in November. It will be a very good time for Identity believers to join our Union who have not already done so.

A letter received says: "I am much interested in the Banner, and very thankful for its teaching."

The Card of Membership has a list of chapters for the whole year, also suggestions for reading, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Correspondence.

IDENTITY MUSIC.

To the Editor of the "Banner of Israel."

Dear Sir,—It is a convincing proof of the silent but sure growth of Our Identity that composers are finding it worth while to devote their genius to wedding the glorious prophetic words of Holy Scripture to stirring and most tuneful and well-written music, thoroughly appropriate and in keeping with the wonderful themes set forth.

I have just enjoyed a run through Mr. Jno. M. W. Young's "Sacred Cantata: for Solo Voices, Chorus, Band, and Organ" (now in the third edition), as published by Novello, and a finer work I never examined, speaking as a musician. I am sure all our friends ought to possess this work. The opening March alone is worth the small cost of the work—2s. 6d. in paper and 3s. in boards.

I have also just obtained from Novello a sacred, recitative air and chorus (*ad. lib*), "The Lord shall comfort Zion," by Jean Charles (2s. nett), which I saw advertised in last week's Banner; this is also a most delightful composition. I do not personally know these composers, though, of course, Mr. Young, the well-known organist of Lincoln Cathedral, has a very wide reputation.

Yours faithfully,

Theodore S. Hill.

Birkenhead, Oct. 5, 1893.

To the Editor of the "Banner of Israel."

Sir,—I saw in last week's Banner of Israel a correspondent's enquiry for a weekly paper suitable for lending to working men, and as I think very highly of *The News, a National Fireside Journal and Review*, 1d. weekly, by Rev. C. Bullock, I am glad to recommend it, for I have found it much appreciated by the class mentioned. The politics are sound, sensible, and Conservative. The religious views, Evangelical Church of England. There are anecdotes, and a serial tale, besides notices of passing events; and the type is good. I consider it a wonderful production for 1d.

I should like to become a member of the Anglo-Israel Association, if the subscription necessary does not exceed 1s. per annum, but I cannot afford more, as my income is small and limited, and I cannot give up my subscriptions to charities in which I have been interested for years. The Banner I have taken in and read for ten years, and have persuaded others to take it also. Some numbers I wish to keep for reference, but others I should be glad to send for free distribution in a short time.

Believe me, yours truly,

L. E. M. Richards.

Wessex Lodge, Winchester, Oct. 10th.

To the Editor of the "Banner of Israel."

Dear Mr. Philo-Israel,—I am sending you by this post the *Newcastle-on-Tyne Chronicle*, which contains an address delivered in that city, a little more than a week ago, by Col. Goldsmid, upon Jewish Colonisation. You may probably have seen the address previously; if not, I feel sure it will interest you, knowing the deep interest you take in the welfare of children of Israel as well as in many of the distressed Jews of the present day in Russia and other parts.

I have been a regular reader of your Banner of Israel for many years, probably from almost its first publication, and have taken much interest in the subject it advocates. From the great influx of Judah into Palestine, it would appear to me, as I know it does to many others, that the final return of Judah to their own land cannot be very far distant, and therefore the prophecy of Isa. xl. 1—11 may be near at hand. God grant it for Jesu's sake.

Yours faithfully,

James Gaunt.

Holmwood, Kenilworth, Oct. 11th, 1893.

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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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Nov. 5—Jer. xv. Mr. GRAHAM.
„ 12—Promises to Israel and Judah. Mr. ANDERSON.
„ 19—Mordecai, the Jew. Mr. McDONALD.
„ 26—The Great Tribulation (3rd of course) on Events Leading up to Millennium. Mr. J. D. REID.

Please attend, and Identists read Mal. iii. 6.

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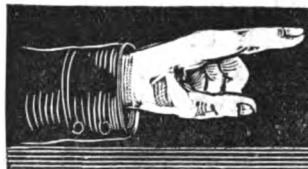
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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India)

"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 UNICORN: with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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MATABELELAND AND MASHONALAND.

THE country which just now is absorbing our nation's interest lies well in the South Central portion of Africa. It is situated to the north of Bechuanaland and our native ally, Khama's country. Buluwayo is the chief station of our enemies, the Matabele, and our British occupation extends from Fort Salisbury to the north and west of Matabeleland to Fort Charter, south of Salisbury, and proceeding southward still to Fort Victoria, Fort Tuli, and Fort Elebe in Bechuanaland. Lobengula, the Zulu chief, now our open enemy, has, it is said, 12,000 to 20,000 men wherewith to oppose us, while the British forces, in three columns, which have started to encounter him are but a slender body of 1,400 men, well equipped it is true, 1,000 being mounted. Here then Israel proceeds out to join battle against a foe thirsting for her blood, cut off from all retreat, and with no hope of succour in case of disaster, with 20 to 1 against them! The prospect seems terrifying and awful! But our cause is a righteous one, and the God of Israel is our defence on our right hand and on our left.

It has been suggested in the *Times* of Oct. 7th that with the rains approaching, if they have not already set in, there are three courses open to our colonists and miners in Mashonaland, and only three—namely:—

1st. To retire to the British Forts for five months, and then, after the rains, to attack the enemy; or,

2nd. To leave the country at once, bag and baggage, and return after the rains to re-conquer it; or,

3rd. To fight Lobengula and his Matabeles at once, and conquer him.

The third course has been decided on, and we wait the result of the conflict. The news of it may arrive before these lines are ready for the press, and may God defend the right! It is believed, from past experience, that "600 or 1,000 well armed and well mounted men, who are good rifle shots, can overcome the most formidable Matabele '*impis*,' or armies." The latter fight on foot. They have few rifles, and depend on their assegais, or javelins, and on their axes for offensive operations.

There is one portion of the *Times* correspondent's article which we desire to present to our readers, because it vindicates our British settlers' character as to their treatment of the native labourers in the Mashonaland mines and works. It is important that we should be in a position to prove that wherever Israel are located, whether in India, Australia, or Central Africa, our people are so conducting themselves as to be a "blessing" to the natives among whom they dwell, and "that all who see them acknowledge them to be the seed that the Lord hath blessed" (Isa. lxi. 9, R.V.). The annexed proves this point very satisfactorily, to our mind:—

The Matabele and their seven decades of unrestrained butcheries and ferocity I will deal with shortly; but on behalf of English occupation in South Africa it seems only fair that the native estimate of British fair dealing and British methods should be more widely known at home than at present. It is impossible to give a better idea of the estimation in which the English are held by all South African races desirous to work and live in peace than by a glance at the labour markets of the gold and diamond fields of the Transvaal and Kimberley. To supply the immense labour now required by these industries, native races throng from every corner of South and South-Central Africa. Hundreds, nay thousands, of these labourers start from their kraals knowing nothing more of the English than by the reports brought by fellow-tribesmen who have returned rich from work in the mines. In the remotest kraals and villages the belief in the honour and good faith of the British paymaster is so strong among people naturally suspicious that, month after month, year by year, raw, untutored natives from the wildest districts set forth on the long journey southward. I have met many parties of natives on the Zambesi road thus marching southward; men and boys from the far Barotse valley, some of whom had never set eyes on the white man before. The journey is long indeed, and the passage through remote and waterless deserts very trying before their El Dorado is reached. Yet hunger, thirst, not seldom death

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itself, are braved by these poor South Africans so that they may reach the Englishman's mines and touch his gold. Of all South African sights, and they are strange and many, none is more pathetic or more striking than the sublime confidence of these starving Zambesi wayfarers in British honesty and British truth. Such a testimony speaks volumes for the progress of the English in South Africa—progress that cannot be stayed even by the miserable muddlings of the past, by the shock of the Majuba surrender, or by the assaults of those at home whose motto seems to be that no one can do wrong except the Englishman!

In regard to the Matabele themselves, and their power to resist the attacks of Europeans, it must be remembered that the Boers in the Transvaal had to make good their position in the country against them. On their arrival, the Matabele quickly attacked them. Several desperate engagements took place, with doubtful success for either side. When the Boer numbers increased and they could bring more horses to the front against their active enemies, it was found that the assegai was no match against well mounted armed men moving rapidly about the country and inflicting severe defeats upon the Matabele. Since 1840 the latter have never encountered a European force; for they retreated then from the Transvaal, across the Limpopo River, and occupied the country where they have settled now. They have harried their native neighbours, the Mashonas and Makalakas, who never resist their murderers. The *Times* computes that "the butcher's bill of these inhuman savages upon the Mashonas alone must since 1840 have amounted to tens of thousands of lives." Things have now come to a crisis, and for our countrymen it is a question of life or death, whether they shall succumb to the Matabele spearmen, or by one campaign subdue and drive them out of the country across the Zambesi, where it is believed it is Lobengula's intention to retreat in case of defeat. The present aspect of the matter is well described by the special correspondent's account, and we quote it:—

In any case the next few months must inevitably be full of anxiety to all interested in the welfare of South Africa. The Matabele are now absolutely the only menacers of a general peace among the tribes and peoples south of the Zambesi; it is neither reasonable nor tolerable that they and their fiendish courses should be longer suffered. Mr. Rhodes is, or will be very shortly, upon the spot, but it is scarcely likely that he will be able now to bring about a peaceful solution of affairs. The Matabele are out of hand, out of Lobengula's control, and they mean, as they have meant for years past, to try once for all whether they or the white men are the stronger. For the peace and welfare of South Africa it is to be hoped that their lesson may be short and salutary.

What the result of the present complications will be we cannot venture to predict. But we think that as the position is the exact counterpart of that described in Micah v. 8, R.V., and as this nation is Israel, we may soon hear that a blow has been delivered by the British, small as is their numbers, which will inflict such loss upon Lobengula and his *impies* that they will be forced to cross the Zambesi, and settle down there as friendly neighbours of their lately powerful enemies. Under any circumstances the event cannot long be delayed. The rainy season has already begun, and before long the roads and rivers will be impassable, supplies will be cut short, the deadly horse sickness will have appeared, and the period of malarious fevers among white men will have set in.

We know that God's hand has arranged everything for us in Mashonaland as yet, and we look to Him so to guide us now, in our time of anxiety and peril, that we may be able at last to thank Him for His faithfulness and goodness to us, His people Israel.

Since the above was written news has reached this country of two or three encounters between the British forces and Lobengula's impis, also of the final victory of the British handful of troops over the Matabele at Buluwayo on Oct. 31. God has thus fulfilled Micah v. 8 for us to the very letter. Let Israel therefore praise the Lord from the very heart!

"A FRESH SERIES OF OBJECTIONS FROM "INDIA" (See "Banner," No. 865, July 26th, "1893).

Our friend, the military officer in the Punjab who desires to be known as "An Inquirer," has returned to the charge again and has sent us the following, which at his request we publish *in extenso*. The letter is long and contains hardly anything which has not been answered before. We are unable to find room for long papers, as a general rule, but to oblige our distant friend, who pronounces his opinions adversely to our views with some decision, and without much reference to his reasons for them, we place the whole before our readers. The replies to the major's objections we shall defer to future numbers, giving time to all our friends thoroughly to digest the arguments produced against us before they see the replies:—

"*To the Editor of the 'Banner of Israel.'*

"Sir,—I am much obliged for your notice in the Banner of July 26th. If you will do me the honour of considering my difficulties I shall be glad if you will publish this letter *in extenso*. Your readers, then, I think, will have a better and fairer opportunity of judging what my views are, than they may have gained from the extracts selected by you from my first letter.

"From the 'Handbook' and articles in the Banner I was impressed with the idea that you quoted, in support of your theory, such chapters as Isa. xi., Jer. xxxi., Ezek. xxxvii., &c. As, however, in your notice in July 26th, you concede that these chapters *do* refer to the final gathering in of Israel and Judah, that clears away the ground. We are agreed that there is to be a reunion of the Houses of Israel and Judah in Palestine (or their own land) into one nation under one head. This is shortly before the end of this age, literally in the 'last days' thereof. This being agreed upon, the following chapters and passages which plainly refer to events immediately preceding that union—that union itself—and events subsequent thereto may be eliminated as not affecting the point at issue:—

"Isa. ii., iv., v. 26—30, xi., lx., lxv.

"Jer. iii. 14—18, xxiii. 3—8, xxx. 3—7, xxxi., xxxii. 36—41, xxxiii. 7, 14, 15.

"Ezek. xx. 33—49, xxxiv. to end of book.

"Hos. i.—iii.

"Joel ii. 27—32.

"Amos ix. 14, 15.

"Micah ii. 12, 13, iv. 1—7.

"Zech. x., &c., &c.

"The question is, Are there any passages to show that the ten divorced tribes of Israel are to be gathered together as one nation prior to their collection for union with Judah? How long a period is their sifting among all nations (Amos ix. 9) to occupy? Your theory is that there are, on the grounds that Joseph was granted the birthright, and that

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'we as a nation enjoy all the blessings which are in the Scriptures described as included in that birthright,' and in support of this you quote 'Gen. xii. 2, xviii. 18, xxii. 17, 18; Deut. xv. 6, xxviii. 1—15; Zech. x. 6—9.' These passages will all be dealt with in the following paragraphs, except Zech. x., which is inapplicable (see *supra*).

"*Abrahamic covenant* (Gen. xii. 2, xvii. 2—9, xviii. 18, xxii. 16—18; Rom. iv.; Gal. iii.). From the above passages we find that God's covenant with Abraham consisted of two clauses—one, multiplicity of natural descendants, temporal greatness, possession of Canaan, &c., conditional on the fulfilment by his natural descendants of the covenant of the law (Gen. xvii. 6—10); the second: multiplicity of his spiritual seed and their inheritance of the world (Gen. xxii. 16—18) on the condition of 'faith.' The following extracts from 'Hodge's Commentary' expound St. Paul's views better than I can (Rom. iv. 13): 'This verse has been variously explained. 1. Some understand the apostle to refer to the promise that Abraham should be the father of many nations (Gen. xvii. 5), and his posterity be as numerous as the stars of heaven (Gen. xv. 5); promises which they limit to his natural descendants, who, being widely scattered, may be said, in a limited sense, to possess the world. But this interpretation is irreconcilable with ver. 16. 2. Besides the promises already referred to, it was also said that in him all the nations of the earth should be blessed. This, as St. Paul's explains it (Gal. iii. 16, &c.), had direct reference to the blessings of redemption through Jesus Christ, who was the Seed of Abraham. And here, too, he speaks of blessings of which all believers partake. The possession of the world, therefore, here intended must be understood in a manner consistent with these passages. It may mean a general promise of blessedness to all believers, the happiness consequent on religion and the blessings of redemption. 3. Or the promises in question may have reference to the actual possession of the world by the spiritual seed of Abraham, and Christ their Head. The declaration that Abraham should be the father of many nations, and that his seed should be as the stars of heaven for multitude, included far more than that his natural descendants should be very numerous. If those who are of faith 'are the seed of Abraham, and heirs of the promise' (Gal. iii. 9, 29), then will the promise, as stated by the apostle, have its literal accomplishment, when the kingdoms of the world are given to the saints of the Most High God (Dan. vii. 27), and when the uttermost parts of the earth become the possession of Christ In this sense the promise includes the universal prevalence of the true religion, involving, of course, the advent of Christ, the establishment of His kingdom, and all its consequent blessings.' I know you lay great stress on Gen. xvii. 7, last clause, but read by the light of St. Paul's exegesis, and combined with the fact that Israel as a nation failed to fulfil the first part of the covenant (the law), and lost the temporal superiority attached thereto, I can see nothing in the phrase, 'the Gate of his enemies,' that is any valid evidence in support of your views. As far as the Abrahamic covenant is concerned, the growth, and spread, and dominance of the Israelites in Canaan, &c., quite fulfil the promise of temporal blessings till they deliberately forfeited them, and what was to happen to them after that was subsequently foretold. The ultimate reunion of both Houses is one, but in the passages considered I can see no evidence of the Anglo-Israel theory.

"*The Mosaic covenant.* I will begin with Gen. xlix. You conclude that the 'last days' in ver. 1 are intended to be recognised as 'fulfilled peophecy' in the Christian dispensation, but not before—that is now. Will you kindly reconcile this view with the following? Long before this dispensation began Ephraim had ceased to be a nation, and was being sifted among all nations. its tribes becoming so untraceable that on their restoration Ezekiel tells us they shall be picked out by lot (Ezek. xlvii. 22). It will surely be worthy of some consideration if other passages show that there was a fulfilment of prophecies during that age of Mosaic covenant, and also that another person, prophesying, throws light on the meaning of the words. I have not seen any attempt in the 'Handbook' or the BANNER to trace the fulfilment in this age of the prophecies applied to each son, and yet, if this cannot be done, much of the force of your reading of ver. 1 is lost. Let us take some of these sons.

Simeon and Levi. Do you maintain that they were not divided in Jacob and scattered in Israel before this dispensation? Josh. xix. 1, xxi. 3—9, 1 Chron. xxiv. 24—42, are among the passages that might be quoted to show that this prophecy was fulfilled at an early date.

"*Zebulun.* Ver. 13 seems clearly fulfilled in Josh. xix. 10, *et seq.*

"*Dan.* Josh. xix. 47; Judges xviii. 1, 2, 11—31; Jer. iv. 14, viii. 16, are among passages pointing to early fulfilment of ver. 16, 17.

"*Benjamin.* Judges xx. and others fulfil ver. 27.

"*Judah.* Ver. 9 had several fulfilments before this age in which indeed this verse would be inapplicable. Ver. 10 is a very difficult passage. Zedekiah was the last king of Judah. Where was the sceptre and the law-giver during, and indeed after, the Babylonian captivity? How do you propose to establish that this verse was literally fulfilled? What does the last clause mean? If it refers to the final gathering prior to the millennium, it means literally 'last days'—the *last* of this age, not the *whole* of it.

Joseph. Ver. 22—24 relate to the hostility of his brethren and his preservation by God. The last clause (ver. 24) is another very obscure one on which your own writers in the BANNER do not agree, so I may be pardoned for passing it by. Ver. 25, 26, contain general blessings extending to his descendants. So that out of the whole chapter I can only find one clause (the last of ver. 10) which *must* apply to this age, while I find fulfilments of the prophecies indicated at an early date. But Moses explains the phrase. In Deut. xxxi. 29 he tells the children of Israel that after his death they would corrupt themselves and evil befall them (?) when in the latter days. We know the evil which befell both Houses long antecedent to this dispensation. In Gen. xlix. 1 and Deut. xxxi. 29 'last days' and 'latter days' can, in my opinion, mean only in the future time, and I find nothing in Gen. xlix. which is evidence to support your theory. Deut. xv. 6, xxviii. 1—68, Moses was speaking to Israel under a covenant which they themselves had accepted ('all that the Lord hath spoken we will do'). There were blessings which would follow on their adherence, there were curses which would follow on their falling away. I can see no ground in these passages for building up a theory such as that of Anglo-Israelism. Isa. xlii. 9 seems to me conclusive as pointing to the fulfilment of prophecies such as the above during the existence of the Mosaic covenant—indeed, that the sins and corruptions of both Houses were so great as to call for a fresh set of prophecies to meet their case long before the period of the covenant had expired. The blessings of Moses in Deut. xxxiii. to the tribes individually are not fixed by him for fulfilment in the latter days, but plainly a general and, according to internal evidence, an early future.

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A great deal has been made of ver. 17. 'The earth': I have no means here of ascertaining whether the same Hebrew word is used here as in Gen. vii. In that chapter 'the earth' certainly did not mean the world as we now know it (that is, ground abandoned fifty years ago). In Luke ii. 1, 'All the world' is used to designate the Roman Empire. There is nothing in the phrase, 'he shall push the people together to the ends of the earth,' which from the context requires further fulfilment than the building up of the kingdom in Canaan, &c. (see 1 Kings xxii. 11), and the removal of the nations which stood then in their way. Compare ver. 28 with Balaam's prophecy in Num. xxiii. 9 which you explain as being fulfilled in Canaan, in the BANNER, and I see no real evidence in this verse for Anglo-Israelism.

"*Tarshish.* I have read that you expound the Ships of Tarshish to be those of Great Britain. Will you please reconcile this for me with the following? In Gen. x. Tarshish is the son of Javan, the son of Japheth. You allow that Gomer, Tubal, and Meshech are Germany and Russia. Tarshish then, at the first at all events, was also peopled by Japhethites. If subsequently ousted or replanted by Semites, it is curious to find no record of it. Isa. xxiii. connects Tarshish with Tyre. Isa. lxvi. 19 mentions Tarshish, as separate to the isles afar off, among the places to which the Gospel is to be carried after the reunion of Israel and Judah. How you make out Tarshish to be Great Britain I cannot follow.

"Turning to the New Testament, I see you quote Matt. x. 6. I can only say your view is opposed to the whole passage when it is compared with Mark vi. 7—14, Luke ix. 1—6, Isa. liii. 6, Jer. l. 6, 1 Pet. ii. 25.

"The whole of Romans is against your theory. Take chap. xi. 17. If St. Paul were addressing any of Ephraim-Israel, why should he call them 'a wild olive tree'? You translate Ethnon as Ephraim-Israel. Please substitute Ephraim-Israel for Gentiles in the whole of Rom. xi. and Luke xxi. 24, and see if it makes sense?

I can find no prophecies or promises of national greatness, &c., assured to any of Abraham's descendants apart from the Mosaic covenant, while those conditional only on faith belong to the seed of Christ. Rom. ix. 6 (last clause) has no meaning unless Israel is used once in a spiritual sense and Isa. lxv. 1 confirms this.

In regard to my first letter, you have not solved my difficulty as to Isa. xi. 11, 12, or Ezek. xl. onwards. These latter are to me a great difficulty, and no explanation commends itself unless it is in harmony with the *whole* of Scripture. If the ten Ephraim-Israel tribes prove in the end to be still being sifted among the nations and collected therefrom for union with Judah, the above chapters harmonize. Again, the little stone kingdom of Daniel is not in harmony with what seems to me your laboured efforts to dovetail it into your theory.

I have not seen the following historical event noted by you, and it may be an acceptable extract from 'The Jews' by J. K. Hosmer: 'The first attack on Jerusalem was under Florus, who withdrew. It was repeated by Vespasian under whom Galilee was attacked. After forty-seven days it was carried by a final assault, led by Titus, son of Vespasian and Dominicus Sabinus, centurion. Josephus and one other left alone of a band surrendered. Galilee was subjugated after the fall of Jotapata.' Galilee was thus the first part attacked and does away with any idea of Benjaminites having been exempt from the slaughter. After the subjugation of Galilee the Romans withdrew again before the final siege, and it was in this interim that those who remembered Christ's warning fled.

"Subsequent events later on may provide more convincing evidence in support of your theory, and fit it in to harmonize with much Scripture that now appears to be against it. At present, solely on scriptural grounds, I can see no sufficient evidence to make me accept Anglo-Israelism.

"Yours faithfully,

"Nowshera, Punjab." "AN INQUIRER.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. X.—ANGLO-ISRAEL FICTION.

REPLY TO THE REV. C. F. COOPER.

BY BARRINGTON.

(*Continued from page* 513.)

REV. C. F. COOPER has been free to choose his own methods, and to present his case in accordance with his own judgment. I have used the same liberty. That is surprising to Mr. Cooper. If not, why his unwearied complaints? He has closed his Scriptural argument; that is his business and not mine. He will not notice any main Scriptural argument; I cannot help that. He will tell your readers he has closed up that branch, and once more repeat that I have not answered him. Possibly he will instruct me how "this, that and the other" should be done. As Mr. Cooper has chosen his own methods, I have done the same. Your readers are the jury, and the verdict is outside us both. Two purposes are in this controversy, one to expose error, the other to establish truth. The one issue is the truth as to Israel.

I.—Israel as a kingdom ceased to be, as a Ten-tribed nation. Proof: "Lost as an independent people" (Dr. Robinson). "As a body indistinguishably lost" (Canon Farrar). "As for the deportation of Israel by Assyria there is no evidence, and no reason to suppose that the Ten Tribes, as a body, ever returned to Palestine. Nor did they maintain a distinct existence anywhere" (Dr. Chambers). "The ruin of Israel was complete" (Dr. Louis Menard). "And within three-score-and-five years shall Ephraim be broken, that it be not a people" (Isa. vii. 8). "As for Ephraim their glory shall fly away like a bird . . . Ephraim is smitten, their root is dried up . . . and they shall be wanderers among the nations" (Hosea ix. 11—17). "And will cause to cease the kingdom of the House of Israel" (Hosea i. 4). "The end has come upon My people of Israel; I will not again pass by them any more" (Amos viii. 2). "Yet will I leave a remnant" (Ezek. vi. 8). "The remnant of Israel" (Zeph. iii. 13). "The remnant of Israel" (Jer. xxxi. 7). "The remnant shall return" (Isa. x. 20, 21). "I will surely gather the remnant of Israel" (Micah ii. 12). Historic fact: "The remnant that are left of the captivity" (Neh. i. 3). "The remnant of their brethren" (Ezra iii. 8). Prophecy and fulfilment complete. The kingdom of Israel perished. A remnant was saved. The remnant of the captivity. After the captivity what? The children of Israel and Judah to be one nation (Ezek. xxxvii. 18—22). Historic fact: "And there went up some of the children of Israel" (Ezra vii. 7). "And the children of Israel . . . and the rest of the children of the captivity" (Ezra vi. 16). Also Ezra ii. 59. What became of this one nation? "Shall be led away captive into all nations" (Luke xxi. 24). Are so to-day! The Anglo-Saxon race is not! Conclusion: We are not, cannot be Israel.

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II.—The Israel of God is the Church. "The Christian Church is a continuation of the Jewish" (J. H. Newman). "Christian and Jewish (Church) differed only in degree and not in kind" (Dean French). "But at the call of Israel the Gentiles did flock to the standard set up in Zion from far and near" (Bishop Lightfoot). "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 16). "If ye be Christ's, then are ye of Abraham's seed, and heirs according to the promise" (Gal. iii. 29). Believers, a royal priesthood, a holy nation, the Israel of God, *i.e.*, "the Church of the living God." That is the judgment of Bishop Westcott, Dr. J. A. Hort, Dean Church, Dr. Fairbairn, Dr. E. B. Pusey, and Dr. McLaren. The Church being the Israel of God, Anglo-Israelism is outside fact and truth.

III.—Israel after the flesh are the Jews. "The people of Israel . . . a living historical miracle" (Professor Christlieb). "On hearing the word Jewish many of you smile . . . the intelligent Israelite" (Professor Gobet). "People of Israel . . . the Jews" (Dr. Schenkel). "Israel . . . the Jews" (Dr. Cox). "Israelites . . . Jews" (Professor Cheyne). "Israel . . . Jew" (Professor Sunday). "Israelites . . . Jews" (Dr. Hodge). Dr. McLaren, Dr. Dale, Dr. Marcus Dods, Dr. Bernhard Pick, Dr. Edershiem, Dr. Kellogg, Henry Ward Beecher, Dr. Lyman Abbott, Aubigne, Dean Stanley, all with Jewish writers agree, in harmony with the Word of God, in declaring that Israel after the flesh are the Jews. But to the word and the testimony. "We who are Jews by nature" (Gal. ii. 15).

"I also am an Israelite by the seed of Abraham" (Rom. xi. 1). "Which am a Jew" (Acts xxii. 3). "Are they Israelites? So am I. Are they the seed of Abraham? So am I" (2 Cor. xi. 22). "Behold Israel after the flesh" (1 Cor. x. 18). Who but Jews? "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. x. 32). "Art Thou the King of the Jews? And Jesus said unto him, Thou sayest" (Matt. xxvii. 11). "If He be the King of Israel" (Matt. xxvii. 42). "The Jews which were of Asia . . . men of Israel, help" (Acts xxi. 27, 28). Who were the men of Israel, if not Jews? According to Mr. Cooper's theory, the Woden worshipping Israel were not there! Men of Israel, *i.e.*, Jews, were! "For these causes the Jews caught me in the temple" (Acts xxvi. 21). Christ calls the Jews Israel. Paul calls the Jews Israel after the flesh. That being so, truth demands the rejection of Anglo-Israelism, the Israel of descent being the Jews.

IV.—The future of Israel after the flesh. "The destinies of this wonderful people, as of all mankind, are in the hands of the All-Wise Ruler of the universe. His decrees will be accomplished, His truth, His goodness and His wisdom vindicated" (Dean Milman). His decrees, what are they? "Removed into all kingdoms of the earth" (Deut. xxviii. 25). "Scatter the power of the holy people" (Dan. xii. 7). "Led away captive into all nations . . . until the times of the Gentiles be fulfilled" (Luke xxi. 24). "Scattered yet preserved" (Lev. xxvi. 44). "Subsist as a distinct people by themselves" (Dr. Ryland). "The preservation of the Jews is one of the most illustrious acts of divine providence" (Bishop Newton). "Near to absolute extinction again and again, yet survived" (Bishop Lightfoot).

To-day numbering more than at any period of their history. Time of Solomon, 5,000,000 (Conder). In the year 1700, 3,000,000 (Bernage); to-day from 7,000,000 to 8,000,000. "Ye are My witnesses," living evidence of the truth of God's word! Salvation is of the Jews, the Christian Church began with them. The kingdom was founded in Israel; not Mr. Cooper's Israel, but Paul's Israel after the flesh. But blindness in part is happened to Israel; because of unbelief they were broken off. Yet "God hath not cast away His people" (Rom. xi. 2). In this century, "130,000 Jewish converts have been baptized. In Israel the word of the Lord does not return void" (Dr. Dalmar's Gospel work in Israel).

And the promise is: "All Israel shall be saved" (Rom. xi. 26). When? When "the fulness of the Gentiles be come in" (Rom. xi. 25). "Until the times of the Gentiles be fulfilled" (Luke xxi. 24). That time no man knoweth. In the meantime between 20 and 30 distinct societies are at work gathering Israel into the kingdom. The hope of Israel is restoration to the land of their fathers. How? and when? and why? cast us on a broad sea of divergent opinions. Enough to know the fact that there is a kingdom and a restoration for Israel, and all Israel shall be saved.

Did not Mr. Cooper make a mistake in the heading of his last? Should it not have been, "A Confession of Weakness?" That truthfully would have expressed the contents. Those wonderful things as to ethnology, history, &c., are a long time on the way! Hints to Students, special pleadings, feeble instructions, may do duty for the nakedness of the land, but the wonderful are long past due. Hope after the mouse we shall have the mountain.

I.—Mr. Cooper's strange statements. "No truth," says Mr. Cooper, "discovered within the present century has spread so rapidly as Anglo-Israelism has." No truth is begging the question! But, taking his statement as it stands, what is the evidence produced?

(1) Two hundred works are named, whether tracts or books we are not told, nor given any names of those great writers.

(2) A handbook, which has passed through three editions, the editions if 25 or 50, not mentioned.

(3) The handbook won many, &c.

(4) Lectures all the year round. I suppose, like Dickens' "All the Year Round," but once a week.

(5) Hundreds of dollars spent distributing literature.

(6) Mr. Cooper has been asked to form a class, of course in the rink or his Church. Such is the formidable and conclusive evidence! The recital is a sufficient answer. All that Mr. Cooper has said could be said in a greater degree of spiritualism and secularism. But as a statement as it stands it is not true! Evolution in the Christian sense is taught from the chairs of eminent schools of learning! Is that true of Anglo-Israelism? Is it endorsed by such leading Christian journals as the *Christian World* and *Christian Union*? is that true of Anglo-Israelism? Then take Christology distinctively in its comprehensiveness a truth of this century! Also, social science, as now expounded from hundreds of Christian pulpits, all of this century! Mr. Cooper is again astray!

II.—Mr. Cooper's continued complaints. Varied and copious. Misuse of Scriptures, dogmatism, confusion of mind, lack of wisdom, flagrantly inaccurate, &c. What's the meaning of it all? I am not Mr. Cooper, simply that and nothing more. Moreover, as in all your correspondent's letters, he labours hard to prove by quotations from divines . . . facts we both believe. In my last, to which Mr. Cooper refers, I quoted as follows: "The Christian Church is Israel, and is heir of the promises" (Dr. Rankin). "The Church is the Israel of God" (Dr.

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Schaff). "The true Israel of God" (Prof. A. B. Bruce). Mr. Cooper says those quotations are facts, and he believes them. Good! Hope he will rehearse them to that class.

III.—Mr. Cooper's catechumen instructions. First, as to the meaning and use of the word Israel. He has omitted one important sense, namely, "the Israel of God," *i.e.*, the Church (Gal. vi. 16). He also, of course inadvertently, has overlooked the fact that the term in the Old Testament stands for not only lineage, nationality, but a distinct spiritual relation, as God's chosen people. The people to whom were committed the oracles of God. And if the Israel of Ezra had them not, where were they? The Woden Worshippers had not them!" Jer. xxi. 35—38, Mr. Cooper tells us, refers to the Israel of the Ten Tribes, *i.e.*, the kingdom of Israel. How can that be when both Isaiah and Hosea tells us Ephraim shall be not a people; and cease to be as a kingdom?

How can the Ten-tribed nation, root dried up and broken, continue a nation? But what does Jeremiah say? Seed of Israel. Exactly! Is the British nation to exist for ever? The fleshly-Israel, the Jews, are a separate people to-day; and the Israel of relation, *i.e.*, the Church of God, a spiritual seed, abides; and in the restoration all Israel shall be saved. Further, the kingdom was founded by Christ and His apostles in Israel. Mr. Cooper says there never were any race privileges and distinctions. "Have separated you from other people" (Lev. xx. 24). "An holy people unto the Lord . . . hath chosen thee . . . A special people unto Himself, above all people that are on the face of the earth" (Deut. vii. 6). The catechumens must wonder what can have happened to their mentor! So accurate and so free from confusion; all clear as daylight. Still, withal, the strange blunderer. Yes. Homer nods.

IV.—Mr. Cooper's perversions. He tells us that: "In Ezra the children of Israel means Judah, Levi, and Benjamin, who alone returned from captivity." Proof given, Ezra ii. 1. That passage tells us that Nebuchadnezzar carried them away to Babylon. And it is true the Ten Tribes were taken to Assyria; what of that? Mr. Cooper says none of these could be of the Ten Tribes. Why? did not the Babylonian empire succeed the Assyrian? And was not the proclamation sent by Cyrus throughout the kingdom? But Ezra ii. 59, tells us directly some who were not of Israel, and what was demanded. Then Ezra vi. 16, mentions the children of Israel and the rest of the children of the captivity. Who were they? Why the distinction if some of the seed of Israel were not present? Then when did Israel "tremble . . . as a dove out of the land of Assyria, and I will place them in their houses, saith the Lord" (Hosea xi. 11). Is Great Britain Assyria? "I will bring My people Israel from their captivity" (Amos ix. 14). Are we in captivity? And when was Ezek. xxxvii. 16, fulfilled? Mr. Cooper will say it is yet to be fulfilled in the near future.

Then what did Paul mean when he said: "Unto which promise our Twelve Tribes, instantly serving God day and night hope to come" (Acts xxvi. 7). Were those hard drinkers instantly serving God?" Also, Luke ii. 36, a prophetess, the daughter of Phanuel, of the tribe of Aser. Will Mr. Cooper explain how the "3023 Jews carried away by Nebuchadnezzar" (Dr. Robinson) had grown to nearly 50,000 upon their return?

Mr. Cooper's tangle as to the term Jewish Church, calls to mind the saying of the "fly and wheel." "What a dust we do kick up." The "horse chestnut" logic awakens early memories. Paul, when a child, "thought—reasoned—as a child," but when he "became a man" he "put away childish things" (1 Cor. xiii. 2). Doubtless, there is a difference, to use Mr. Cooper's customary superlative of tremendous importance, between tweedledee and tweedledum, but life is too short to get at it. The term Jewish, as applying to the Hebrew race, is well established by such scholars as Bishop Westcott, Dr. McLaren, and the late Dean Stanley and Bishop Lightfoot. The company is good. The Church of the circumcision was of the Hebrew race and one of law (Dr. Edersheim). A "separate people, a nation, a Church—the Jewish Church" (Stanley). To whom were committed the oracles of God.

For long years idolatry clung to both Israel and Judah. The purification took place and a remnant was saved. The new nation of some of both Judah and Israel, under one head, constituted the Israel of God. That I have fully shown to be the fact. Also, that the Israel of the covenant, *i.e.*, the Jewish Church, is perpetuated in the New Testament Church, the Israel of God. The Israel of God in the former dispensation was of a race, and a relation as the Church of the circumcision, and that for declared and special purposes. Great Britain is not; the British Empire is not; the Anglo-Saxon race is not; the relation does not exist, therefore, we are not Israel after the flesh.

Mr. Cooper's twist to get his Jew, and his claim to be of Ephraim, are pardonable when we remember what the prophet says of Ephraim: "Ephraim feedeth on wind," and "is joined to idols."

From *Yarmouth Light*, May 4th, 1893.

(To be continued.)

OUR HUGE EMPIRE, AND THE FRENCH MOANS THEREAT.

One who has been a believer in Our Identity for some years, and a reader of the Banner for a considerable period, forwards to us a cutting from *The Bradford Daily Argus*, of August 21 last, being of opinion that its contents would prove interesting to our readers. He considers that they furnish remarkable "blind evidence" on the part of foreigners to the truth of our contention. We do not wonder that foreign nations are perplexed at the remarkable manner in which our Empire has expanded in all parts of the earth during the last 50 or 100 years. The process began a century ago, but the expansion has literally been by leaps and bounds, during the Queen's reign of 50 years. Nothing has been known like it since the world began!

We have a vast Colonial Empire in all zones: a splendid Heathen Empire in Asia, strategically placed in the Indian Ocean, including nearly 300 millions of Hindoo and Mahomedan souls acknowledging Britain as the paramount Power of the Peninsula. We have, besides, all the important Gates of the world in our grasp; also the chief coaling stations, and ocean fortresses added to our world-wide Empire. Our language is becoming the language of the East, and of the ocean too; and a very large proportion of the telegraphic cables, which connect the continents and distant portions of our own and of our neighbours' Empires, is in the possession of our own race! No wonder the French, for example, look on these facts with despair, and ask where these things are to end? They know nothing of Our Identity with Israel, and consequently are puzzled to account for a state of things which must seem to them simply disastrous. Our cutting is this:

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OUR GREAT EMPIRE.

The *Figaro* (Paris) reviews the progess of the British Empire, which it characterises as "stupefying." At the beginning of last century Britain possessed 60,000 square miles of territory, now she has 10,015,437 square miles, against the 2,354,646 of France. She has extended her rule over 298,205,767 human beings, whilst France governs, outside her own borders, only 29,248,173. In little more than a century, Britain has built up an Empire greater than any in history. The *Figaro* divides the process into two epochs, one dating from the Battle of Plassey, and the other from the beginning of the present reign. In the first of these conquest was made par masse; in the second par petits points—islets, rocks, scattered over the world, which is now studded with strongholds on which float the British flag. Our contemporary, more in sorrow than in anger, compares this with the time when Britain contented herself with Hudson's Bay, whilst France was mistress of the whole basin of the St. Lawrence. Holland, Portugal, France, and Spain were the great colonial nations of the first half of last century. It was only towards 1760 that England woke up to the necessity of colonies, and set herself to the task which she has persisted in without once looking back. The loss of the United States, although a political disaster, has been economically a gain to Britain, her trade with the republic representing a third of her entire commerce. The *Figaro* rather blames than envies England. "We shall have to take many a Mekong ere we overtake England on the road in which we were once before her."

It is needless for us henceforth to repeat the facts concerning the growth, extent, and grandeur of Her Majesty's dominions. Our foreign rivals attest the truth with sorrow and regret, declaring that the recital "stupifies" them. Well it may! For it is unique in the history of the world, as they candidly admit, and the Empire, they allow, is greater than any which has ever been seen before! We are asked, sometimes, what security there is that our vast Empire will not follow in the downward course which Spain, Portugal, France, and Holland have traversed; and in its turn give way to some other coming nation, which may, after all, be the true Israel depicted in God's Word. Our reply to this is, that we possess the birthright of Joseph, item for item, blessing for blessing, and therefore can be none other than Israel herself! None of the nations just named inherited these blessings in their entirety, or, in fact, in any degree at all! They never obtained the Gates throughout the world; nor did they develop into "a nation and company of nations." Vast multitudinousness was not theirs wherewith to colonize the earth, and the privilege of Gospel propagation wherewith to bless all nations, families, and kindreds of the earth, was not theirs to give to others; since three out of these four nations knew not the truth, as it is in Jesus, and therefore had no Gospel to proclaim to the nations lying in the wicked one! The fourth was a Protestant nation, powerful at sea, and doing something at one time by way of a commencement of a Colonial Empire. But Holland never became an evangelizing state. Its power soon dwindled away and whatever it once possessed it never had any part or lot in "the birthright of Joseph." It lacked multitudes; it lacked God's blessing; it never held the Gates or a vast heathen empire, and thus proved that it was not Israel. None of these nations was so rich that it lent to many nations but never borrowed. None were so powerful that they reigned over many nations, but were not brought under by some. Spain and Portugal were subjugated by the French under Napoleon Buonaparte. France was defeated by the Germans and forced to make a shameful peace with them on French soil. Holland was a weak power, which had no chance of universal dominion, or vast wealth, or redundant population. All these, even the French, are declining states showing the signs of declension and retrogression very unlike the forward expanding progress promised to "Israel of the Isles." The loss of the United States was a benefit to British-Israel since the separation ministered to the wealth of both these Israelitish states. Separated, and each possessing enormous power, multitudes, and wealth, they will, in the end, be able, when re-united, to rule the world with ease. All that confounds the foreigner, in the exalted position of Great Britain and its Empire, is merely the fulfilment of God's promises to Abraham and his seed, through Joseph and his two sons, Ephraim and Manasseh (Gen. xlviii. 19). The Frenchman admits that once his countrymen were before us as to the magnitude of our respective empires; but now he testifies with sorrow, that Deut. xxviii. 1, 13 are true, and that we are "set high above all the nations," "the head and not the tail," "above only, not beneath," according to the prophecies. Let Israel therefore praise the Lord, the Giver of all their good gifts.

THE HEBREW QUESTION.

Britain Must Have Room for Her Millions of Subjects.

Dr. Wild preached from the text, Jer. xxxi. 27, 28, "Behold the day is come, saith the Lord, that I will sow the House of Israel and the House of Judah with the seed of man and with the seed of beasts. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build and to plant, saith the Lord."

The House of Israel and the House of Judah mentioned in my text stand for two literal peoples, who once on a time had each a national existence, dwelling by the side of each other in the land of Palestine. All this is a matter of fact sustained by sacred and profane history. These same historical authorities plainly prove that these peoples lost their nationalities so far as the land of Palestine is concerned; anyone at all familiar with history will freely acknowledge that they were plucked up and destroyed and afflicted in a national sense. This much of prophecy concerning these houses have been fulfilled, and with me a firm believer in this inspired volume, I can easily believe that the other prophetic parts of my text will receive a fulfilment. God has watched over these houses and will most assuredly build and plant them again; for though the people were cast off and out of Palestine, they were not cast outside of God's watchful care and providential rule and intention. To an Anglo-Israelite, I mean one who believes in

THE TEN LOST TRIBES

so-called as well as the Jews, in fact one who believes in both houses, it seems queer that some persons only believe in one house and one people; with them all is Jewish, and real and literal prophecies applying to the Jews are a matter of fact, and have been, and are, and will be fulfilled; but Israel, by far the larger house and people, are reckoned as nothing, and prophecies referring to them are not literal but spiritual. I find it very difficult to account for such a style of reasoning and, how these persons dare take such liberty in accepting a part and rejecting the best of God's plain teaching; how they can have such a one-sided faith and limited views in this enlightened day. I can live in all

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good charity with such folks, because I can persuade myself that

GOD CAN WINK AT THEIR IGNORANCE.

We read He did of some in olden times (Acts xvii. 30): "And the times of this ignorance God winked at." Such critics remind me of some of the same kind in the prophet's day, as we read in Jer. xxxiii. 24, "Considerest thou not what this people have spoken, saying the two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them." Then he goes on to say, as sure as the ordinances of heaven and day and night, these two families would be preserved and in due time restored to their own land again, though the critics seem to think because these two families were removed, and their national form of existence destroyed in Palestine, they must for ever remain so; and that the nationality could not be planted in some other place or country; yet long before this time God had made known through the prophet Nathan to David that He would transplant Israel, and with Israel the rightful sovereignty, as promised and confirmed by a divine oath to David and his seed for ever. This is frequently referred to by others of the sacred writers after the promise was made. Take the following as a passage to the point (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." And by a covenant of salt is meant the most sacred kind of an oath, and now let me read the following verse from 2 Sam. vii. 10, "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own." We will all agree that this was said at the time Israel was quietly settled in Palestine, so it could not refer to that country. This, of course, is further confirmed by the fact that they were moved from there. Such promise was never made for the House of Judah, for since the days of Jeremiah and the dethronement of Zedekiah, they have been without king, government, and country. The Jews can never have a country and nationality but in Palestine. To the land of Canaan they are to be restored in due time by their brethren of the House of Israel, which House of Israel in this day is Great Britain. In those islands was Israel finally planted and will indeed move no more for ever till the world ends, but

MANY ISRAELITES WILL JOIN THE JEWS

when the times come; in fact, in Scripture language, it is time upon time repeated that these two houses shall jointly possess Palestine. It is there they are again to be made one family, one house, one people, and one nation, as we read in Ezek. xxxvii. 22: "And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." In ver. 35 and 36 following my text you see national continuity vouched for through Israel. I will read these verses: "Thus saith the Lord, which giveth us the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. If 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." Language could not be plainer or more strongly confirmed.

For the sake of any new hearers, or new readers of this sermon, you will let me say what

I HAVE PROVED MANY TIMES BEFORE

now over and over to you, my regular congregation; in fact, you are so well posted on this subject that I cannot preach it as frequently as I used to do. I often wish somebody would raise some new objection to the theory, and so give me a chance to preach on the matter. Well, this is what I want to say, that the building and planting spoken of in the text was done through the prophet Jeremiah as the divine agent. He took the daughter of king Zedekiah, the last king of the Jews, to Ireland, where had settled a portion of the tribe of Dan, and there he planted this Davidic sovereignty in Israel, and so the title and authority descended through Irish kings to the Scottish, and from Scotland's kings through king James to the English, so her Majesty Queen Victoria is a liberal successor of David of Israel, Great Britain being literal Israel organized, the United States being the one tribe of Manasseh that was to have a separate existing nationality outside of Israel.

The origin, growth, place, and power of these two nations is in perfect harmony with prophecy, as much so as the Jews and their place and conditions, and just as I can prove some prophecies to be fulfilled by the Jews, and the Jews to be the very people, so by the fulfilment of some prophecies I can prove Great Britain to be Israel. For instance, the prophetic promise in my text, "To sow the House of Israel and the House of Judah with the seed of man and with the seed of beast," is now in course of fulfilment. Some of the other prophecies on this same point add to that of man and beast that of fruits; and when the promise sets in we were to have no more famine. They may have famines in Russia, China, and other countries, but with Israel a famine is now a thing of the past. Naturally, we are increasing faster than any other race or people in the world, and more, this natural increase is in a most wonderful and open manner being supplemented by additions from all other nations by immigration,

BY ANNEXATION AND BY CONQUESTS.

Over against these promises it is but reasonable that we look for a natural co-relative in room—that is, new country; for if we are to specially increase in these things and receive the overflowing millions of other nations, we must have room. Now, if you will look you will see this co-relative territorially.

Britain is growing rapidly, and is now an enormous size; she has added millions of square miles within the last few years; her enemies keep predicting her downfall and prophecy and Providence proclaim her growth and increase. Think of it, if we included the United States, more than one-fourth of the earth is under the control of Israel, and

OUR BELOVED CANADA IS NOT LEAST,

but the greatest in measurement of all the prophetic federated states of Israel. Excepting Siberia, we are the largest country in the world under one government, measuring, as Canada does, 3,610,257 square miles, but in spite of the vast extent of territory the Empire of British-Israel continues to grow. Her last addition (I say last although there may be another before next Sunday) is a fine and valuable piece of country, measuring 30,000 square miles.

TAKEN FROM THE UNITED STATES OF VENEZUELA

in South America and annexed to British Guiana. This new addition is known to be very rich in gold and silver and valuable woods; the present inhabitants, though made up of mixed races, prefer British rule and protection, and poor, unsettled Venezuela, though protesting, can do nothing effectual to change the course of events, for as usual she is

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in a state of widespread insurrection, and if she were at peace, her two million people divided into twenty states, and of territory scattered over some four hundred thousand square miles, could do little to force the seceders back against their will, or unlock the jaws of the British bulldog, for this dog, when it does bite, generally bites hard and holds on. Whether this providential permissive steal be justifiable or not I know not, but this I do believe, the people annexed will be better off under British rule and protection than under Venezuela. It probably will be better for the world and all concerned, and sure I am that the latent wealth will be sooner and better developed and caused to circulate in the arteries of the world's commerce. "It's an ill wind that blows nobody any good," so we are in the habit of saying. I imagine this little breeze will help the ship of State on towards the millennium sea of universal liberty and peace.

British Guiana with this new addition will measure about one hundred and thirty thousand square miles and have a population of over two hundred thousand. In 1669 the British exchanged Guiana with the Dutch for the province of New York. In the colonial war for independence the Province of New York was one of the thirteen colonies, hence was lost to Britain on the formation of the United States.

In the beginning of this century the British for some reason or another took back Guiana, and will likely keep it now till judgment day.

The Anglo-Israel theory, I have often said and will repeat it, gives a beauty, and a light, and a unity that no other theory does to the Scriptures, Providence, and history. In the presence of the growth and the expansion of British-Israel, how easily and forcibly some of the sayings of the prophets are applied, as for instance in Isa. xlix. 8, when speaking of Israel in the isles, it says: "And I will preserve thee and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages," and, in real oriental languages and style, Israel's growth is expressed in Isa. liv. 2, 3: "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." I do like to see

PUBLIC OPINION GRADUALLY TWISTED

into shape by an unseen hand, and politicians change and yield to the trend of coming events, and governments controlled by a power behind the throne. Providence is more of a factor in public events than many seem to think; we have had some remarkable illustrations on these points the last twenty years in the United States, Great Britain, Russia, France, and Egypt; for while men and nations swaggered forth in great pomp proclaiming they were their own masters and would do this and that when they were but unconscious and unwilling servants of a higher power that moves on and over the Monroe doctrine, that humiliates France and Egypt and turns to defeat the British army in the Soudan, and checks the march of Russia at the gates of Constantinople. Scores of these events I have in the years past called your attention to both before they came to a pass and after.

A few months ago Lord Salisbury, in one of his speeches, warned the Roman Catholic hierarchy to mind their spiritual and keep their hands off the political wheel. It was a bold, independent, brave, and needed warning, and, though now they are near a general election in Britain, Lord Salisbury made a grand and fearless speech at a meeting of the Primrose League last week. I will quote a few words he said: "He had been accused of attacking the Roman Catholic religion, but nothing was further from his thoughts. What Ulster had to dread was being submitted to the despotism of her foes. While Parliament had a right to govern Ulster, it had no right to sell the province into slavery. Any attempt to use the English military to subject Ulster to Archbishop Walsh would rend society in two.

HOME RULE WAS NOT A MESSAGE OF PEACE.

but of civil and religious war." That is the way to talk whatever political party a man belongs to. In another part of his speech he said: "We have to deal with a proposal for a great organic change; the conflicts of classes are shutting out from men's eyes the great issue, which is the great integrity of the Empire." Here the noble statesman is falling into line with the prophetic destiny of Great Britain, as pointed out by the Word of God, and very clearly expounded by Anglo-Israelism.

Imperial federation is forcing its way. It is of God, and therefore must prevail. The line of policy for the British Empire to pursue because she is Israel is not disintegration, but federation and consolidation. Who would have thought a year ago even that a motion like that made by Colonel McNeill, M.P., in the Dominion Parliament would have called forth so much enthusiasm and sympathy in Canada, and especially in Great Britain, for I suppose the motion may be interpreted to be an offer from Canada to Britain of some degree of trade reciprocity, thanks to the colonel; for as sure as the heavens above us the colonies and Great Britain will have to get closer together and help and stand by each other. Once they do so they can have all they want in this world and be independent of all outside nations.

I am pleased to see the prophetic light getting clearer and our ideas and policies falling into the line of

OUR GOD-APPOINTED WORK AND DESTINY,

and it must be pleasing to you, my regular hearers, to see how these things are conforming themselves to this theory; and the ideas I have advanced to you before. I could tell you, if time permitted, what Great Britain will be and will do; suffice it to say she is God's Israel, she must work the work of Israel to serve God, and you must serve God, for if you do not you can take the consequences. How many others are serving Him? What shall I say to you then? I say to you to-night, let no man take your crown. If Great Britain does not do God's work God will punish her as He has done many times before; and if you do not please to be the servant of God He will punish you.

Dear friends, let us pray that our faith and hope may be strengthened in His holy Word, so that it may bring us into conformity with His will and pleasure. The Lord bless us. Amen.—*The Evening News*, Toronto, May 9, 1892.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.—The Hon. Sec. acknowledges with sincere pleasure the kind and appreciative letter received and donation of £10 from "Ven," in response to the request for funds which appeared in the BANNER OF ISRAEL, Oct. 18th last.

CAN any of the BANNER readers tell me where I can obtain a copy of "The New Testament in Modern English." By Ferrar Fenton, late of Batley; or his translations from the Greek of the "Complete Epistles of St. Paul." Also will any Identity believers living at Gillingham, kindly give their address to "C. H. P.," Compton Park, Salisbury.

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HISTORICAL GLEANINGS.

FORWARDED BY E. REEP.

No. 1.

"ACROSS the kingdom from Dorsetshire to Norfolk there abound British barrows. For the Britons delighting exceedingly in horses aud chariots (a manner which they brought with them from the eastern countries of Egypt and Phœnicia) frequented these downs" (Palægraphia Britannica. By W. Stukely, 1743.

"Druids readily adopted Christianity and preached it. Columbanus was a Druid, and the apostle of Ireland and Cornwall. Druids came soon after the time of Abraham, hence were of Abraham's religion.

"Druid edifices, and all other works of this nature in our island, are erected by that most ancient measure called a cubit, which we read of in the Holy Scriptures. 'Tis the same that the pyramids of Egypt are projected upon; the same as that of Moses tabernacle and Solomon's temple. Altars were at first made of unhewn stone (according to Exod. xx. 25) but the Druids hearing probably of the glories of Solomon's temple, began to square their stones. The sacrificial feast of Druids, like those of Jews, and as described by Homer, Iliad I." (Stukeley's Stonehenge).

"It may be maintained that the organization of society in Gaul, and in Britain, before the dawn of the Christian era, was substantially the same as in Germany; that all the fundamental principles of Anglo-Saxon law existed among the Britons and Irish; Hengist and Horsa on their arrival effected only *territorial* changes. In very old copies of the Book of Invasions it is stated that the Milesians brought with them the Mosaic law. It is said to have been learned and received from Moses in Egypt, by Cae, who was himself an Israelite. This was the law of Erinn at the coming of St. Patrick in 432. The similarity of the ancient Milesian to the Hebrew law is observable in that of contracts" (O'Curry's "Manners and Customs of Ancient Irish." Published 1873).

"The Irish Scots are said to be the posterity of the Scots of Scythia. The name of Scots is originally the same as that of the Scyths; in Celtic it signifies restless wanderers ['And they (Israel) shall be wanderers among the nations.' —Hos. ix. 17]. The origin of the name is said to be not from the Scots themselves, but is a name given them by the Britons, from their being originally Scyths. It is again said that the ancient Scots were colonists from Spain, and colonized Ireland a thousand years before the Christian era. Josephus says the Celts or Gauls are descended from Gomer, eldest son of Japhet. This origin of the Celts is denied by one historian as a fiction of the East. At what particular period the Celts migrated into Europe it is not possible to say, it is certain, however, that the early inhabitants were of high antiquity, as shown by the antiquity of the language of the original Irish, the same as the ancient Celtic. The old Celtic tongue bears so great an affinity to ancient Hebrew, that to those who are masters of both, they appear plainly to be only dialects of the same tongue; or to speak properly, the Celtic a dialect of the Hebrew. If language be ancient, the people must be as old. The best Irish historians affirm that Ireland was invaded by the Scythians out of Spain about the same time as David reigned in Palestine."

Much has been lost through the Druids neglecting to commit their polity to writing. This much, however, seems pretty clear, not only from Irish history, but from the testimony of foreign authors, that the early Celtic religion was the same as that of the old patriarchs. Rough unhewn stones formed altars for sacrifice, according to the commandment, "If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone." Some of these ancient altars still exist, and would seem to be similar to those used according to the ancient Mosaic law. Near these altars were pillar-stones, supposed to be like those mentioned in Scripture, and to have been erected as memorials of some great transaction. There are also heaps of coped stones dispersed about the country, some of them large, some of them small. The latter are supposed to have been originally the graves of men, according to a custom which prevailed among the Israelites mentioned in the Book of Joshua; the larger stones may have established covenants like that between Laban and Jacob. These patriarchal observances lasted only till the arrival of the Spanish Celts who introduced the heathen worship of other nations" (Warner's "History of Ireland," 1763).

(*To be continued.*)

GREAT BRITAIN IN SOUTH AFRICA.

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ENGLAND has come forward in South Africa with a Roland for France's Siamese Oliver. Mr. Cecil J. Rhodes, the Prime Minister of Cape Colony, is well known to be one of the ablest and most successful of those who are seeking to extend the dominions of the Queen, and much weight must be attached to his utterances on imperial affairs. He has just been making a speech on British policy in Africa, in which he explicitly declares his intention to make the Zambesi instead of the Orange River the northern boundary of Cape Colony. This means the absorption of the Orange Free State and the Transvaal Republic, which are now independent, besides Mashonaland and Matabeleland, which are already under British protection, and threatens Gazaland, which makes half of Portuguese East Africa. No doubt Mr. Rhodes means what he says, and will presently set out to do it. The Orange State and the Transvaal will have to be secured by treaty, and that should not be a difficult task, since those states owe about all the progress and enterprise they have to England. Matabeleland may have to be won by hard fighting, but it is doubtless worth it, for it is one of the choicest regions in all the continent. Mashonaland is already famous for the wealth of its gold mines. In these advances England will have practically a free hand, for she will come into conflict with the interests or desires of no other European Power save Portugal, and Portugal scarcely counts.—From the *New York Daily Tribune*, Aug. 29, 1893.

ENIGMA.—No. 8.

INITIALS of the answers to the following questions, give a warlike title applied to Israel.

1. What the Passover Lamb was to be without.
2. One sent to restore sight to Saul (Paul).
3. One of the countries of which Gog was "chief prince."
4. One of Gog's allies (from the "North quarters").
5. The place where Peter restored a man who was sick of the palsy.
6. The country from beyond whose rivers, God's "suppliants" will be brought.
7. A priest of Bethel, in Jeroboam's reign.
8. One who "trembled" when he heard Paul reasoning of "righteousness, temperance, and judgment to come."

E. K.

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NOTICES.

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

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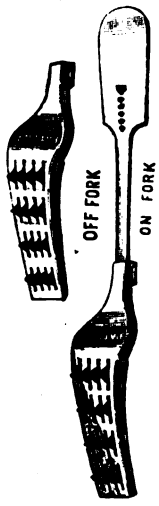
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RUSSIA AND FRANCE *VERSUS* THE TRIPLE ALLIANCE; BUT ISRAEL IN HIDING.

THE French to-day are in high spirits by reason of the visit of the Russian squadron to Toulon, and because of the demonstration in favour of the Russian alliance in Paris. The enthusiasm in behalf of the Russians is extravagantly high, and if we did not see the aim and object of it all, it would appear to be truly absurd. But it has its sober aspect, and really means that France sees her hour of national revenge for Sedan has arrived, and with Russia to support her, she can hope to reconquer Germany in the approaching war of Titans, and win back her lost provinces. The Russians, who look more soberly at affairs, will never go to the help of the French merely to aid them in their purposes of revenge against Germany. But they have designs of their own against Constantinople, the Dardanelles, and the Hellespont, which, when the time comes, will be much helped by the French armies on the Western frontiers of Germany. Consequently there are practially two camps in Europe just now, with three powers arrayed against two, and two against three; combatants to the number of 16,000,000 men with powerful fleets, being ready to help in the work of destroying each other. *The Westminster Gazette*, of October 20th asks what our British position will be, when that day of ill-omen arrives, what time these powers close for the conflict, which is sure to come? "England is neutral," says the writer, "in other words, isolated." These words recall to mind the command of Israel's God when He bade us, 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. 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."

It is remarkable that the writer in the *Westminster Gazette*, while admitting that, in "the coming war," our best position and policy would be neutrality, doubts if we shall be able to keep out of the conflagration, since "we may ourselves be the cause of the war"! This is singularly in accord with the prophecy of Ezek. xxv. 14, where in dealing with Edom's punishment (Turkey's ?) the announcement is made, "I will lay My vengeance upon Edom by the hand of My people Israel, and they shall do in Edom according to Mine anger, and according to My fury, and they shall know My vengeance, saith the Lord." If Turkey be Edom, as we believe, then Israel's hold upon Egypt, a part of Turkey at the present hour, is one of those facts which is likely, as any other, to precipitate a general war, without our being involved in it. The writer we have quoted looks to the occupation of Egypt as a weak point, and hangs upon it the following pessimistic anticipations:—

> As a fact, Europe is now divided into two camps, with some 16,000,000 of soldiers and with large fleets, all, we are assured, meaning and making for peace, but certain some day, and any day, to end in war. France and Russia are on the sea stronger than the Triple Alliance, and few will be found to deny may be a match for Germany, Austria, and Italy on land. England is neutral, or in other words isolated. Whatever Lord Salisbury's management of foreign affairs may have led Europe to believe, we in England know that he has not, could not, probably never wished, or tried to pledge England to the Triple Alliance. The best position for England in the coming war would be neutrality, but it is very doubtful whether we shall be able to preserve neutrality; we may ourselves be the cause of the war. So long as we retain Egypt, so long are we vulnerable all those miles and days from our base; Herat is part of Afghanistan. Surely that old "key of India," though no longer a key that could open the Gate, may be attacked: the one would bring us into collision with France, the other with Russia, and the combined fleets of Russia and France are as strong as or stronger than that of England.

No disaster can be avoided by our country if the Identity and all its guaranteed blessings are carefully put out of

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consideration. But this nation is Israel, entitled to the possession of the Gates (Gen. xxii. 17) and to Egypt as one of them, as God is true. We are therefore not the least alarmed at the frowns of France or afraid of the combined fleets of France and Russia; God can prevent their union, and, as He has ordained peace for us (Isa. xxvi. 12), He can find occupation for their united forces in other directions than ours while He hides us in our chambers and, like Noah, shuts our doors or Gates upon us, causing us to be "isolated" in our Empire and driven to confederate with our own colonial possessions as we never have yet united before. The *Westminster Gazette* advises "a complete and satisfactory settlement with France respecting "Egypt, Madagascar, Newfoundland, and Siam," and even with Russia regarding the "Pamirs, Persia, and Afghanistan." But as no settlement will satisfy these powers but our complete surrender of all these countries to their keeping, and the evacuation of them ourselves, it is hardly likely that this truly Radical and Gladstonian remedy for our ills will be acceptible to our proud nation. Egypt we have secured by great sacrifices, and it is the Gate of the route to India. We cannot abandon it for any compensation. Newfoundland and Siam are in some respects vital to our position in the West and East. Afghanistan as a buffer state we must defend with our full strength. On the whole the policy of scuttle and abandonment will never have a chance with our race; but as the journalist truly says, "an offensive and defensive alliance of all English-speaking peoples is the best policy for England, failing which comes neutrality." This last seems to be God's appointment for us during the pendency of the mighty war-woe now approaching. The prospect of the coming troubles, no doubt, is terrifying and disturbing to British minds in the extreme, especially as our social relations at home, and our commercial classes generally, are in a disturbed and discordant condition. But these things are only temporary incidents of our progress as a nation; the "darkness" and the "crooked things," which beset our paths, wherein God Himself undertakes to guide us, making "darkness light, and our crooked things straight before us"; never leaving us, or "forsaking" us, "because of the anointing" (Isa. xlii. 16, x. 27, R.V.). These considerations are "foolishness" to our public writers, and even to our ministers of religion; but the facts are patent around us; and even the journalists of the day are forced to admit that a time of unparalleled war and desolation is at the doors, and that for our nation there seems no hope of escape, unless the very things occur to us which God promised should be the means of Israel's deliverance at the supreme moment of crisis—namely, complete isolation and obliteration from the scene of the coming destruction, combined with a federation of the English-speaking nations of the Anglo-Saxon race, constituting "a federation of States such as the world has not yet seen" (Isa. xxvi. 20, 21; Gen. xxxv. 11, xlviii. 19). These things add proof to proof that we are God's people Ephraim-Israel, or the House of Joseph; and we rejoice and thank God for the gracious consolation! Oh, let Israel join us in the praise!

To the Editor of the "Banner of Israel."

SIR,—I do not think any penny weekly paper would suit "F. C. P.'s" purpose better than *The News*, edited by the Rev. C. Bullock.

Yours sincerely,

ANGLO-ISRAELITE.

Bournemouth, Oct. 1.

"THE FULNESS OF THE GENTILES."

BY REV. F. ASTON.

(*Address at the Bath Conversazione, October 19th, 1893.*)

THE subject upon which I have been asked to address you is one so large and comprehensive that Dr. Alder-Smith has written 250 pages upon it. I have been asked to perform the impossible feat of putting clearly before you my own views, and dealing with the views and opinions of others, in the allotted time of fifteen minutes. The person who allotted that time had, I should think, a microscopic view of the subject. The term, "fulness of the Gentiles," occurs in Rom. xi. 25: "For I would not, *brethren*, that you should be ignorant of this mystery [this veiled, hidden, or concealed truth], lest you should be wise in your own conceits [that is, lest they should attribute it to their own superior wisdom, that they had accepted what Judah had rejected, and be vainly puffed up] that blindness or hardness in part is happened unto Israel until the fulness of the Gentiles be come in: and so, all Israel shall be saved: as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob."

Now, this term, "fulness of the Gentiles," is in almost every commentary connected with another term, "the times of the Gentiles." Luke xxi. 24, where we read that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," and upon these two terms, "the fulness of the Gentiles" and "the times of the Gentiles," has been built up a man-devised theory called, "the Gentile dispensation" or "Gentile parenthesis," terms we hear much of in this present day. "The times of the Gentiles" have been variously interpreted to mean the seasons or opportunities of the Gentiles, the day accorded to them of turning to God, or the period during which the Gentiles are permitted to occupy Jerusalem. The former interpretation has obtained most adherents; the latter, however, accords best with the Greek text. "The times of the Gentiles" is, to my mind, a term which embraces the whole period of Gentile rule, and stretches over the whole period of the great Gentile world-ruling powers—Egypt, Assyria, Babylonia, Medo-Persia, Grecia, Rome, Moslem, and in the future Russia—all of whom in turn dominate over Jerusalem; and in the passage before us the Saviour states that Jerusalem shall be trodden down until the times of her enemies are fulfilled. This view, to my mind, fits entirely in accordance with Old Testament Scripture. The times of the Gentiles *cannot* mean "the times or dispensation of Gentile blessing;" for if it be so, it speaks of their *fulfilment* taking place *when* Jerusalem ceases to be trodden under foot: these blessings are then to cease with Israel's restoration. Now, anyone familiar with Old Testament Scripture knows that the fact is just the reverse—viz., that with the restoration the time of Gentile blessing really begins. "All nations shall flow unto the mountain of the Lord's house; many peoples 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 so on (Isaiah ii. 3, 4). The term, "the times of the Gentiles," therefore, gives no warrant for the use of such phrases as "the calling of the Gentiles," "the Gentile dispensation," but refers exclusively to the Gentile tenure of the Holy Land. But then there is the other passage where it is said that blindness is happened unto Israel until the fulness of the Gentiles be come in. If blindness (hardness) is happened unto Israel *as a whole*, then, of course,

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this would be a Gentile dispensation; but Holy Scripture is particular to tell us that the hardening was *only in part*, that *some* of the branches of the good olive-tree were broken off—not all; that God hath not cast away all His people, but that at that present time there was a remnant according to the election of grace. And yet, notwithstanding these declarations, divines speak as though *all* Israel were blind, broken off, and cast away; and interpret this term, "the fulness of the Gentiles," to mean the ingathering to the Church of the Gentile element. If this be a right interpretation of the clause before us, then we must understand the apostle to say that, *before Israel's return*, the fulness of the Gentile converts (or, in other words, all mankind) shall be come in; but then let me ask, To whom can Israel's return be "life from the dead," seeing, in that case, that all will be already alive before her return? If the fulness of the Gentiles is their ingathering to the Church of God, the gathering will have been completed *previous* to Israel's conversion, and nothing will remain for Israel, therefore, to do.

The real fact is, neither the terms, "the fulness" nor "the times" of the Gentiles, give the slightest countenance to the idea that this dispensation is a Gentile dispensation, a Gentile parenthesis, during which Israel is cast off, and the Gentiles in their place received into favour; on the contrary, they go to prove that this is *not* a Gentile dispensation at all, for St. Paul distinctly tells us, in this very Epistle to the Romans, that Jesus Christ was a minister of *the circumcision*, for the truth of God, to *confirm* the promises made unto the fathers, *and* that the Gentiles might glorify God for His mercy, and so he says, it is written, "Rejoice, ye Gentiles, *with* His people;" it is *not*, Rejoice, ye Gentiles, in the place of His people, but *with* His people. If, then, this term, "fulness of the Gentiles," has no reference to a Gentile dispensation, to what does it refer?

Well, commentators seem to have been oblivious to the fact that, in alluding to the fulness of the Gentiles, St. Paul was quoting Genesis xlviii. 19, where it is foretold that Ephraim should become a multitude (margin R.V., fulness) of nations. The Hebrew word used for "nations" is that of Goyim, and that word has a very significant meaning: it is never once used to mean tribes, but the revisers say the Hebrew word Goyim (nations) is applied by the Hebrews to the nations living outside Palestine, called heathen, and which is rendered in the Authorized Version by the word "Gentiles." Well, in the latter days Ephraim's literal seed were to become a multitude or fulness of Goyim or so-called Gentile nations. Joseph was to be a fruitful bough, whose branches were to run over the wall. He was to enjoy a prosperity and populousness extending to the remote ends of the earth, but it was as Goyim or as Gentile nations that Israel was thus to develop. The importance of this fact cannot be over-rated—viz., that Ephraim or the Ten-tribed kingdom were to be Gentilized, and as Gentile nations were to spread and develop into "a nation and a company of nations;" "his horns are the horns of the wild ox, with them he shall push the peoples—all of them—even to the ends of the earth," and as this pushing is inconsistent with millennium times, when all war is to cease, it follows that Ephraim is to attain to his dominion and sovereignty in *this Christian* dispensation, in *this* Christian dispensation be found a fulness of Goyim or Gentile nations; and this fulness of Gentilized Israel must come in *before* the House of Judah, the Israel in part, are converted, and acknowledge their Messiah. Jerome observes on this passage: "This is the blindness that happened to Israel *in part*, that the fulness of the Gentiles (or, as we should say, the fulness of the nations—the fulness of Goyim) should come in, and all Israel be saved. This blindness or hardening was not a mere chance. Our blessed Master said to His disciples, who were Galileans, "To *you* it is given *to know* the mysteries of the kingdom of heaven, but to *them*, the Jews, in parables; that seeing they might see and not perceive, and hearing they might hear and not understand" (Matt. xiii.). The casting away of the Jew was for a purpose—viz., that the fulness of the Gentiles, or fulness of Goyim, might come in; indeed, the whole of Romans ix., x., and xi., go to prove this. In chapter ix. 23, St. Paul says that God might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even *us*, whom He hath called, not of the Jews only, but also of the Gentiles, as He saith also in Hosea, "I will call them My people, which were Lo-ammi, not My people; and her beloved, which was not beloved." Here he tells us of the call of the cast-off House of Israel, not the call of the heathen world. Again, in speaking of the fall of the Jew in chapter x., he says in verse 19, "Moses saith, I will provoke you to jealousy by them that are no people (Lo-ammi again) and by a foolish nation I will anger you." It does not say by foolish nations, but by *a* foolish nation. Our blessed Lord said to the Jews (Matt. xxi. 43): "The kingdom of God shall be taken from you, and given to *a nation* bringing forth the fruits thereof:" He did not say it should be given to the heathen nations, but to a nation—a single nation; and the apostle in Romans xi. shows, under the figure of the good olive-tree, its natural branches, its broken branches, and its wild graft, that that nation producing the fruits of the kingdom of God is Israel still. There is the root which is termed "holy." Now Abraham, the father of the faithful, together with Isaac and Jacob, are, I take it, the stem, springing up out of Christ the root, whose day they saw afar off but rejoiced in, and in whom all the promises are fulfilled. Jacob's twelve sons are the branches; the Roman Church, the wild graft, and representative of heathen Christendom; some of the branches (the House of Judah) were broken off, and the wild graft was grafted in among the natural branches, and with them partakers of the root and of the fatness of the olive-tree. Who these natural branches were it is not difficult to surmise. Isaiah liv., a chapter immediately succeeding the Messianic, tells the barren woman to sing, rejoice, and break forth into singing, declaring that she shall have many more children than the married wife Judah; so that we find the barren woman, the House of Israel, blessed, and Judah rejected. We know that Christ's mission was peculiarly one to the lost sheep of the House of Israel; we know that Judah rejected Christ, and that the Galileans, who were a part and parcel of Israel, received Him; we know that Christ's mission was to build again the house of David, which had fallen down—that is, to bring once more all the tribes under his rule; we know that the kingdom of God was taken from the House of Judah, and was given to the House of Israel; that he that halted (Judah) was made a remnant, whilst he that was cast off (Lo-ammi of Hos. i., and 1 Pet. ii. 9, 10) was to be made a strong nation; and so, though blindness in part is happened unto Israel, it is only in part—viz., in the House of Judah—and this blindness is only to last until Ephraim's fulness be an accomplished fact: then, will Christian Israel be blessed to Judah's blindness, and all Israel will be brought in under one rule and governance, and there shall be one flock and one shepherd.

Where, then, is your Gentile or heathen dispensation—

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your Gentile parenthesis? for Israel's work has continued in unbroken continuity. So far from this being a Gentile dispensation, in the general use of the term, it is *the* dispensation of Israel's blessings; the period of her acceptance of Christ, of her national prosperity, spread, and development; the period in which, as Christ's servant, she evangelizes the heathen, bears witness for God, buds and blossoms and brings forth much fruit in the earth; waiting, watching, and praying for the return of her absent King, who, as King of Israel, is yet to sit upon the throne of His father David, and to reign over the house of Jacob for ever, and of whose kingdom there is to be no end.

For this fulness of Goyim, or fulness of Gentile nations, then, we have to look *not* among the Jews, but among the Gentiles; not in millennial times, but in the latter days or Christian dispensation before wars cease; *not* in its early days, but at that time when Judah is about to return to his own land. If we are upon the eve of that event; if, from the signs of the times, the hardening of Judah seems about to be relaxed, and the blindness to be giving way to sight; if, from general expectation, the coming of the Lord draws nigh,—then can there be no possible doubt but that Ephraim's fulness of Goyim has been realized, and that those promises made unto the fathers have been literally fulfilled; and the thought must arise in your hearts—"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" When I see how God has led us by a way which we knew not, has fulfilled in us His almighty purposes, and made us witnesses for Him unto the ends of the world, I would say, as one believing, that God's purposes have been fulfilled in us, and that we are the long-lost and hidden House of Israel. "O let Israel now confess that He is gracious and that His mercy endureth for ever."

A FRESH SERIES OF OBJECTIONS FROM INDIA.

Replies by the Editor.

PART II.

It is a satisfaction to us to know that our gallant inquirer sees with us in regard to some foundation points.

1. He believes that the Houses of Israel and Judah are two separate bodies now.

2. That at a future date these two Houses will be reunited in their own land into one nation under one Head.

3. This is to occur "shortly before the end of this age, in the last days thereof."

What he does not see is that the tribes of Israel were to be gathered together as one nation prior to their collection for union with Judah. He is doubtful how long a period their sifting among all nations was to occupy (Amos ix. 9).

The argument that the British enjoy all the blessings of the Hebrew birthright, reserved only for Joseph's and his sons' birthright is put aside on grounds that we consider are quite inadmissable. He contends that God's covenants with Abraham were conditional; that the covenant respecting temporal blessings depended on the faithful observance of circumcision as "the covenant of the law" (Gen. xvii. 6—10), and the second respecting the spiritual gifts on the condition of "faith." We are referred to Gen. xvii. 6—10, xxii. 16—18 for authority for these opinions. We have referred to these Scriptures (not for the first or fiftieth time) and find no support for An Inquirer's statement. The first class of gifts, "natural descendants, temporal greatness, Canaan," &c., in no wise depended on future conditions. None appear in all those texts where these were promised! Neither in Gen. xii. 1, 2, xviii. 18, xxii. 17, 18, xxvi. 4, xxviii. 11, xlviii. 16—19, do any such conditions appear at all. When God bound Himself by an oath (Gen. xxii. 16—18), where, if anywhere, a condition of future deprivation might be expected, we find mention of none such; but a remarkable fact is noted that Abraham had obeyed God, and therefore, as the reward of obedience he and his posterity were to be rewarded by the Lord. The conditions attached to circumcision, and the penalty for failure could not operate further than what is stated in Gen. xvii. 2—14, as belonging to the sinning individual. It did not cancel God's promises to the nation to spring from Abraham. When the whole people of Israel neglected the circumcision of their children for forty years in the wilderness, as narrated in Joshua v. 1—9, the penalty was not exacted. The people sinning were not outcasted as they were, when having afterwards lapsed into idolatry, while occupying the Northern territory of Palestine, they ceased to obey God, refrained from circumcision (as no doubt they did), and were cast out of their territory as Lo-ammi Gentiles.

Even thus, they did not forfeit the Abrahamic blessings, as Gal. iii. 17 might have taught An Inquirer. "The covenant that was confirmed "before of God, in Christ, the law which was 430 years after, cannot disannul that it should make the promise of none effect." Israel's failure to fulfil the law could not cancel God's unconditional promises made on oath "to Abraham and his seed for ever."

Another mistake into which An Inquirer has fallen is the idea that the promise of temporal blessing to the Israelites in "Canaan, &c., was quite fulfilled by their growth and spread in Canaan, and by their dominance there." When did they there "possess the Gate of their enemies"? When did they develop into "a nation or company of nations," or *Goyim*, *outside* Palestine? When did they lend to many nations and never borrow? or reign over many nations and never submit to them? When did they, during that period, prove a "blessing" to all nations, which could only be after the First Advent, and when Christ's Gospel was being preached? As to their "deliberately forfeiting" these gifts by disobedience, we are not shown that the Israelites in Canaan ever enjoyed them, or even one of them, still less that for disobedience, God could, as a faithful God, cancel His unconditional oaths and covenants made in Abraham with His chosen people.

The Inquirer's argument regarding the "last" days is specious but without real value. The need for the use of the lot in Ezek. xlvii. 22, in distributing the land for its final settlement arises from the fact that Ephraim and the tribes, "his fellows," are now in a state of fusion as a House, and because the land, being limited in area, has to be divided among a multitude of people sprung from Ephraim, who cannot all obviously possess it (Jer. iii. 14). "The one of a city, and two of a family," must of course be selected somehow, and "the lot" is a divine expedient, as we all know (see Acts i. 26).

An Inquirer contends that all the tribal blessings save some regarding Judah and Joseph in Gen. xlix. 24, have already received fulfilment before "these last days" (so-called) and, therefore, Jacob's "last days" are not our days! But if, as our opponent allows, ver. 10 must be inapplicable to times prior to the First Advent, but does refer to "the last days of this age, not to the whole of it," we have an important admission which cuts the ground from under the

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argument he uses. If one tribe's history refers to the last part of our "last days," why not the rest? Some writers on our side *have* ventured to identify our United Kingdom as the scene of the present day fulfilments of Gen. xlix., and have seen in various parts of our country qualities exhibited by our British folks, corresponding to the tribal blessiugs named in that chapter. The fact, at any rate, shows that our Inquirer is at fault, and that his argument is not convincing.

The prophecy of Moses in Deut. xxxiii., which our Inquirer regards as fulfilled in Canaan in patriarchal and Mosaic times, certainly cannot so be understood, as to Joseph's blessings. His sons did not fulfil ver. 17 in those times? Judah was not in such a piteous case then as that described in ver. 7. The return from Babylon did not restore that tribe "to His people"? Benjamin, before the First Advent, had not peculiar prosperity, such as that described in ver. 12? And as to ver. 28, Israel never "dwelt in safety alone" till the British Islands afforded the "appointed place" of safety "alone," as it is this day, since A.D. 450. Further remarks on An Inquirer's objections we reserve for a future issue.

(*To be continued.*)

HOME RULE FOR IRELAND.

WE did not intend to revert to the subject of "Home Rule for Ireland," which we dealt with in our leader in No. 874, page 469, of September 27th last. But we are compelled to do so with reference to a rebuke administered to us by a Wesleyan minister, the Rev. Thomas Richards, of St. Ives, Cornwall, who for reasons stated below, considers our article "altogether out of place," and one that seems to indicate that we are "very shaky" in respect to "the Identification question," and are "doing our best to prevent the measure passing." In reply, we have to say that our opponent—(who it will be seen is a real antagonist, and does not believe a word of our contention, but is, on the contrary, an aider and abetter of the views of the Rev. John Wilkinson, the real "friend of Israel")—is strangely concerned about our consistency in this matter! But he must see, however, that we, like Lord Salisbury, were convinced that it was impossible the measure could pass into law, and were glad it was extinguished by the vote of the House of Lords. After the fate of the Bill was declared, we were justified in pointing out what would have been the effect of the Bill had it become law—humanly speaking. If it be, indeed, the innocent measure that Mr. Richards declares (against the evidence) that it is, then there will be nothing easier than that appeal to the country which the Liberal Unionists demand, to secure and obtain for Mr. Gladstone "the mandate" of the United Kingdom, that he and our reverend opponent, we believe, deem so certain he will secure. Mr. Gladstone will not attempt it! The Prime Minister knows well that the country, if he submits the question to them now, will put him out of office, and we shall, therefore, have no appeal made, until the Irish and Welsh members in despair abandon him in the coming session to the defeat which awaits him. Mr. Richards does not realise the difference between the position of Ireland with Home Rule demanded by the leaders of the Nationalist party, and the Home Rule which the loyal colonies, as British confederated nations enjoy, according to the Scriptures. Home Rule granted to Ireland will lead at the very outset to civil war between Protestant Ulster and Rome-ridden Fenianists. We, therefore, cannot ignore those dangers of which Mr. Richards make so light. Lord Macaulay appreciated them at their true value, as does Lord Salisbury, and as do many of the worthiest and ablest in our land. We cannot in the BANNER fight that weary battle over again. We had enough of it in the Parliamentary debates of the year, and are thankful that the Lords have thrown out the whole measure, till at least the country's voice shall have been heard, and a true mandate be delivered by it, "Yea, or Nay!" In passing, we would deny Mr. Richards statement that the Canadian and Cape Colonists, as believers in Our Identity, could, under any circumstances, have ceased to be Israelites. Ephraim-Israel was to become "a nation and a company of nations," and accordingly with their semi-independence we see the wondrous spectacle of a number of British colonies raised to the *status* of nations, and yet, one and all, declaring that as nations, they will still remain the dutiful, loyal daughters of their old mother in the West! Such is not the condition of the South and South-west of Ireland. There are two races in Ireland—one, the majority in the South and West harbouring deadly hatred and enmity against the people of Great Britain, and the other in the North are one in race with ourselves. We could not entrust those enemies of our nation with the independence they demand, and therefore in self-defence we shall deny it to them, according to the Scriptures. The "Isles of the West" must be Israel's, according to Isa. xxiv. 15, and the Fenians are not Israel, but Israel's foes. In regard to the Rev. J. Wilkinson's writings and views we have no desire to go over that ground again. We devoted three columns of the BANNER to the refutation of his extraordinary opinions, in pp. 482 and 483 of this year's volume (No. 875), and Mr. Douglas A. Onslow gave much labour with the same object in his able pamphlet, entitled, "Israel a Reality, and Still Favoured of God," a reply to John Wilkinson's pamphlet, "The Ten Tribes—where they are NOT? and where are they?" To these writings we refer Mr. Richards for the reply to his favourite author's fallacies. In regard to Mr. Richards wonderful statement, wonderful as emanating from a well-instructed Protestant minister, that "by the same process we could identify the Zulus and Hottentots to be Israelites as that we employ to identify the British," the idea is indeed surprising, and makes it certain that Mr. Richards has read our literature in a very perfunctory way. To put forward only a few of our leading arguments. Are the Hottentots or Zulus—

1. Multitudinous to a degree? (Hosea i. 10).
2. Are they wealthy beyond imagination, lending to many nations, borrowing from none? (Deut. xv. 6).
3. Do they reign over many nations, and do no nations reign over them? (Deut. xv. 6).
4. Are they Christians by national religion? (Hosea i. 10).
5. Have they at heart God's words, His statutes, and His judgments? (Psa. clxvii. 19, 20).
6. Have they "spread abroad to the West (first), to the East, to the North, and to the South?" (Gen. xxviii. 14).
7. Are they a blessing to all nations and families of the earth? (Gen. xxii. 18, xxviii. 14).
8. Have they respect to the Sabbath, and to the ten true laws of God? (Exod. xxxi. 13, 17; Deut. vi. 4—9)
9. Are they the Christian evangelists of our God to every creature? (Mark xvi. 15).

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10. Are they endowed with the kingdom of God bringing forth the fruits thereof, and admitted by all who see them, that they are the seed the Lord hath blessed? (Matt. xxi. 43; Isa. lxi. 9).

To none of these questions can an affirmative answer be given in respect to either the Zulus or the Hottentots! To all of them such may be truly given as respects the British folk! We think, then, Mr. Richards has his answer, and we need add no more. In regard to the last argument our opponent uses—namely, that our ancestors lacked circumcision, the possession of parts of the Samaritan (!) Scriptures, and the parody of the Levitical priesthood, whereby we might identify them, we remark that God intended to "lose" Israel and constitute them a "lost" people, as Isa. xxvii. 13 (R.V., *margin*) really shows. Mr. F. Richards objects to that proceeding, and demands that God should have left them with clear tangible marks of His own selection, by which all might recognise them to be Israelites. Valid marks of God's choice they have, indeed, stamped on them, as those who can see with their eyes have universally allowed. The "birthright of Joseph" is theirs, and all those signs which God's Word declares shall show themselves on His people in these "latter days." Grand clusters of these appear in Gen. xlviii. 15—19, xlix. 22—26; Deut. xv. 6, xxviii. 1—15, xxxiii. 13—17; Hosea i. 10, 11, and many another Scripture, which all find fulfilment in the Anglo-Saxon race, but not at all in the Zulu savages, or among the Hottentots of South Africa, who are mostly Pagans still. We now invite attention to the rev. opponent's remarks, being satisfied to leave them side by side with ours for the judgment of our readers:—

DEAR SIR,—I am in receipt of a copy of BANNER OF ISRAEL, of which you are editor, please accept my thanks for same. I find an article on "Home Rule," strongly protesting against the measure. Of course if you do not approve of the measure you have a perfect right to protest against it on its merits, but from your standpoint it is altogether out of place, and seems to indicate that you are very shaky on the Identification question. If, as you say, in us you have discovered the Ten Tribes, and it is contrary to God's purpose that we should be separated (and the Scripture cannot be broken) would it not have been sufficient to say the measure is contrary to God's will, and it won't pass; but to argue and fulminate indicates a secret fear lest the measure might pass, and you are doing your best to prevent it.

But why should the passing of the Home Rule Bill for Ireland interfere with the Identification theory? The powers given to the Irish only relate to local matters, but all imperial matters will still be controlled at Westminster, and the monarch at Windsor would still be the ruler of Ireland, and there would still be the same commercial intercourse. I believe there are some in Canada, and some few at the Cape that believe in the theory; have they ceased to be Israelites because they have separated themselves from Great Britain? It seems to me the same arguments that are raised against Home Rule in this direction might have been raised against emigration from England and with greater force, and so millions now in affluence would have been eating up one another, and our magnificent colonies would never have been founded. I know Mr. Wilkinson personally, a man, as you know, in full sympathy with the Jewish people, and well read in Jewish lore. He strongly opposed the theory, and said it had no foundation in truth. He even felt so strongly that he wrote against it, and sent me the revise sheets before publication. I am not aware that he ever altered his views.

I have read the Identifications with some care, and it seems to me that by the same process we could identify the Zulus or the Hottentots. If we came from the Israelites it seems strange we should have lost all trace of the facts in our traditions and ceremonies. Among savages and pagans there are traditions of creation and the fall, and the flood, events far, far away; but here we have an event comparatively modern, happening to a people of intelligence, if not of education, and yet there is no reliable tracing of the fact. It is strange, to say the least of it. If we had circumcision, and fragments of the Samaritan Scripts, and a deformed degenerate Levitical priesthood there would be something to advance, to say the least. It is unfortunate it is not so.

I did not intend to say all this when I began, I simply intended to point out your unsatisfactory position in reference to "Home Rule."

I am, dear sir, yours very truly,
THOMAS RICHARDS,
Wesleyan Minister.

Albany-terrace, St. Ives, Cornwall, Oct. 12, 1893.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. XI.—ANGLO-ISRAELISM.

THE REV. C. F. COOPER CONTINUES.

THE ETHNOLOGICAL ARGUMENT.

(*Continued from page* 546.)

TO THE EDITOR OF "YARMOUTH LIGHT."—SIR,—Before proceeding to the ethnological argument for our Israelitish origin, I wish to make two remarks: (1) Each of the three editions of the "Handbook" mentioned in my last, the first of which editions was published in 1891 (not 1892), consisted of 2,000 copies instead of the 25 or 50 "Barrington" would fain suppose. So that 6,000 copies of this excellent work have been bought and read in two years, and a fourth edition is already being prepared. (2) The Scriptures, as we have seen, prove clearly that Ephraim-Israel could never be annihilated or absorbed. The Ten Tribes must be somewhere The portrait of what they should become is clearly drawn for us in the Bible; the corresponding reality is found in the Anglo-Saxon race. Let me add: (*a*) Josephus affirms that the Ten Tribes existed as a separate people—"an immense multitude"—in his day. (*b*) I have it on the authority of a Jewish friend—or to be strictly accurate, one of the Tribe of Levi—that the Jews do not believe any of the Ten Tribes are with them; also that the majority of the Jews in the United States believe the Anglo-Saxon race are Israel.

I must now briefly discuss our origin from an ethnological point of view. First, I will reply to "Barrington's" objections.

In his letter of March 16, your correspondent says: "In the history of Israel in the Word of God we have a gradual development in all the excellencies of national life, social, political, and religious." Turn to 2 Kings and read chapter xvii. I will quote a few verses: "They hardened their necks like the necks of their forefathers, that did not believe in the Lord their God. And they rejected His statutes and His covenants and His testimonies, and they followed vanity and went after the heathen that were round about them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove and worshipped all the hosts of heaven, and served Baal. And caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do evil in the sight of the Lord." Thus does Scripture teach that instead of a "gradual development in all the excellencies of national life, social, political, and religious," there was a gradual degeneration, until Jehovah in His anger banished Israel from the land

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of their fathers, and sent them wandering among the nations, a poor, forsaken, sin-cursed people for centuries.

Again your correspondent writes: "Forgotten their literature, the glory of their race; their temple, with its glory, and the divinest song, for hearth worship of Pagan form and hero war-songs and trivial mythological lore!" "Barrington" cannot believe that fallen Israel could forget their temple, their divine songs, etc., as they wandered among the heathen. Does he not know that for centuries before they were driven from Palestine they had forsaken the chosen sanctuary, having set up a rival religion and erected substitutes for the temple; that even in the Holy Land itself they ceased to sing the praises of Jehovah, and chanted hymns in honour of Baal! and even on that sacred soil taught their children "trivial, mythological lore"?

Now "Barrington" argues thus: "Our Saxon forefathers were terribly wicked, fierce, warlike, idolaters, and hard drinkers; therefore they could not be Israel." Read again 2 Kings xvii., and contemplate once more to what depths of depravity these people had fallen before their dispersion. Then turn to the following Scriptures: Isa. v. 11, 12, 22, xxviii. 1, 3; Hosea i. 6, 11; Ezek. xxiii. 33, etc., where you will find that in Palestine drunkenness was one of their crying sins, a national vice. Now, ask yourself what would such a people, put away, divorced, forsaken by God, without one prophet among them, probably become during centuries of wandering among a heathen population? Is it strange if they forgot their "literature, poets, and teachers"—nay, may be, the very name of their God? For this was the time when, according to Deut. xxviii. 64, Israel was given over to worship of wood and stone, and learned the ways of the heathen. The terrible decree has gone forth, "Ephraim is joined to his idols, let him alone." In what state, I ask again, should we expect to find these apostate people after being for centuries left to themselves in the heathen world? "Barrington" would expect to find them developing "all the excellencies of national life, social, political, and religious." But, sir, unless the laws which govern human nature were reversed, every other man would be surprised if when discovered they were not idolaters and "hard drinkers." The wonder is not that they forgot, but that they remembered so much—not that they were so wicked, but that they were no worse. That they did remember much of their former religion, customs, etc., I hope to prove by-and-bye.

But, sir, notwithstanding their sins, I claim justice even for our Saxon fathers, or which is the same thing, for poor, distressed, and fallen Israel. That they were nothing like so vile and uncultured as "Barrington" makes out, the following extracts from that renowned work, "The Viking Age," by M. Du Chaillu, bear witness. This book contains the latest utterance of scientific history on the origin of the Saxon people. "This northern civilization [the Saxon] was peculiar to itself, having nothing in common with the Roman world. The North was separated from Rome by the forests and swamps of Germania—a vague term given to a country N. and N.E. of Italy, a land without boundaries and inhabited by a great number of warlike, wild, uncivilized tribes." (These "Barrington" confuses with the Saxons.) "According to the accounts of Roman writers, these people were very unlike those of the North. They were distinct. One was comparatively civilized; the other was not. The manly civilization the Northerns [Saxons] possessed was their own." This writer then gives remarkable evidence of their culture and civilization, from works of art which have survived from times of remote antiquity. The weapons found with this peculiar Northern ornamentation, and the superb ring coats of mail show the skill of these people in working iron. The remnants of articles of clothing which have fortunately escaped entire destruction show the existence of great skill in weaving; beautiful vessels of silver and gold also testify to the taste and luxury of those early times. The knowledge of the art of writing and gilding is clearly demonstrated." In contradistinction to these facts which the latest utterances of scientific history affirm, "Barrington" would have us believe our Saxon ancestors were uncivilized barbarians. He says they were fierce, cunning, etc., and were clothed "only in skins or small cloaks of deers' hides, a large portion of the body being naked." Your correspondent gives us this information from Cæsar.

Passing by the question as to whether the people Cæsar is describing were our Saxon fathers, I ask your readers to refer to the "Commentaries," Book VI., chap. xxi., xxiv., where they will find that your correspondent has told us the bad things the writer says of these people, and omitted even to mention the good things. Cæsar speaks of their devotion to fatigue and hardships, of their chastity, and of their efforts to avoid the desire of wealth. He says, "To injure guests they regard as impious; they defend from wrong those who have come to them for any purpose whatever, and esteem them inviolable; to them the houses of all are open and maintenance is freely supplied." Now I ask "Barrington" if he thinks it fair to lay before your readers the imperfections and sins of these people, at the same time omitting all mention of the r excellent qualities? Is it just? Can we in this matter correctly estimate their character? Sir, our conclusion is that on the whole our Saxon fathers, with their manly civilization, their warlike character, their "hard drinking," and their idolatry, were just the kind of people we should expect Israel to become under all the circumstances.

LANGUAGE.

"Barring on's" argument from language is as follows: "Language is always an evidence of race; the Anglo-Saxon tongue is Aryan; Israel's tongue was Semitic. Therefore the Anglo-Saxon race cannot be Israel." Waiving for a moment the accuracy of the statement that our language can be truly described as Aryan, let us enquire whether language is a test of race. Is it not possible for a people to forget their own tongue and speak another? Let us take a journey to the West Indies, where we shall find that the majority of the population are of African origin. Do they speak an African tongue? The Rev. Robert Douglas, referring to these people, writes: "In the *Fortnightly Review* a few years ago, Mr. Grant Allen stated that it took him three years to find out a single word of African origin, so completely has the original mother tongue of these people been obliterated in a comparatively short period." If "Barrington's" test be a good one these Africans are proved to be Anglo-Saxons.

Now go with me on a voyage across the Atlantic, and let us visit the continent of Europe. We there hear the French, Spanish, Portuguese, and others speaking languages derived from the Latin—corrupt, modernized forms of the old Roman tongue. Yet these people are admittedly not descended from the Romans, but are of Keltic, Teutonic, or Slavonic origin. Here again your correspondent's test fails. Now let us in imagination take a flight through bygone ages and land on the sacred soil of Palestine, and let us listen to the words of our brethren the Jews just after their

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return from Babylon. What language are they speaking? Not Hebrew, but the language of Babylon. Dean Prideaux (Book VIII.) says: "Common people, by having so long conversed with the Babylonians, learned that language and forgot their own." And yet the Ten Tribes, after centuries of intercourse with other nations, are expected to be found talking pure Hebrew, or something very much like it.

Now, sir, these examples prove an universally admitted maxim of modern philology, that "Language is not a test of race at all, but only of social contact." Now let me tell your readers that ethnologists and historians do not state that they can prove that we are Japhetic. They have been wont to take it for granted as the most probable supposition, and that they have based their classification principally upon language. At length the cases I have mentioned—viz., those of the French, Spaniards, etc.—have led them tardily to admit that this test is unreliable. Thus objections to our Israelitish origin on the ground of language have not the weight of the lightest feather.

Now let us on the other hand enquire whether philology has anything to say to confirm our Israelitish origin. I think we shall find it has much to say. According to Sharon Turner (Book I., pp. 234—257), the Saxons were acquainted with the Runic characters. The Rev. W. H. Milner, in "Israel's Wanderings," says: "Haigh, in his 'Conquest of Britain,' pp. 32, 66, 68, 88, 106, 107, notices numerous points of resemblance between the Runic alphabet and those of the ancient Phœnicians and Hebrews. The futhorc or Runic alphabet originated clearly in times of primitive antiquity. The nomenclature of the Phœnician-Hebrew alphabet is admitted to indicate its having originated in a primitive state of society, and that of the futhorc has precisely the same character. Indeed, it is remarkable how many of the objects named are common to both, how identical was the feeling which dictated in each case the choice of the symbols . . . the remarkable coincidences in both systems, commencing with the names of domestic cattle!"

The author gives several of these symbols, which space forbids me to copy. He adds: "It must be remembered that the regular Hebrew type was a comparatively late growth, and that the early Phœnician-Hebrew forms would be those with which the Israelites prior to 700 B.C. were acquainted. A careful comparison of these old alphabets with the Runic seems irresistibly to suggest the impression that the latter—*i.e*, the alphabet of our Saxon fathers—consisted of the old Hebrew letters, as nearly as permitted by the break-up of traditions during the centuries of war and migration."

This surely is a weighty fact. Can "Barrington" explain it? Again, there are remarkable resemblances in the structure of the Hebrew and of the English. Tyndall, in the preface to his translation of the Bible, says: "The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin." The Rev. Jacob Tomlin, in his "Comparatively Vocabulary of Forty-eight Languages," asserts that about a quarter of the words in Saxon bear an affinity to Hebrew. He adds: "Not only in words does this close affinity exist between our original mother tongue and the Hebrew, but in the arrangement of ideas, and in the simple structure of sentences it has also a near agreement." Again, in his "Nineteenth Century Revelation of the Fruits of History," chap. xi., the Rev. Robert Douglas says: "Old Saxon words are found side by side with Hebrew words in translation of the New Testament for the Mæso-Goths, A.D. 360."

Much more might be advanced, but space forbids. In my next I hope to give some account of the interesting story of Dan's wanderings.

Yours, etc., C. F. COOPER.

From *Yarmouth Light*, May 11, 1893.

(To be continued.)

RANDOM SHAFTS.

THE letter taken from the *Newcastle Chronicle*, and published in the BANNER for September 20th, is couched in a very commendable spirit. The writer of it is an opponent, or at least a doubter, with whom it would be an actual pleasure to discuss our subject, for he is clearly neither an ignoramus nor a bigot, and in that sense he is a rarity. Of the three objecting clauses put forward by him only the second seems to need a reply. It is there urged that the tribes of Israel were Semitic, whereas, according to Sayce, the Gimerrai and Sakai are descended from Gomer, who was a son of Japheth. This argument is made up of two links—a strong one and a weak one. We do not deny that Gomer was of Japheth, but we deny that the British Cymry, or Saxons, are derived from Gomer. Professor Sayce may be of the opinion that they are, and he can doubtless refer us to scores of others who entertain the same opinion. But we want proof, not opinions. We have been begging the scholars for years now to favour us with this, but they are singularly slow in doing so. They will smile, and scold, and fume, but they decline to prove. Of course we suspect the reason why.

* * *

Professor Sayce, for instance, is a laborious student of Eastern remains, and where the value of cuneiform characters is concerned we must listen to him attentively. But on the origin of the British he is no better qualified to judge than any rational person who reads history. And history contributes no real evidence of our Japhetic extraction. Doctors have come at last to differ on the point. It is, perhaps, of little consequence whether they differ or not so long as they are unable to substantiate their view, but there is some satisfaction in seeing that they *do* differ. Lysons, in "Our British Ancestors," observes that he would class the Britons with Semites, "but for the universal tradition which assigns our descent to Japheth." Higgins, also, in his "Celtic Druids," considers them to be of a Semitic stock. And although these two authors may not have furnished material strong enough to convince ethnologists, they would not have mooted the Semitic theory if the Japhetic theory had been an established fact. As Lysons properly says, it is merely a "tradition." The circumstances of the case will not admit of proof, and where there is no proof the professors should not be so positive.

* * *

After all, the wise men are not quite sure of their ground. In the extract given from Sayce's "Ethnology of the Bible" there is a slip, but I do not know who is responsible for it. The portion runs: "Gomer is the Gimerrai of the Assyrian inscriptions, the Kimmerii of the Greeks, who represent the Sakai or Scyths of the Persian texts, and were almost entirely Aryans." Sayce, however, does not say "almost entirely Aryans," but "almost certainly Aryans." He is not, then, perfectly certain? Again, Rawlinson has this: "We may say, therefore, that Gomer probably represents the Celtic

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race under one of their best known and most widely-extended names ("Toldoth Beni Noah"). And this: "Probably, therefore, the author of Genesis meant to include the Scyths of Europe among the races whose descent he traced to the youngest of the sons of Noah" (*Ibid*). What a wealth of meaning there is in these words "almost" and "probably"! The savants here concede as much as we can expect them to concede. They make no such dangerous admissions when handling Anglo-Israelism. On these occasions they wax dogmatic and dictatorial, and lead the public to suppose that there is not the faintest possibility of error in their Japhetic, Gomeric, or Aryan notions.

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As far as can be gathered, there are two pretexts for attaching us to the Japhetic stem. 1. Our language and customs are Japhetic, not Semitic. Allowing this to be so—which we are not compelled to do—it can easily be explained, for the Ten Tribes were transplanted to a Japhetic country, and our contention is that they have associated with Japhetites ever since. 2. Gimerrai, we are told, is a form of Gomer. And a most peculiar form, too. There is a similarity, but it is remote, and we may believe the idea or disbelieve it. We should remember, however, that the Britons were not Gimerrai or Kimmerii, but Kymry; and on the Assyrian monuments another name may be found which is a great deal more closely related to Kymry than to Gomer,—Khumri or Kumri. Kumri and Kymry are not simply alike: they are identical; and, as the Kumri were the Ten Tribes, those who build their ethnology on resemblances of this kind should not ask for any further evidence that the Britons were Israelites.

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Mr. Marchant's lecture at Bexhill was reported sensibly in the *Hastings and St. Leonard's News*, but the *Bexhill Chronicle*, as if determined at all costs to be original, gave a very different version, and a very astonishing one. I have myself at times experienced emotions of a spiteful nature against the man with the note-book, but cannot imagine what Mr. Marchant's feelings must have been when he first read the account of his address in the Bexhill organ. Its defects are the more regrettable because the paper has the appearance of wishing to do the lecturer justice. It devotes a couple of columns to him, with the result that the public would have to conclude that either the reporter or the speaker was deranged; and unfortunately, it being commonly rumoured that we are all slightly insane, the stigma would fall upon the latter. A few selections from this brilliant combination of grammar and eloquence will be interesting, and may help some of us to bear our lighter injuries with composure.

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It appears that Mr. Marchant began by declaring "They were also under a great responsibility to themselves, and their responsibility extended to their rising generation which God has placed under the Queen"; and went on to affirm that "he had never yet heard a man who was not a believer in the British-Israel question give good reasons for his unbelief. There was not one reason advanced which would not be equally applicable to Spain, or any other country. They had hungered, and food had been dropped into their mouths. There are even hundreds of people who would be glad to be filled in that way." With that sentiment I agree, but not with this: "Some people did not know how it was they were so dominant at the present time. That was easily accounted for. When men had to stand up against Papacy did they not shed their blood and die in order that the present generation might become a noble and free people. They were men who were prepared to die for the hope that was in them. Were they not the English people? He supposed He was right in concluding that Spain, Holland, and Germany never furnished any martyrs." I'm surprised, Mr. Marchant.

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If the Bexhill oracle is correct the lecturer proceeded to avow that "the fulfilment of miracles was still going on," and acknowledged that "he had been asked to let Ephraim alone, he is joined to his idols. He did not wish to say he was infallible in his statements, but they had a gospel ring about them. The gospel was clear." Further, "In some places prejudice had begun to break down. They must be silent, and not oppose the gospel. It would not do to take up a position and not face it." But the pressman (or boy) left his best wine until the finish. "If they displeased Him they should not come to fulness as a nation. These words occurred but twice in the whole Bible—once in the Hebrew and once in the Greek. Had the twelve apostles not been permitted to know the Old Testament they wouldn't never have known anything about the fulness of nations. The Ten Tribes never came back from that captivity. For a man to suppose that the tribes would repent just to get back to Jerusalem would be wrong. Rather he thought it was because they feared all men's hands. They hoped to have a sanctuary of their own in the country where they should go. Were these people the Jews? If so, we have had them before us during all these years. If they joined the House of Israel it was a moral certainty that they never wanted to sink back."

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On reaching "sink back" we feel instinctively that our scribe is nearing his climax, and are not disappointed. "If people tried to make out the biblical language, either Ephraim repented, or he did not, and if he did not there was an end of it, but if he did that was the beginning of it. Jeremiah said that Ephraim did not repent. God had said He would caress, and bring the nation back to Himself." Perhaps to accentuate the above-mentioned "gospel ring," the lecturer finishes, or is alleged to have finished, by stating that "if they thought the matter worthy of investigation he would ask them to contribute towards the expenses of carrying on the work of the promotion of the gospel." Well may the *Christian* assert that we call the Identity a gospel. It should get into communication with this reporter, whose elastic pen and accommodating memory will be of valuable assistance on a pinch.

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The question which occurs to me is, Was this burlesque inserted with malicious intent? It is possible. The Rev. J. Wilkinson prints and reprints the falsehold that we hold the Jews are not Israelites, in spite of repudiations on our part. And I have a distinct recollection of an influential daily journal "quoting," in a leading article, the exact reverse of what was said at a meeting; yet it refused to publish a letter in defence. We must impute some measure of intelligence to the editor of the *Bexhill Chronicle*, and the smallest amount of that quality would enable him to appreciate the absurdity of this hotch-potch. So we cannot fairly be blamed if we suspect that it is a deliberate

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caricature, designed to bring discredit on the subject; but, whether or not, the editor owes an apology to Mr. Marchant for such a shameful perversion of the truth.

JOHN SHOOTINGHAM.

HISTORICAL GLEANINGS.

FORWARDED BY E. REEP.

No. II.

(*Continued from page* 550.)

"ENGLISH history is the joint graft of Anglo-Saxon history and Norman history. The history of Normandy is as essential a section of English history as the history of Wessex. The Norman dynasty is entirely ours. However fierce the mutual or internal dissensions of the Northmen or Danes—the terms are used as synonymous—they acted steadily in concert abroad. Danes, Northmen, Frieslanders, Angles, Jutes, Saxons were all shipmates together. The Normans scarcely retained a feature of their Danish parentage. The Danish spirit settled in Normandy was supported by fresh accessions from Scandinavia, yet the Duchy of Normandy became as French as Paris. The Normans and the Anglo-Saxons intermarried long before the Conquest."

"However plausible the supposition that the Conqueror introduced Norman jurisprudence, Norman forms of government, and Norman tenures into this country, it is a supposition not supported by evidence—nay, contradicted by evidence; and as we have no monument whatever of Norman jurisprudence it is an inference drawn without premises. Later the laws of Normandy were slightly introduced; but Duke William practised in Normandy the stern and orderly jurisprudence of the Saxon king. In a word Norman laws were founded on Anglo-Saxon laws. With respect to what is called Anglo-Norman jurisprudence it is a system which appeared with certain modifications in England, Scotland, and Normandy simultaneously."

"Our old British annals always preface their histories with the annals of the world. Through age after age the historians travel down. These chronicles present evidence of the sedulous study of the Bible. They thought in Scripture language.

"It was a wonderful ruling of Providence that the pure Scandinavian and Jutish tribes did not conquer South as well as North America. These Northmen established a flourishing republic in Iceland, braved the eternal snows in Greenland, and explored the shores of the Pilgrim Fathers. The queen of the Adriatic was established by the Northmen [the Veneti]. Even as the Galatians of Gaul became the Asiatic Galatians, so did the Gaulish Veneti become the Veneti of Italy."—"History of Normandy and England." By Sir Francis Palgrave.

"For lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). "For Israel slideth back" as a backsliding heifer: now the Lord will feed them as a lamb in a large place" (Hos. iv.16).

(*To be continued.*)

THE Cunard steamer, *Campania*, has returned to the Mersey, having performed the voyage to America and back in 11 days, 1 hour and 30 minutes, which was the quickest passage. The *Lucania* has since accomplished the voyage from Queenstown to New York in 5 days, 12 hours, and 47 minutes, beating the *Campania's* outward voyage by 36 minutes.

FATHER OHRVALDER'S OPINION OF ENGLAND.

BY F. C. P.

THE September number of *Blackwood's Magazine* contains a most interesting article on Father Ohrvalder, whose book giving an account of his ten years captivity and escape from the Soudan is doubtless familiar to many of us. Some sentences from that article have already appeared on page of the BANNER, and will prove useful to those who may not have read them; for there could not be a stronger witness than Father Ohrvalder to the power of England in the Soudan. It sounds so wonderful, that one can only explain it by saying that it is because we are Israel, and therefore God intends to bless us, and to make us a blessing in the land of Egypt. Father Ohrvalder commenced his labours as a missionary in the Soudan in 1881, but the following year, September, 1882, he was taken prisoner by one of the Mahdi's officers, and for ten years remained a prisoner in the Mahdi's camp. It was not till November, 1891, that he and two nuns escaped from Omdurman under the guidance of the faithful Ahmed Hassan, who brought them safely through many dangers and hardships to Cairo.

The quotations from "A Talk with Father Ohrvalder," we do not repeat, but the article in *Blackwood* concludes with the following remarks:—

"It is not improbable that such a testimony may be of the utmost importance before long, for the state of affairs in Egypt and the Soudan, must soon reach a critical point. Then England will have to determine once for all whether she is prepared to abandon the position which she has already taken up, or to follow it out to its logical end. The decision at which she arrives will, in either case, be irrevocable, and upon it will depend an issue as momentous as any that has ever been submitted to our country."

As Anglo-Israelites we feel that God will overrule our decision, and oblige us to stay, and to be a blessing to both Egypt and the Soudan. But it is our duty to work with God, and as we see that the present Government does everything that is possible to oppose Israelite aims and an Imperial policy, we ought to make every effort to return men to Parliament whose policy is vide, Imperial, and in favour of retaining the large tracts of Africa, which seem literally falling into our hands in spite of the Government's anxious desire to avoid receiving them. As Anglo-Israelites we do not wish to identify ourselves with any party in Church or State. Our one desire is to see God's work in Israel accomplished, but this forces us to side with those parties who will help, and not hinder, the progress, extension, consolidation and prosperity of His people Israel. Let us not shut our eyes to the fact that by remaining in Egypt and protecting the Soudan, we have it in our power to deal the death-blow to that terrible slave-market in Omdurman. God gives us the opportunities to carry out His purposes, if we neglect to use them, on us will be the responsibility. As a nation as well as individuals, we are to double our talents, and in the extreme anxiety which we at present display, to *contract* instead of *extend* our Empire, are we not in danger of behaving like the man who hid his in a napkin?

ENIGMA No. 8.—ANSWER.

1. Blemish.—Exod. xii. 5.
2. Ananias.—Acts ix. 17, 18.
3. Tubal.—Ezek. xxxviii. 3.
4. Togarmah.—Ezek. xxxviii. 6.
5. Lydda.—Acts ix. 33, 34.
6. Ethiopia.—Zeph. iii. 10.
7. Amaziah.—Amos vii. 10.
8. Felix (final x).—Acts xxiv. 25.

"Battle Ax."—Jer. li. 20.

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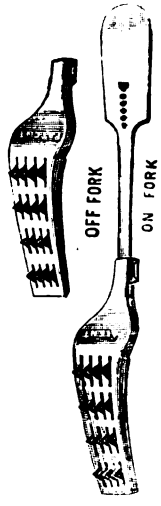
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EDITED BY PHILO-ISRAEL

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THE EXPANSION OF ISRAEL AND THE NECESSARY COST IN BLOOD.

The Westminster Gazette, of October 21st, published a leader on "The Kid-glove Fallacy," showing the absurdity of expecting the Empire to expand in savage lands without coming at last face to face with their savage inhabitants who mean to "smash" you if you do not succeed first in "smashing" them. In these operations blood must be shed on one side or the other, or on both.

In the case of the Matabele and Lobengula, their king, the facts are very clear and conclusive. Mashonaland belonging to Lobengula is full of gold. British settlers, supported also by the Cape Government, desired to proceed to the spot and dig for it. The native king was willing and agreeable. He accepted a money payment for the privilege and assigned the white men a portion of his country to settle in. Meanwhile, his young warriors—a bloodthirsty and cruel people—objected to the white men and desired to drive them back. The white men objected to go at the desire of the Matabele warriors, and it is a question for speedy decision whether the Matabele will succeed in exterminating us or be themselves exterminated or driven beyond the Zambesi, north-westward. *The Westminster Gazette* took a reasonable view of the matter, and wrote thus:—

The history of the expansion of England is conclusive refutation of the idea that you can colonize savage countries in kid-gloves. So long as the colonizing power meets with no native tribe of aggressive spirit, the kid-glove can be worn; but otherwise it is bound sooner or later to be discarded. Much dialectical ingenuity has been and doubtless will yet be expended on discussing whether Lobengula or Mr. Rhodes is really responsible for the present conflict. The question is futile; the real answer being both or neither. When the colonizing power meets a warlike native tribe, a conflict is inevitable. Mr. Rhodes could not allow his friendlies to be raided. Lobengula could not allow his raiders to be driven back. In the long run there are only two alternatives for a colonizing power such as England; it must either smash the native power or be smashed. Those who are shocked at the painful nature of the former alternative forget what the latter would be. In previous South African wars we have run quite enough risks of being smashed. In the Matabele war we must confess to an entire preference to smashing the enemy.

For an instance of the sheer muddle-headedness into which inconsistent thinking of this sort betrays its victims commend us to some editorial notes in to-day's issue of a contemporary which generally knows its own mind better—the *Speaker*. The *Speaker* has apparently swallowed in all good faith Mr. Labouchere's discovery that the real reason of the present campaign is a secret discovery by emissaries of the Chartered Company of certain paying gold in the immediate neighbourhood of Lobengula's kraal. Having assumed that, it further follows Mr. Labouchere in the assumption that Mr. Rhodes has so far falsified everything hitherto known of his financial ability and common sense as to pitch on a war as the handiest and most economical method of "putting the Matabeleland gold reefs upon the money market."

In order to get rid of the facts which decline to square with this theory—facts which have made it perfectly obvious that the company's choice is only between smashing and being smashed—the *Speaker* gives a version of the recent Matabele aggression on Fort Salisbury, which is flagrantly at variance with the evidence in the recent Blue-book, and disposes of the assembling of Matabele impis on the border, and their firing on white scouts, by airily "attaching no credit" to them. Then comes the following extraordinary concatenation of sentences:—

"War is an expensive undertaking, but the position of the company is desperate, and the calculation is that the Imperial Government will come forward and do the heavy fighting, if there is to be heavy fighting, and bear the worst of the expense. We have repeatedly pointed out that if the Imperial Government comes in . . . . it must be the signal for the disappearance of the company."

In other words, the company is hard up just now, *therefore* it naturally selects this moment for a heavy tax on capital; it was part of the scheme that the Home Government should bear the brunt of expense, *therefore* it is employing its own forces and paying the piper itself; if the Government does

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take the war off the company's hands, the charter will be taken away, *therefore* it wishes that very thing to happen. Could anything be more bewilderingly self-contradictory? This is what comes of not looking plain facts in the face.

The second instance of the kid-glove fallacy is the idea that you can fight without shedding blood. There are a number of excellent people who have nothing to say against a war, but are aghast when anyone is killed or wounded. This humanitarianism should come earlier or not at all. For when a war is started the most humane course is to get it over as quickly as possible, and the quickest way is unfortunately to draw blood. Certainly we should prefer to capture without hurting, if we could, and when that is not possible to wound without killing. But unfortunately most enemies do not leave us the choice of methods, and war when there is an enemy to fight is still horrid war. If there is comfort in the thought, we may as well remember that the horrors are not all on one side. The kid-glove people are fond of using a phrase about "potting natives," as if the man who potted natives did not stand a very good chance of being potted himself, to say nothing of the innumerable other risks which a white force runs in a tropical climate. The danger of this way of looking at it is that for fear of being cruel we should be ineffective—like a surgeon who uses a blunt knife for fear of hurting his patient. When we have once decided on war we must set our teeth and do our worst. That the worst is very bad is a good argument for being careful about going to war, but not for wearing kid-gloves when we are in it.

The question, of course, arises why our countrymen find it necessary to go into foreign lands at all and seek for settlements in places where they must fight to stay, and cannot remain without "smashing or being smashed." In reply we have to say that behind our nation there are some facts which must be recognised and allowed for before we can properly answer such questions as are now under consideration. This nation is Israel, and to Israel many blessings were promised by the Lord which are comprised in the gift of "the power to get wealth" mentioned in Deut. viii. 18. The things that bring wealth are "the precious things of the everlasting hills, the precious things of the earth and the fulness thereof, the chief things of the ancient mountains," which comprise, we believe, gold and silver mines, coal and asbestos mines, diamond and ruby mines, the possession of all which makes the owners rich. We have these in possession almost everywhere in Australia, Burmah, and India, in the Cape Colonies, and North America. The chosen race is in great power and affluence in South Africa, and now that Mashonaland is found like the Transvaal to be a great and rich goldfield, it is natural that we should find our countrymen swarming in their masses to the neighbourhood of Matabeleland, bent on digging for the gold and resolved to grow rich, and found a new state in Mashonaland, which in regard to climate is also unexceptionable. There is, besides the above, the further Israelitish blessing, which has been largely bestowed on our nation, and that is, a vast and exuberant population which is already too large for the island home of the race, and demands a place to live (Hos. i. 10; Isa. xlix. 20).

The rush for gold, followed by the British desire for a new outlet for trade and for the traders as well, has caused Mashonaland to be occupied by some thousands of Anglo-Saxon men who will not now easily be dislodged unless the Matabele assegais prove too deadly and too strong for British rifles and the Maxim guns. The odds, however, are terribly against us as to numbers; but these are the very circumstances contemplated in the Scriptures in regard to Israel's expansion.

In Lev. xxvi. 1—7 it is clearly promised as the reward for Israel's faithful obedience to God's laws that "they should chase their enemies and that the latter should fall before them by the sword." "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword." God's providence thus recognises Israel's expansion by conquest, and the submission of her enemies to her "pushing" propensities, exhibited at "the ends of the earth," according to Deut. xxxiii. 17. As it is now in South Central Africa, so it has been in India and Burmah everywhere—in Canada in days gone by, in the Mauritius when we captured the island from the French in A.D. 1810. In all these instances the pushing race met with stern resistance, but in each case the God of Israel fought for His people, and they prevailed. Carnage attended all these military operations, and without it they cannot take place at all. The enemies of Israel must fall by the sword since they refuse to give up the earth to the heirs thereof, but require it to be forced from their possession by superior military power.

If we would only view the hand of God in all these current events, if we would only remember our nation's origin, and what our final destiny is to be, we would not regret the way that God is dealing with and guiding us; for we are His people and He our God. Our consolation is that He has promised that He will never leave us nor forsake us, because we are His inheritance and heritage, and He a Father to Israel, who calls Ephraim His firstborn. To Him be all the praise. (See Isa. xlii. 16; Jer. xxxi. 9; Deut. ix. 29, R.V.).

WHO ARE ISRAEL?

UNDER the above title, the *Methodist Recorder* of August 17th last, has a fling at the believers in Our Identity, sheltering himself, however, under the authority of a Mrs. Stevenson, whose book against our views we noticed some time ago. The writer in the *Methodist Recorder* seems quite refreshed and revived at the thought that at last an opponent has come forward who has "pulverised" by logic and sound interpretation all the arguments we and others usually advance to prove British Identity with the lost House of Israel. We cannot present the case against us better than our *Methodist* opponent has done; and we accordingly quote his words that there may be no mistake or misunderstanding, from our presentation of the matter. The words are these:—

WHO ARE ISRAEL?

"So many books and pamphlets have been written to prove that the Ten Tribes of Israel did not return to their own land after the captivity, but can now be identified with the British nation, and that the Jews will one day be restored to Palestine and the temple rebuilt, that it is quite refreshing to read a book presenting the other side. And this book, by Mrs. Stevenson, unmistakably pulverises by force of logic and a sound interpretation all the arguments usually urged in favour of these views. Mrs. Stevenson clearly shows that the so-called lost Ten Tribes are nowhere to be found as a separate people, and quotes Dr. Neubauer, as saying that the theory of their being the inhabitants of the United Kingdom is contrary to ethnology, history, philology, and common-sense. She shows also most conclusively that the prophecies referring to the restoration of the Jews to their own land were *all* given before the return from the captivity, and that, therefore, the promised return is past. In

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these days, when a superficial interpretation of the prophecies and an utter disregard to their chronology have led to the vaguest theories with respect to the future of God's ancient people, this book of Mrs. Stevenson's, dealing with the natural and spiritual Israel of the past, the present, and the future, will be heartily welcomed. We recommend it with confidence to all who hold the views she so ably refutes. It is issued in good style by Messrs. Jas. Nisbet & Co."

The whole case rests, it will be seen, upon what Mrs. Stevenson says, and if our readers will consider her pleas, it will be found that they are these—no new points to us!

1st. The Ten Lost Tribes are nowhere to be found now as a separate people. Dr. Neubauer says so and it must be so. The plea that the British are they is "contrary to ethnology, history, philology, and common-sense!"

2nd. There is no return in store for the Jews in future, according to prophecy. The latter related to the return from Babylon; and the Scriptures are *ful*filled by that return, entirely. There is no other return to be expected.

It is consequently absurd to look for any coming Israel to join Judah in a Restoration, which is never going to take place. Here we have, according to Mrs. Stevenson, the complete destruction of all our views—and we may add, the sweeping away of numberless Scriptures, which declare over and over again that Israel and Judah are yet to be united, and in power, are to return, together, to the land of their inheritance—Palestine.

In regard first to the allegation that the Ten Tribes are nowhere now existing as a separate nation, we may safely put aside Dr. Neubauer as a judge in this matter. He cannot see the Lord of glory in the lowly form of the Son of Mary; and his eyes refusing to turn to that light by reason of spiritual blindness, cannot be trusted to guide us in interpreting that other mass of Scriptural prophecy concerning the Lord's people, the House of Israel. In regard to the appeal to ethnic science, history, philology, and common-sense, we have to remark in the absence of particular statements on the other side, that Oxonian has proved that "History is on our side." Ethnology and philology have often been shown in these pages to present no insuperable difficulties. They cannot, unassisted, prove our case, which depends on Scripture only; but they stand on one side and confess that they have nothing to advance of a decisive nature to oppose us.

In regard to the restoration of the Jews to their own land, and to the idea that these prophecies were all fulfilled, when the Jews returned from their Babylonian captivity, we would remark that the Scriptures never contemplate the restoration of the Jews alone to the Holy Land; but that in every instance the divine arrangement predicted the union of the House of Israel with Judah and their return, united under one head; as Joseph and the Tribes of Israel his fellows, with Judah, the solitary tribe living apart from his powerful brethren now (see Jer. iii. 18; Isa. xviii. 1—7; Hosea i. 10, 11; Ezek. xxxvii. 1—28). Nothing of this sort occurred when the captivity of Judah returned from Babylon, under Ezra and Zerubbabel. Besides which, the promise is distinct that when Israel returns, and are once settled in their land, they will never be uprooted, or "pulled up" again. This is stated in Amos ix. 15. But it is clear that the Jews were sent out of Palestine after the destruction of Jerusalem by Titus, and that, therefore, the House of Israel did not return with Judah from Babylon, in A.D. 535; and that prophecy yet awaits fulfilment. Israel, consequently, is somewhere now in separation from Judah as "the House of Israel," in a particular locality, as stated in Jer. iii. 18 and xxxiii. 6—8; awaiting the advent of the time when the Jews "shall walk to the House of Israel, and they shall come together out of the land of the north to the land which the Lord hath given to their fathers for an inheritance."

It is necessary, in order that the Scriptures may be fulfilled, that Israel be found now existing as a nation in enjoyment of the birthright of Joseph, described in Gen. xlix. 22—26 and Deut. xxxiii. 13—17, xv. 6, and other Scriptures. This birthright was never enjoyed by Joseph or his sons, before the first advent of the Lord Jesus, and it is obvious it cannot be enjoyed after the second advent; for then, the two Houses will "share and share alike," in all the blessings. It consequently follows that as the Jews or Judah are not in possession of the birthright, and never were entitled to it, the House of Israel or the Lost Tribes must be somewhere in the world, a "mighty" and "great nation," enjoying the whole of the birthright blessings now in the period between the two advents, or during the Christian dispensation. We see thus that Mrs. Stevenson's argument is not as strong as the *Methodist Recorder* imagines, and that she has not yet pulverised us!

Our nation having been proved by sufficient evidence to be indeed the Lost House of Israel, are blessed with gifts and blessings innumerable, for which we are called upon to be deeply grateful, and also to praise the Lord.

"THE AXE AT THE VERY ROOT OF THE PET THEORY."

THE "Hebrew Christian," writing his comment on Isa. lii., on "Israel and the Ends of the Earth," in *The Warrior Square Magazine* of August, 1893, comes to the conclusion that an argument he draws from Zech. viii. 13, proves that "both kingdoms," Israel as well as Judah, "are now defunct, but that resuscitation and reunion under one leader are to be their future lot." This, he triumphantly adds, "lays the axe to the very root of the pet theory of our Israelitish origin." It is as well to see what the text is that is said to be the death of our views,—but which none of our opponents have yet discovered to be a weapon wherewith we might be slain. Zech. viii., 13 R.V., is the one in question. After a promise in vers. 11 and 12 that the Lord will not be to the remnant of His people as in former days, for He will give them "the seed of peace," "the vine shall give her fruit," and "the heavens shall give her dew"; and that He would cause the remnant of this people to inherit all these things. "And it shall come to pass (says ver. 13) that as ye were a curse among the nations (that is in times past before the prosperity), O House of Judah, and House of Israel; so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong." The "Hebrew Christian" draws a tremendous inference from these verses, which they will not enable him to sustain. For he takes them to prove that up to the present hour both Israel and Judah as Houses are "a curse among the heathen," and neither of them are yet "a blessing," or have yet received the salvation which the House of Israel by Jer. xxxi. 33, 34 is distinctly promised, apart from and prior to, the House of Judah. We cannot so interpret Scripture and prophecy, but must allow Scripture to explain Scripture, where doubt exists, or is said to exist, regarding any part thereof. It is admitted that in time past both Houses were mingled with the heathen, and both have been a curse among them. In

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a sense this is the case even now with the greatly-blessed House of British-Israel, for in India and other heathen lands some of our sons do bring a reproach upon the Gospel by their intemperate, unchaste lives, and so are a curse among certain sections of the heathen. But the Lord has begun to bless the House of Israel or Ephraim in Britain with the blessings promised in Zech. x. 6—9. "He has saved the House of Joseph" (apart from Judah) and "has had mercy on them." He has been to them "as though He had not cast them off." He has "become their God," and has heard them. He has gathered them and redeemed them, and they have increased as they have increased. He has sown them among the peoples, and they have remembered Him in far countries, in their colonies, and there they live with their children, and shall yet "return." The "Hebrew Christian" clings to Zech. viii. 13 as a decisive prophecy in favour of his views, but strangely fails to look at, quote, or even explain the context, Zech. x. 6—9, which is the best comment on chap. viii. 13, since it shows that Ephraim, apart and separated from Judah, has to receive great and glorious blessings, of population increase, national power, strength, spiritual Christian blessings, colonial possessions in distant regions, gladness of heart and rejoicing as a people, redemption by the Lord Jesus, strength by Him, "walking up and down in His name," and that quite independently of the House of Judah, whose promise is confined to "strengthening" after grievous weakness and trouble. The "Hebrew Christian" consoles himself for Judah's misery by declaring that "Ephraim is still a wanderer among the nations" (quoting Hos. ix. 17, R.V.), but he forgets that that prophecy does not declare how long the "wandering" condition was to last, nor how soon Ezek. xi. 15—17 was to be fulfilled. We argue, and correctly too, that Israel must already have been gathered into her "appointed place," in national power and strength, according to 2 Sam. vii. 10, and Hos. i. 10, because we see a nation (the British) exactly answering to the picture of the House of Israel, in possession of the birthright of Joseph and his sons, and located in the Isles of the West (or sea) where she is destined by Isa. xxiv. 15 to be found praising the Lord Jehovah, *ba urim*, in testimony of her Israelitish origin. If the "Hebrew Christian" would meet these statements of ours, and not diverge into the doubtful views he enunciates, supported by his own reading of a single text, we should have hopes of his "seeing" the truth of this matter. As it is, he is wedded to the idea that Israel, apart from Judah, will never appear to the world as "a great and mighty" Christian "nation," before the Second Advent of the Lord, whereas it is the testimony of Scripture that Joseph must enjoy his birthright in separation from Judah, after the First, but before the Second Advent. The covenants could not come into force before Christ appeared, and there can be no separate enjoyment of the Hebrew birthright by Joseph after the Second Advent, because then the tribes will be united and share and share alike. These considerations have no weight with the "Hebrew Christian," because he has a fixed plan of his own, and prefers it to the scriptural scheme which is God's.

We conclude with a reproduction of the "Hebrew Christians'" words, that our friends may read for themselves, and judge between us whether he is correct or we are. He wrote thus:—

"3. And now as to the Channel of Salvation. It pleased God that Israel should be made the channel: for, 'salvation is of the Jews.' According to the promise Christ came from the patriarchal stock. For, 'He took not upon Him the nature of angels, but the seed of Abraham,' as it is written: 'In thee and in thy seed all the families of the earth shall be blessed.' The apostle comments upon that passage: 'It says not seeds—*i.e.*, children, as of many, but seed, as of one—which is Christ.

"The Jews, however, while enriching the world with the greatest of all blessings, have, by the rejection of their Messiah, alas! empoverished themselves. This is a mystery; but it is solved by: 'blindness in part is happened to Israel.' 'Now,' argues the apostle, 'if the fall of them be the riches of the world . . . how much more their fulness?' 'For, if the casting away of them (for a time) be the reconciling of the world, what shall the receiving of them be—but life from the dead!' This is in perfect harmony with the teaching of Ezek. xxxvii. anent Israel's restoration, by the vision of the valley of dry bones.

"The blessing which is to accrue to the world through the Israelitish channel is further indicated in Zech. viii. 13: 'As ye were a curse among (not to) the people, O House of Judah, and House of Israel! so will I save you, and ye shall be a blessing.' Both kingdoms are now defunct: but resuscitation and re-union under one leader are to be their future lot. This lays the axe to the very root of the pet theory of 'Our Israelitish origin!'

"Although Judah's harp is now, as of yore, by the rivers of Babylon, suspended on the willows, refusing to sound her sweet melody on foreign soil, and Ephraim is still 'a wanderer among the nations'; yet the day will come, yea, is coming, when 'an ensign shall be set up for the nations, and the outcasts of Israel shall be assembled, and the dispersed of Judah shall be gathered from the four corners of the earth' (Isa. xi. 12)."

The "Hebrew Christian" in some respects is on our side; but in all that concerns "British" identity with Israel he is as far from us as yet as the East is from the West! And yet he is entirely in the wrong! His views discredit the Scripture and dishonour the truth of the faithful God of Israel.

PROGRESS IN AUSTRALIA.

Annual Meeting of the British-Israel Association, Victoria Branch, South Yarra, Melbourne, Australia, held September, 1893.

REPORT OF COMMITTEE.

Your Committee have to report that during the past year progress has been the order of the day, inasmuch that our monthly Sunday afternoon meetings at the Foresters' Hall, Chapel-street, South Yarra, have been fairly attended by audiences who have expressed great satisfaction with the addresses delivered by Messrs. Baldry, Robson, and Stephens—these gentlemen have kept up the interest, and have been listened to with marked attention—they have discharged their duties gratuitously, ably, and caused much enquiry as to our principles. New members have been enrolled, literature in demand, and Banners having an increased sale. Catalogues are being sent post free on application.

During the year evening meetings have been held with good results—one conducted by Mr. Stock, the other by Miss Williams—these, we hope, will increase in number, and produce lasting impression.

Your Committee are much pleased to hear that there is every prospect of having a visit from the celebrated and popular Dr. Joseph Wild, who, when on tour round the world, will be accorded a hearty welcome in Australia.

The Officers and Committee elected are composed of good

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workers, being as follows:—President, Mr. Joseph Stock, residing at No. 1, Garden-street, South Yarra, Melbourne, Victoria; Secretary, Mr. R. Robertson; Assistant Secretary, Mr. H. Stephens; Treasurer, Mrs. Stock. Committee: Messrs. Ayers, Thompson, Marchant, Robson, Snell, and Major R. E. E. Plimpton.

HISTORICAL GLEANINGS.

FORWARDED BY E. REEP.

(*Continued from page* 562.)

No. 3.

"THE Danes bear a prominent part in the history of ancient Germany. As early as a century before Christ they appeared on the other side of the Pyrenees and Alps, under the denomination of Cimbri, and at a later date sent forth the hardy Longobardi. Invincible in their own country, they spread their conquering arms, at different periods, over the whole of the north. In the beginning of the second century B.C. the Cimbri descended from the Danube to the Styrian Alps, giving out that a flood had driven them from the North Sea, and that they were in search of a country wherein to settle. During their advance they were joined by other tribes, among others by the Bolii [a Celtic tribe who established themselves near to Bologna; Bohemia also derived its name from the Bolii occupying that country]. Their progress was extremely slow, owing to their being accompanied by women and children, cattle, and an immense number of waggons laden with booty. The armed men alone mustered 300,000. The Cimbri had 15,000 horsemen, clad in polished steel armour, and armed with broad swords and long lances, their helmets ornamented with plumes of feathers. The Romans, panic-struck at their approach, despatched an army to oppose the passage of the strangers through the Alps, and to secure the allegiance of their newly-acquired Alpine subjects. The wanderers received the Roman deputation peacefully, and said that they were only going into Gaul. But being treacherously misled by Carbo, the Roman general, who suddenly fell upon them during the night, whilst they were engaged in a narrow mountain pass, a dreadful conflict took place, which terminated in the total discomfiture of the whole Roman army. After this event the wanderers remained for several years in the Alps, slowly advancing towards Gaul."—Menzel's "History of Germany," Bohn's edition.

"It is not ascertained whether the Cimbri gave to Wales its modern name. The historical Triads record that the first colonists of Britain were Cymry, who originally came from Defrobani Gwlad Yr Hav, the summer land, or Tauric Chersonesus (Crimea or Scythica). There they have left many traces of their name preserved by ancient authors, among which we may instance the Cimmerian Bosphorus."—See "Chronicle of Richard of Cirencester," in "Six Old English Chronicles," pub. by Bohn.

"The Cymry were the first settlers in Britain, and they came from where Constantinople now stands. This assertion would not be so constantly made had there not existed some authority for making it. The Triads affirm that they came from the land of Hav, and that they passed over the German Ocean to Britain. ['A river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold' Gen. ii. 11.] Hav Defrobani may mean Thrace in general. ['Thracia was in earlier times the name of the vast space of country bounded on the north by the Danube, on the south by the Ægaean, on the east by the Pontus Euxinus—Black Sea—and on the west by the river Strymon and the eastern-most of the Illyrian Tribes.'—Smith's Classical Dic.]"*—Davies' "Celtic Researches," 1804.

"The emigration of the Cimbri and other kindred races from their native territory was gradual, and by no means a sudden movement. Some of the accounts which we receive of the Cimbri are not worthy of credit. As we have before stated, the northern-most of the Germans inhabit a country bordering on the ocean; but we are only acquainted with those situated between the mouths of the Rhine and the Elbe, of which the Sicambri and the Cimbri (Danes) are the most generally known; those dwelling beyond the Elbe are entirely unknown to us; for none of the ancients with whom I am acquainted have prosecuted this voyage towards the east as far as the mouth of the Caspian Sea, neither have the Romans as yet sailed coastwise beyond the Elbe, nor has any one travelling on foot penetrated further into this country.'—Strabo.

"The Cimbri are a small state at present, but great in renown. Of their past grandeur extensive vestiges still remain in encampments and lines on either shore—[this is supposed to relate to Cimbric Chersonesus, which included Jutland, Sleswig, and Holstein]—from the compass of which the strength and numbers of the nation may still be computed."—Tacitus.

"Danes and Jutes (Cimbri) may from their very names be presumed to have been Jews of the Tribe of Dan."—An opinion quoted by Sharon Turner in his "Anglo-Saxons."

THE KINGDOM OF CHRIST.

THE *Methodist Times* of July 20, 1893, gave *in extenso* a sermon preached by the Rev. H. Price Hughes, M.P., in St. James's Hall, London, on Sunday evening, June 18, on the subject of "Christ's Everlasting Kingdom." His text was Dan. vii. 13, 14—a much disputed passage; and the burden of his discourse was "The kingdom of Christ," regarding which modern preaching says so little, but Christ said so much. Our clerical friends of course tell us that they do make much of the kingdom, recognizing it as the spiritual kingdom of the Lord established in the hearts of true believers. The preacher, however, does not take that view, but believes that the kingdom as our Lord taught it was not the Church, or the work of grace in the heart of a converted sinner, but a real, tangible earthly kingdom, forfeited by the Jews for national sin, an earthly kingdom, having Christ for its King, and for its subjects Christian men. Mr. Hughes had hardly grasped the idea that this kingdom was an existing nation, but he came very near to it while missing it. Anyhow his views confirm our conviction that the modern pulpit ignores the claim the Lord always made to an earthly Israelite kingdom, and promised one day to set it up and rule the earth through it. The House of Joseph or Israel was that kingdom, as a comparison of 1 Kings xi. 35 with Acts i. 6 will show. The Rev. Mr. Hughes stated a good deal which will surprise the readers of the BANNER, and we gladly quote his words on the present occasion. He said, among other things, what follows:—

* The three first communities invading Britain are described as the three pillars (tribes) of the race of the island of Britain. In Exod. xxvi. 4 we read that Moses represented the Twelve Tribes of Israel by twelve pillars.—E. R.

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"I should like to ask you whether you have ever seriously pondered the fact that Jesus Christ was always talking about the kingdom, and that He was not only always talking about the kingdom, but that He told us to do what we have been doing to-night, to pray that His kingdom should come. In that prayer there is no reference to the Church at all, the only reference is to the kingdom. It is a striking contrast between the writings of the apostles, for example, and the teaching of our Lord that while they, especially in the later Epistles of St. Paul, refer continually to the Church, and rarely to the kingdom, Christ mentions the Church only twice, while He spake no less than 112 times of the kingdom. One of the most mischievous and fatal mistakes ever made in Christian history was the mistake of St. Augustine, who identified the kingdom of God with the Church of God. The Church exists for the sake of the kingdom, and is no more the kingdom than the British army is the British Empire. There is no opportunity to-night to consider why the apostles did not refer as frequently to the kingdom as Christ did. It is high time, however, for all Christians to ponder the long-lost doctrine of Christ with respect to the kingdom of God.

"CHRIST AND THE BOOK OF DANIEL.

"I think there can be no doubt where, humanly speaking, Jesus Christ found and nourished His doctrine of the kingdom. He found it in the book of Daniel, from which I have read to-night, and He found it especially in the chapter before us. There are many evidences in the New Testament that the book of Daniel was one of the favourite books of Jesus Christ, one of those books which He spent years of obscurity in diligently studying. He makes many references to it. When the Book of Daniel is once understood it throws quite a flood of light upon the numerous parables which our Lord uttered with respect to the kingdom, which parables refer primarily not to the individual soul, much less to the Church, but to the kingdom which Jesus Christ again and again declared it was the first object of His life to establish, and which He declared ought to be the first object of your life to promote. He said, 'Seek first the kingdom of God and His righteousness.' Now what is the kingdom? We may learn from the book of Daniel. When we take up this book we find it is very different from any other in the Old Testament. There is nothing parochial, nothing provincial, nothing peculiarly Jewish. We find ourselves in the great world, in the main stream of world history—the true philosophy of history, indeed, is written in this wonderful book. For Daniel was the great statesman of a world-empire as well as a great saint. Now the main doctrine of this glorious book, which refers not to any one nation or age but to all nations and all ages, is clearly taught in the vision which I read as a lesson, and from which I have taken my text. That vision was the first of the great prophetic and historic visions of this inspired prophet. It began, as you may remember, with the statement that the four winds of heaven brake forth upon the great sea, the breath of God agitated the multitudinous ocean of human life, and out of that seething mass of apparent confusion arose in succession four great world-empires, symbolised successively by (1) a lion with eagle's wings, (2) a bear, (3) a leopard, and (4) a yet more terrible beast, 'diverse from all the beasts that were before it.' From the second century of the Christian era until now these four powerful and savage beasts have been supposed to symbolise the Babylonian, the Medo-Persian, the Greek, and the Roman Empires. In our own day, however, a more exact criticism has contended that this particular vision, for reasons into which I need not enter, does not specifically refer to the Roman Empire at all. It is generally supposed now that this vision is a vision of the four ancient empires which had their seat on the banks of the Euphrates. In that case the four empires would be represented by Nebuchadnezzar the Assyrian, Darius the Mede, Cyrus the Persian, and Alexander the Greek. But it really does not matter at all which of these interpretations we accept, for the particular interpretation which you may put upon this vision does not in the least degree affect its significance, which is, that the kingdoms of this world, characterised by much animal cruelty and ferocity, are all destined to be superseded by a kingdom of God, characterised by humanity.

"THE DOCTRINE OF EVOLUTION.

"As Professor Drummond has been lately pointing out, the modern doctrine of evolution has thrown a flood of light upon the doctrine of original sin. We seem to inherit from the animal world passions and appetites which it is the object of Christianity to transform or destroy. We have long been accustomed to say of some people that they are as cruel as a tiger, as obstinate as a mule, as remorseless as a shark, as proud as a peacock, as mean as a worm, as cunning as a serpent. There may be more literal truth in this than we have anticipated. On the other hand it is evident that governments in their collective capacity exhibit the same animal passions and repulsive qualities which are witnessed in individuals, but on a gigantic scale. This is still true of the semi-heathen governments of the so-called civilised world. It is not without some propriety that England is represented as a lion or a bulldog, and Russia as a bear, and that most of the peoples are allegorically represented by animals. Some of the qualities of these animals they reproduce in their foreign policy. No one who has studied universal history can doubt that history is for the most part a record of cruelty and misery. I know nothing that has done more to fill the minds of men with falsehood, and to hinder the progress of the kingdom of God than the untruths diligently perpetuated by historians who try to gloss over the infamies of the rulers of the past, and to throw over their cruelties a halo of glory. The history of the world is a very pitiable business indeed. All the great heathen governments which preceded the kingdom of Christ are not unfitly represented by lions, bears, leopards, and other cruel, bloodthirsty, and ferocious beasts. But the peculiarity of the new kingdom which is to supersede them all and last for ever is that the representative of it is a man, 'A Son of Man.' The symbolism of the vision before us is simply intended to teach what so few Churches yet realise, that Christ came to establish in this world a kingdom founded not upon force or cunning or cruelty, founded not in the spirit of the lion, or the bear, or the leopard, but founded upon humanity by a Son of Man, the incarnation of brotherly love. Hence when the representative of the ferocious Empire of Rome said, with cynical and curling lip, to Christ, 'Art thou a King, then?' 'Yes,' said Christ, 'I am a King.' But a very different king from any of whom Herod or Pilate had any conception. They thought that this was such an exquisite joke that they put it up upon His cross—'Jesus of Nazareth, King of the Jews.' The King! This miserable carpenter, without one solitary soldier or policeman to clear the ground before Him! But the clergy did not see the joke, and said that it was carrying pleasantry too far. 'Say that He said I am King of the Jews!' they cried. But it stood as it was first written—in Latin, Hebrew, and Greek, in the three languages spoken in the Roman Empire. Though

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written in mockery and ridicule it was perfectly true. Pilate was a prophet that day. Christ, indeed, was a King. His kingdom will last for ever. A very different king from Nebuchadnezzar, or Cyrus, or Alexander, or Cæsar. Even to-day, nineteen centuries after, only a small minority of Christians seem to be sufficiently instructed in the Word of Life to grasp the glorious idea. Jesus of Nazareth, the King who has come to establish in this world a kingdom, founded not upon force or ferocity, but upon

"HUMANITY AND BROTHERLY LOVE,

declared that the first duty of every citizen of that kingdom —and every Christian must be a citizen of the kingdom—is to seek that kingdom, to pray for the coming of that kingdom, to extend that kingdom; in other words, to expel the wild beast from foreign politics, and to bring in the Man of Nazareth. We had a beautiful illustration in the House of Commons last Friday night of the way in which this kingdom is extending. As Christ Himself said in the parable of the kingdom, it is like the secret leaven. It is seldom recorded in the newspapers until the deed is done. But in the House of Commons an event took place which would have been impossible at any previous period of human history, and which is a glorious evidence of the rapidly increasing power of Jesus of Nazareth. God forbid that I should be so negligent as to fail to call your prompt attention to the fact that the vision of Daniel is being rapidly fulfilled. I do not know whether you are aware of what took place. The House of Commons, although divided on many questions, presented a rare illustration of absolute unanimity. Last Friday night a resolution, actually moved by the Prime Minister with all the responsibilities of office, was passed without a dissentient voice. And what was the nature of that resolution? It was originally suggested by Mr. Cremer, a noble representative of the best sentiment of the Democracy, who had pleaded for that very resolution at our Sunday Afternoon Conference. To the eternal credit of our kinsmen beyond the Atlantic, the President of the United States, at the request of both Houses of Congress, suggested a permanent treaty of arbitration with all civilised powers willing to enter into such. Surely we, who are their kinsmen, ought to be the first, and I trust we shall be the first, for the House of Commons has now agreed by a unanimous vote to welcome with the greatest delight any overture of that sort from our kinsmen in the States. Happily, we are settling a difficulty in Paris now by arbitration. But it is proposed to establish a permanent court of arbitration, so that any difference in the future may be instantly referred to arbitration and settled honourably, nobly, and in a Christian way. So that from this time forward anything like war between the English-speaking world will become a moral impossibility.

"A PERSONAL MATTER.

"But let me remind you of the intensely personal interest which every man and every woman in this hall has in this great issue. The doctrine of the kingdom springs out of the Fatherhood of God. God does not wish us to fight with one another, because He loves us all. He wishes the older and younger brother to be friendly. This tender-hearted God is ours. Think of Jesus Christ now. There is one thing we can do to-night. We can pray God to establish this kingdom of peace in our own hearts. The nation reproduces on a large scale the character of the citizens who make up the nation. And so long as the citizens are bears and lions, and other ferocious beasts, the nations are menageries of such creatures. When the prophecy of Isaiah is fulfilled, when everything that is vicious is cast out of our hearts, when our hearts are changed and renewed in the image of Christ and filled with love, we shall soon begin to reproduce that love on a large scale in public and national life. Is your heart now full of love to God and to man? The two cannot be separated. Some of you have tried the way of pride and selfishness. It is not a very successful programme, is it? You are not an enviable person if you are bad tempered or selfish. That policy is always a suicidal one. It is the case with nations. Those who use the sword shall perish by the sword. All the empires to which Daniel refers, where are they? They have perished in the blood which they shed. It is the same in the individual life. If you are indifferent to God, what a miserable wretch you become. If on the other hand you humble yourself before God, if you realise that God is love and put your trust in Him He will change your heart. You may say it is impossible. I am selfish, bad tempered, love money; I am the victim of lust, drink, and gambling. God also knows that. It may be impossible with man, but with God all things are possible. If God is able to influence the House of Commons to do what the House of Commons has refused for 500 years even to think about, God can influence you to bow your knees to Christ. Why not bow your knee now? What do you gain by fighting against Christ, and being selfish? Perhaps your difficulty is a different one. Perhaps you feel unworthy. Perhaps you know nothing about religion. My brother, no words that I can use are strong enough to describe the intense personal love of God to you. Do you know that God cannot help loving you. He loves you because He is love. Even Isaiah knew it. 'I, even I, am He that blotteth your transgressions for My own sake.' Because He cannot help it. When will men trust God? The work of the devil is to make them distrust Him, to make them think that He will have nothing to do with them. Christ could find no words strong enough to describe the love of God to every one of us, however far away, however much we have sinned against the light. His kingdom is an everlasting kingdom, and His love is equally everlasting. There are but two things that any of us can do to please God. The first is to believe that He loves us and everybody else, and then to go and tell everybody else. Will you come to this God to-night? Will you? Will you become a citizen of this glorious kingdom, and fight against everything that fills the world with misery? What a glorious programme for every one! How entirely free from meanness, selfishness, and degradation. How it ought to stir your blood and to fill you with enthusiasm! God has not brought you into existence to eat and drink and squander your days in folly. God has created you that you may share His own joy, and the whole of the joy of God is in giving love and in blessing. I beseech you come to this gracious God. Trust now. Now, while I am yet speaking. He loves you. He yearns for you. He died for you as though you were the only one who needed His mercy. In the name of Christ I beseech you return to your Father."

It seems to us, that by his references to our own country, the preacher suspected that ours was the kingdom of Christ which was already bearing fruit in testimony of its heavenly origin. He had no suspicion, however, that ours is an Israelite kingdom, exactly answering to "the people of the saints of the Most High" mentioned in Dan. vii. 27, and endowed with Joseph's birthright. Also, that to qualify the kingdom, and all its individual parts, for this glorious destiny, it is promised them in Jer. xxxi. 33, 34, that the true change of heart needed shall also be theirs to fit them for the position.

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THE ARYAN BUBBLE.

By J. G. Taylor.

Of late years, nothing has done more to show the limitations of scientific enquiry than the rise and fall of Aryanism. The fate of that interesting person, the Aryan, on whom ethnologists have lavished their choicest verbiage, has a dual importance to those who are concerned with the progress of Identity principles. The Aryan, or Indo-Germanic, or Indo-European theory, was at best only a shadow, with no substance behind it. But shadows often inspire greater dread than realities, just as men who have gone bravely through battles and sieges will listen uneasily to a ghost story. And the bare supposition of a huge kinsfolk, reaching from India to America, and clutching in its talons almost every tribe within that area, was sufficient to prejudice the world against a belief in our Semitic lineage. With this stumbling-block in the path it was no wonder that people received Anglo-Israelism with absolute incredulity, nor was it surprising that our opponents interlarded their speeches and pamphlets with appeals to "the three broad divisions of humanity: Semites, Aryans, and Turanians,"—which is the modern mode of spelling Shem, Ham, and Japheth. Probably the said opponents had never studied the movements of a single Eastern clan, but it was safe to echo the opinions of authorities, and so the cry of the parrot was heard in the land. While such conceptions held despotic sway it was hardly possible to convert the trained judgment, unless it had the faculty of throwing off its training, and that is not a common endowment. But the dispersion of the Indo-Germanic fable has cleared the air, and left room for the growth of sounder historical doctrines.

An equally weighty advantage gained by this breakdown of Aryanism is the seasonable rebuff it gives to college lore and university decrees. The established ideas in astronomy, philology, botany, theology, and other learned schemes, have all been overturned in their day, and have had to undergo the ordeal of a complete revision. But Professors are apt to forget this. They are quite willing to confess the faults of their predecessors, but seem to think that they themselves are infallible. They cannot deny that the scholastic systems of a few centuries ago were fallacious to their core, yet they argue as if their own systems were incapable of possessing a flaw worth mentioning. It is well, therefore, that they should have received a reminder of their liability to err; and it is likewise fortunate that we can point the general public to so recent an example of scientific skill, arrogance, and frailty.

We have to remember that the mere existence of an Indo-European or Caucasian race is no bar whatever to our Israelitish descent. For, granted that it subsists, we have then to ask—From whom did it spring? Also—Who belong to the original stock, and which nations are simply accretions? The first question is universally answered by naming Japhet, indeed, "Japhetic" is one of the numerous titles bestowed upon the genus. But this assertion is not entirely in harmony with Rawlinson's pronunciations or the disclosures of Eastern monuments. In his "Ancient Monarchies," Rawlinson observes: "The Persians and Medes, together with a few other tribes of less celebrity, formed a special branch of the Indo-European family, known to ethnologists as Arian" (vol. iii., p. 164). The Ten Tribes were settled among the Medes, and would not be distinguishable from them by Greek annalists. Consequently, if history indicates that the Arians consisted of Medes, Persians, and their neighbours, there is no essential reason why we should regard them as wholly Japhetic. Besides, the engraving of "Arian Physiognomy," from Persepolis, proves that their features were Semitic, or Jewish (vol. ii., p. 308). Physiognomy is a valued weapon of our critics, and will they allow us to conclude from this that we are Semitic?

But, admitting for sake of argument that the Caucasian stem was Japhetic, we have to unravel this further difficulty: Who and who are not members of the primitive body? The ethnologists, or philologists, cut the Gordian knot by declaring that all who spoke an Indo-Germanic dialect were of Indo-Germanic blood; and, by this means, they imagined that they had bound the British with indestructible links to Indian, Persian, Russian, and Latin. It is strange that so poor an hypothesis should have gained acceptance, but it was advocated with the utmost assurance, and that, no doubt, was half the victory. Max Muller, who invented the term Aryan, discoursed thus, some years since, at the Royal Institution: "It is enough to know that our ancestors, and the ancestors of the Hindus, had once a common home, that they lived in the same pastures, spoke the same language, and worshipped the same God. Their blood may have been mixed, and, by mixture, may, we hope, have been improved. But stronger than the affinity of mere blood, is the affinity of language and thought which makes Englishmen and Hindus brothers indeed. The ring that was broken thousands of years ago is now being welded together again. The world is becoming Indo-European. The young men whom England sends to India should greet the Aryan inhabitants not as conquerors meet the conquered, but as brothers meet brothers." In his lectures on the "Science of Language," the same philologist speaks of a time when "the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slaves, the Celts, and the Germans, were living together in the same enclosures, nay, under the same roof;" and is even more emphatic in his "Survey of guages," where he maintains that "there is not an English jury, now-a-days, which after examining the hoary documents of language, would reject the claim of a common descent, and a legitimate relationship between Hindu, Greek, and Teuton" (p. 29).

Commenting on this and similar flights of fancy, Isaac Taylor remarks: "It will be admitted that the language spoken by the negro, in Alabama, resembles the language spoken by the New Englander of Massachusetts, far more nearly than the language spoken by the English soldier resembles that of the Bengal sepoy with whom he is brigaded; and the evidence derived from the documents of language—in this case not hoary—which might be put before an English jury as to a 'common descent' and a 'legitimate relationship' between the negro and the Yankee would be far more intelligible to the twelve English tradesmen in the box than the more obscure evidence which applies to the case of the Teuton and the Hindu' ('Origin of the Aryans,' p. 6)." "It cannot be insisted on too strongly that identity of speech does not imply identity of race, any more than diversity of speech implies diversity of race" (p. 5).

It is unnecessary to quote at length from either this or other writer, as none can dispute that the foregoing extracts correctly express the newest teaching, Max Muller being the only scientist of repute who clings to the "one roof" notion. Aryanism is at an end; and the end of Aryanism awaits Japhetism, for the materials on which the former was based are precisely the same as those which continue to be used in favour of the latter. Enquirers who want to get at the root

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of the matter find its root lying in that fertile soil—the imagination. They consult, perhaps, the book of an erudite ethnologist, who ventures to put forward a "probability," and, on the next page, this probability reappears in the shape of a certainty. For confirmation, he refers his readers to a "great philologist," who refers them to a "cautious historian"; and the cautious historian sends them back to the erudite ethnologist. This circle of mutual approbation may be widened, but it always remains a circle. The theory of our derivation from Japheth does not owe its existence to knowledge but to ignorance. It was founded on assumption, and is defended by prejudice, both of which must succumb to the Israelitish contention. In the encounter between ethnology and philology over the Indo-Germanic myth, ethnology gained the victory because it produced the most plausible proof, and is it likely that a pure speculation will be able to stand against an array of prophetic and historical facts? The dictum of a professor is not science any more than popery is religion, and the attempt to bolster up a genealogical figment by the mention of big names or cherished traditions is an introduction of priestcraft into the secular domain. But a world that would not yield to popes with Inquisitions, will not submit to popes without Inquisitions; and if ethnologists wish to preserve their venerable fiction they will have to offer something better in its behalf than supercilious or abusive paragraphs.

[Nova Scotian papers please copy.—Editor BANNER OF ISRAEL.]

THE CONVERSAZIONE AT BATH ON OCT. 19TH.

ON Oct. 19th last our Bath Anglo-Israel friends held their annual conversazione and tea, when a large number of the association, with strangers invited for the occasion, met at the Jubilee Hall, Broad-street. The room was very tastefully decorated by the zealous secretary, Mrs. Colonel Thompson, and tea served in the usual hospitable style. The room was a well lighted, cheerful one, very well adapted for the purpose. It contrasts favourably with any Bristol or Clifton can produce. The president of the association, the Rev. E. J. Wemyss-Whittaker, presided after the tea, and the business of the anniversary then commenced.

The president led in prayer, after which he delivered an address, introductory in character, on the subject of "The Chain Unbroken; or, Israel, Christ's Church." It was satisfactory to note the grasp Mr. Whittaker has of his subject, and how well he realized the continuity of the purposes of God in using His people Israel in the Old and in the New Testament times to carry out His plans of mercy to the fallen world.

After his address Mr. E. W. Bird (Philo-Israel) was called on to speak. His subject was, "The Evangelist to all the Nations," 1st, according to prophecy; and 2nd, according to facts. The first two addresses unfortunately occupied so long that the two following speakers were rather hampered by the want of time in doing justice to their subjects.

The Rev. F. Aston, of Wolverhampton, dealt with "The Fulness of the Gentiles," and Col. Senior, of Clifton, spoke on "Israel in relation to the Second Advent." Mr. Aston's address will shortly appear in the BANNER OF ISRAEL, and therefore we need make no further allusion to it, except to say that it was an able outline of the subject, and was appreciated by the audience.

It had been proposed that a discussion should take place after the conclusion of the four addresses, but though friends were invited to ask questions and to state difficulties none were proposed on account of the lateness of the hour when Col. Senior had reached the close of his subject.

The Bath Association doubtless has some zealous and very active friends who keep up the local interest of Our Identity, and the consequence is that their meetings are always successful, always well attended, and always interesting—given a well-served tea, a warm and brilliantly lighted room, comfortable chairs and tables, without the uncomfortableness of the wretched seats and straight-backed forms one is accustomed to use at most places of public assembly, and the result must be a satisfactory meeting, to be remembered during the coming winter months with pleasure. Such an anniversary was the late conversazione at Bath, one we hope others enjoyed as much as we did.

BATH ANGLO-ISRAEL ASSOCIATION.

A CONVERSAZIONE was held, under the auspices of this organization, at the Jubilee Hall, on Thursday afternoon. Half-an-hour or so was spent in tea and social converse, and this was followed by a meeting, at which several addresses were delivered. The Rev. E. J. Wemyss-Whittaker, who, as president of the association, was in the chair, took as his subject, "The Chain Unbroken; or, Israel, Christ's Church." It was, he pointed out, a subject akin to one discussed at the Protestant Congress, "The Unity and Continuity of the Church of Christ," and he emphasized the fact that what was said at that congress as to Christ being the life and soul of the Church they agreed with, and it was contradicted by none of the Anglo-Israel theories. Whether it was an Israel Church or a Gentile Church, its intimate union with Christ was the same. Nor did they for a moment deny the spiritual aspect of the Church, that the Church was a body whose members were spiritually united with Christ. But what they did assert was that the Church thus regarded was as it were a kingdom within a kingdom, that it had a channel in which it runs, a location in which it acts, that it is a Church for time as well as for eternity. The spiritual Church was located in a visible, material habitation, as the soul of man was located in his body; it was as the river, which was ever passing on towards the sea, never the same two minutes at a time, and yet between banks that changed not. So, changeless, he held to be the visible Church of Christ, and it was here, at this point, that the Anglo-Israel adherents diverged from the ordinary view. Taking their stand on the Word of God, as was laid down at the Protestant Congress, they held that according to the eight unconditional promises made to Abraham the descendants of Abraham had throughout been the special channel of divine grace, the visible, as distinct from the spiritual, Church on earth. The rev. gentleman gave at length the reasons upon which this belief is based, and declared with emphasis that he believed there never was a time when the continuity of the Church through Israel was broken.

Mr. E. W. Bird (Philo-Israel) took as his subject "The Evangelist to all Nations." It was, he held, the special privilege of Israel that through her all the nations of the earth should be blessed, and that promise was being literally fulfilled in England to-day. Other nations took the Gospel to parts of the world, but England alone took in the whole planet in her missionary operations. People sometimes said that in this respect God would not favour one nation more than another; but was that so? Would the Queen pick out haphazard any young men wandering about the streets of London and send them out as civil servants to India? Did she not rather have them selected and trained for the special work? So Israel had been selected from the beginning; it was no mere partiality on the part of God, but He had chosen His servants for the work, given them power and wealth to do it, and the heathen for a heritage.

The Rev. F. Aston spoke on "The Fulness of the Gentiles," and Col. Senior on "Israel in relation to the Second Advent." Questions were invited at the close.—*Bath and Cheltenham Gazette*, Oct 25, 1893.

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I venture to send you a few words concerning one now at rest, who for years found the greatest comfort in the study of the BANNER, and the doctrines which it inculcates. Perhaps you may deem them worthy of a place in its pages. Believe me,

Yours very truly, A. J. S.

Lichfield, Oct. 30th, 1893.

IN MEMORIAM.

The cause of Anglo-Israelism has sustained a great loss in the death of Col. Charles Joseph Hadfield, who passed peacefully away at his residence in Lichfield on the 19th inst. For years before he became acquainted with Anglo-Israel truths the late colonel was an earnest student of the Bible, especially of its prophetical parts. Few possess such a knowledge as he had of the books of Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets. It was a constant remark of his that "leaving the principles of the doctrine of Christ" we ought to "go on unto perfection," and no one could be in his society for long without finding out that his knowledge of the deep things of God as they are revealed in Holy Scripture was almost unique.

Therefore, when, fifteen or sixteen years ago, the truths of our Israelitish origin were first brought before Col. Hadfield's notice, by means of a lecture given in Derby by the late Mr. Edward Hine, it was the mind of no novice uninstructed in Biblical research which grasped those truths, but that of a deeply versed student, who, like the Bereans of old, "searched the Scriptures daily whether these things were so." And with ever deepening and widening grip these truths were held, forming, as they did, one of the greatest comforts of the colonel's later years.

It was his firm belief often expressed, and so recently as when speaking of the late Church Congress in Birmingham, that the universal acceptance of the truths of Anglo-Israelism would in time form the link so earnestly sought for to unite the many differing sects into which English Christianity is divided. The papers in the BANNER OF ISRAEL were a source of great pleasure to Col. Hadfield. One of his first questions on Wednesday morning almost invariably was, "Is the BANNER come?" and he often said when speaking of its Editor, "I could wish that it had been granted me to do the work which Philo-Israel has done. I believe it to be a most important work, and that he will one day meet with his reward."

Much more might be said on this subject, which for years formed a principal topic of Col. Hadfield's conversation and engrossed a deal of his thought; let it suffice, however, here to say that he has passed now beyond the range of enquiry and theory and reached the land where faith vanishes into sight, and where we find the solution of those many problems which perplex us here.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I enclose a composition paper by a girl pupil teacher of the Llanduff Deaf and Dumb School, which I am sure will be perused with great interest by the readers of the BANNER, if you should think it worth your while to put it in. This paper contains an account of my lecture delivered in Cardiff on October 4. I feel deeply indebted to the committee and members of the Cardiff British-Israel Association, for the opportunity they gave me of lecturing on that day at 3 o'clock, on the "Gospel in the Wilderness," illustrated by my models of the Tabernacle, &c., and in the evening on "Israel Lost and Israel Found," illustrated by magic lantern pictures of various parts of the British Empire. And also to Mrs. E. Wilson Melville, the Principal of the Institution above named, for bringing to the St. John's Hall a good number of children, who were either deaf, or dumb, or both deaf and dumb. It was most interesting to notice how rapidly and successfully the teachers, by signs and words spelt by the movement of the fingers, were enabled to convey the meaning of my address as fast as I spoke. I shall never forget the earnest look and the happy faces of all, nor the sweet and hearty singing of those who could do so. Owing to the very heavy rain that fell, the attendance at the Tabernacle lecture was not good, but was made up greatly by the interest taken by the chairman, J. Cory, Esq., and the audience present.

Perhaps all your readers do not know, but will, I am sure, be interested in knowing that the daughter of the late John Wilson (the gifted author of the "Title-deeds of the Holy Land," and many other works bearing on the Identity, the pioneer writer of British-Israel truths), is at the head of this Llanduff Deaf and Dumb School.

I remain, dear Philo-Israel,

Yours very truly,

H. SENIOR.

Brooklyn, Osborn-road, Clifton, Oct. 20, 1893.

"On Wednesday afternoon, Oct. 4, there was a lecture at St. John's Hall, Cardiff. All the teachers and children of this school went. It was very wet. The boys walked there, but the girls and their teachers rode in two cabs. When we got to the place we got out of the cabs and went upstairs to the hall. It is rather a large room. There were not many people that afternoon. The lecture was a very nice one. The gentleman told us about the tabernacle. He showed us the different parts of the tabernacle—namely, the altar, the golden candlestick, the laver, the ark of the covenant, and different things which were very interesting. He showed us the tabernacle and the coverings of it. First was the black covering, which he told us was like our sins, then the second was red, which showed us that Jesus' blood covered all our sins, then thirdly came the white cover to show us that we were made quite pure and holy, then the last covering was all different sorts of colours, which showed us what we should be in our glorious state after the resurrection of the body. He told us that the laver was made from mirrors, and that the priests who went into the tabernacle every day, used to look at this so that they could see if their feet and hands were dirty. He showed us a picture of a priest washing his feet and hands before he went into the tabernacle. All round the tabernacle were sixty pillars with white linen stretched between. There was only one door by which to enter. When the priest was inside the door, he went to the altar, and there offered a sacrifice. Then he passed on to the laver, and there washed himself, and then he passed into the tabernacle to offer up incense. Only once a year did the high priest go into the holy of holies. The priest used to take the oil and trim the golden candlesticks every morning and evening. On the mercy-seat in the holy of holies, God said to Moses, 'There will I be with thee, there will I commune with thee,' and in the same place God sent a pillar of cloud to guide them, so that the Israelites could see it and remember God. On the day of atonement, when the high priest went into the holy of holies, he put on a white garment and took a basin of blood and sprinkled it upon the mercy-seat. That was a type of Jesus, who shed His blood only once.

"GEORGINA SIMMONS."

Oct. 11, 1893.

THE ANGLO-ISRAEL ALMANACK for 1894 will be ready the first week in December. We understand the frontispiece will be an excellent portrait of the Rev. J. Idrisyn Jones, specially engraved for this annual. There will also be a series of useful articles on Our Identity and the Great Pyramid. Further particulars will be given in a future number.

NOTE BY THE EDITOR.—We regret that by a mistake the paper by F. C. P., on "Father Ohrvalder's Opinion of England," was published on p. 562, instead of being reserved for next week's BANNER (Nov. 29). The "opinions" of Father Ohrvalder will be found in the Leading Article of No. 883.—ED.

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NOTICES.

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

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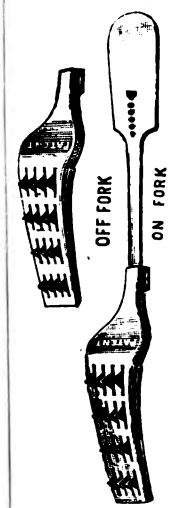
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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of Her Majesty's Most Exalted Order of the Star of India*).

"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 UNICORN: with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"ALL THAT SEE THEM SHALL ACKNOWLEDGE THEM, THAT THEY ARE THE SEED WHICH THE LORD HATH BLESSED."

(Isa. lxi. 9, R.V.)

We are reminded very forcibly of the above text by the quotation made in the "Review of Reviews" of Sept. 15, from an article in "Blackwood," regarding the opinions of Father Ohrwalder concerning the British nation and its duty to the people of the Soudan. The Father is an Austrian Roman Catholic priest, and has been many years in the Soudan himself. He was interviewed by the writer of the article as to the condition of the Soudan and how its misery was likely to be alleviated. His reply is very flattering to our nation, but it indicates a literal fulfilment of a prophecy which the "holy father" probably never thought of, and does not understand now. What he said was this (the comments on the state of things being worthy of our serious consideration):—

"England, my friends, I tell you England is the only possible condition! Ah, if you in England did but know the power of your name in the heart of the Soudan! I speak of what I know, and I bid you believe me, there is but one chance for those poor millions of slave-bound, crushed, and helpless beings—one and one only, the protection of England. Until England, as a nation, awakes to the consciousness of the power of her name and the gravity of her responsibility in the Soudan, there is nothing on earth that can bring a ray of hope to that poor country."

"But," we suggested, "surely the destruction of Hicks Pasha's army, the fall of Khartoum, the murder of Gordon, and the failure of the Nile expedition for his relief, must have irretrievably shattered the prestige of England in the Soudan?"

"Not in the least," he emphatically replied."

Father Ohrwalder proceeded to explain that, notwithstanding the injury that had been done to our prestige by our disasters, they had been fully retrieved, and at this moment the Khalifa was filled with an overpowering sense of the power in England.

The interviewer remarked that there was very little chance of England intervening in the Soudan at present; whereupon—but I had better quote textually what he says:—

"Ah, well!" observed Father Ohrwalder; "it may be as you say. But unless I am greatly mistaken, it will not be very long before the force of circumstances will compel your country to conquer the Soudan; unless, indeed, you are prepared to sacrifice all that you have done in and for Egypt, and intend to retire from your present position."

"And supposing England did so?" we inquired.

The Father shrugged his shoulders as he smilingly replied—"Oh, then, of course, her influence is for ever destroyed in Egypt and the Soudan, and she will never again be able to interfere. But," he added, with a sudden burst of vehemence, "it is not possible—England never can prove so false to herself. It would be a crime—a crime in the sight of God and of this African humanity—of which England could never be guilty."

"You speak strongly," we said, "and yet you are not an Englishman yourself. Are there no other nations who could achieve in the Soudan what you expect from England? What about France, Germany, Italy, or even Austria, your own country?"

"None," was the emphatic reply. "If you had lived in those distant regions of the Soudan so long as I have, if you had mingled in the daily life of the natives, listened to their conversation, and become acquainted with their ideas, you would know that the name of England is with them an almost magical spell, and that England is synonymous in their minds, with freedom, prosperity, and civilization. They scarcely even know the name of any other European country—I am speaking, of course, of the ordinary Soudanese peasants; and if any nation has a call from heaven itself to release these wretched people from slavery and oppression, to restore the distracted country to peace and security, and to lay the foundations of its future greatness and prosperity, that nation is England. Ah! would that I had the opportunity and power of stirring up your great country to a sense of its might and of its responsibility! Would that I could make every Englishman feel that he has a solemn mission from God in this matter! Would that I were able to impress upon his

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conscience the misery which the Mahdi and the Khalifa have spread throughout the Soudan! The accursed slave traffic was never so rampant in Africa as it is at this present moment. The slave market at Omdurman is one of the largest and most frequented of any that have ever been known. It is no uncommon thing to see a thousand women and girls exposed for sale in one day.

"A solemn mission from God" in the matter of the suppression of the slave trade! Of course, we British have such a mandate being Israel, and our charter is the famous passage in Isa. lviii. 6, R.V., words addressed to Israel of the Ten Tribes, a powerful Christian nation in these last days, a people clothed with the righteousness of God, with the glory of the Lord following as a rereward. This, then, is the charter of Israel. "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? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward." Here we have a picture drawn by a divine pen of a people described by Father Ohrwalder as destined to destroy slavery, with a call from heaven to do it. Theirs, he says, almost in the words of Isaiah, is to release these wretched people from slavery and oppression, to restore the distracted country to peace and security. . . . That nation is England!"

The Roman Catholic priest and Austrian alien looks to this nation to fulfil what the Lord declared by the mouth of Isaiah our prophet should be done by Israel alone. The identity of the two nations is proved by such a disinterested witness as the one before us, who, true to Scripture, calls ours "a great nation" (Gen. xii. 1, 2, xviii. 18), "with a mission from God" in this matter of the slave. We have no reason to feel proud and self-conceited when we read such words as the Roman Catholic father used. The fact is, being Israel, we respond to the character God has impressed upon us as a nation, for we are His creation, and He has made and formed us, as He says in Isa. xliii. 1, 7, 21, to show forth His own praise and glory. It would be strange, then, if we were not what we are, and our character were not as described by the "Review of Reviews" respecting the testimony of Father Ohrwalder, whose witness is that we are Israel.

If neither France, Germany, Italy, or Austria are capable of putting down the slave trade in the Soudan, there can be only one race able to do the work, and that race is Israel. Is it not a glorious thought that our own country is that of Israel, the chosen people of God, and that by our hands He means to work out the deliverance of the oppressed men, women, and children of poor, unhappy Africa. To no other nation is that work committed, and no one dare affirm that any nation but our own has really done anything worthy of the name to put an end to this awful sin, which Livingstone called "the open sore of the world." Reading such a passage as that we have quoted, we wonder that our clergy, for instance, are not earnestly desirous to find Our Identity to be true, and that they are not doing all they can to promote inquiry into the matter! On the contrary, lethargy reigns among them respecting our views, and indifference as to its truth or falsehood. *Cui bono* is still their cry; but Father Ohrwalder, Romanist and Austrian as he is, tells them how infatuated they are, and how unworthy their conduct is of a wise and learned section of Israel's body politic.

The awful fact that sometimes a thousand women and girls may be seen exposed for sale in the great slave-market of Omdurman, near Khartoum, and the glorious one that that vile shame could never be repeated if Israel's strong arm, nerved by the God of Abraham, ruled in that spot, should teach our nation's shepherds that the world's sins and miseries need the discovery of Israel to alleviate the latter and to make known the divine remedy for the former in the dark and cruel habitations of the accursed slave-drivers and their wicked gangs. Lost Israel must be found and acknowledged that men may see the remedy for this grievous blot, and Christian men and our teachers in the pulpit should not be the last to welcome back the children of weeping Rachael "coming again to their own border." Our Identity has good news to tell even to our scoffing clergy if they would but listen. In the name of the Lord we invite them to do so!

THE COLONISATION OF PALESTINE.

BY F. GASS.

A REMARKABLE article was published in the *Jewish Chronicle*, of September 15th, 1893, by a Christian Correspondent, on "The Hebrew Colonisation of Palestine." The writer observes that the vast spread in our day of European dominion in Asia and Africa, has placed Egypt and Palestine in a position of unequalled importance. The Suez Canal, which he calls "the Gate of the east and the south," is largely occupied with British ships, engaged in commerce, and the Imperial affairs of Great Britain. While Turkey, which is weak, is at peace and holds Palestine, our nation can afford to let matters remain as they are. Should, however, complications arise there, as they arose in Egypt in 1882, Great Britain could not permit any European Power to possess Jerusalem, and thus become a powerful rival to British enterprise and dominion. The possibility of such an event occurring, would compel Great Britain to establish herself at Jerusalem, and throw her protection over the sea-coast to Egypt. The present position is precarious, because Turkey is impecunious, and the reins of dominion are, through decay of power, slipping from her grasp. Under these circumstances, the policy of Turkey is to prevent any of the great European powers colonising Palestine to any considerable extent, so that none of them shall hold an important position in the country, which might justify it in active intervention.

Palestine is sparsely inhabited, and almost without cultivation. It has a magnificent climate, a rich soil, and is "a land which would delight the heart of a true colonist." Let the Sultan invite the Jews, the "Financial Race" of the world, to colonise and develop the splendid resources of the country. What is now "a desolate land," would soon become a centre of wealth and prosperity, and Turkish finances would quickly be placed upon a sound basis. The Jews desire is to return once more to the land of their forefathers. Circumstances may easily arise amid the conflicting interests of the European Powers, when the re-settlement of the Jewish race in Syria would be hailed as a happy arrangement of a dangerous open question. Herein, the writer considers, rests Israel's opportunity. Her hour is at hand, and the propitious moment must be improved to the utmost. Arrangements should be entered into with

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Turkey for the permanent restoration of the Hebrew race to the Holy Land. Israel (*i.e.*, the Jews) should organise a confederation of her scattered forces, now numbering nine millions, and prove her earnestness by a display of willingness, and capacity, to colonise and develop the country. It is at this point that the writer in the *Jewish Chronicle* misses an important factor in the situation. The wealthy representative Jews of Great Britain, and continental Europe, have the matter at heart; but they have a strong objection to urging the most enterprising sons and daughters of the race to colonise Palestine while it remains, in any degree, under the rule of the unspeakable Turk. Islamism and Judaism are influenced by friendly feelings towards one another, and the Sultan, who is enlightened, holds out a hand to the Jew. But the real difficulty lies in the shrewd doubts of the Jews as to the capacity of Turkey to successfully carry out any arrangement she might be willing to enter into with them.

If Great Britain had a hold on Syria it would be another matter. The apparent indifference of the Jew would quickly vanish. He would turn his face Zionward with eager expectation, and the colonisation of Palestine would proceed apace. Palestine will never become a neutral zone, between the West and the East, under the great European Powers, as the *Jewish Chronicle* hopes it may. Failing this, the writer of the article considers that ere many years are past, European complications will arise, followed by British occupation of Syria, and final overthrow of the Ottoman Empire, amidst greater war-struggles than the world has ever seen. This is the view that British-Israelites have held for years. Their hold of the key to the situation led them long ago to foresee the probable course that events would take in the near future. The British nation will never permit any European Power, or coalition of Powers, to bar their way to India, and shut them out of the Gate of Suez. When the time comes, Great Britain will probably place a gentle, perhaps even a reluctant, hand upon Palestine, but her hold once taken will tighten imperceptibly, yet surely, and never under any pressure of circumstances will she consent to relax it again. It will be discovered as time proceeds, that the course of political events has rendered withdrawal impossible, and the conscience of the British people will arouse to the fact that we cannot desert a land, and people, that so urgently need our protection and advice. Reflecting men of all shades of opinion are constantly associating the English people with Bible prophecy in relation to Israel. The clergy often speak as though the nation was a spiritual Israel fulfilling literally the promises made only to God's peculiar people. Some of them seem glad to lay hold on the thought, as offering a satisfactory fulfilment of prophecies that otherwise appear ever to recede, farther and farther, into the unknown and the impossible. The press, religious and secular, Christian and Jewish, keep record of the advantage to Egypt of the British protectorate. And, as in the instance of the *Jewish Chronicle*, eagerly discuss every fresh phase of the Eastern Question, and particularly as regards the great Gate of Constantinople, the command of the Mediterranean Sea, and the Suez Canal. No movement of Russia, southward, or westward, escapes their watchful attention. The result is an almost universal agreement as to the impossibility of the Imperial British nation allowing the possession of Palestine to pass out of the hands of the Turk into that of any Power but their own. Yet with all this cloud of witnesses ever gathering closer around them, the leaders of the religious and secular wisdom of the great British people; her clergy, ministers, and her many nimble-minded pressmen, can see nothing in the cry of "Israel in Britain," but fanciful mis-interpretation of the Biblical promises. This proves the reality of the familiar saying that: "Truth is stranger than fiction." So strange do many find the grand fact of the Identity, that they place it to the account of a too fertile imagination.

THE REV. M. F. O. BRIDGMAN'S LECTURE IN SOUTHPORT.

THE following report of an interesting lecture, delivered in Southport, by the Rev. M. F. O. Bridgman, appeared in *The Southport Guardian* of Oct. 4, 1893. We are sorry that no report is given of the character of the discussion that followed the address. Mr. Bridgman, it will be seen, only noticed the following points of identity between Israel and the British races, showing that we enjoyed them all, but that the Jews had not inherited one of them. They were (1st) multitudinousness; (2nd) our occupation of the isles of the sea, to the north and the west of Palestine; (3rd) that we were a nation of nations; and (4th) that we are the possessors and heirs of the keys or Gates of the world. The last point he took up was the Jewish origin of the Queen, the sovereign of Israel. A word or two respecting the *Cui bono* question seems to have brought an excellent lecture to a close. It was reported thus:—

"ANGLO-ISRAELISM.—LECTURE BY THE REV. M. F. O. BRIDGMAN.

"The whereabouts and identification of the Lost Ten Tribes of Israel will ever be a source of interest to speculative minds, but more especially so to theologians and Biblical students, and it was therefore by no means inappropriate that it should form the subject of the opening lecture of the St. Andrew's Literary and Debating Society, in St. Andrew's Hall, Part-street. The lecturer was the Rev. M. F. O. Bridgman, curate, but before he entered upon his subject the chairman, Mr. T. Phillips, jun., expressed his pleasure at seeing so large a number present on the opening of their eleventh session. He urged the members to stick to the society, to attend regularly, and to do their best to make the session successful.

"The Rev. F. M. O. Bridgman then delivered his lecture, which proved a most interesting one. He took up the ground that the British race are the true descendants of the Lost Ten Tribes, and said there were about fifty points of identity, but he would only deal with some of the chief. First of all, the promise to Abraham, Isaac, and Jacob was that their seed should be like the sand of the sea-shore for multitude. That could not be said of the Jews at the present day, for they numbered in all parts of the world only about six million souls—rather more than the population of Ireland. It certainly could not be said of France, for there the population was decreasing, nor could it be said of any of the other nations of the continent, and it only needed a little arithmetic to show that the time must come when the British race would be masters of the world because of their superabundant population. Then they were the only people who answered the description of Israel before returning to Palestine as occupying the isles of the sea in the north and in the west, the Hebrew expression of northwest. Next they read that Israel should be a nation of nations, or a company of nations, and the British were the

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only people who answered to that description. They could not say it of the Jews, for they were still as distinct as a nation as ever they were. Neither could they say it of France, Germany, or Russia, but that it described their own case exactly could not be doubted when they turned to the United States, Canada, Australia, New Zealand, and other colonies where the people, although generally owning some sort of allegiance to the English throne, were to all intents and purposes separate nations. Another interesting prophecy relative to Israel was that they should possess the Gates of their enemies. That did not mean that Israel should possess their enemies' countries, but rather the openings, the keys of those countries. They found such keys in the hands of England in the Channel Islands, Gibraltar, Malta, Cyprus, Aden, Hong Kong, and at different points along the African coast from Zanzibar to Sierra Leone. In fact, there was scarcely a country save Russia to which they did not hold a key. The last point of identification might seem very strange and even startling, but it was one which he believed to be true. They read the promise in the Bible that Israel should never want for one of David's descendants to rule over her, and in Queen Victoria he believed they had a lineal descendant of King David. This he demonstrated on the supposition that Jeremiah and two of the daughters of King Zedekiah took refuge in the north of Ireland after having fled to Egypt from Palestine; it was a matter of history that two eastern princesses, accompanied by a 'revealer of secrets,' or prophet, came to the north of Ireland about the year of Jeremiah's flight into Egypt, and that several Hebrew institutions were then introduced into the country. One of the two princesses was married to the reigning monarch, from whom Fergus I. descended, from whom King James the 6th of Scotland and 1st of England claimed descent, and who in turn had as a descendant her Majesty Queen Victoria. The benefit of that identity with the Ten Tribes was not only that the spiritual blessings promised to Israel should belong to them, though not exclusively so; but they were the inheritors of the temporal blessings promised to Abraham and his seed for ever. They were in the vanguard of civilization, progress, and all that was good and noble, and he could look forward to the time when their power would not only extend over their own islands and colonies, but that they would be an example to the rest of the world. (Applause.)

"An interesting discussion followed the delivery of the lecture."

Within the limits of a short address, of course, many of the points we are accustomed to notice in respect to our likeness to Israel were omitted. There are some points which our lecturers would do well to insist on in future, because they are absolutely unique in the history of the world and peculiar to our own nation. Such points predicted in the Scriptures as Israel's portion are these: Their extraordinary wealth, conferring on them the ability "to lend to many nations," but the need to borrow from none. Our nation's history is the exact counterpart and fulfilment of this. We lend to many nations, as any newspaper of the day will testify, but there is no nation existing, or which has existed, from whom our nation has needed to borrow. Coupled with that promise, Deut. xv. 6 has another of a peculiar character, to the effect that Israel obedient was to reign over many nations (not over all nations), "but they shall not reign over thee." This can be stated with truth of the British people only, and the two coupled blessings point with wonderful accuracy and exactness to our own nation, but are not true of any other.

The other spiritual blessings promised to Israel, but enjoyed only by our own nation, are connected with the Sabbath, the ten true laws of God, the Bible and the evangelizing function, which last was to be world-wide, and include all nations, all families, and all kindreds of the earth (Gen. xxii. 18; xxviii. 14; Acts iii. 25). The prophecy finds its fulfilment only in our own race. The Sabbath is a British institution by law, and is a marked feature in our body politic. The ten laws given on Sinai to Israel by the Lord their God are the foundation of British jurisprudence. The Bible is the great heirloom of our nation, and our missionary enterprize, embracing the whole world and its inhabitants, is peculiar only to our nation. The British and Foreign Bible Society embraces the planet in its operations; our missionary societies, a legion in number, have the whole of the nations as the theatre of their exertions.

These points, in conjunction with those noticed by the Rev. Mr. Bridgman, lead to the only conclusion possible, namely, that the British and the Lost Ten Tribes are one.

Since the above was written, we have had much pleasure in learning that the lecturer at Southport was the son of our correspondent, the Rev. A. A. Bridgman, of Lezayre Vicarage, in the Isle of Man. We are glad to know that the son follows in the footsteps of a worthy father, and being a clergyman is so well grounded in the subject of Our Identity that he has been able to aid the cause by platform advocacy. We have now been informed of the character of the discussion which followed the lecture. It appears that several persons present declared that they quite received the Anglo-Israel views, and were searching into the truth of it. There were but two individuals who spoke in opposition, but these only said that they were unable to accept it as yet; they admitted, however, that they were not aware of anything that could be said against it. The objectors were avowed socialists. We are indeed glad to hear that new ground is being broken up and fresh seed sown. We are aware that at Southport we have some warm supporters of our grand truths, but we had no idea that the vicar of Lezayre, in the Isle of Man, had a son in orders ready and willing to advocate them on the platform. We hail the omen as good. We therefore thank God and take fresh courage for our work as regards the future.

HISTORICAL GLEANINGS.

FORWARDED BY E. REEP.

(*Continued from page* 569.)

No. 4.

LANGUAGE AND RACE.

"WHEN a language is admitted to be the same, it not unfrequently differs almost as much in two of its stages as if it were two languages. The English tongue has become composite in its vocabulary. The words in common use in speaking and writing are about 10,000 in number, of which probably half are pure English. Irish and Welsh are opposed in structure to English. It has, however, been asserted that the Welsh tongue is one of the fountains of the English. One school of philologists has maintained that full a third of our existing English words are Welsh. Every language that has come to be written has existed in an unwritten state. Herodotus mentions some northern races of his day who were all familiar with Greek as well as with their own barbaric speech. The language first to find its way from

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the East into Europe was apparently the Celtic, afterwards driven on to the farthest west; after which followed, in succession, the Latin, the Gothic, and the Slavonic, passing upon and urging one another like so many waves. What is now called the German tongue belongs to a different branch to our own. We are more nearly akin to the Dutch than to the modern German people. The greatest communities of the future, whether they be seated beyond the Atlantic or beyond the Pacific, promise to be communities of English blood and English speech."—Craik's "History of English Literature and Language." 1864.

"The common language of Palestine during the Herodian age was Aramaic—the speech of Assyria—which had come westwards with the colonists planted by Sargon and other kings in Syria. The Mishna is the latest work written in Hebrew by the Jews. It was written out by Judah the Holy, and completed about 180—220 A.D. The Talmud of Babylon dates only from 500 A.D.; the Jerusalem 300 A.D., and is penned in the barbarous Aramaic jargon which developed from the common dialect of the Herodian age. The Babylonians had encountered the Medes as early as 810 B.C., near the Caspian; the regions of Kurdistan appear at this time to have had a mixed Turanian and Aryan population. The languages of the subjects of Darius showed their mixed nationality, and the religion of the empire was as mixed as the people. The language of the Hebrews was closely akin to the Phœnician. On the shores of the Mediterranean from the days of Hezekiah, and probably from those of Solomon, we find that same intercourse of nations, Aryan, Turanian, and Semitic, which continued without interruption through Persian, Greek, and Roman times. The ancients were by no means ignorant of their neighbours, a fact we are too apt to forget in the idea that nations of old lived in isolation in their own countries. It appears to have been 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. It is remarkable that a similar story of migration is preserved in Persian legends. Those who would trace the Lost Tribes in Europe must first prove that they ever were lost at all."—"Syrian Stone Lore." By Major Conder.

"Language is characteristic of man as a whole and not of any particular section of the human family. It separates him from the lower animals; it does not serve to separate one race of mankind from another. In other words, language is not a test of race. The fact has to be kept well in view from the very outset of our ethnological researches. The confusion between language and race which marked the earlier history of the sciences of philology and ethnology has been productive of infinite injury to both. Amateur ethnologists are still prone to argue from similarity or identity of race, and to discover a relationship in blood between the dark-skinned populations of Bengal and the white races of Europe because the languages they now speak can be traced back to a common source. It does not require an extensive knowledge of history to learn how utterly fallacious such an argument is. . . . Under the Roman Empire the various races of the West had not only to obey one law, but also to learn the language of the imperial city, so that when the empire fell Latin was the common speech alike of Northern Africa, of Spain, and Italy, of Gaul and Britain. The Teutonic barbarians who poured into the devastated provinces soon adapted their speech to that of the subject populations and the modern languages of France and Spain and Italy were the ultimate result. At a later date the Northmen in Normandy and Southern Italy quickly forgot the language they had brought with them and adopted that of their conquered vassals; while in Britain, on the contrary, the natives accustomed their lips to the speech of the Saxon or Scandinavian invader, or even of the French-speaking Norman who followed him. In the East, Hebrew and Phœnician, Assyrian and Babylonian, were all supplanted by the dialect of the Aramean tribes of Syria and Northern Arabia, and Aramaic, in its turn, was supplanted by the Arabic of Mecca after the triumph of Mohammedanism. . . Language, then, is no characteristic or test of race. What it indicates is not racial descent but social contact. The fact that the Kelts of Cornwall speak English like the Jews of London or Manchester proves that the population with which they have been brought into daily contact for a long number of years is one that speaks English. Commerce has a potent influence, and if English is destined to become the language of the world, as is thought by some, it will be in large measure the effect of English trade. We can change our language, we cannot change our race. The English child born in China and ignorant of any other language than Chinese, nevertheless remains an Englishman. Let him marry a Chinese wife; his children will inherit the racial characteristics either of himself or of their mother; they will not originate a third race which is a cross between the two."—"The Races of the Old Testament." By Prof. Sayce.

OUR NATIONAL FORGETFULNESS OF GOD AND MISUSE OF WEALTH.

THE Right Rev. Bishop Wilkinson, late of South Africa, preached in Christ Church, Great Malvern, on Sunday, July 9th last, and in the course of a sermon on 2 Sam. i. 3, 4, he made some remarkable observations on the subject of the present condition of the British nation. He attributed the critical state of the children of Israel at the time of the death of Saul and the accession to the throne of David, the son of Jesse, to two facts: first to the desire to ignore God's sovereignty, His word, and His works; and next to the people's misuse of the wealth God had given them, by lavishing it on themselves and not on His objects and purposes. He then went on to declare that our own national state and condition to-day was exactly similar. We as a nation were in all ways endeavouring to do without God, to ignore Him in matters political and social; to put aside His will in respect to His holy day and His holy laws, both as to our daily, national, and our family life.

The Bishop, of course, did not claim for us that the British are Israel, but he painted our portrait as black as that of Israel in Saul's days and predicted for our nation that if we did not repent and reform, our national destruction was as certain as that of the many defunct nations who have gone before us. He evidently implied that as Israel had as a nation been ruined for sin, so should we be ruined for the same cause, and that before long. In regard to our misuse of our wonderful accumulated wealth and prosperity he bade us remember how God treated Israel in this matter and how first the Egyptians and then the Syrians, followed by the Chaldeans, robbed the kings of Judah of all their gold and silver stored up in the House of the Lord (2 Chron. xii. 9; 2 Kings xii. 18, xxv. 13—17). He predicted the same miserable end of all our splendid wealth, if we squandered it on our own pleasures and on luxury, instead of spending

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it on the service of God according to His will. The Bishop came to the town to plead the cause of the Church Army in its emigration scheme, whereby a hundred lads a year, taken from the class for whom Dr. Barnardo does so much, are to be trained and then sent to the colonies (Canada especially) and there transformed into useful British citizens. He advocated this outlet for our surplus wealth, asking for £4,500 to start with, for which sum the preacher had made himself responsible.

Such was the Bishop's sermon. We have nothing to say against its object, nor against the low estimate he took of British deserts. We are a degenerate race, as Israel always was, and the standing wonder of our times is that God has borne so long with us as He has. The puzzle is beyond solution to those who fail to see Our Identity, and therefore fail to recognise the faithfulness of God which guarantees our safety because we are Israel, and because God has sworn that "He would never leave us nor forsake us." The Bishop knew nothing of all this; but seeing how the nations of the past have one and all been cut off, and how Israel herself has been "lost" and Judah banished in disgrace among the nations of the whole world, he is ready to write grievous things against our race and to predict that if we do not repent we British shall have an ending nationally like theirs and disappear, not to be heard of again, among the third-rate nations of the earth.

It is clear that Bishop Wilkinson has no comfort because he fails to recognise that the British are Israel. If he were aware of that fact, such a text as Isa. xlii. 16 (R.V.) would occur to him, and it would give him comfort. There, writing of Israel, the Lord described our position now: "I will bring the blind by a way they knew not; I will lead them in paths that they have not known. I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." For lack of this consolation, the Bishop's views were pessimistic throughout, and we hardly think he can have much hope of us if he is sincere. But if he could bring himself to entertain Our Identity view of things he would see that, like the repentant sinner of the pulpit, the fact of our Israelitish origin changes the whole aspect of the case and brings to bear influences on our nation such as none other ever had, or will have. In the first place, God promises never to leave us nor forsake us, but will give us His Spirit to change the nation's heart and will forgive our iniquities and sins (Ezek. xxxvii. 1—15; Jer. xxxi. 33, 34). He will show us His words, and statutes, and judgments, after a manner He has not dealt with other nations (Psa. cxlvii. 19, 20). He will give us, as He is already doing, "the power to get wealth," not to spend on luxury and self, but that "He may establish His covenant which He sware unto our fathers as it is this day" (Deut. viii. 18). He has "made" and created and "formed" our nation, that "it may show forth His praise" (Isa. xliii. 21), and He may surely be trusted to carry out His plans and never to confess before the universe that what He has essayed to do He has failed to perform. God forbid! It were blasphemy to entertain that thought! God will surely carry out all the plans and purposes He formed for Israel, and Israel therefore should praise His glorious name.

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THE SUNDAY NEXT BEFORE ADVENT.

SUNDAY, November 26th, 1893, is the twenty-sixth Sunday after Trinity, and it is also the Sunday next before Advent this year. On Sunday, November 26th, the Church of England brings her ecclesiastical year to a close, and on December 3rd, Advent Sunday, the new year of the Church opens afresh. On Advent Sunday we are reminded of the second coming of the Lord Jesus, who on the "last day, when He shall come again in His glorious majesty to judge both the quick and dead," will cause us "to rise to the life immortal by His divine power, as believers are instructed by the collect appointed for the day.

Articles have appeared in the BANNER OF ISRAEL on several occasions pointing out the peculiarity of the services appointed for Pre-Advent Sunday, in respect to the collect, epistle, and gospel selected for the date. That there is something very special in the day may be learnt from the fact that a rubric at the close of the Gospel directs that "this last collect, epistle, and gospel shall always be used upon the Sunday next before Advent." Why should that have been prescribed? and has the matter any bearing upon Our Identity? In BANNER, vol. vi., p. 539, on December 27th, 1882, eleven years ago, we published an article on the subject in No. 313, to which we beg our readers to refer. The Rev. Dr. Hanan the next year, in vol. vii., p. 559, and again in vol. x., p. 490, in 1883 and 1886 respectively, gave us some very lucid and valuable instruction on the facts which will bear repetition now. The direction contained in the Rubric referred to is peculiar to the liturgies which may be described as Anglo-Saxon. The English, Scotch, Irish, American, and Irvingite liturgies prescribe the use of the collect, epistle, and gospel in question on the Sunday next before Advent. What, then, is there peculiar in these selected portions which require remark?

In the first place, the collect asks the Lord "to stir up the wills of His faithful people." God's people are Israel, as the Scriptures abundantly prove (Deut. ix. 26, 29, &c., &c.), and that they were to be His faithful people is shown by Hos. ii. 20. The next petition is that God's faithful people (Israel) "may plenteously bring forth the fruit of good works" which Israel was to do (Isa. xxvii. 6, R.V., and Matt. xxi. 43), and of the Lord "be plenteously rewarded," which was to be Israel's destiny as Jer. xxxiii. 9 and Deut. xxviii. 1—13 declare. The collect, then, is one which Israel only could use, and it was put into the mouths of the British folk by the compilers of our Book of Common Prayer in A.D. 1552 and 1662 (Dr. Hanan, BANNER, vol. x., p. 490). So much for the collect which appeared in the Sarum Missal, and dates from the time of Augustine.

The epistle next requires notice. The passage selected is not from the New Testament epistles at all, but from Jer. xxiii. 5, an Old Testament prophecy. It is the only instance the Prayer Book furnishes us of the selection of an Old Testament prophecy as a substitute for a new New Testament epistle during a Sunday service. And as before stated, this particular collect, and prophecy substituted "for the epistle," is prescribed to be used by the congregations of the Church just before Advent. The prophecy in question points out to the British people before whom it is read prior to Advent Sunday that the days are coming when Israel, as separate from Judah, will be discovered, and that this seed of the House of Israel shall, like a second Exodus, be brought out of the North country (not out of Egypt this time) and out of all the countries whither the Lord had driven them, and "that they shall dwell in their own land."

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The compilers of the Prayer Book seem to have suspected that the British had an interest in the matter and bid them recollect always just before Advent Sunday that ere the Lord returns Israel and Judah will be united, and that He will restore the Lost Ten Tribes of the House of Israel from their Northern habitations to their inheritance in Palestine. The prescribed gospel, taken from John vi. 5, gives the British a hint as to their evangelizing functions throughout the world. They are fearlessly to break the bread of life to the whole world, sure that the Lord who sends them will make what they dispense sufficient for the spiritual wants of the famishing nations; for Jesus took the loaves and gave them to the disciples, who, accepting what they received from Him, found the supply far more than that which the necessities of the people required at their hands. Here, then, we find in pre-Advent Sunday a collect, epistle, and gospel prescribed for use by the Church of England for her congregations which clearly are suited only for a Hebrew people, being a portion of the children of Israel distinct from the Jews. These Scriptures and prayer bid the British remember their origin and to look for their restoration with Judah to their land in the days closely approaching when the Lord, their Redeemer, shall appear in His glory and reinstate His people in the land of their inheritance according to the promises (Jer. iii. 18; Ezek. xxxvii. 1—28).

THE EVANGELISTS TO ALL THE NATIONS.

1.—According to Prophecy.

2.—According to Facts.

Being Philo-Israel's *Address at the Bath Conversazione, Oct. 19, 1893.*

The subject should be deeply interesting to a Bath audience, for it deals with the privilege we enjoy as a nation, as well as British-Israelites, of carrying "the glorious Gospel of the blessed God," which is also "the Gospel of the kingdom," to all nations and families of the earth; not to a few here or there, but to ALL. This is the point—this the distinction between our position and that of other races. The nations are blessed with the Gospel by our instrumentality. We, being Israel, are their ministers, to bless them with the words of life according to the Scriptures.

At a recent meeting, the subject of Our Identity being under discussion, we quoted the promises to Israel in Gen. xxii. 18, and xxviii. 14, which declare that all nations should be blessed in the afterseed of the faithful Abraham, "our forefather." A discussion arose as to the limits of the duties of nations outside our own, who accepted Christ as their Saviour. "Have they none?" it was asked. No doubt every man and woman, every family, and every nation not being Israel, is bound, when accepting Christ as their Redeemer, to make known the good news further afield, as far, in fact, as possible. What, it was asked, will prevent such Christians going with the gracious message to the world's end, and embracing every creature? The chairman of the meeting, who had no sympathy with our views, supplied the answer: "Ah, poor things," he said, "they have no money!" The sentiment was repudiated by one of those present, but in truth the chairman was right! Money is the very backbone of the subject. Its possession is necessary to enable Israel to carry the Gospel to the ends of the earth. They require it for the maintenance and equipment of their missions, to pay for their mighty ships of war to acquire and hold the empire of the sea; to maintain their myriad of servants who go forth and govern the ends of the earth, and to administer Israel's forty-five to fifty governments, colonies, and dependencies. The other nations of the earth professing Christ's religion, are not blessed with "the power to get wealth," as is Israel, and consequently, however much they desire to proclaim the Gospel among the nations, they are not able, for lack of money, to take the Gospel where God means it should go by the instrumentality of His people. The Lord knew this when He said to His people by the mouth of Moses His servant, "Thou shalt remember the Lord Thy God who giveth thee power to get wealth, that He may establish His covenant which He sware unto Thy Fathers, as it is this day" (Deut. viii. 18).

It is sometimes objected to our views that they involve favouritism, and unjust selection of Israel, in preference to the other nations. But there is no such partiality in the Lord! God had a great work to carry out, even the evangelisation of all the nations, and He had a right to choose His agents, endow and fit them for the work, and send them forth to effect it. We all act on these principles ourselves, and also in matters affecting our nation's interests. God, when He tried Abraham, and before that, when He selected him and His seed for ever, chose His agents for the work, and abides by His choice to-day! He selected Israel, but as Judah, a portion of the children of Israel, failed to obey, they have been now set aside, and God is blessing the House of Israel, or Ephraim-Israel, to carry out the work on which He has set His heart. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Having chosen Ephraim, God has enabled him to do the work by giving this nation (His servants) wealth and power, the heathen for their stage of operations, with all the blessings that lie at His right hand, to cause them "to take root, and to blossom and bud, and to fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). Wherever, then, we find a nation so endowed, and so acting for the Lord, we may be sure we have found Israel.

It is a remarkable thing that God sets such high store by the work of the missionary evangelist, that in Rom. x. 13—16, we have salvation as the end of God's purposes, but the foundation of the road that leads to it is the missionary. Thus we have there the statement that "God is rich unto all that call upon Him," and, as a consequence, "whosoever shall call upon the name of the Lord shall be saved!" But now come the difficulties in the way of him who would reach to the glorious salvation, and these are unsolvable by man. How shall anyone "call" on Him on whom they have not believed? Impossible! How shall anyone believe in Him of whom they have not heard? Impossible! How shall anyone hear without a preacher? Equally impossible! And lastly, how shall anyone preach except they be "sent," or are "mission"-aries? The problem begins on earth with the glorious missionary enterprise and agency. But its final goal is salvation for the world by the rich grace of God through the blood of Calvary! God has given to the House of Israel the unspeakable honour of being His missionaries to the whole world, lying in the wicked one. But is this the only honour He designs to confer upon His chosen people and nation? Nay, there is more to come!

The Lord Jesus Christ is a King, and He needs a kingdom on this earth. That kingdom embraces the whole world, as Dan. vii. 27 teaches us. The kingdom is composed of "men." That appears from Ezek. xxxiv. 29—31, where God describes "His flock," "the flock of His

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pasture," who are the House of Israel, His people, as "men," and He "their God." As King He has, as before stated, chosen His subjects. Matt. xxi. 43 tells us who those subjects are, in supercession of the Jews. They are "a nation," "fruitbearers" before God; Ephraim by name and nature (Gen. xli. 52). That empire is to be "the greatness of the kingdom, under the whole heaven." That kingdom is the one we are praying for daily: "Thy kingdom come," "on earth;" and its King is the Lord Jesus Christ! This is "the glorious Gospel of the blessed God"; this, the Gospel of the kingdom," which is to be preached to all nations as a witness "before the end comes" (1 Tim. i. 11; Matt. xxiv 14). Our Lord, when on earth, was constantly speaking of this kingdom, and mentioned it 112 times, while of His Church He spake but twice! "The kingdom of God," and "of His Christ," then, is not the Church of God, but the latter ministers to and for the former. When He spoke of the kingdom of God, the Lord in Matt. xxi. 43, associated it with "a nation," not with a Church; and that nation is now before us in the British folk. Behold its greatness, power, influence, wealth, and universal beneficence! It is unique in the history of the world! It occupies one-fifth of the habitable globe. Its population one-fourth. It is five times larger than Darius' empire; four times bigger than Rome at its best! It is sixteen times larger than France to-day, forty times larger than Germany; three times larger than the United States. Its wealth is represented by an annual income of 2,000 millions sterling, and a saving of 200 millions yearly. Its population increases at the rate of 1,000 persons a day for the whole Kingdom, and about 80,000 every year for London only.

The Church Missionary Society now constantly urges upon our attention, our present duty to take the Gospel to all the nations, and, as a fact, we are doing this very thing. The Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, the Jews' Societies, the South American Missionary Society, and the countless other agencies at work among ourselves are employed in evangelizing all mankind. Our British and Foreign Bible Society, Religious Tract Society, and other like agencies are engaged in the glorious work at the ends of the earth, in the uttermost parts of it, and in its coasts; but there is no nation but our own which does the like.

These things, taken together, constitute a mass of strong evidence that the British are Israel of the House of Joseph, and we have many proofs from independent sources that our nation is described by the current literature of the day, as a people who, being engaged in Israel's work, must, as God is true, be Israel herself!

WHO ENCIRCLES THE GLOBE WITH THE IRON NET OF THE SUBMARINE CABLES?

FORWARDED BY AN AMERICAN ANGLO-ISRAELITE.

"GREAT excitement prevails in France owing to the discovery that, of the twenty-eight companies which own the various submarine cables which encircle the globe as with an iron net, no less than nineteen are English, and that during the recent troubles in connection with Siam the dispatches addressed to the French Government from the far east were read and known at the English Foreign Office several hours before their delivery in Paris. France is, in fact, entirely dependent upon English companies for cable communication with her various colonial dependencies, including even Tunis, and actually goes so far as to grant a State subsidy of 60,000 dollars per annum to the English 'African Direct Telegraph Company,' whose lines she is obliged to use in order to reach her possessions on the west coast of Africa. Of the twenty-eight cable companies only two are French, one Danish, three North American and three South American. Indeed, of the 125,000 miles of submarine cable which constitute the submarine telegraphic system of the world, more than three-quarters are in the hands of the English, who are placed thereby in a singularly advantageous position with respect to other nationalities."—*New York Tribune*, August 29, 1893.

The following, in reference to the above, appeared in *The Messenger*, of September, 1893, page 307:—

"'THE HEAD AND NOT THE TAIL.'

"The French are very angry because 'perfidious Albion' has been first and foremost in the laying of electric cables, and the *Figaro* has expressed its dissatisfaction in an article entitled 'A National Peril,' mainly directed to exposing the short-sightedness of the French Chamber in throwing out projects for the extension of French cables. It seems that out of twenty-eight cable companies, nineteen are English. Out of a length of 125,000 miles of submarine cable, three-quarters are in English hands. Says the *Figaro:* 'A nation we would like to call a friendly one, if it were possible to do so without making ourselves ridiculous, holds the key of our submarine telegraph communications everywhere. There is nothing to hinder the secrets of our despatches being known in London before they are known to us. It is well known, and Jules Ferry more than once reminded his friends of the fact, that the first message announcing the Lang-Son incidents, was read at the Foreign Office twenty hours before it reached the Quai d'Orsay. This extraordinary and now almost irreparable defect in our system of national defence is entirely our own fault. England understood before we did, and better than we did, the capital importance of this supremacy. All over the globe she has encouraged the laying of cables, and little by little, without taking heed, we have allowed ourselves to be enlaced in the meshes of this formidable net of steel. There is not one of our colonial possessions in which our official despatches are not at the mercy of an English company—not one of our own cables touches English territory. English cables touch ours almost everywhere. It was the Eastern Telegraph Company that put France into communication with Tunis a few weeks ago. The same line joins Marseilles to Bone, and Bone to Malta. England has thus, in the middle of the Mediterranean, a telegraphic observatory on which we are dependent. On the west coast of Africa we are beholden to the good offices of the African Direct Telegraph Company, which we subvention to the tune of 300,000f. a year. At Tonquin and Obock we pay other companies to serve (?) us. Saint Louis, Dakar, Saigon, and Haiphong all have recourse to English wires. The system we own in our West Indian possessions depends on an English cable for communication with Europe.' This has been a great cable-laying age, and England has done the lion's share of the work; but surely there is nothing to hinder France from laying cables of her own, if she is persuaded that she would increase her security by doing so.'"

THE education of Iceland is entirely domestic. There is no public school in the country except a college in the capital. The laws and customs of the country merely require that the parents or guardians under the direction of the parish pastor shall teach the children reading, writing, and arithmetic.

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BISHOP LIGHTFOOT ON THE CELTIC CHURCH.

By F. C. P.

The following extracts from the Durham sermons of Bishop Lightfoot will, I think, be interesting to all Banner readers, for they show how plainly that great and good man attributed the earliest evangelization of England to Celtic and not Romish influence. Though for many hundred years our Church was subject to the dominion of Rome, it is always our object to prove that we did not receive our religion from her but from our own Israel ancestors from Ireland, and that at the Reformation we were not rooting up the original Church of our land, but merely casting out the errors that Rome had engrafted upon our true Church of Israel.

Bishop Lightfoot himself tells us that the connection with Rome in the first instance did good because she supplied what the Celtic Church lacked—namely, unity and organization, and unity was of paramount importance in those days, also the great errors of the Romish Church, celibacy of the priests, confession, transubstantiation, indulgencies, and the immaculate conception of the Virgin (I put them in the order in which they arose) sprang up many hundreds of years later than the seventh century. The religion that Augustine brought to Kent only differed in a few forms and ceremonials from that which Columba and his successors preached in the North.

From the time that the Popes began to assume undue authority, and that errors crept into their teaching. English kings and people began to protest till their resistance culminated in the Reformation. Henry VIII.'s desire to divorce Catherine of Aragon and marry Anne Boleyn was the mere accident which set light to the fuel which had been long preparing. The following is from the first chapter of the late Bishop Lightfoot's book entitled, "Leaders in the Northern Church":—

"It was in the year 635—a little more than seventy years after Columba landed in Iona, just thirty years after the death of Augustine—that Aidan commenced his work . . . not Augustine, but Aidan is the true apostle of England. Before I pass away from this Celtic period—the most attractive and (in a spiritual aspect) the most splendid in the annals of our Church—and proceed to speak of the Roman submission, let me dwell for a moment on the two great facts which this history reveals. These are the success of the Celtic preachers and the independence of these Celtic missions. Of the triumphs of the Celtic evangelists something has been said already. If we desire to know the secret of their success it is soon told. It was the power of earnest, simple, self-denying lives, pleading with a force which no eloquence of words can command. But whatever may be the explanation, the fact remains. Iona succeeded where Rome had failed. . . . 'From the cloisters of Lindisfarne,' writes Montalembert, 'and from the heart of those districts in which the popularity of ascetic pontiffs, such as Aidan, and martyr kings, such as Oswald and Osirn, took day by day a deeper root, Northumbrian Christianity spread over the Southern kingdoms. What is distinctly visible is the influence of Celtic priests and missionaries everywhere replacing and seconding Roman missionaries and reaching districts which their predccessors had never been able to enter.'"

Again, at the close of the chapter, of which these are the opening words, he writes:—

"Of the eight kingdoms of the Anglo-Israel confederation, that of Kent alone was exclusively won and retained by the Roman monks, whose first attempts among the East Saxons and Northumbrians ended in failure. In Wessex and in East Anglia the Saxons of the West and the Angles of the East were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian kingdoms, and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four countries owed their final conversion exclusively to the peaceful invasion of the Celtic monks who not only rivalled the zeal of the Roman monks, but who, the first obstacle once surmounted, showed much more perseverance and gained much more success. . . . Augustine was the apostle of Kent, but Aidan was the apostle of England. . . . The independence of the Celtic missionary again is a patent fact, and stands out in strong contrast to later evangelistic movements in Western Europe. Rome neither initiated nor controlled these Celtic missions. The missionaries owed allegiance not to the Bishop of Rome, but to the Presbyter-Abbot of Iona. There is no evidence that they sought or accepted any authoritative directions from the Roman mission in the South of England. Their usages were different in many respects from the usages of Rome. When these came under discussion and it was a question between allegiance to Iona and allegiance to Rome, they unhesitatingly chose the former. . . . Roman direction is treated as absolutely valueless by them; Roman wishes are disregarded. Sooner than abandon the traditions and customs of Iona for those of Rome, they retire altogether from the field, leaving the rich fruit of their labours to others at the very moment when the harvest is full ripe. The Abbot of Iona—the successor of Columba—is their acknowledged ruler, the ruler even of bishops, though only a simple Presbyter, their superior in ecclesiastical office, though their inferior in spiritual functions. From him they receive their commission, though not their consecration, and to him they render their account. The Bishop of Rome is in no sense their master."

These are powerful words from a man like the late Bishop Lightfoot, and show clearly that Britain was not christianized by Rome. The wild olive (Rome) was simply graffed in among the true branches which still survived under the name of the Celtic Church.

"YOM KIPPUR."

By B. Hailes.

All Anglo-Israelites must have their attention occupied at present, more or less, in watching the movements of Russia, which we know from Ezek. xxxviii. and xxxix. is to be Israel's enemy in the last days, and the announcement that a Russian squadron is about to visit Toulon cannot fail to awaken thought and make the daily journals intensely interesting. What may be the outcome who shall say? or who knows what may be the spark which sooner or later shall set the continent of Europe ablaze?

But perhaps the chief interest at present centres in Russia's treatment of our brethren the Jews. What heart but must feel touched when reading of their sufferings and the fact that all those dwelling in Russia will be driven into the dreadful cities of the Pale by June next unless they can give some valid excuse for being allowed a longer time to effect their exodus, fills the mind with horror, and causes to rise to the lips the enquiry, "When will the House of Judah walk to the House of Israel, so that they may come together out of the land of the north to the land that God has given for an inheritance unto our fathers?" Perhaps already that question is being answered.

It is not for us to be dogmatic, but when we read Jer. iii. 21, "A voice was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their way, and they have forgotten the Lord their God"; and then turning to the daily paper we read how upon the 20th of this month of September was kept for the first time in England, if not in Europe, the "Yom Kippur," or Day of Atonement, when not less than five thousand Jews—mostly English, Polish, and Russian—collected at the Assembly Hall, Mile-end-road, to keep the great fast, smiting their breasts, wailing and swaying mournfully to and fro, we may ask, "Has the time already come when we, the children of Joseph, shall take the children of Judah by

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the hand and say, 'Verily in the Lord our God is the salvation of Israel'?"

To see the great hall densely packed by men and women for twenty-six hours, remaining the whole time devout and attentive listeners, must have been a moving sight, and to know that many of that vast congregation had walked from the horrors of their life in Russia to the hospitable shores of their brother Ephraim, should fill the heart of every Anglo-Israelite with praise, and more than ever cause us to cry, "Hear, Lord, the voice of Judah and bring him unto his people, and unto Thyself, Lord God of Israel, Jesus our Redeemer."

Review.

Our Race: Its Origin and Destiny. Third series. Nos. 9 and 10, June 21, 1893, and September 22, 1893. By Professor C. A. L. Totten, New Haven, Conn. 2s. 6d. per volume. R. Banks, 5, Racquet-court, Fleet-street, E.C.

THESE are two of the three series of volumes issued by Professor Totten, Nos. 9 and 10, on the subject of "Our Race: its Origin and Destiny." No. 9 is a very useful and valuable contribution, and is described by the author as "The Answer of History" respecting our Israelitish origin. The volume is devoted to "the objections" raised by the best of our opponents to our views, and to a collection of the most successful answers which from time to time have appeared in the BANNER OF ISRAEL and other publications.

The attack commences (in Professor Totten's work) with Dr. Bickersteth's objections, answered by the late John Wilson. The Teutonic theory towards which Wilson unfortunately gave the support of his fine powers, brings out Totten's condemnation of that view, and the declaration which he makes on page 79, conclusive on the subject, that the necessity of the case demands the finding of "the Tribes, Ephraim's *fellows*, both to-day and always heretofore, in close bonds of dynastic union with him (Ephraim), so as to shut out the remotest possibility that the continental nations are the ones implied." "The modern relations between Ephraim and his fellows must be similar to—must counterpart—that which obtained in Palestine. There they were never separated, were always under one government, of which Ephraim was the distinctive head, and to which his own name was applied as generic. No such relation as this exists between Great Britain and the Continental nations! Rather the reverse: for Great Britain pre-eminently 'dwells alone,' and is not even numbered among them!" As a presentation of the case against the Teutonic theory, our own answer in chapter vi., "British-Israel Truth (A Handbook)" is quoted *in extenso* by the author of "Our Race." For this appreciation and for the other instances of his kindly notice of our literary efforts to serve this cause so dear to his and our hearts, we desire to offer Professor Totten our grateful thanks. The BANNER has received but scant recognition from the leaders of our current literature, whether inside or outside our ranks; and therefore, the encouragement given to us in our author's pages, is really valuable and sustaining. Next in order, on page 94, our author quotes the objections of Professor Rawlinson, M.A., to our views, and then gives us in full Mr. John Wilkinson's arguments, contra, in his well-known pamphlet, "The Ten Tribes: where they are not, and where are they?" The caustic remarks of the editor of "Our Race" on Mr. J. Wilkinson's treatise plainly show what he thinks of it. He condemns it *in toto* as "a travesty on argument" (page 136), "special pleading, sophistry, misrepresentation, and downright ignorance," &c. We have so much of Mr. J. Wilkinson on this side the water, that we are glad to see him meet with some deserved discipline from the American point of view! So much for the attack: now for the defence.

This is the burden of Part II. of "The Answer of History," under the heading, "The other side of the question." The writings of "Philo-Israel," the Rev. J. Idrisyn Jones, the late "David," Dr. W. H. Poole, the Rev. Archibald Alison, "Revertite," E. Reep, the Rev. Denis Hanan, D.D., the Rev. Eliezer Bassin, Mr. H. S. Icke, Mr. J. Carrick, of Exeter, Ont., Canada, the Rev. E. Tullidge, M.A., of the U.S., Mr. A. Henley, "F. C. P." (a BANNER writer), with some others, are quoted as part of the army of defence. The collection of writings on our side is very good, and amply shows that the defence was, according to Professor Totten, stronger than the attack, also victorious along the whole line. The publishing company of "Our Race" give us at the end of volume ix. a useful list of works on Our Identity, which they have made arrangement to supply to all enquirers on request.

We conclude with some extracts from Professor Totten's editorial remarks on pages 358 and 359, which seem pertinent to the case, and highly recommend the series to our readers' notice. The professor wrote as follows:—

"None of those who have followed the historical development of Identity literature, since the days of John Wilson, can have failed to notice the persistency with which the same old set of oft-defeated 'Objections' have been trumped up against each new effort to awaken Our Race to a realization of its Origin and Destiny in 'Israel.' These objections are by no means strong, nor is their name 'Legion'; quite the contrary, for in reality they are very few in number, and are generally such as arise from mere misinformation as to the facts adduced in rebuttal, and from a misappreciation of the subject-matter presented by the Identity itself.

"Of course some of them are born in the soil of prejudice, of wilful ignorance, and of malignant opposition, but from the attacks of all such the genuine searcher after truth is protected instinctively in that their very spirit raises at once a corresponding determination to investigate the matter for one's self. The chief difficulty experienced in dealing with these 'Objections' resides in the fact that they are found in every one's cartridge-box. They are all armed with the same weapons and fight with the same tactics, and it seems that for each one defeated, a dozen more, with ears that have not heard the battle, and eyes that will not see a predecessor's discomfiture, are ready to renew the almost hopeless controversy! But we must not lose heart nor leave the field; no weapon formed against 'Israel' shall prosper, no argument can fence us from our position. The Answer of History is unanswerable, and the Judge has charged the Jury to find a verdict for the affirmative.

"Few of our constituents can have failed to encounter many of these 'Stock' Objections to our Identity with Israel which are so constantly thrown at us by the enemy. It is therefore high time to point out that these attacks are harmless in so far as truth is concerned—mere 'shells' without 'charges'! They make a noise *just because they are empty.* Even the 'fuse hole' is not plugged, and so of course they 'shriek,' as soldiers say. But they should not cause an 'Israelite' even to dodge! They are lighter than vanity itself, for when the heart is truly armed, they simply fan the ears with harmless breezes, and die out before they strike. The arguments in rebuttal which we cite in the present Study are parts of the universal armour against all the darts our Objectors have. We ask our constituents to clothe themselves therewith and to go out and extend our lines!"

"THE subject is purely non-sectarian—we are all of Israel:—and it is grandly worthy of devout Anglo-Saxon study. If it be true, *it is of* GOD, and He will bring the increase; if it be false, then those who shall investigate it will still be on the Lord's side, for will He not show plainly why so false a guide is clothed with light and furnished with such bright credentials?"—*Charles A. L. Totten, M.A., in "Our Race."*

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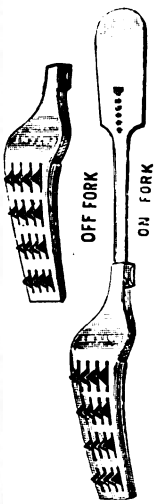
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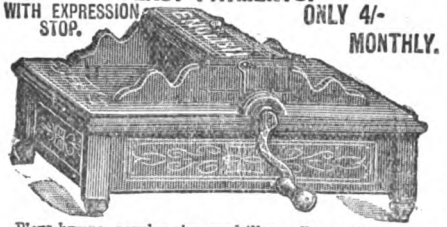
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"HEAVEN'S LIGHT OUR GUIDE."
(Motto of Her Majesty's Most Exalted Order of the Star of India).

"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 UNICORN with them he shall *push* the people together to the ENDS OF THE EARTH."—DEUT. xxxiii. 17.

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"IF HE GO THROUGH . . . HE TEARETH IN PIECES."

THE splendid achievement of Major Forbes' column from Fort Charter and Fort Victoria in its march towards Buluwayo, on October 27th, deserves a special notice at our hands. The advancing troops were those of the Chartered Company. No Imperial troops were with this body, which numbered, we suppose, only 450 Europeans or whites. It was Israel's little handful, "the remnant of Jacob," of Micah v. 8, who were then literally in the midst of the African nations or Gentiles, cut off from their fellow countrymen by enormous stretches of difficult country, and forced in a righteous quarrel with their powerful native neighbours the Matabele, to stand up for their lives, and conquer or die. But Israel resolved "to go through." They were on ground yielded to them by solemn compact with Lobengula, and he and his fighting men treacherously meant to fall upon the handful of God's people and destroy them. But they know not God's promises, or His power to defend His own people. The promise was clear. We find it in Micah v. 8, R.V., which we have referred to. It runs thus:—"And 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. Let thine hand be lifted up above thine adversaries, and let all thine enemies be cut off." In another Scripture we have the promise as to the vast disproportion of numbers against which Israel should usually fight her battles, and the aid which God engaged to give them. In Lev. xxvi. 7, 8, R.V., we read thus:—"Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword." That is, that the enemy should be, compared to Israel, in the ratio of twenty to one, and even of 100 to one, but the result should be always the same. Israel shall triumph and destroy her foes, while the latter, shamefully defeated, shall fall by the sword before their enemies, the British-Israelites. How exactly all this was fulfilled in Matabeleland the following facts, taken from the field of battle near Buluwayo, and published in *The Times* of November 3rd, will clearly show.

In the first place Major Forbes set out from Forts Charter and Victoria to take the field against, and to meet Israel's enemies. He resolved "to go through," and destroy them and their power once for all. He did not go alone! He went backed by the power of God, which Solomon, in 1 Kings viii. 44, R.V., besought Him to give His people in just such circumstances as these; God heard the prayer, and now, as heretofore, has faithfully kept His word, and answered His people according to the petition of the king. "If Thy people go out to battle against their enemy, by whatsoever way Thou shalt send them, and they pray unto the Lord, toward the city which Thou has chosen, and toward the house which I have built for Thy name, then hear Thou in heaven their prayer and their supplication, and maintain their cause." The facts are given us in *The Times*. After describing the departure of the Charter and Victoria Forts contingents westward, the story is told us thus:—

After the columns had crossed the River Shangani, they entered a country infested with Matabele, and advanced with circumspection, burning several large military kraals which were found deserted. All the way bodies of Matabele were hovering about the flanks and front of the British, but there was no fighting beyond some desultory shooting. This went on for four days. At length, on the 31st (27th?) ult., the long-impending battle took place. An impi, whose strength is estimated at fully 5,000 men, attacked the British column while it was in laager. The time was well-chosen, so far as the British were concerned, for they were fully prepared and on the defensive. In the first great rush the Matabele swept

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past the line of pickets, and got well within range of the fire from the laager. Then the rush stopped. A deadly fire was poured into the midst of the thick ranks, and before they could make any impression at all on the laager the Matabele broke and fled to cover in the bush. Forthwith the mounted troopers were sent to clear them out, and the whole impi was soon in full flight. The stony nature of the ground prevented the cavalry from doing much execution, or from following up the pursuit with effect. Although the fighting did not last long, the losses of the Matabele were severe. Five hundred warriors killed or wounded were left on the field. The loss of the Chartered force was two killed—a white named Walters and a coloured man—and six wounded. Throughout the march and in the fighting all the men of the Chartered force behaved admirably. When the fight was over and the troopers had ascertained that the road was clear, the columns broke up the laager and moved on towards Buluwayo, which was thirty-five miles distant from the scene of the encounter.

The advance on Buluwayo followed, and after further conflicts, the Matabele, with their king, fled north-westward. Further news must tell us what the end of the matter has been. But what we learn already shows us that Israel, having resolved "to go through," went forth from their forts. They were in the midst of raging enemies, but they were in an impregnable position, defended by the promises of God, and nerved by the power of the Lord Himself. They were, to look at, "a feeble folk," as compared to their enemies, the 5,000 men of Lobengula. But having advanced to the fight, and stood up in the name of God, they trod their foes underfoot, they tore them in pieces with their Maxim guns and their rifle bullets; and there was none to deliver the Matabele from their vengeance! The British horsemen mowed down the armed savages, and God lifted up His people's hands above those of the disappointed Africans. The 450 whites withstood the 5,000 Matabele, and laid 500 (?) of them dead or wounded upon the field. It is not likely that the engagements we have heard of up to the present date (November 4th) will prove the last, for the Matabele impis will hardly lose all hope with the punishment they have already received; but we venture to anticipate that in the result God will give us the final victory, according to His promises to Israel. And to Him must be all the praise!

HISTORICAL GLEANINGS.

FORWARDED BY E. REEP.

(*Continued from page* 581.)

No. 5.

"Two nations only have left permanent impressions of their laws, civil polity, social arrangements, spirit and character, on the civilised communities of modern times—the Romans, and the handful of northern people from the countries beyond the Elbe which had never submitted to the Roman yoke, who issuing in small piratical bands from the fifth to the tenth century, under the name of Saxons, Danes, Northmen, plundered, conquered, and settled on every European coast from the White Sea (an inlet of the Arctic Ocean) to Sicily. Under whatever name, Goths, Visigoths, Franks, Anglo-Saxons, Danes, or Northmen, these tribes appear to have been all of one original stock—to have been one people in the spirit of their religion, laws, institutions, manners, and languages, only in different stages of civilisation. Wheresoever this people from beyond the pale and influence of the old Roman empire, and of the later church empire of Rome, either settled, mingled, or marauded, they have left permanent traces in society of their laws, institutions, character, and spirit. Pagan and barbarian as they were, they seem to have carried with them something more natural, something more suitable to the social wants of man, than the laws and institutions formed under the Roman power. The moral power of this people—the Anglo-Saxons and Northmen being essentially the same people—has left deeper impressions on society, and of a nobler character than the despotic material power of the Romans. It is in activity at the present hour in European society, introducing into every country more just ideas than those which grew up amidst the ruins of the Roman empire, of the social relations of the governing and the governed. ["Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."—Gen. xviii. 18.] The history of modern civilisation resolves itself, in reality, into the history of the moral influences of these two nations. All would have been Roman in Europe at this day in principle and social arrangement—Europe would have been, like Russia or Turkey, one vast den of slaves, if three boats from the north of the Elbe had not landed at Ebbsfleet in the Isle of Thanet 1,400 years ago, and been followed by a succession of similar boat expeditions of the same people, marauding, conquering, and settling, during six hundred years—viz., from 449 to 1066. All that men hope for of good government and future improvement . . . all that is or has been of value to man in modern times as a member of society, either in Europe or in the New World, may be traced to the spark left burning upon our shores by these northern barbarians.

"The race of men who under Odin established themselves in the countries north of the Baltic were undoubtedly of Asiatic origin. The date of this inundation may have been 400 years before or 400 years after the Christian era, or there may have been different Odins, or the name may have been generic and applied to all great conquerors. Sweden had a strong attraction for the warlike tribes from the interior of Asia who were pressing upon the population of Europe south of the Baltic. Sweden had iron and copper for arms and utensils close to the surface of the earth, and, from the richness of the ores, to be obtained by the simplest processes of smelting. This natural advantage must have made Sweden a rallying point for the Asiatic populations coming into Europe from the north of Asia, and from countries destitute of the useful metals in any abundant or easily obtained supply.

"An hereditary priesthood descended from the twelve diar, or priests, or godar, who accompanied Odin from Asia, were judges as well as priests. The only practices connected with religion mentioned in the sagas, at which a priesthood may have officiated, are sacrifices, at the three great festivals, of cattle, which were killed and feasted upon. The door-post, floor, and people are stated to have been sprinkled with the blood of the sacrifice by a brush. The material remains of the religion of Odin are surprisingly few. We find in the North very few remains of temples; no statues, emblems, images, symbols. Was it actually more spiritual than other systems of paganism, and therefore less material in its outward expression?

"Historians tell us that when Charlemagne, in the ninth century, saw the Northmen cruising at a distance in the Mediterranean, he turned away from the window and burst into tears. Was it the barbarism of these pirates, or their civilisation, their comparative superiority in the art of

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navigation, and of all belonging to it, that moved him? None of the countries under his sway, none of the Christian populations of Europe in the seventh, eighth, or ninth centuries, had ships and men capable of such a voyage. We may fairly doubt of their gross ignorance and want of civilisation in their pagan state when we find they had a literature of their own, and laws and institutions, and social arrangements, and were in advance of all the Christian nations in one branch at least of the useful arts—the building, fitting out, and navigating large vessels."—Introduction to the "Heimskringla or the Sagas of the Norse Kings." Trans. by Samuel Laing. Vol. I.

FRENCH AND ENGLISH FEELINGS.

By Rev. W. McNaughton, B.A.

A perusal of some of the leading journals of English life and thought like *The Spectator* very often reveals some very interesting bits, seemingly hidden away in some unlooked for corner, that go a long way to confirm, in a remarkable manner, the *rote* of British-Israel in the mundane affairs of the world. For instance, in a very concise and terse form of expression the editor of *The Spectator*, of date Oct. 7, 1893, in dealing with the now historic visit of M. Zola to our great Imperial city of London (regarding which the latter expressed himself not only pleased with, but much instructed by his visit to this city, where his mind seems to have become happily disabused of preconceived prejudices against England), says :—

"In a word, M. Zola was positive that we liked France, and equally positive that France hated us. It is a curious situation, and produces a new phase of what is perhaps the most curious problem in the politics of the world,—the problem of national animosities. Why should the French hate us, while we do not hate but rather like them? There are many reasons; but the chief is, we expect, that the French in almost every quarter of the globe fancy themselves what the man in the street calls "bested" by us—*i.e.*, not actually swindled, but still got the better of in a way which suggests to them oppressive dealing, and gives an excuse for soreness. The French feel that they had a great career before them in America and in India, and yet somehow we, and not they, rule at Madras and in Quebec. It is the same in the Pacific, and in Africa; and in Egypt the feeling is especially acute, for there the ousting only took place yesterday. It is no good to say that it was either the fate of war, or else the direct fault of the French, that they did not do better. They care nothing for that, but only feel the rankling fact that it is we, not they, who are in possession. Nor is this all; in neutral countries, the trade is always slipping away from French into English hands, and this in spite of the fact that the French often start under specially favourable conditions and enjoy Government help."

The above excellent paragraph most decidedly reveals the characteristics of Jacob as "a supplanter," and the forcible influence of his descendants as a "pushing horn to the ends of the earth."

Viewed through the mind of the editor of this very influential journal, this species of "blind evidence" shows up British-Israel's position, success, and power.

A FIFTH OF NOVEMBER SERMON.

By G. Vicars Brown.

Through the kindness of the Rev. H. J. Perkins, pastor of the Clifton Congregational Church, Asylum-road, Peckham S.E., I am enabled to give to Banner readers his notes of an admirable sermon—"National Deliverences"—preached at the above church on the morning of Sunday, November 5th, in response to a request of the London Protestant Alliance. His text was taken from Psa. xxxiii. 12: "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance." All bracketed references, and all italics in the following are my own.

The providence of God is seen in the histories of nations, quite as much as in the lives of individuals. If it is true of us as individuals that

> "There's a Divinity that shapes our ends,
> Rough hew them how we will,"

it is quite as true that God shapes the destinies of nations and overrules them all (see Deut. xxxii. 8).

This is one of the great lessons of the Old Testament. In the historical books, as well as in most of the Prophets, one of the great lessons God seeks to teach us is this: that nations as well as individuals are under His righteous moral government; that for a nation to do well is to prosper, and that to do ill is to suffer; that communities which perpetuate crimes against God suffer just as surely as does the individual, whilst righteousness will always "exalt a nation" (*cf.* Prov. xiv. 34 with Isa. xxvi. 1, 2). But more than this is true. God has His own gracious plans and purposes in connection with nations, just as He has with individuals, and is ever seeking to carry them out (Jer. xxx. 24, read also the whole of chap. xxxi.).

God singles out nations, calls them into being, watches over their development, and makes them the recipients of His bounties and favours—not for their own sakes only, but that they may become His channels of blessing to others (Isa. xix. 23—25). God did so with His ancient people Israel. He called them out of Egypt, led them into their own land, drove out before them the nations whose cup of iniquity was full to overflowing, and gave to them the knowledge of His will and the revelations of Himself that are blessing the world to this day, and which will continue to bless it to the very end of time—all that they might be His medium of blessing to others (Isa. xxvii. 6; chap. xliii. 10).

What God did for the Jews of old He has done for England, as well as for other nations. When we remember what Britain was when Christ died on Calvary, and what it is to-day, we feel that what Moses said to Israel of old is equally true of ourselves: "The Lord thy God hath chosen thee to be a special people unto Himself, above all the people that are upon the face of the earth; yet 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 the people; but because the Lord loved you" (see Deut. vii. 7). They were His by free sovereign choice, and because He wanted them to become His channel of blessing to the world. *So, in later ages, God chose our nation, and set His love upon us, and singled us out, that He might make of us a great nation, and use us for His glory.* (Refer to comments on Jer. xxx., ver. 18 to end.)

When we were at school we were all taught the facts of English history, but we were not taught to trace the hand of God in it. We were not taught to trace the hand of God in all the changes, crises, and developments of our national

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life; yet there was not an event that God did not overrule for good, not a defeat that He did not make a stepping-stone to greater things, not a seeming curse that He did not change into a blessing. This is seen in the influences of the Romans, the Anglo-Saxons, the Danes, and the Normans, upon our national life and character. Each of these crises and conquests was made a stepping-stone to the present-day greatness and influence of England. But we are chiefly concerned, at present, with the way in which God has used us as a nation for the spread of His kingdom and glory (Matt. xxi. 43).

The great event to which we naturally turn is that of the Reformation. For centuries the Romish Church had been the dominant power in England, but better days were in store. God raised up men like Wycliffe and Tyndale, who translated and circulated the Scriptures. The art of printing was discovered, and was used to spread the Scriptures far and wide. At the same time the great work of the Reformation, begun in Germany, had made its influence felt in England, so that in 1534 England broke away from the allegiance to the Church of Rome. Since that day more than 350 years have passed, but during the whole of that time the Romish Church has never ceased to insist upon her claim to the allegiance of England, and has never ceased to pray for it, work for it, and plot for it (see Isa. xiv. 13, and Rev. ii. 12, 13). Some of her methods have been foul and base—as, for example, the Spanish Armada, with all the instruments of torture on board, with which to crush out the religious liberties of the people. But God interposed in a marvellous way to save England from so terrible a fate as that, and to preserve her for the carrying out of His own gracious purposes.

There are two events of which we are specially reminded to-day, in both of which we see the hand of God, and gratefully recognise that it was because He, in His Providence, was watching over the life and liberties of the nation, that they resulted as they did.

The former of the two events—and the lesser in importance—was the discovery of the base attempt, made by bigoted and infatuated Catholics, to destroy the king and his counsellors, in the year 1605, by what is known as the gunpowder plot. What the result would have been, had the plot been successful, no one can say; but it was a wicked and dastardly attempt to terrorize the nation, and a wicked outrage upon the freedom of a free people, which was averted by "the good hand of our God upon us" (Isa. xli. 11, and chap. liv. 17).

The other event commemorated to-day—and one which proved of far greater importance—is the landing of the Prince of Orange, in the year 1688. One does not need to know much about James II. to know that he was a weak, unprincipled monarch, who, in open violation of all his oaths and promises, endeavoured to betray his country into the hands of the Church of Rome. But so strong was the dread of that Church in the minds of the English people, and so strong was their attachment to Protestant principles, that all these efforts on the part of the king only served to alienate their affections and destroy their confidence in him. To such an extent was this the case that when William of Orange landed at Torbay, and marched to London, the revolution was accomplished with scarcely the lifting of a sword or the shedding of a drop of blood. He was everywhere hailed as a God-sent deliverer, whilst the wretched king, deserted and forsaken by all his subjects, made good his escape from the land.

Who does not see in all this "the good hand of our God upon us"? And as we do so we exclaim in the words of our text, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance!" But why is it that as Englishmen we have such a dread of Romanism and of its power? The answer is a two-fold one:—

1—Because "Rome Rule" means the loss of liberty, both political and religious.

2—Because the doctrines and teachings of the Romish Church are opposed to the pure and simple Gospel of Jesus Christ.

Love of liberty is as natural to man as to breathe. He feels that God made him to be free and to breathe the air of freedom. So strong is his love of liberty that he will fight for it, if it be denied him, till death. Says Emerson—

> "For He that worketh high and wise,
> Nor pauses in His plan,
> Will take the sun out of the skies
> Ere freedom out of man."

But the whole spirit and genius of Romanism is opposed to the enjoyment of this God-given freedom. (How different from Israel's duties set forth in Isa. xlix. 9!) It lays claim to temporal as well as spiritual sovereignty; it claims the right to be above kings and parliaments, and to override the representatives of the people in all matters of government and religion alike. If you want to know the influence of Romanism upon nations over whom it has been supreme, read the histories of such nations as France, Italy, Spain, and Portugal. Look even at Ireland! and what an object lesson it affords us! Ireland's bondage to Rome has been her greatest curse, and not till the power of the priest is broken will she enter upon a career of prosperity. The difference between Catholic Ireland and Protestant Ireland is as great as the difference between darkness and light, and where Romanism is strongest the darkness is thickest. As Englishmen, we can never forget such spots as Smithfield; we can never forget the rack and the thumbscrew, the wheel and the burning irons; nor do we forget that the spirit of the Romish Church is the same still. It is her boast that she is "always the same," and if she does not persecute to-day it is only because she dare not. As for many of her doctrines, we believe that they are most unscriptural, and opposed to the pure and simple Gospel of Christ Jesus—*e.g.*, her doctrine of Purgatory, her worship of the Virgin Mary, the sacrifice of the Mass, the way in which she treats the Bible, and her teaching respecting the priest and his power.

So we think it well to look back sometimes, that we may see what God has done for us as a nation, and to be reminded of our present-day responsibilities and obligations. Whilst we thank God for the past, let us trust Him for the future, and ever seek to keep our national life pure and good, remembering that "The Lord of Hosts is with us; the God of Jacob is our refuge."

Such were the notes of his sermon, which Mr. Perkins very kindly wrote out, at my special request, for the BANNER OF ISRAEL. Though they need but little comment, I wish to make a few remarks on one or two portions of the sermon. From the paragraph which I have italicised in full it is evident that Mr. Perkins is not an Anglo-Israelite. How simple and logical it would have been to have connected that paragraph with the preceding one, and to have proclaimed "Israel of old" and "our nation" to be one and the same. One could not help observing how in every special address given on Nov. 5th, almost every preacher

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used texts portraying Israel blessed, as the best means of describing England's greatness at the present time.

The words of Jeremiah contained in chap. xxx. 18 to the end, form one of the most splendid revelations in the whole of his book of prophecies, and would of themselves be a sufficient reason for connecting the two above-mentioned paragraphs with the link "Israel-Britain." Even the authors of the chapter-headings (A.V.) have admitted that the whole of the chapter in question refers to literal Israel! What else could they do in the face of verses 3 and 4? Let us compare the words of the sermon with those of Jeremiah.

"So in later ages	". . . in the latter days ye shall consider it" (verse 24).
God chose our nation, and set His love upon us, and singled us out,	"Behold, I will bring again the captivity of Jacob's tents (verse 18). . . and their congregation shall be established before Me, and I will punish all that oppress them (verse 20).
that He might make of us a great nation, and use us for His glory."	. . . I will multiply them. . . . I will also glorify them [*i.e.*, that His glory may be made manifest] (verse 19). . . And ye shall be My people, and I will be your God" (verse 22).

One might also notice that in verse 21 the original custom of our Anglo-Saxon forefathers in choosing their king by national (or tribal) approbation, is prophecied. Compare the choosing of Saul (1 Sam. x. 24) with that of Harold and William the Conqueror. Thus, as all are constrained to admit the fulfilment of Israel's promised blessings in our English nation, we, for the honour of Jehovah, must be Israel.

THE GREAT CHARTER.

By James Rankin, F.R.A.S.

The Hebrew text of Deut. xxxiii. 13, and four following verses, in which the then future greatness of the tribe of Joseph was foretold, indicates among other things that they would be engaged in the smelting and forging of iron; for, according to Parkhurst, the Hebrew word *metal*, translated "dew" in the A.V., has not that meaning in Arabic, but signifies, according to Johnson's Arabic Lexicon, melting, casting, forging, or hammering iron; and from it is derived, according to Parkhurst, metal, metallic, metalline, in Greek, Latin, and English.

There is, however, no record, either in the Bible or Josephus, that iron had been smelted during the residence of the Hebrews in Palestine; on the contrary, it is stated in 1st Samuel that there was no smith in Israel in the reign of Saul. The prophecy, therefore, would obviously point to a future still more remote, when the manufacture of iron would become their chief industry, distinguishing them from the nations of the earth. As such an industry distinguishes the Anglo-Saxons of to-day, it is conclusive that they and the Hebrews are the same people, it being the outward mark by which others see them. In proof of this take the report of the Japanese ambassadors to their Government after their first visit to England, which they summed up in the words—"These barbarians are great workers in iron."

There is another substance mentioned in the 19th verse of the same chapter (Deut. xxxiii.) named "chol," translated "sand," but the primary meaning of the word is, to excavate, to bring forth, and may be the origin of the English word "coal." The substance was to be found in the territory of Zebulon and Issachar. In the 19th verse it was also predicted that they would be called mountaineers, or the peoples of the mountain. The Hebrew words, as they appear in Walton's Polyglot Bible, were obviously to become the *national name*. Kumim-hari or Kemim-hari, are obviously the Kimmerii, and Kimbri of the Greeks and Romans, and the Kumri of the Welsh. The Hebrew verb *Yakerau* follows *Kumim-hari* in the original, and is translated, "They shall be called," in fifteen different passages in the A.V., which can be referred to in any concordance of the Bible. The K sound of the Hebrew Ghine, the initial letter beginning the word "peoples," is preserved in the name Jacob, which is pronounced Ya*k*-kob by the Bombay Jews, and Ya*k*-ub by the Arabs.

Parkhurst has some wonderful thoughts on two of the words, "samin" and "regel," made use of by Moses in the blessing of Asher. "Samin," translated "oil" in the A.V. He says of this word that it is spelled "*saminit*" in the titles of Psalms vi. and xii., and refers to the Man Christ Jesus, "the Anointed One." "Samin" is rendered "mashacha" in the Syriac, and "mashach" in the Samaritan version. "Mashach," translated "anointed," is applied by our Lord to Himself in Isa. lxi. 1, and Luke iv. 18, to designate His Messianic office.

Again, of the word "*regelu*," translated "his foot," mention is made of watering the land of Egypt with the foot; but the meaning (according to Parkhurst) is an hydraulic machine worked by the feet. Accordingly, we may thus paraphrase the 24th and 25th verses, relating to "Asher, let him be acceptable to his brethren, and be dipt (baptised) in the Anointed One, (having) hydraulic machines of iron and brass stopping the flowing waters or seas."

At no period during the thirty-four centuries that have intervened between the time of Moses and the first quarter of the present century, could his words, as thus understood, be applied to the people of Israel. They were to be Christians, baptized in the Anointed One, and were to be workers in metal, iron, and brass, making use of water-power (steam ?) for driving machinery used in mining and pumping, and possibly in ships.

Guided by the marks outlined in Deut. xxxiii., it may be inferred that Joseph and Asher are located in the iron country—that is, in the Midland counties and Clydesdale; Issachar, in Cornwall, Wales, Cumberland, the mining districts to the North, and the Highlands, as the name implies; Zebulon and Naphtali, in the havens of ships on the South and West coasts, and in Ulster; Dan, on the East coast and in Leinster; Reuben and Simeon, in Munster and Connaught; Gad appears to be largely represented in the aristocracy, the governing classes, and those that follow the science of jurisprudence; Benjamin has been recognised in the Normans, but it is difficult to fix their location apart from Levi, on account of the words of the 12th verse, "The beloved of the Lord shall dwell in safety by him." Both are probably located along the valley of the Thames; nor is it possible to escape from the conclusion that a vast number of the tribe of Judah are settled in Middlesex, who now exercise that regal controlling power over the world's affairs that only belonged to Judah.

The Anglo-Israel Almanack and Diary for 1894 is now ready. Full particulars given in enclosed advertisement.

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REPLY TO A CORRESPONDENT.

Our American fellow-worker, Dr. A. K. B., who encloses an appeal to the kings and rulers of the earth, not forgetting the Pope of Rome, to mend their ways, and so escape from the destruction to come, must excuse us if we state our inabilty to publish his well-meaning address to them. The Banner of Israel is not intended for the rulers of the earth so much as for the people of Israel assembled in these isles. We want them to see who they are and whence derived. But our function as a journalist is not to call upon the non-Israelite Gentile kings and governors to repent and be saved, in order to escape the destruction that is ready to devour them. There are organizations in existence which are able and willing to proclaim the Gospel to the nations and their rulers; but it hardly falls within our duty, while endeavouring to prove to the world that the British are lost Israel, to undertake also the work of an evangelist to the kings and sovereigns of the Gentile nations. The "appeal," however, is an admirable one; but its publication in the Banner of Israel would not bring it before the eyes of the Pope of Rome, or of the other rulers of Christendom whose interest in British Identity with Lost Israel must be of the slenderest description.

EXTRACT FROM A SERMON.

By the Late Rev. P. J. F. Ewing.

(*Presbyterian Minister of Toorak, the fashionable suburb of Melbourne*).

"To the Anglo-Saxon race of the later times has been committed the function of advancing material civilization over the world, and of amassing wealth. I believe that this function has been committed to our race by God, because to me any philosophy of history which ignores the Divine purpose is unintelligible. In that astonishing material progress of the last forty or fifty years, your city and State have eclipsed, in point of rapidity, any other part of the Empire. Melbourne has become the symbol on English lips of wealth rapidly acquired, and, to some extent at least, nobly expended. We must not, however, forget two things, my friends. We must not forget that in the acquiring and possession of wealth there lurk dangers and temptations. It is hard for a rich state or city to enter into the kingdom of God. And we must not forget that high as is the function assigned to the Anglo-Saxon race in the world's material progress, a function yet higher has been granted it. The Anglo-Saxons are, to a large extent, the chosen people of this later epoch. While the eyes of other nations have been more or less holden that they cannot see spiritual truth, to us still have been given the prophet's eye to discern these hidden realities, and the prophet's tongue to proclaim them."

BRITISH-ISRAEL ILLUSTRATED.

Forwarded by A. Lewis, Hon. Secretary, Cardiff.

Under the auspices of the Cardiff British-Israel Association, Colonel Senior, of Clifton, delivered a lecture at St. John's Hall, St. John's-square, Cardiff (kindly lent by Solomon Andrews, Esq.), on Wednesday, October 4th, the lecture being entitled, "Lost Israel Found." There was a crowded room, notwithstanding that it rained in torrents nearly the whole of the day.

The lecture was illustrated with limelight dissolving views, showing the "Gates of our enemies," and as they were thrown rapidly, one after the other, upon the sheet, an idea of Israel's greatness could be realized in a thoroughly practical manner. This mode of procedure is better and more powerful than any speech could be. The places being, so to speak, brought to our doors, our eyes beheld them. The Colonel also had views showing the people in some of the places; how they appeared when we found them, and how they are now, the change of the people from the one view showing barbarity, to the other with civilisation depicted on them produced by Christianity, caused a sensation. It would be well if more of these plates were obtained in order that the public might see that we are the nation bringing forth the fruits of the kingdom of God. Could but a majority of our countrymen see the matter in our light, would not these islands ring with joy, and more energy and liberality be shown in doing the work allotted to us? These views will most assuredly help on the work by influencing many to believe in Our Identity.

In this essentially practical age Colonel Senior has provided by his dissolving views "that which meets the times." Therefore his labour in producing them will surely be well rewarded in the future. A hearty vote of thanks was given to the lecturer.

The Cardiff Association propose to hold a series of these lectures during the coming winter, and several prominent exponents of Identity principles are expected to attend. The light is certainly spreading in Cardiff.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

"To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom" (Psa. cxlv. 12).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (2 Cor. viii. 11).

One Hundred and Twentieth Monthly Report.

The following subscriptions and donations, received from Oct. 14th to Nov. 17th, are very gratefully acknowledged:—

By the Treasurer: W. W., Norwood, £1 1s.; Mrs. W., Edinburgh, 10s.; Miss W., Freshford, 10s.; Mrs. W., Freshford, 3s.; A Sower, Stirling, £3; J. L., Teddington, 10s.; Mrs. H., New Barnet, 4s.; J. G. G., Woking, 2s.; Lady L., Kington, £1 8s.; Gran'ma, Wellington, New Zealand, 5s.; A. C., Selkirk, 10s. 6d.; Mrs. M., Peterborough, £1.

By Miss E. M. Rush: "Hawaiian Islands," £9 19s.; Mrs. C., Barmouth, 5s.; Miss C., Clifton, 5s.; C. J., Stoke Newington, 5s.; J. F., Margate, 2s.; Miss S., Bromley, 10s., M. S., Southampton, 1s.; E. H., Gloucester, 2s.; W. E. B., South Shields, 10s. 6d.; G. J. V., Ashurst Wood, 10s.; Sale of Books, 4s.; Philo-Israel, £3 (£1 subscription, £2 donation); J. M., Malta, 1s. 6d.: J. S., Bayswater, 5s.; "Nev," £10; Miss R., Carlisle, 1s. 4d.; W. W., Moreton-in-Marsh, 3s.; Miss W., St. Peter's-park, 1s.; Major N., Handcross, 10s.; R. F. M., Desborough, 1s.; E. S., Winchester, 5s.; Mrs. H., East Charleton, 2s. 6d.; E. L., St. Leonard's-on-Sea, 1s.; H. W., Crewe, 2s. 6d.; M. L. W., £1; F. C. P., 2s. 6d.

Total, £37 13s. 4d.

J. Lawrence, *Hon. Treasurer.*

Miss E. M. Rush has also received 5s. from M. C. F. (post mark Hanley), stated to be "for fund for British-Israel Association." This has been forwarded to the Secretary of that Association, 86, St. Martin's-lane, London, and a receipt for the amount has come to hand.

Old Banners of Israel, &c.—Friends having back numbers of the Banner of Israel and other good literature of the sort to give away, are requested to communicate with the Hon. Secretary, who will give names and addresses of Sowers who are able to distribute such to advantage. Banners that are several years old, or not in good condition, it is hardly worth while to send. In all cases we would ask friends to be kind enough to fully pay carriage, as these parcels would go to Sowers who have not the means to defray any extra expense connected with them.

Banner of Israel and Literature Distribution.—The full number of Banners are again being sent out, in all 220 weekly. These and 80 packets of Literature have been despatched to the following places:—England: Aldershot,

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Alvaston, Ardsley, Barrow-in-Furness, Barnsley, Birkenhead, Bexley, Brighton, Bridport, Bishopstrow, Bournemouth, Burton-Bradstock, Calne, Canterbury, Carlisle, Chatham, Chelmsford, Cheetham, Chester, Colchester, Devonport, Desborough, East Grinstead, East Twickenham, Galleywood, Faversham, Harpurhey, Hampton-hill, Hull, Kirton-Lindsey, London and suburbs, Lowestoft, Penzance, Plympton, Richmond, Sandgate, Shrewsbury, Southwold, Staplehurst, Teddington, Teignmouth, Twickenham, Westgate-on-Sea, Wimbledon, Winchester, Woolwich. Wales: Canton, Dolgelly, Maesteg. Scotland: Edinburgh, Cockburnspath, Hamilton, Northroe. India: Bangalore, Poona, Secunderabad, Quetta. Burmah: Moulmein, Rangoon. Ceylon: Colombo. China: Hankow. Australasia: Dubbo, Grose Vale, South Kurrajong, Nelson's Plains (New South Wales); Broughton, Castlemain (Victoria); Auckland, Dunedin, Gisborne, Otago, Taranaki, Te Aroka, Thames (New Zealand); Launceston (Tasmania) Africa: Cape Town, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh (British Bechuanaland), Ake-Abeokuta (C. M. S. Station, West Coast). West Indies: Barbadoes, Berbice, George Town (Demerara), Kingston (Jamaica). U.S.A.: Albion (Michigan), Detroit. Canada: Marsden, Port Arthur, Newdale (Manitoba). British Columbia: Victoria. Nova Scotia: Halifax, Yarmouth. Parcels have also been sent to the Mission to Deep-Sea Fishermen, for the skippers of the vessels in the home waters and North Sea fleets, and a packet to the London Fever Hospital (Convalescent Ward).

SOWING THE SEED.

Our first desire, in preparing the report for the last month, is to give thanks. It will be remembered that a special request appeared in the BANNER OF ISRAEL for help, in money, to enable the free distribution to be continued. The God of Israel has worked for us, putting into the hearts of many of His servants the inclination to give aid, and enabling them to do so. To Him, therefore, let us give heartfelt, grateful thanks. Our friends who responded to the Divine influence have worked, according to the will of the Lord, with Him (1 Cor. iii. 9), and their earnest desire to help, and pleasure in doing so, has been abundantly shown by many a good and kind word accompanying their gifts. So we who distribute the ANGLO-ISRAEL FREE DISTRIBUTION FUND, and have received that which has been thus willingly contributed, desire to thank one and all at this time. Not everyone has furnished name and address. We are deeply grateful to those who have so confidently put their trust in us, not giving us even the opportunity of sending a receipt, as usual, which we would always gladly do.

By reference to the Treasurer's report, everyone will see that we have had sufficient to start again with ease the full complement of BANNERS, and we can but hope that the check which had to be given to the issue has not been entirely without an element of good, just as not seldom we realise more truly the *value* of what we do really care for, when we suffer deprivation. But on the other hand, there is no doubt that the expressions of real appreciation of the BANNER OF ISRAEL that have reached us from certain correspondents point directly and truly to its value and helpfulness. That there will be further response to the plea for our needs from friends farther afield who have not subscribed this year, and whose action could not take effect so quickly, we look for with hope, in due time, and also from those who could not now give, but who would had it been possible. We would not wish for an instant to appear discontented, nor unsatisfied. For the present we are amply provided, but the months run by, and it is the disbursing hand that realises that each one of those passing months draws steadily from our money-bag, and the bankers who take charge for us have no invested monies for our account, as we have often longed for. It may be that our faith still needs the stimulus of looking upward continually to the Lord of all. And so, when "the rainy days come, as come we sadly feel they must to many during this winter, we doubtless shall again be grateful for aid, as a little exercise of thought shews us that continuous work can only be kept going by a continuous supply of just that which, by the blessing of God, sets the machine in motion.

The number of Literature parcels sent out give a fair idea of the increasing number of people who will have the fact of Our Identity with Israel put before them. Doubtless some will accept the good news, realising the blessing of it, and many will hear of our Hebrew origin, and will await the vital spark that alone kindles the flame of enthusiasm, and renders thanks to our Almighty Father, who has called and reserved us to work for Him, to be His "witnesses" throughout the world. How needful is it that all of us who have been shewn the great truth of the revelation of Israel should pray that the light of the Holy Spirit may quickly illumine all hearts and minds to which this truth has been and shall be presented! We push on slowly, perhaps, in comparison with many big undertakings before the world, but *surely*. A close watcher of our reports will notice how the creeping, incoming tide reaches another and another spot, and will note the use of giving the monthly list of places supplied with BANNERS and other literature, as our Sowers and others who may move to some fresh town or village, will look to see if there be any *conscious* Israelites already leavening their new district. And sometimes, when consent has been gained, we are able to introduce to each other those who may gladly prove themselves harmonious fellow-workers.

An English Sower and subscriber shews his activity and zeal in a letter lately received: "I send you these few lines to let you know I have changed my residence, and am very thankful that the Lord of Israel opened many of the people's eyes at —— to see Our Identity. I have left a lot of books scattered about the village and in the reading-room, and as I am only about two miles from them I shall be often there to speak. I cannot say if you will have any subscription from these people, as they are very poor. I spoke to some of the young men about it, and told them if they write to you, you would lend them books." This, of course, we will gladly do. Our correspondent goes on to say: "I had a long talk with the minister. He did not oppose it (*i.e.*, the claim that we are Israel). Said he had not studied it, but had many friends, clergymen, who believed in it. I lent him the 'Fifty Reasons' and 'Nineteen Centuries Ago and Now.' I have not seen him since, but hope to soon, and if I can, will get him to take the 'Handbook' and some BANNERS. I am glad to see there has been a parcel sent to ——, as I have spoken to some people there, and being now close to that place I shall scatter the seed all I can. I believe the Lord is opening the people's minds and eyes for some great change coming. I scarcely speak to one about it, but they say, 'Oh yes! I believe there is something in it,' or, 'Why! that is what our Church teaches.'" Truly indeed our Church of England teaches in her Book of Common Prayer that we are the Lord's people and "the sheep of His pasture."

And now we turn to a spot far away in the United States, where a comparatively new and a very earnest Sower has received the light concerning Israel with joy, and is reaching out to those near and far off to tell the good news of the visible evidence of Divine love and faithfulness by the revelation of Israel, which lifts up many a heart in the midst of hard work and in troublous times, when man finds it only too easy to forget God, and deny the Lord who redeemed us. Here is a glimpse of what is going on. She writes: "I met a lady this summer who is a thorough student, highly cultivated, and president of a large literary club in her own city, near the Pacific, almost a thousand miles from here, and who had never seen any of the Anglo-Israel literature, and knew nothing of the theory. She was very much interested, and eagerly read all I lent and gave her, and said she would try to interest her reading club, and would take a catalogue of English and American books on the subject. Another, whose home is about forty miles from here, took some of the tracts and a catalogue of books, and said she would send for some for winter reading, and get her friends and neighbours interested by forming circles for study." And our Sower continues: "I received a letter from a friend to whom I sent some BANNERS. I will enclose the letter, feeling sure you will

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be pleased to know of one who feels so thoroughly the advantage of knowing she belongs to the ancient people of God." And the letter proves to be written in pencil, by one recovering from an illness, and delighting to have her Bible at hand and papers around her on her bed, and she exclaims, "Oh how grand a thing it is to be an Israelite, and know it; the light of that knowledge illumines every page of the Bible, opening the hidden things thereof, and making its secrets plain."

With these words before us, let no one jump to any hasty conclusion, and misjudge the writer's appreciation of *Christian* truth, but remember that the Gospel of salvation has been given to us simply and plainly so that all may read it and understand, and has been preached for nigh two thousand years, and there are many who scorn and reject it and our Saviour to-day, crying for *evidence* of the truth of the Divine Word. Shall we not then rejoice with great thankfulness that, through Divine love and power, magnificent, positive evidence is put into our hands, wherewith to prove that the great God Almighty reigneth, and that our loving Saviour desires to draw all men unto Himself. Let us, each one, work with renewed effort, remembering these things.

E. M. Rush, *Hon. Sec.*

Nov. 18th, 1893.

A Word to Sowers.—Sowers will kindly gain as many *new* readers as possible for the extra Banners sent to them, for which a special donation has been received since closing the report. The Anglo-Israel Almanac is late in printing. Copies will be sent (D.V.) to Sowers abroad with little further delay when they come to hand.

E. M. Rush, *Hon. Sec.*

Contributions to the Anglo-Israel Free Distribution Fund will be gratefully received by the Hon. Treasurer, Miss Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

Since last report four more members have been added, making a total of 1,478. Three members have already renewed their membership for 1894.

The New Cards, for 1894, are ready. It is a very good time for Identity believers to join our Union who have not already done so.

One member says: "I feel glad the numbers are increasing, though slowly, but it may be surely."

The Card of Membership has a list of chapters for the whole year, also suggestions for reading, prayers, etc. It is of a size convenient for keeping in the Bible, and will be sent on receipt of 6 stamps.

The first and second series of *Monthly Comments* on the whole Bible, by Philo-Israel, may be obtained. 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. Address — The Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's-lane, London, W.C.

Review.

Israel's World. Origin and Destiny of the British Race, Colonies, and Empire. By the Rev. H. Roe. Fourth Edition. Price 2d., post free 2½d. R. Banks & Son, Racquet-court, Fleet-street, London, E.C.

We are glad to greet the Rev. H. Roe's useful little work in its fourth edition. It is much improved since we last saw it. It is printed on better paper, and in clearer type. There are increased references to Scripture, bearing on our British Identity with lost Israel (see p. 7), and a new preface has been written for the last or fourth edition. It seems our Scotch and Welsh Israelites objected to the use by Mr. Roe, in his previous editions, of such words as "Anglo-Israel," "England," and "the English." He has, in the present edition, eschewed all these terms, and substituted for them the word "British," which includes them all. He hopes thereby to conciliate his ministerial friends in Scotland and Wales, who at present will have little or nothing to do with his book. We have often before quoted Mr. Roe's work, and commented on its excellencies. We still consider his effort a remarkable one, well suited for circulation and distribution to the ends of the earth. The tract has had a large circulation already, and we hope it may still be distributed far and wide. It is calculated to penetrate and persuade where larger and more pretentious works will fail to gain an entry. Mr. Roe thoroughly appreciates the subject of the British Gates, and asks if Israel ever, in the Bible times, possessed the Gates of their enemies, who were the Egyptians, Assyrians, Babylonians, and Romans, chiefly. The answer of course is, "Never!" but those enemies possessed Israel's Gates, and worked their ruin by means of them. He shows, then, that the British possess the Gates of their enemies all over the world, while no other nation under the sun does the same. He tells us the possession of the Gates saves us the expense of six millions of soldiers. "That is, we could not keep so many and so rich possessions spread over nearly all the earth, without an army of 6,000,000 of men, if we did not possess such wonderful places of strategy, or 'Gates of our enemies.'" We again recommend Mr. Roe's little essay to the reading public, and hope our Free Distribution Fund will take it up, and send it to the ends of the earth in hundreds. Mr. Roe would like to dispose of the work by hundreds at a time. The price at which he can let his friends have it can be learnt, by application, of the Rev. H. Roe, Radstock, near Bath.

Correspondence.

A WORKING-MAN'S OUTLOOK.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Probably the readers of the Banner of Israel will like to see the following extracts from a letter received from an intelligent and thoughtful working-man living in the Midlands, who has constant opportunity for meeting many men of his own class in various places. These extracts were sent to one of our leading statesmen, with an earnest plea for their due consideration, and with a request for information as to the correctness of the assertion, referred to in the letter, that there is so much unclaimed money lying unappropriated, and also asking if it would be possible for this money to be utilised in the way suggested, could an Act of Parliament be passed for that purpose. The letter was acknowledged, with courtesy of course, but no information was given. It seems good, however, for the matter to be ventilated, so I hope you will put it before our British-Israel public; it is possible that it may meet the eyes of some who can make a move, so greatly needed, for the benefit of the many poverty-stricken men and women and helpless children amongst our teeming population The great Coal Strike, for the present, is happily over, but it leaves behind it the marks of its devastating trail—weakened bodies, saddened hearts, long scores of debt heavily handicapping the impoverished people. At the same time, nothing is attempted for the removal of the cause of the difficulties which must recur again and again, and prove the constant foundation of troubles affecting all trades, and the well-being of the whole country. God grant we may all be willing to learn the lessons He would teach His people through the trials that afflict us.

Yours truly,

E. M. Rush.

Westgate-on-Sea, Nov. 22, 1893.

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[A very few minor verbal alterations have been made, and a few words added here and there merely to clear the sense.]

"This strike is not altogether understood by the mass of our people. It arises from two causes: the first is over-production—this was the cause of 'short time' at most pits; the second is owing to the master's contracting at low prices, cutting each other down, and so they ask the men to take lower wages. This strike fully shows up what is Trade Unionism, which is directed (in effect) against our own people, and directly opposite to Free Trade. This is ruining our country to-day, and the workers, in robbing them of their work, and so taking the bread from the wives and children; as all that is spent in the purchase of foreign goods, without the power to sell in the importing market, robs our workers of their work. I am rather at a difference with some of our Anglo-Israel writers, as to the way they put it, to have our ports open day and night. This could be applied better, and, to my way of thinking, bear the same construction, and still be 'sucking the riches of the Gentiles.' With Protection we are doing that with a vengeance, seeing that the income on the loans brings to the coffers of the lenders about £100,000,000.* Were this not (*i.e.*, 'sucking the riches of the Gentiles') in great measure, we could not, at the present crisis, keep to Free Trade as we are doing, as it gives a great spending power to our monied class, so reacting to the good of our masses. Just in imagination blot this out, say for two years, and think what would be the effect upon our toilers.

"I now turn to another side of the present subject—*i.e.*, the condition of the people. What are we to do with our ever-increasing masses? This is only to be met, I believe, by a system of State-aided and *State-supervised* emigration. If you could bring out a leaflet, and show our heritage over the sea to our people, and the method of taking it up, it would bring out Our Identity with Israel in a strong and new light; the people would grasp it, I believe, as the hungry and out-of-employment man would and could grasp what it would mean. Emigration without State aid would only mean making the workers in our colonies poorer by cheaper labour going there. This I have seen, so I can speak by my own experience. The people want putting on the land, and not exactly a free gift of land, but spread the cost of this, and of assisting each one, over 20 years, at about 2½ per cent. interest.

"Now, where can the State get the money from? It is reported that £50,000,000* are lying unclaimed in the Bank. A short Act of Parliament could be passed, (*i.e.*, to enable it to be made use of), and the after claim to any monies could be so secured that anyone could get their money on a just claim. This would give funds, to enable districts needing help, to assist cases of distress during the coming winter.

"I am sure the place is too small for our increasing masses, and in this I am enabled, I believe, to see the hand, so to speak, of God in the present condition of our workers. If everyone had enough and to spare, where would our colonies be to-day? Hunger is used to make the Israelite go forth, that the 'heritage' may be taken up, so the people are compelled to leave. Let the State-aided emigration be taken up, as it would save what must come, rioting and disturbance, if we have a hard winter, and if trade does not revive in the early part of next year. T. D."

To the Editor of the "Banner of Israel."

DEAR SIR,—We are glad to report that the Hull British-Israel Identity Society still continues its work. There are good reasons to believe that the cause is progressing, as there is much interest manifested and inquiry made. It is a long time since you have heard from this corner of "the appointed place." We are glad to tell you that we have a noble band of constant workers, both men and women; and hundreds have been spoken to on the Identity question in Hull. We are glad to say that we are about to try to extend our operations here. All being well we shall have a lecture at Brough, on October 26th, on the Great Pyramid, by Mr. R. Wilson, of Hull; and on November 9th, the Rev. D. Tilsley, of Hull, gives a lecture on the Identity, in the Holborn Hall, Holderness-road. We are hoping also to have lectures given by the same gentleman at Brough, Bridlington, and Howden. We are hoping that other places will also open out. We should like to have a lecturer from a distance next year if our funds will allow, or if we are able to arrange with some other society near. We are glad to see from the BANNER that our Scottish friends are about to make a start. We hope to do likewise in the South. Hull would be glad to join in such an enterprise as far as possible. We have several brethren of the House of Judah in Hull who see Israel in the British people. The day verily dawneth! Yours, &c.,

R. WILSON.

44, Derringham-street, Hull, Oct. 18, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was pleased to see the account of the Conference at Edinburgh, and cordially agree with the conclusions arrived at. It is a misfortune that Identity literature is not exposed in the windows of the booksellers of every town in Great Britain, especially where there are any believers. Some years ago I adopted the plan of ordering two BANNERS—one of which I took, and the other was prominently displayed for sale. If special terms could be offered to booksellers they might be disposed to become agents, not only for the BANNER, but the "Handbook," and other popular and forcible treatises on the Identity. Another matter I heartily coincide with is the necessity for improved organization and facilities for holding, say quarterly meetings in central districts. Large associations are preferable to small ones, and more likely to gain the ear of the public. It is a cause for regret that there are scores of believers who are not enrolled in *any* association, small or great. I would respectfully again suggest that the *address* of two or three believers, where no association exists, be entered in the *almanac* to facilitate communications, and for mutual intercourse.

Yours, &c., W. T. W.

Crewe.

QUESTION 2136. ANNO DOMINI 1881-2.—Can anyone inform me what the British-Israelites and Pyramidalists say now about their date, 1881-2, which they anticipated should bring about the return of British-Israel to Palestine, according to the Great Pyramid and British-Israel theory? As that return has not yet taken place, have their hopes expired? Or have they fallen back on the fact that Jesus Christ was really born in the year B.C. 4, and that our era being thus four years behind time, 1881-2 was 1877-8? It was then that the Berlin Congress arrested Russia in her advance, and that the Turkish Convention gave Britain the Island of Cyprus and the protectorate over the Holy Land, &c.—J. J. BROWN.—*From the "Glasgow Weekly Herald" for Oct. 14th*, 1893.

The following reply to the above was given in the *Glasgow Weekly Herald* of Nov. 4th, 1893, by Dr. C. Piazzi Smyth:—

"DOCTOR C. PIAZZI SMYTH AND THE DIVINELY PREDESTINED "EGYPTIAN EVENT OF 1882 (?) A.D.

"To the Editor of the 'Glasgow Weekly Herald.'

"SIR,—A rather long so-called 'Question,' which was launched before the public as No. 2136 in the *Glasgow Weekly Herald* of October 14, by Mr. J. J. Brown, has been sent on to me by the more widely-known Mr. James D. Reid, of 184, Trongate, Glasgow—with not only a request that I would answer it, but with an earnestly-put argument that it was no less than a duty for *me* so to do. Wherefore, although at this moment I am far from written or printed references, I am happy to try to oblige him; except in this, that the answer to so extensive a question and allied theory, as contained in the above, if it is to prove satisfactory, can hardly but be more extended than laconic.

* These figures may require testing.

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"In the course of his 'question' and something more, Mr. Brown seems to assume that *all* British-Israelites and Pyramidalists believed that at a pyramid-marked date, meaning about the end of 1882 A.D.—'the return of British-Israel to Palestine' would publicly take place. But as this has not yet occurred up to the autumn of 1893, 'are they,' he asks, 'overwhelmed with confusion, or have they perhaps adopted the theory of many of the learned, that our Lord Jesus Christ was not born in the year 0, but in the year 4 B.C. of our era? In which case any miraculously to be promoted movements of British-Israel are to be looked for in the events which took place earlier in modern times by four years than the epoch 1882.' And then, or in 1878 A.D., 'we have,' says Mr. Brown, 'the very valuable historical facts to quote, that it was then that the Berlin Congress arrested Russia in her advance, and that the Turkish Convention gave Britain both the Island of Cyprus and the Protectorate over the Holy Land.'

"These circumstances are well to be remembered by Mr. Brown, are alluded to by him in the best spirit and plainly with good intentions, and are of characteristic importance in themselves. Yet are they wanting in something to be able to stand as being *all* that the Great Pyramid *in Egypt* was prophetically meant to typify, either for 1878 A.D., or any other time, and *the* time in this case was further, not 1878, but 1882.

"Now, that date having been monumentally marked in the interior of the Great Pyramid 4,000 years ago, cannot be swerved from by us. And though some development of Christian life in Egypt was for a long time before either 1878 or 1882 A.D. hoped to be foreshadowed by that latter recognised mark, and many guesses were ventured as to what it would turn out to be; yet they each and everyone proved, when the time for fulfilment came, to be, like all merely human inventions for the future, absolutely and grievously wrong.

"What then *was*, if there was such at all, the great event of specially local bearing, as well as Divine significance, which took place in Egypt at that pyramid-certified date of 1882 (?) A.D.

"By the safe method of looking back from a still later date, and noting what did occur at that time, there is nothing easier now than to say. The only mystery is, why almost all men have been so strangely slow to see, and even reluctant to confess, it; for none of these things were done in a corner. On the contrary, it was openly before all the world that the downfall of Mahomedan rule in Egypt was then brought about; and the erection in its place came forth of a supreme British-Christian Government without any partnership with, or any let or hindrance from, any other nation whatever. And that system of British-Israel Government in Egypt still continues, after twelve years' experience, to the astonishment of all those other nations who have since then attempted diplomatically or otherwise to upset it—continues, I say, to grow and fructify, to the immediate and inestimable advantage of Egypt, and not less of Great Britain as well.*

"This, too, is exactly the view of all those circumstances taken by an eminent *savant* in Belgium, M. Chas. Lagrange, in a valuable little book published by him during the present year, under the title of—

"'On the concordance which exists between the Law of History of Brück, the Chronology of the Hebrew version of the Bible, and the Chronology of the Great Pyramid in Egypt; with new translations of the time-prophecies of Daniel and St. John.'

"This testimony, as issuing from a foreign, and independent, but most intellectual nation, is so exceedingly important in all its admissions, findings, and teachings, that it is a misfortune for the British people that it is published as yet only at Brussels, and in the French language.

"Very recently, however, I hear that communications have been opened up with Mr. W. Isbister (the publisher of my own various Pyramid books from 1864 to 1890) for producing rapidly and faithfully during this autumn an English translation of M. Lagrange's work; and Mr. Isbister is all the more enthusiastic therein because he has additional reasons, from his own business points of view, for seeing the very finger of God in those surprising events that were carried out so successfully, though unexpectedly, in Egypt, in 1882, and are growing, rather than declining, in national importance with every additional year.

"For, says Mr. Isbister, just look at the state of Europe now; every country, except Britain and her protegé Egypt, is running itself into irretrievable debt and certain eventual ruin. Britain and Egypt are the only two who are paying their way, and have a profit at the end of the year; and that was not the case even with Egypt until British-Christian rule began there in the latter end of 1882.—I am, &c.,

"C. PIAZZI SMYTH
"(*Late Astronomer-Royal for Scotland*)."

* See also pages 406 and 407, or, better still, the whole of chapter XXV., in the fifth edition of my book, "Our Inheritance in the Great Pyramid," published by C. Burnet & Co., London, 1890.

ENIGMA No. 9.

Two staves; one typical of the covenant between God and His ancient people Israel; the other, the brotherhood between the two Houses of Israel and Judah; the former represented by Benjamin, the only one of the Ten-tribed House then in union with Judah.

INITIALS TO BE USED.

1. He who "is harder to be won than a strong city."
2. An evil passion that is "the rottenness of the bones."
3. Those with whom we are to "make no friendship."
4. Those who are "an abomination to the wicked."
5. One who "revealeth secrets."
6. What is good for a man "to bear in his youth."

1. What Solomon says "shall be filled with plenty," if we "honour the Lord with our substance," and the "firstfruits," of our "increase."
2. Where Solomon sends the sluggard to learn wisdom.
3. That which "the wicked desireth."
4. The soul that "shall be made fat."
5. He who seeks wisdom and cannot find it.

E. K.

THE ANGLO-ISRAELITE IN CANADA.—The Rev. Dr. Wild, of Toronto, is anxious to obtain a seat in the Dominion Parliament, and he is already at work endeavouring to popularize himself and his doctrines among the people of Haldimand. Should the reverend doctor secure his election, he would undoubtedly be one of the most original men in the House, and his eloquence, combined with his erratic way would at once be the admiration and the regret of his friends. Dr. Wild is best known as a preacher in both the Methodist and Congregational Churches, and as an authority on the subject of Oriental languages. His main object in life is to convince all men of British descent that they are descended from the Ten Lost Tribes of Israel. So strong is the doctor's feeling on this point that he means, if he can, to establish a third party in Canadian politics, which he is to lead as an Anglo-Israelite. It is probable that Canadians will not look upon him with favour, as there are more urgent matters to be attended to than the deportation of Jews to the Holy Land. —*The Critic* (Halifax, N.S.).

A SIXTH edition of "The Wealth and Progress of New South Wales, 1892," has been published. It is compiled by Mr. T. A. Coghlan, the Government statistician, and the aim has been to make the information contained in the work interesting to persons outside the colony who are not concerned in its purely local affairs, whilst making the book useful to those people who cannot well do without such details.

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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 UNICORN: 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. XVII., No. 885. Entered at Stationer's Hall.] WEDNESDAY, DECEMBER 13, 1893 [PRICE ONE PENNY.

EDITED BY PHILO-ISRAEL.

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BRITISH-ISRAEL'S NAVAL STRENGTH AT SEA.

A VERY important and earnest discussion is taking place in the public journals of the day regarding the rapid increase of the French and Russian navies at the present moment, the result being that in the Mediterranean the French are equal in power and number of ships of war to our own fleet stationed there; but if the Russian squadron be taken into account with the French, then the combined fleets are stronger than our own! This is regarded, and justly so, as a very serious matter for a nation that claims the supremacy of the sea by reason of the power of her navy; and that, tried by the maxim that our navy ought to be equal in strength to any two of the maritime nations of Europe, we are in a condition of much danger. Matters are made much worse by the fact that Mr. Gladstone has lately said that the strength of the British navy in the Mediterranean is sufficient for all that we require from it as a nation. If it be true, and no one doubts it, that our strength in that sea is barely that of the French alone, but that if the French and Russian fleets were to be united, we should certainly be overmatched, then it is a question whether our supremacy of the sea has not already passed away, and, like Samson, our strength is gone! It is altogether a matter of expenditure. The opposition of the Chancellor of the Exchequer, Sir W. Harcourt, backed by the Prime Minister's infatuation, that we are strong enough for anything, is what we have to dread. The French are spending £2,800,000 a year in building new ships for their navy; the Russians, £2,674,000: or, £5,474,000 together. Our own outlay for the year 1893-4 is only £3,179,928, while the average for the last five years has been £4,570,919. It can be seen that if these figures are maintained the supremacy of the sea will have left us, if we make no effort to regain our position, and that already our strength is relatively weaker than it was, and is bound in future to grow worse and worse, till our naval supremacy will disappear, and with it our Empire. The able papers of *The Times* correspondent, whose third article on "The Strength of the Navy" was published on Nov. 17, should be attentively perused by all our readers, who are patriots first and politicians afterwards. *The Times* correspondent concludes his argument thus:—

But we are brought back once more to the inexorable and primordial necessity of largely and courageously increasing the funds devoted to the maintenance of our naval armaments in full sufficiency and efficiency. There is no honourable escape from this necessity. The alternative is national self-effacement. Surely such an alternative only needs to be bluntly stated for it to be instantly and unanimously repudiated by the countrymen of Nelson and the heirs of his immortal deeds. Maritime supremacy, undisputed and indisputable, is the immediate jewel of every British soul. We are not to be cozened into bartering it for a few paltry millions.

We hope the "few paltry millions" will be found speedily, in order that the ocean may not be wrested from our grasp by the ambition of France and Russia combined to transfer it to themselves. God works by means, and though we firmly believe He can continue to give us the supremacy of the sea by means quite apart from our own exertions, yet we see and know that He has hitherto acted by human instrumentality. Our Empire has been built up by active exertions on our part, and by battles with our foes who opposed us, in which God gave us the victory against terrible odds in most cases. We can trust Him, now that our danger is exposed, to make us as a nation to take the necessary steps to recover the strength needful to resume the supremacy of the sea if we have lost it, or to keep it safeguarded if it is threatened by our enemies who covet its possession.

But beside and beyond that, there are the promises of God to His people Israel, who we know are the British people. He has promised them, as the after-seed of

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Abraham, His continuous blessing as a nation. "Blessing, I will bless thee," He said, in Gen. xxii. 17, on oath! Population is empire, and He promised them that: "Multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore." He gave them the coaling stations of the world, which are "the Gates of their enemies," in "possession," thus providing for their hold of the ocean highways of the globe, equal, as an American estimate once made it, to the addition of six millions of soldiers to her armies.

Finally, God has put such high honour on them, that He has entrusted to them the Gospel message, and made them His powerful messengers to all the nations, families, and kindreds of the earth, in order that thereby they may bless the non-Israelite Gentile races of the world (Gen. xxii. 17, 18). With so glorious a commission, and armed by such powers already conferred upon this people to a very large extent, we may be sure that God will provide (since we are Israel) for the continuance of our nation's material strength, and will arrange for our future ability to fulfil His purposes, in spite of the designs of France and Russia, of Mr. Gladstone's infatuated indifference, and Sir William Harcourt's fears for the equilibrium of his coming Budget. The present difficulties may be needed to teach our people that the nerveless grasp of the present Prime Minister is not suited for our times, but that we want a resolute leader, in whom the nation trusts to meet the tremendous complications which Russian and French ambition are preparing for our national undoing. The remedy, under God, is in our own hands, but it involves, as we all know, a larger expenditure of money than our Government is inclined to incur to restore our numerical strength in ships of war of all descriptions, to enable us to maintain our supremacy, not only in the Baltic, but in the Mediterranean; not only in the Red Sea, but in the Indian Ocean as well. The route to India viâ Gibraltar and Malta must be maintained at any cost. Perhaps this scare, regarding our rapidly diminishing relative sea-strength, has been suddenly revealed to us that we may take instant steps to place Gibraltar, one of our leading Gates, in a properly defensible position, that we may be prepared to hold it against all comers, as well as to furnish it with a new mole, docks, and dockyard, for the necessary repairs of our own ironclads in time of war.

Our Identity tells us why we need be under no alarm in regard to the schemes of France and Russia, since we know God is on our side, and that He will fight on our behalf against them. This, however, is no justification for supineness. The danger has been shown to us. We must be up and resolved to supply our deficiencies, cost us what it may; and to praise the Lord for His mercy to us, His people, who trust to His promises to bring us safely through, according to the prophecies (see Isa. xvii. 12—14; liv. 17; xli. 10—16; xlii. 16; Micah v. 8, &c.).

RUSSIA AND ISRAEL.

By John S. Anderson.

In a letter from the Berlin correspondent of the *Standard*, of October 30, we read statements which should make people, who have any knowledge of the Scriptures, see immediately the wonderful correspondence existing between prophecy and events which are daily passing on the Continent of Europe. With, no doubt, the recent news of the Emperor of Russia's determination to augment the strength of his army by 150,000, which is tantamount to putting it on its full war footing, still ringing in his ears, this correspondent advances the proposition that "the Czar being now the arbiter of the destinies of Europe and of peace and war, his well-known disposition in favour of peace serves to encourage in some quarters very optimist views as to the immediate future. Others argue that his love of peace may be suddenly overcome by some untoward event. The Berlin and Vienna semi-official organs have been publishing soothing assurances as to the meaning and prospects of the Franco-Russian *entente*, but not many persons here are disposed to put much faith in these optimist views."

Now, let us turn to the Bible and make a few extracts from Ezek. xxxviii., which bear very strongly on this point:—

"1 And the word of the Lord came unto me, saying,

"2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

"3 And say, Thus saith the Lord God: Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. (Can anyone doubt that this refers to Russia?) . . .

"5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet.

"6 Gomer and all his bands. . . .

"8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. . . .

"10 Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.

"11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.

"12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

"13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil?"

The "evil thought" is so mixed up with the result of it, that the foregoing quotations have rather anticipated the following concluding remarks from the Berlin correspondent's letter:—

"The *Norddeutsche*," he says, "admits that 'Russia can now count with certainty on France wherever her real or supposed interests may demand an appeal to arms.'

"The *Hamburger Nachrichten* also contains an article on the Franco-Russian *entente*. It repeats the long-refuted assertions that the relations between Russia and Germany have grown worse since Prince Bismarck's resignation; that Russia regards England in the first place and Austria only in the second as her most serious adversaries; that Italy has secured Russia's mediation in Paris in case of need, as she does not trust England, and other statements, all breathing enemity to England."

It is singular how these views confirm each other. On the one hand we have the sacred writings of about 2470 years ago showing that Russia will in the latter years, which we think most people admit refers to the present time, unite

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with France, called Gomer by the prophet, and other nations against a people described in such a manner as to point unmistakably to us as Israel; while the secular writers of the present day—continental as well as our own—judging from surrounding circumstances, have no hesitation in openly affirming the existence of the same antagonism; a fact which undoubtedly ought to be evident to all.

Croydon Nov. 1, 1893.

"A NATION" AND "THE STONE."

By the Rev. Denis Hanan.

The question, "What is signified by *the stone* which our blessed Lord mentioned when making prophetic application of the parable of the wicked husbandman" (Matt. xxi. 33; Mark xii. 1; Luke xx. 9), has often been answered in this paper, but yet, perhaps, there may be room for a further study and for corroborations which may be shown in a different way; and if what I write is but a repetition, it may be excused because of the great and general misconception which exists and of the difficulties which are admitted by our best commentators more by their silence than by express acknowledgment.

Take, for example, the very valuable commentary by the Rev. F. M. Sadler, recently published. He passes by Matt. xxi. 43 altogether, and thus recognises no connection between it and the verse immediately preceding. The "Speaker's Commentary" at the same place passes by the words, "a nation," and does not see the connection between the stone and that nation. Archbishop Trench in his "Notes on the Parables" (to whom the distinction between Israel and Judah is as if it did not exist) does not seem to see any difficulty in the express words, "a nation," meaning all who accepted Christ's Gospel from among the nations. And he, quoted also by the "Speaker's Commentary," makes Christ the crushing stone. This interpretation is supported by a reference to Isa. viii. 15, where the Lord of hosts is mentioned as a stone of stumbling to both the Houses of Israel; but any reference to the frequent use of the symbolic stone in connection with the nation is ignored. This application which makes the Lord Jesus Christ to be the stone is fraught with difficulties, for it presents Him in a character which is directly opposite to that which He has ever manifested. He who would not break the bruised reed or quench the smoking flax, and who has never done so, is represented by this interpretation as breaking those who fall upon him and utterly crushing those upon whom he falls, and that not in the age or period of final judgment, but now in this age of grace during which the kingdom of God forfeited by Judah is in the possession of those who now bring forth fruit. The incongruity and untruthfulness of this exposition has produced the spiritualizing gloss, that a breaking of the rebel will in the individual is that which is here meant by the Lord. But to whatsoever extent this application may be allowable, it cannot be acknowledged that it takes away the primary meaning of the words and of their context.

A closer study of the Lord's words has convinced many that the reference to the stone is not a reference to Himself, but to the nation which is the subject of His immediately preceding words. In this paper I propose to show that this the obvious grammatical sense is borne out by all the previous references to the stone in Holy Scripture. The words of our Lord are admitted by all to be an exact quotation from the lxx. version of Psa. cxviii. 22. There we find a prophetical outburst of praise because of the goodness of the Lord in His dealing with Israel, with the House of Aaron, and with all who joined with the author in fearing God. The experiences of the writer were as part of the experiences of the nation; he had been at death's door, but he is able to say, "I shall not die, but live," so also the nation shall revive. He was despised and cast out, but was restored to the place of honour, so would it be with the nation: the stone-like kingdom which chastened, despised, and rejected, was to be raised up by the power of God.

The gates of righteousness here mentioned (ver. 19) are referred to by a later writer, Isaiah, and his comment upon those who enter by them is this, "The righteous nation that keepeth the truth shall enter in" (Isa. xxvi. 2). The nation was to enter the open gates, the stone was to become the head of the corner, and in Daniel's interpretation of Nebuchadnezzar's vision the kingdom of God is again symbolized by a stone which would ultimately grow and fill the earth. Our Lord's reference to the stone in immediate connection with the kingdom must have been governed by the thought expressed by the Scriptures that He quoted, and they referred to the stone which was symbolical of the kingdom and not to the Lord of hosts as a stone of stumbling and rock of offence. But what was it that made the reference to the stone as symbolical of Israel's national fortunes, proverbial? Where did the poets of Israel find the simile? Was it an expression originated by the writer of Psa. cxviii? By no means. We find earlier references, and these are even more directly in connection with the nation. Thus to Joseph, the heir of the national part of the Abrahamic birthright—viz., numbers, empire, power, and wealth—the stone of Israel was expressly bequeathed, that stone doubtless which the inspired record mentions particularly in connection with the re-conveyance of the heirship of the world to Jacob.

The stone dedicated by Jacob was to be God's house—*i.e.*, symbolical of the kingdom and Church of God on earth, which, as explained by Daniel, was to grow and become a nation and fill the whole earth, after it has fallen upon the latter-day development of the image of Gentile supremacy, and made it as the dust of the summer threshing-floor; the very same idea, be it observed, that lies in our Lord's words, "Upon whomsoever it shall fall it will grind him to powder." Thus, the view that has been frequently maintained in Banner of Israel is, I venture I say, when tested by Holy Scripture, found to be in exact correspondence with all its teaching. It removes the terrible exposition which makes our long-suffering and sympathizing High Priest a veritable Moloch of destruction: it shows that He whose mind grasped all the teaching of the inspired records neither introduced a new symbolism nor invested the old symbol with a new signification. The stone in His teaching symbolized that which it always symbolized—viz., the kingdom and church of Israel, which, although once cast out, is, when recovenanted and obedient, the veritable kingdom of God on earth; it is the earthly rule which is to make ready the world for the coming of the King and to which is attached the peculiar promise, "I will bless him that blesseth thee, and curse him that curseth thee," or, in other words, whosoever falleth upon the nation that inherits this promise will be broken, but on whomsoever it shall fall will be ground to powder by its God-given irresistible might, until the stone cut out without hands becomes a mountain and fills the earth.

The nation, the kingdom, and the King are, of course, united. Messiah, the King of Israel, will rule through and by the unconquerable kingdom. But it is a very different

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thing to say that the kingdom is to be overwhelming in power, that its allies will be blessed and its enemies overcome, and to say that He who is our long-suffering Saviour and our sympathizing High Priest, removed the stone symbolism from Israel and adopted it for Himself.

The history of the kingdom of Israel since it became Christian has been concurrent with the work of the Saviour of mankind, and yet the development of the kingdom and the work of the Lord are not to be confused. The nation has sinned and the Church has erred, but to Him ever belongs the unchangeable character of long-suffering, mercy, and grace. He is the Salvation of Israel, and, because of this, to the recovenanted heirs of Abraham after the flesh belongs the divinely-acknowledged character of the kingdom of the stone, "This is the Lord's doing, and it is marvellous in our eyes."

THE RETURN FROM BABYLON.

By A. W. J. Johnston.

I.—Opponents of Britain's identity with Israel of the Ten Tribes frequently assert with great confidence that the whole of the twelve tribes of Israel were represented in the return from Babylon. But while they have no evidence to support that assertion we can bring direct and very ancient testimony to show that the only tribes which returned from the Babylonian captivity were Judah, Benjamin, and Levi. In the first book of Esdras v. 1, we read, "After this were the principal men of the families chosen according to their tribes, to go up," &c. The names and number of these are then given, and a description of the rebuilding of the temple amid the rejoicings of the people. Verse 66. "Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean." Chapter viii., ver. 42, *et seq.*, tell how the absence of Levites was observed and 220 of that tribe were sent to join the others. In chap. ix. 3 we read, "And there was a proclamation in all Jewry and Judea to all them that were of the captivity, that they should be gathered together at Jerusalem: (ver. 4) and that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out (margin, utterly destroyed) from them that were of the captivity. (Ver. 5) And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem."

Who can read this and believe that any tribes other than those named were then present in Jerusalem? Even without this conclusive proof it would not be rational to accept our opponents' assertion in face of the witness of the Jews themselves, who have always known and acknowledged that none of the Ten Tribes came back with them from Babylon.

II.—Another argument brought against us is that we could not so completely have forgotten our origin and history and lost all traces of our descent. Yet we read in Esdras v. 37, that 652 of those who wished to return to Jerusalem could neither show their families nor their stock, how they were of Israel. If this could happen in seventy years, how much more in 700, or in 2,500 years? It is very easy to forget a language. I have known Englishmen, one of them a missionary, who, from long association with foreigners, could only make a speech in English by first thinking it in the foreign tongue they were accustomed to, and then translating it into the less frequently used English. I have occasionally caught myself doing the same thing, though I have never been long isolated among foreigners, and I think it would be almost impossible for a people, captive among strangers, to retain their own language for more than two or three generations. By a special effort it might be done by a few, but the many would certainly forget and after a few years would speak only the language of their masters, as do the American negroes of the present day. The argument of our opponents is therefore untenable and worthless, even if we had not the sure proof that we who now speak English, eight hundred years ago spoke French, Saxon, and a number of other tongues, which we as a nation have now utterly forgotten.

III.—Is there any other royal family but our own that can trace an unbroken descent from the time of the Babylonian captivity? If not, then Britain must be the Fifth Kingdom, which was to be "set up in the days of these kings"—that is, of Nebuchadnezzar and his successors. For we know that the Coronation Stone, "the stone of destiny," has been in the possession of Her Majesty's ancestors from remoter ages than history, or even tradition, gives any definite account of. Failing any other of equal antiquity, our royal family is the only claimant for the throne of Daniel's fifth kingdom, and, in any case, it is the only one with a comprehensible title to the position.

IV.—From most of the prophecies of the final return of Judah and Israel it is clear that Israel shall never nationally recognise that she really is Israel, until she has taken Judah home. Then only, in the land from which they have so long been cast out, "on the mountains of Israel," they shall know that they are God's people and that He is their God. We can therefore understand why they are slow and stubborn now, and why they are so firmly persuaded that they are not Israel, and will be until the time appointed. That time may be soon—perhaps even before this senile century passes away—then "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."

Singleton, N.S.W., Sept. 21, 1893.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. XII.—Anglo-Israelism.

(*Continued from page* 560.)

Our readers will, we believe, approve of our decision to omit further reference to "Barrington's" portion of the above controversy. His offensive tone and mode of argument are not approved on this side the water. He has descended to violence of language, and this shall find no place in our columns. We shall publish the Rev. C. F. Cooper's temperate and courteous statements of our case, and of these there are but four remaining. The following appeared in *Yarmouth Light* on May 25 last:—

"THE STORY OF DAN. WHO ARE THE SCOTCH?

"Sir,—A writer says, 'It is generally admitted that in all controversies, especially those of a theological nature, violence of language, in place of calmness of reason, is a tolerably sure acknowledgment of virtual defeat.' I am sure your readers will heartily endorse this sentiment. I shall therefore pass by as unworthy of notice the many, many hard names 'Barrington' calls Anglo-Israelism in his last letter; and I commend to his consideration the

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words Mr. Gladstone wrote when asked by the Rev. B. W. Savile to consider our ethnological argument. Mr. Gladstone said: 'On ethnographical grounds the theory you mention is a fair subject for discussion; and I should read with interest any tract so treating it. I can conceive no reason why *hard words* should be introduced.'

"Paragraphs 2, 3, 4, and 5 of 'Barrington's' last shall be passed over in kindly silence.

"Whether our method of interpreting prophecy be reasonable or otherwise let your readers judge. We believe the Bible means just what it says—nothing more, nothing less. Judah means Judah; Babylon, Babylon; Tyre, Tyre, etc.; and Israel means Israel. Material blessings are material blessings, and spiritual blessings spiritual. Now everyone interprets prophecy concerning the Jews and every other nation except Israel literally. We make no exception. We ask for proof that Israel does not mean Israel, and that magnificent promises of material greatness ought to be spiritualized away. Will 'Barrington' tell us by what authority he understands that the material curses pronounced against the Jews were to be literally endured by them, while the promises of material blessings made to Israel are to be spiritually fulfilled in the Gentiles? Our method everyone can see is clear, consistent, and reasonable. It is but the application in all cases of the same method others adopt in every case but one. A reason for making a solitary exception has never been given.

"It has become necessary for me to say a word or two about war. Sir, war is a terrible evil. It is always a crime on one side, often on both. The Bible foretells many wars, but it does not thereby justify them. England, in building up her great Empire, has sometimes, but not often, been unjust; sometimes, but rarely, cruel. Occasional acts of oppression and wrong no more prove that we are not Israel than the unjust and cruel deeds of God's people of old prove that they were not Israel. It is nowhere foretold that Israel should be perfect in the present dispensation. Yet we may truthfully say that on the whole our wars and conquests have been for the benefit of mankind—witness India for example. England conquers that she may bless. No patriot need be ashamed for the beneficent rule of the British people. Anglo-Saxon conquests, trade, commerce, arts, science, civilization, and religion have been the mightiest factor for good in the history of the world.

"I will now ask 'Barrington' a question or two. (*a*) He has so often rung the changes on that favourite word of his, 'goring,' that I want him to explain the prediction that the descendants of Joseph should push the people together to the ends of the earth. Was this prophecy ever accomplished? Was it just that it ever should be? (*b*) Will he explain these words? Micah v. 8: 'The remnant of Jacob shall be among the Gentiles, in the midst of many people, as a lion among the beasts of the forests, as a young lion among the flocks of the sheep, who if he go through, both treadeth down and teareth in pieces, and none can deliver.' I know 'Barrington' will not answer these questions; but I ask them to show that the difficulty, if there be any, in such predictions, confronts every believer in inspiration as much as it does Anglo-Israelites.

"Now, sir, I am sorry to have to say that when your correspondent writes, 'Some of the foulest blots in British history Mr. Cooper endorses to prop up a theory which, if true, casts upon God the endorsements of cruelty, plunder, oppression, corruption, and wrong'—when he says, 'Mr. Cooper justifies in the interest of a theory the goring of the British nation in the past with all its cruelty, plunder, and wickedness,' I must tell him that he is uttering, I feel sure thoughtlessly, a slander with which no gentleman who weighs his words would charge another—a slander for which every true man, who should inadvertently circulate it, would without loss of time express sincere regret. Sir, Anglo-Israelism does not justify oppression or wrong of any kind or in any degree. Anglo-Israelites hate injustice and cruelty as much as anyone can hate them. Our hearts are as true and kind and tender as the hearts of any men. Nay, further, we are doing—we believe in God's appointed way—more to bring about the universal reign of peace than any other people; and doing it too, sometimes, in the face of scorn and ridicule and cruel misrepresentation.

"In reply to the rest of 'Barrington's' last the following will suffice: (1) 'Barrington' does not touch my argument from language, which is, that inasmuch as several nations have forgotten their mother tongue and learned another, Israel may have done the same. Language is not a test of race. (2) Neh. viii. proves that the returned exiles had forgotten their own tongue. Ver. 8: 'They read in the book of the law distinctly, and *gave the sense*.' The Pulpit Commentary thus explains the words in italics: 'Translated the Hebrew words into the popular Aramaic or Chaldee.' (3) The opinion that our ancestors were uncivilised barbarians is fast declining under the light of deeper research. I call upon 'Barrington' to prove that the tribes described by Cæsar in the passages he quotes were our forefathers. Du Chaillu is accepted as an eminent authority, and he most certainly refers to our Saxon ancestors. (4) Does 'Barrington' mean to assert that all the European nations of antiquity had the same alphabet, and that this was the Phœnician-Hebrew? (5) By silently passing by some of your correspondent's statements, etc., I concede nothing. Much that he writes I can safely leave to the unaided judgment of your readers.

"THE STORY OF DAN.

"Among the predictions concerning the tribe of Dan occurs the following: 'Dan shall leap from Bashan' (Deut. xxxiii. 22). But Bashan was not in Dan's territory. How then could Dan leap from Bashan? The answer is that Bashan on account of its beauty and fertility is spoken of as a synonym for Palestine (Psa. lxviii. 15, 16). So that the above prediction really means, 'Dan shall leap from Palestine.' But did Dan leave Palestine? Undoubtedly: for in 1 Chron. v.—viii. the genealogy of every tribe is given except this one, which fact can only be accounted for by supposing that in fulfilment of prophecy it had emigrated. That this tribe had not become extinct is certain because it once more appears upon the page of prophecy in the account of the final ingathering of the tribes at the great restoration (Ezek. xlviii. 32). It is probable the Danites escaped during some one or more of the many periods of invasion from which Israel suffered on account of her sins. The means for escape were always at hand. Dan was a maritime power possessing a fleet (Judges v. 17), and he often shared the adventures of the Phœnician sailors. We are certain that for a long time close friendship existed between the Phœnicians and Israel. Well, Dan having emigrated, where in this wide world shall we look for him? The prophet Ezekiel gives us a hint. In chap. xxvii. 19, of his prophecy he associates Dan with Javan. Now Javan is the Biblical word for Greece. This tribe, then, after they had left Palestine, were connected in some way with Greece; and we have abundant evidence of a most reliable character that they took up their abode there. 'Contemporary with

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the Phœnicians, another very important seafaring people were the Danaans or Danai, who came from a point south of Phœnicia, and took possession of the Greek Peloponnesus at a very early period. They figure largely in the early days of Greek history, and seem to have become exceedingly smart in manœuvres of maritime warfare. As merchantmen and traders they were by no means unimportant; and although much of their history is dressed up in the fashionable garb of Greek lore, we can learn that for length of voyages they were not behind the prowess of their Phœnician examplers.' ('Great Britain's Rank Among the Nations,' by R. N. Adams, pp. 33, 34). Who were these Danai? The name itself suggests the Tribe of Dan. Professor Rawlinson says: 'Identity of name, even alone, is an argument that requires to be met, and which unless met by positive objections establishes a presumption in favour of a connection of race.' The following is the testimony of Latham in his 'Ethnology of Europe,' p. 157: 'I think that the eponymous of the Argive Danai was no other than the Israelite Tribe of Dan. Only we are so used to confine ourselves to the soil of Palestine in our consideration of the Israelites that we treat them as if they were *adscripti glebæ*, and ignore the share they may have taken in the ordinary history of the world. The seaports between Tyre and Ascalon of Dan, Ephraim and Asher, must have followed the history of seaports generally, and not have stood on the coast for nothing. What a light would be thrown on the name Pelopennesus and the history of the Pelop-id family if a bona-fide Pelop nation with unequivocal affinities and contemporary annals had existed on the sea coast of Asia. Who would have hesitated to connect the two? Yet with the Danai and the Tribe of Dan this is the case and no one connects them.'

"Now it will be admitted that the Danai and the Lacedæmonians were of the same origin. Here is further evidence that they were Israelites. Two interesting letters are preserved by the author of Maccabees and by Josephus. The first reads thus: 'Areus, king of the Lacedæmonians, to Onias sendeth greeting. We have met with a certain writing whereby we have discovered that both the Jews and the Lacedæmonians are of one stock, are derived from the kindred of Abraham . . . . It is but just therefore that you who are our brethren should send to us about any of your concerns, as you please. We will also do the same thing and esteem your concerns as our own.' Some years afterwards the following was sent to Sparta: "Jonathan, the High Priest of the Jewish nation, and the Senate, and the body of the people of the Jews, to the Ephori, the Senate, and body of the people of the Lacedæmonians, send greeting. If you are well and both your public and private affairs be agreeable to your minds, it is according to our wishes. When in former times an epistle was brought to Onias, who was then our High Priest, . . . we were well satisfied about it from the sacred writing. . . . It is a long time since this relation of ours to you has been renewed; and when we upon holy and festival days offer sacrifices to God, we pray to Him for your prosperity and victory.' Josephus adds: 'So the Lacedæmonians received the ambassadors kindly and made a decree for friendship and mutual assistance' (Antiquities, bk. xii., chap. iv. 10 and xiii. v. 8). It seems, then, impossible to doubt that the inhabitants of the Greek Peloponnesus were Israelites of the Tribe of Dan.

"A little further research, and we shall find this tribe appearing in Ireland. R. N. Adams, pp. 41, 42, quotes from A. M. Sullivan's 'The Story of Ireland.' 'The first settlers (in Ireland) are severally known as the Partholanians, the Memedians, the Firbolgs and the Tuatha de Danaans. These latter possessed a civilization and a knowledge of the arts and sciences which, limited as we may be sure it was, greatly amazed the early settlers—whom they had subjected—by the results it produced.' 'Tuatha de Danaans' means 'The Tribe of Dan.' Surely these people are the same we found in Greece. It is probable they escaped from Greece, when they were so sorely pressed during the internecine strife in that country, that they might seek more peaceful abodes. Be this as it may, if the names of people are any indication of their origin, these colonizers were of the tribe of Dan. They could easily escape, since 'the members of the Greek community carried their trading adventures to many distant countries between the eastern shores of the Black Sea and the British Isles' (Adams, p. 42). Well, after the Tuatha de Danaans came the Milesians. Who were these? They came from Spain, but they were not Spaniards. Professor O'Curry, in his work on 'The Manners and Customs of the Ancient Irish,' quotes from A. M. Sullivan the following words: 'The Tuatha de Danaans and the Milesians both belonged to the same race.' The following information is gathered from Professor O'Curry. The Milesians were at one time in Egypt, from which country they wandered to different places until they arrived in Ireland. 'Eber' was one of the leaders of the first Milesian colony. The law these people brought with them was the Hebrew law. On this point the author says: 'It is stated in very old copies of "The Book of Invasions" and other ancient documents, that it was the Mosaic law that the Milesians brought into Erinn at their coming' ('The Manners and Customs,' etc., pp. 3, 4, 20, 24, 29, 51). We must remember that Dan emigrated long before the fall of Israel. According to the old Irish traditions the Milesians carried with them during all their wanderings a sacred banner, on which were inscribed a dead serpent and the rod of Moses, a device to commemorate for ever the miracle by which the life of their ancestor, Gadelius, was saved.

"Further, Dr. Pinnock, in his 'Catechism of the History of Ireland,' says: 'The language spoken by the natives of Ireland was one of great antiquity, which General Vallancy paid particular attention to the examination of. It appears to be a compound of Phœnician and Hebrew, as that learned linguist and antiquarian has published several thousands of words which are alike in Hebrew and Irish. In suggesting the best course of study to be pursued in order to obtain a correct knowledge of the ancient Irish language, the same writer placed an acquaintance with Hebrew first. He, moreover, quotes with approval from an author who wrote a small treatise on 'The Precursory Proofs that Israelites came from Egypt into Ireland' (this treatise was published long before Anglo-Israelism was heard of). 'This author states that some of the Hebrew family were separated from the rest at a very early period; that they were heirs to singular blessings promised to them in the "latter days."'

"Once more. In Ireland and Scotland (to leave out England and Wales) there are considerably over 350 places whose names are derived from Hebrew. These names are found in Keith Johnson's Royal Atlas. It will be understood that the same Hebrew words and roots occur, some of them, many times over. (See 'Israel's Wanderings,' by the Rev. W. H. Milner, pp. 21, 22.)

"Let me add that Professor Sullivan calls the Milesians Scots—a name by which they were widely known. They were called Milesians after their leader, and Scuit, Scoti, or Scots, probably because they were 'wanderers.'

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"Now it is well-known that the present Scotch and the Ulstermen of Ireland are of the same origin. The Scotch, therefore, are Israelites. All honour to them and to the men of Ulster. Very many of them know their noble lineage. Would that all did. They will by-and-bye. I trust this letter will bring many of them to praise the God of Israel, who is the God of their fathers.

I ought to state that I have not, for want of space, given a tithe of the evidence that could be given. I may further add that many of the old traditions of Ireland are brimful of the Israelitish origin of the early settlers.

"In my next I shall try to close the ethnological argument by exhibiting four links which connect the Anglo-Saxon race with Ephraim-Israel.

"Yours, etc.,
"C. F. COOPER.

"May 20, 1893."

RANDOM SHAFTS.

THE resolutions passed at the conference lately held in Edinburgh, and reported in the BANNER for Oct. 18, ought to have the serious consideration of adherents throughout the country. Take the first. It is surprising that we should stand by and allow our publications to be suffocated in the fashion they are. In many towns, aye, in many broad counties, Diogenes with his lantern would be unable to discover a book on the Identity if he searched from January to December. The most to be said is that some stationers will get what you want if you like to order it; and they will carefully cover it up until you call again as though it was an illicit production. But only those who take an interest in the subject will put themselves to trouble, and I presume we wish to reach those who at present take no interest whatever in it—never heard of it even? If so, the public should have at least a little facility given them for the purchase of literature, and it is clearly the duty of our various associations to look after this. The smallest of them could afford to advance five shillings, and five shillings' worth of pamphlets placed where they can be seen would do for a beginning. Respecting depôts, if London was to lead the way with a central emporium, and act as distributing agent, it would simplify matters and encourage the formation of provincial branches.

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In recommending district meetings and unions on the model of a diocese, the conference touched the weak spot in our organization. Our great need is—frequent consultation between the kindred spirits "scattered abroad,' for by this means our necessities would be voiced and efforts would be made to supply them. We used to have a "Conference Association," without the conferences. Under its wing a number of lectures or addresses were delivered, but it is impossible to transact committee-work on such occasions, and we must have conferences of a genuine kind. None of our societies are destitute of a "zealot" or two, and there are zealots who belong to no society, but individually they cannot do more than cry now and then in the wilderness. For want of proper guidance much energy is often misapplied, and, just as often, much energy lies dormant. But if all the ardent believers in, say, Yorkshire or Lancashire, were brought together once a quarter for mutual direction and support there would be fewer Sleepy Hollows than there are. Of course, we have a strong alliance in the British-Israel Association, but that, on the other hand, is too extensive. It may not be convenient for people to go so far as London at short intervals, however willing. What we should do is to "localise" the Metropolitan Council. The election of a Northern Council is a right step, and it is to be hoped we shall soon have a Western, an Eastern, and a Midland Council as well.

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On page 530 of the BANNER, reference is made to a book emanating from a Mr. Chilperic Edwards, called, "The Witness of Assyria; or, The Bible contrasted with the Monuments," in which the former is sadly knocked about by the latter. I have been wondering whether this Chilperic Edwards is the "Chilperic" who attacked Anglo-Israelism in the now defunct *National Reformer*, and was answered in these columns (Vol. XII., No. 612). There seems to be no doubt that they are the same, for his criticism of the Identity was based almost wholly on Assyrian remains, and the fiction that they limit the Israelitish captives to 27,250 was one of the objections raised by him. But he has evidently elaborated his argument and widened the scope of his operations. Those who apprehend that the cuneiform inscriptions may damage the reputation of Scripture will have their fears removed if they read George Smith's "Assyrian Eponym Canon," particularly pp. 179 and 193. The article already alluded to (which is entitled "Freethought Liketh it Not") gives extracts from the "Canon," showing that the Assyrian tablets, &c., are not to be relied on in their details, and Mr. Chilperic Edwards had better try to refute that fact before venturing to test the Bible by them.

***

The complaint lodged by the London *Chronicle* against the author of "Kelt or Gael" is verily a demonstration of the depths to which prejudice will sink one. Mr. Atkins probably—more than probably—expended the greatest pains on his topic, yet because he puts the case as he finds it he is "punished" by being classed with writers who are alleged to have become the "unconscious founders and compilers of text-books for that most extraordinary hallucination of modern times, the Anglo-Israel hypothesis." This is tantamount to saying, "Hush! for the sake of truth don't speak the truth." The *Chronicle* should go a trifle further, and advise ethnologists to print falsehoods. If the reviewer is himself an historian, what are we to expect from his pen? Not an ungarbled story, certainly. And, unfortunately, a similar temper has crept into the pulpit. When in a state of innocence as regards the Identity, some clergymen make admissions which are marvellous to the ears; but when they gain an inkling of its wicked pretensions they close up and practice the fine art of equivocation. They would gladly retract their previous confessions; and I am afraid that if the authors from whom we commonly quote could with decency revise their works they would expunge enough to satisfy even the *Chronicle*. Perhaps that paper's fury and scurrility over the Matabele war springs from a kindred motive. Does it feel that Mr. Rhodes has joined the "unconscious founders" of our hallucination and must be slandered for the sake of truth?

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Col. Senior's scheme for illustrating lectures with lantern views is a valuable and thoroughly practical idea, as by their aid a meeting held under the most unfavourable circumstances can be made attractive. The apparatus may be hired for a few shillings, and nowadays there are multitudes

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who can manipulate it, but much, if not everything, will depend on the nature of the slides. I do not know what Col. Senior's own views depict, but should think that representations of Assyrian scenes or of distant parts of the Empire would suit. The executive of the British-Israel Association would be doing a service if they prepared or procured a good assortment and lent them at a moderate cost. It is not quite correct that Col. Senior's Leicester lecture is the first at which the lantern has been enlisted, as our absent friend, the Rev. James Billington, employed it in conjunction with his addresses on "The Homes and Haunts of the British People." Can any reader tell what were the subjects of Mr. Billington's slides?

* * *

It may be remembered that, a while back, attention was paid to the moanings of "A Sorrowful Briton," who, among other jeremiads, lamented that the inventive faculty was passing from us to America. The Editor had a word to say on this, and so had I, but a point was omitted which recent events have brought to the front. The grandest device usually credited to America is the electric light, and the *Electrician* of Nov. 10th reminds us that it is not American but British. We can all recollect the day when it was announced that Edison had constructed an electric lamp—the stir that was made and the panic in gas shares. But we may have forgotten that his contrivance was an utter failure, and earned him a great deal of ridicule. At this time, or just prior to it, Mr. Lane Fox (English) patented a lamp which was a real lamp, and immediately afterwards Mr. Swan (also English) actually exhibited one, and lectured on it. But "the less scrupulous Mr. Edison" gradually appropriated the features of these lamps, and by substituting different names, such as "filament" for "wire," he successfully registered a patent in this country. Swan naturally fought for his property, but in the end it was decided to combine. Hence the Edison-Swan Company.

* * *

The monopoly of this company expired on Nov. 10th, when the *Electrician* declared:—"To-day the least vestige of a connection between Mr. Edison and the invention of the carbon glow lamp is swept away." "To Joseph Wilson Swan belongs the honour of having invented the carbon incandescent lamp, as well as of having perfected the process of its manufacture, although he unfortunately delayed in applying for a patent, and was thus for legal purposes forestalled by Mr. Edison." It should be added that on the continent the authorities declined to grant Mr. Edison any claim for precedence over Mr. Swan, while France recognized the English inventor by creating him a Chevalier of the Legion of Honour.

JOHN SHOOTINGHAM.

ENIGMA No. 9.—ANSWER.

1. "Brother offended."—Prov. xviii. 19.
2. "Envy."—Prov. xiv. 30.
3. "Angry man."—Prov. xxii. 24.
4. "Upright in the way."—Prov. xxix. 27.
5. "Talebearer."—Prov. xi. 13.
6. "Yoke."—Lam. iii. 27.

1. "Barns."—Prov. iii. 10.
2. "Ant" (to the)—Prov. vi. 6.
3. "Net of evil men."—Prov. xii. 12.
4. "Diligent" (of the)—Prov. xiii. 4.
5. "Scorner" (a)—Prov. xiv. 6.

Beauty—Bands.—Zech. xi. 7, 10, 14.

E. K.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I am sending with this a newspaper cutting dealing with the Indian census. The writer, and all like him, who look at the matter in a purely secular light, can do nothing but marvel at the vastness of our Indian Empire. With Anglo-Israelites the case is different; we see in it all the fulfilment of God's promises (contained in Psa. cxi. 6; Deut. xv. 6; Isa. lxi. 9, and many like passages), and praise Him whose "truth endureth to all generations" (Psa. c. 6).

You might suppose the late Mr. Ewing, from whose sermon I send an extract, to have been an Anglo-Israelite; however, his is purely blind evidence. Another minister to whom I lent some Identity works, returned them unconvinced, and, seemingly, much strengthened in his decision by Mr. Ewing having told him "there was nothing in it." And yet in his sermon, the deceased gentleman went much nearer to Anglo-Israelism than anyone has a right to go without actually accepting that great truth.

With much respect, yours truly,

F. J. ANNEAR.

126, Toorak-road, S. Yarra, Melbourne, Aug. 28, 1893.

P.S.—I venture to make a suggestion with the thought of increasing the usefulness of the BANNER. Would it not be a good thing to have in each week's number, either on first or last page, a short summary of Anglo-Israel teaching? By this addition, would not our beloved magazine (over which, dear sir, may you be long spared to preside) be made more suitable for distribution among those entirely unacquainted with our belief? A little matter on cover of BANNER requires attention; in list of colonial agents, South Yarra reads as if in South Australia, whereas (of course you know) it is a suburb of Melbourne, Victoria.—F. J. A.

"What is probably the most stupendous 'count of heads' the planet has ever witnessed, has just been brought to a close in India. The figures of the Indian census are something more than surprising; and, since the alien, babel tongued, many tinted millions they record, share citizenship in the Empire with ourselves, they deserve something more than a passing notice. British India includes some 450 separate States in a more or less advanced stage of political digestion; and the census just closed shows that the populations under the Queen's Government in India number roughly 288,000,000, or more than the population of all the great Powers of Europe, with that of the United States thrown into the bargain. This single province of the Queen's Empire, that is, holds within its borders one-fifth of the entire human race. The net increase of population betwixt 1881—91 is 27,991,000; the gross increase, including new territory, is 33,555,784. In a single decade, that is, there has been added to the Queen's subjects in India, mainly by natural growth, a population only slightly less than that of France, and much greater than that of either Austria or Turkey. This shows that in India we evolve a new nation half as great as the population of the United States every ten years.

"In nations, of course, heads have to be weighed as well as counted, and quality is more than mere quantity, but it is idle to disparage the value of these fast growing and historic races, which constitute the Eastern wing of our Empire. Sikh and Ghoorka, and Belochee, are amongst the best fighters of the human race; the Brahmin caste of India is one of the oldest cultivated classes known to history, while Guelph, and Bourbon, and Hohenzollern, are mere mushrooms in point of antiquity compared with many of the princely houses of India. Imagination, especially of the historical sort, is not a characteristic English gift. The Anglo-Saxon can do a great thing more easily than he can either conceive it or describe it; but it may be doubted whether any achievement recorded in history can compare for scale or splendour with the Empire which, in the dogged and only half articulate fashion of our race, has been built up in India. Napoleon described us as 'a nation of shop-keepers;' there was no

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'imperial' or soldierly fibre, he declared, in our make, and yet this 'nation of shop-keepers' possesses, somehow, as one only of its provinces, a population probably twice as great as that of the Roman Empire under the Cæsars. India has been the field of great conquests from Alexander the Great to Aurungzebe, from Genghis Khan to Tamerlane; but Greek and Arab, Mogul and Tartar, have come and gone like shadows, while only the domestic shop-keeping Anglo-Saxon has built up an all-including and stable government, which promises to last through centuries. Good government is the rarest thing in the history of the planet; but that the English government in India is good is proved by the amazing growth of the population, beneath its steadfast equity and beneficence. The form of that government is indeed sufficiently surprising. It is not in the least 'democratic;' it rejects, indeed, the political ideas which are the very postulates of Parliamentary government. It is 'absolute' in a degree which might satisfy the temper of a Czar, or the imagination of a Carlyle. A Secretary of State in London, a Governor-General at Calcutta, with a Cabinet of half-a-dozen officials, and as many Governors or Lieutenant-Governors scattered at remote points throughout India—some twenty men, that is, not one of them elected—and three-fourths of them almost unknown—practically govern a population double that of the Roman Empire of Augustus. It is a literal fact that a drop of ink on the pen of an elderly and gouty Englishman in Whitehall, has power to affect, for good or ill, one-fifth of the human race. The British Empire, it is plain, is the most eclectic political organism known to history. It affords hospitality to the most opposite political ideas and methods. It is sturdily democratic at Westminster or Ottawa, or Melbourne; it is sternly despotic at Calcutta and Benares. A recent Canadian writer has been sighing over the multiplicity of legislators which afflicts the Dominion. 'It is doubtful,' says the *Montreal Daily Witness*, 'whether any other people in the world have as many legislators in proportion to their number as the people of Canada have. We have nine deputy sovereigns, each and all entitled to wear cocked hats and robes, wield swords of state, occupy vice-regal thrones surrounded by aides-de-camp and courtiers, and to open, with more or less pomp and display of civil and military power, nine Parliaments, five of which have imitation Houses of Lords. We are ruled by one Governor-General, eight Lieutenant-Governors, 75 Cabinet Ministers, 154 Legislative Councillors and Senators, and 581 Members of Parliament.' In Canada it takes 735 legislators to make the laws for something less than five million people. In India a perfectly effective and beneficent government is maintained over nearly 60 Canadas without the help of any 'legislators' at all. British India, with all the stains on its history, is a magnificent demonstration at least of the capacity of the Anglo-Saxon to rule inferior races. And who can tell what a reserve of warlike force for the Empire lies in the numberless multitudes of that tropical and historic land? Lord Beaconsfield was a political charlatan with some rare flashes of genius; and it was surely an impulse of genius that made him in 1878 despatch a contingent of Indian troops to occupy Cyprus, and give the Great Powers of the West a hint of the reserve of military force England has in her vast Indian possessions.

"The religious figures included in the Indian census are of curious significance. The returns, according to religions, are:—Hindoos, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302 083; atheists, agnostics, &c., 289. The British Empire, according to these figures, is much more Mohammedan than Christian, and much more Hindoo than either. It is by far the greatest Mohammedan Power in the world, since the Queen rules over more believers in the Koran than the Sultan of Turkey himself. It is curious to reflect that amongst the subjects of 'Christian' England are as many 'animal worshippers' as the entire populations of Australia and Canada put together. India is the home of 'faith,' though the type of 'faith' ranges from the worship of the monkey to the worship of Buddha. But amongst its 288,000,000 there are only 289 'atheists, agnostics, &c.' The Christian garrison of India, after a hundred years of missionary efforts, is a little over 2,000,000, a fact which may well give all missionary societies occasion for much perplexed meditation. How intense, however, must be the energy and capacity of the governing race when 2,000,000 are able to hold in peaceful subjection 288,000,000. Measured by any test the British Empire in India is, we repeat, the most remarkable monument of human energy, statesmanship, and courage known to history."

To the Editor of the "Banner of Israel."

SIR,—It is one of the weak points in human nature that it so often seeks to strengthen a lame argument by the well-known device "No cause; abuse the plaintiff." The editor of the *Church Times*, when advancing the usual stock arguments against the prophecies relating to God's ancient people Israel, adopts this line of argument; but protects himself by refusing to allow those he attacks the right to defend themselves. He describes those who believe the "sure word of prophecy," which he does not believe, "as a little sprinkling of people with some claim to education," and "simply a credulous appetite for the marvellous, and a preference for what is coarsely literal in the interpretation of Scripture over what is purely spiritual"; and following this "purely spiritual interpretation" he maintains, with Mr. Grattan Guinness, that the fifth kingdom described in Dan. ii. 44, vii. 18—27, is "the future kingdom of the Son of Man." As the editor of the *Church Times* refuses to insert any reply to his remarks I have referred him to the BANNER OF ISRAEL, and that is my reason for asking you to oblige me by inserting my defence in your pages, if you can find room for it.

The fifth or Stone Kingdom is "the stone of Israel" (Gen. xlix. 24), not the "chief stone of the corner," our Lord Jesus Christ. It is a temporal kingdom, set up "in the days of those kings which shall never be destroyed; nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all those kingdoms, and it shall stand for ever" (Dan. ii. 44, R.V.; vii. 18—27). This is a temporal kingdom. It is not "the future kingdom of the Son of Man," whose "kingdom is not of this world" (John xviii. 36). No Gentile nation shall inherit "the forfeited glory of Israel," for the simple reason that the "glory of Israel has not been forfeited," and never will be. "Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come" (Ezek. xi. 16). "For, lo, I will sift the House of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). "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 shall it be said unto them, Ye are the sons of the living God" (Hos. i. 10). Ezek. xi. 15, Hos. i. 11, Amos ix. 8 show that this is spoken of Israel, and not of Judah. "If these ordinances (sun, moon, and stars) depart from before Me, saith the Lord, then the seed of Israel shall cease from being a nation before Me for ever" (Jer. xxxi. 35—37). This refers to Israel, not Judah. "For Judah prevailed among his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chron. v. 1, 2); but the time will come when "the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north (England) to the land which I have given to your fathers for an inheritance" (Jer. iii. 18).

In 2 Sam. vii. 13—16, a perpetual house, kingdom, and throne is promised to David. In Ezek. xvii. 15—21 we read of the destruction of Jerusalem and its temple, the captivity of Zedekiah, the last King of Judah, the death of his sons, and the overthrow of David's throne. How does this agree with the promise, "Thine house and thy kingdom shall be established for ever before thee, thy throne shall be

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established for ever"? (2 Sam. vii. 16); and with this other promise (Jer. xxxi. 35—37), which declares that Israel shall be a nation while the sun, moon, and stars exist? "Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a tender one, and will plant it upon an high mountain and eminent, in the mountain of the height of Israel will I plant it," &c. "And thou profane and wicked prince of Israel, whose day is come. . . . Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until He come whose right is, and I will give it Him." Not all the "eminent scholars, students of the history of the races of mankind, and theologians of mark," who have not "thought Anglo-Israelism worthy" of "serious discussion" can give an intelligent explanation of these prophecies apart from Anglo-Israelism. But once see, and admit that the Anglo-Saxons are the Lost Ten Tribes of Israel—that Queen Victoria is a lineal descendant of King David—of the House of David—sitting upon the throne of David, and ruling over the kingdom and nation of Israel, and the interpretation and explanation becomes easier than the easiest problem of Euclid. But as time and space will not allow me to do this now, I propose to return to the subject in my next letter. Yours faithfully, ANGLO-ISRAEL.

New South Wales.

To the Editor of the "Banner of Israel."

DEAR SIR,—In case your attention may not have been already called to it I have pleasure in enclosing a cutting from *The Scotsman* of November 19th, which will interest, and possibly may be of use to you. Mr. Parkin may already be a believer in the Identity. At any rate he strikes the key-note of it when he says "that if we could get a vivid conception of our national position it would quicken and intensify every other form of Christian activity among us." If Mr. Parkin is not an Anglo-Israelite to what agency, I wonder, does he attribute "the amazing impulse of our commercial and industrial instincts?" and how account for the "astonishing combinations of widespread dominion, commercial energy," etc., he refers to, and which he suggests may be "instruments in the hands of providence in working out its high ends? We are glad to see the fact of our national greatness recognised and acknowledged. It is striking enough, but how much more so when the study of Christian truth leads us to realize our true origin, and to recognize the vast importance of the part we play in the Divine programme of the world's history!

I remain, yours truly, K. A. WARDROP ("REVERTITE").

49, Eaton-terrace, London, S.W., November 22nd, 1893.

"MR. G. R. PARKIN ON THE CHRISTIAN RESPONSIBILITIES OF EMPIRE.

"Yesterday evening Mr. G. R. Parkin (from Canada) delivered a lecture, under the auspices of the St. Cuthbert's Young Men's Christian Association, in St. George's Parish Church, Edinburgh. The subject was 'The Christian Responsibilities of Empire'; and in the course of his lecture, Mr. Parkin said that pressing as were the problems that seemed more immediately to surround us in social life, he was yet satisfied that there was an urgent necessity for our applying the tests of Christianity to the wider scope of a national life—to measuring the ground on which we stood as Christian citizens of a mighty Empire. Of this, too, he was thoroughly convinced that if we could thus get a vivid conception of our national position, it would quicken and intensify every other form of Christian activity among us. Mr. Parkin went on to discuss our responsibilities as Christians, and at the same time as citizens of the British Empire, saying that the amazing impulse of our commercial and industrial instincts sent us to every country and every climate, making the range of our influence infinitely greater than that of our actual rule. Who would say that this astonishing combination of widespread dominion, of commercial energy, of all the appliances of modern civilization, might not be as much instruments in the hands of Providence for working out its high ends as was that in the early days of Christianity? The safety of the missionary under the British flag to-day meant as much as did the domination of Rome, and the privileges of its citizenship in the days of St. Paul. We must always remember that to the weaker races with which we dealt we sent both our best and our worst—not all Livingstones and Gordons, not all Outrams and Havelocks, but the mercenary trader, the reckless adventurer, the profligate 'ne'er do well' as well. This country ought to strive so to strengthen its Christian life at home and its Christian influence abroad that the mighty power won by national unity might be wielded on behalf of what we know to be right. Each in his own circle, great or small, ought to strive to bring the race to a consciousness of the Christian responsibilities which Empire laid upon us."

To the Editor of the "Banner of Israel."

DEAR SIR,—I beg to thank you for the instructive and interesting articles which usually constitute the leaders in the BANNER, and amongst them I am specially impressed with your remarks on the expansion of our Empire in Africa in the current number (November 22nd). Will you permit me to supplement your conclusions, and to refer you and (if you please) your readers to one or two other Scripture texts which appear to have a very distinct bearing on the subject. Not only do our restless energies, and our swarming population, compel us to work out our destined mission in the world, but it seems to me that in our divinely-ordered extensions and expansions, we are fulfilling other and most important functions—we are (I consider), in the hands of Almighty God, the executants of His righteous retribution. When Joshua got possession of the land for the children of Israel (our ancestors) the former inhabitants were displaced and dispossessed because of their abounding wickedness, and thus the people of God executed God's vengeance on the Canaanites, the Hivites, and the Perrizites; and in these latter days history repeats itself. In Ezek. xxv. 14 God says, "I will lay My vengeance upon Edom by the hand of My people Israel"; and in Jer. li. 20, we read, "Thou art My battle-axe and weapons of war: for with (or by) thee will I break in pieces the nations, and with (or by) thee will I destroy kingdoms."

Now, obviously, the Lord is visiting the bloodthirsty Matabeles with retributive justice by the hand of His people Israel, and this is, I submit, the plain teaching of Holy Scripture; for although, thank God, this is the day of grace, the nations are not as yet under the regime of grace, the time for the nations to "learn war no more" is as yet in the future. The Prince of Peace sways His blessed sceptre in the hearts of His regenerated people, but even they are conscious of their dual responsibilities (heavenly and earthly), and they are out of harmony with their heavenly Father's purposes if they do not recognise the governmental functions of His earthly people. To my mind, in the light of the Identity there is a peculiar force and adaptation to us (nationally) in the inspired and inspiring assurance in Psa. xlvi. 11, "The Lord of Hosts is with us, the God of Jacob is our refuge."

I remain, dear sir, faithfully yours in love and service,

ROBERT ADCOCK.

Bracondale, Norwich, November 23rd, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have two addresses to give on the 10th, at a mission church, and then my work for 1893 is over; but as I am very busy I cannot send my report until January. You will greatly oblige by inserting this in the BANNER, so that all the kind helpers may know I have not forgotten. My expenditure for the year will be £9 16s. I require £1 16s. 6d. to send in my report free of balance. It would save trouble if any kind friends who would like to help would send at once what they can afford.

Yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton, Dec. 4, 1893.

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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 UNICORN: 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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MR. W. E. H. LECKY'S INAUGURAL LECTURE AT THE IMPERIAL INSTITUTE.

THE Winter Session at the Imperial Institute was inaugurated by the lecture of the historian, Mr. W. E. H. Lecky, on the Imperial Idea. The Prince of Wales presided, and there was a brilliant audience to listen to the address. The lecturer, no less than the various public journalists who have written on his utterances with adhesion and approval in the *Times* and *Morning Post*, are loud in their praise and admiration of the British Empire, its growth, wealth, extension, and splendour; but no one ventures to hint that the God of Israel, who is the God of nations, has had any hand in making, forming, or creating this empire, as we see it before us to-day! They speak of its wonders and its marvellous position, but can find no cause for its existence but "good fortune," its supremacy at sea, the daring, enterprise, resource, energy, and dogged, stubborn perseverance of its sons, who built it up during generations of manly effort. But not a word is said of the God of this nation, who gave our race the qualities named, and by their energies caused this wonderful empire to exist. We know better than the journalist, and even better than Mr. Lecky! We know that this glorious empire could not have existed, or risen to its present height without God's will, power, and help, making its citizens such as they are, and have been for a thousand years.

Herein, however, is a wonderful thing; that learned men, supported by royalty, can see the truth of what the lecturer described in such eloquent terms, and never think for an instant of connecting the mighty fabric of the British nation with the builder of empires, even with the God of all the earth! Men are unwilling even to think that He has the least influence upon affairs; but seize on the idea that accident, the peculiarities of race, a wonderful unaccountable succession of capable governors, civil servants, and military commanders, have directed the history of our nation, and caused it to attain the glorious eminence it has reached to-day! The lecturer at the Imperial Institute, spoke in the following style when he contemplated the Empire of Britain:—

England in the past periods of her history has on the whole been singularly successful in adapting her different administrations to widely different national circumstances and characters, and governments of the most various types have arisen under her rule. Nothing in the history of the world is more wonderful than that under the flag of these two little islands there should have grown up the greatest and most beneficent despotism in the world, comprising nearly 230 millions of inhabitants under direct British rule, and more than 50 millions under British Protectorates; while at the same time British colonies and settlements that are scattered throughout the globe number not less than 56 distinct subordinate Governments. This system would have been less successful if it had not been for two important facts. The original stuff of which our Colonial Empire was formed was singularly good. Some of the most important of our colonies were founded in the days of religious war, and the early settlers consisted largely of religious refugees, a class of men who are usually superior to the average of men in intellectual and industrial qualities, and are nearly always greatly superior to them in strength of conviction, and in those high moral qualities which play so great a part in the well-being of nations. Besides this, in those distant days the difficulties of emigration were so great that they were rarely voluntarily encountered except by men of much more than average courage, enterprise, and resource. These early adventurers were certainly often of no saintly type, but they were largely endowed with the robuster qualities that are most needed for grappling with new circumstances and carving out the empires of the future. The second fact is the high standard of patriotism and honour which we may, I think, truly say has nearly always prevailed among English public servants. It is not an easy thing to secure honest and faithful administration in remote countries, far from the supervision and practical control of the central Government. I think we may boast, with truth, that England has attained this end, not indeed perfectly, but at least to a greater degree

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than most other nations. The history of Indian and colonial Governors has never been written as a whole, but it is well worthy of study. In the appointment of these men party has always counted for something, and family has counted for something, but these have never been the only considerations, and on the whole I believe it will be found, if we consider the three elements of character, capacity, and experience, that our Indian and Colonial Governors represent a higher level of ruling qualities than has been attained by any line of hereditary sovereigns, or by any line of elected Presidents.

The concluding sentences of the lecturer, as reported by *The Times*, were, we think, peculiarly objectionable, as they assumed that the rise and progress of our nation had been entirely the work of its own sons, and in a sense denied that God had any influence in the matter. He said this :—

What may be the future place of these islands in the government of the world, no human being can foretell. Nations, as history but too plainly shows, have their periods of decay, as well as their periods of growth. The balance of power in the world is constantly shifting. Maxims and influences very different from those which made England what she is, are in the ascendant, and the clouds upon the horizon are neither few nor slight. But whatever fate may be in store for these islands, we may at least confidently predict that no revolution in human affairs can now destroy the future ascendancy of the English language, and of the Imperial race. Whatever misfortunes, whatever humiliations, the future may reserve to us, they cannot deprive England of the glory of having created this mighty empire.

> "Not heaven itself upon the past has power;
> That which has been, has been—and we have had our hour."

"England created this mighty empire!" Not England, but God, the God of Israel, the Lord Jehovah, did so! "This people," He declared in Isa. xliii. 21, R.V., "have I formed for Myself. They shall show forth My praise." He describes them at best as a "blind people;" and as "blind" He has led them hitherto, and will yet lead them to the end. In Isa. xlii. 16, R.V., their condition and His merciful pity towards them are graphically depicted; and it shows that so far from "England" having created its own empire, God has been the Author and Finisher of it; all their greatness, power, and usefulness being the result of His forethought and guidance. Whatever the British have to qualify them for the task of Empire-making has been the gift of God to them, to qualify them for a work He has carried out by their hands.

"A continuous succession of capable administrators" we have had no doubt, and they have been "animated by the highest public spirit." But God has created the men in the first place, endowed them with the proper qualifications, and sent them forth to do the work Great Britain has done in our Colonial and Indian Empires.

Mr. Lecky was not free from the spirit of pessimism, as we see from his lecture. But had he been an Anglo-Israelite he would have recognised the fact, "He who has begun a good work in us will perform it unto the end." God has promised to make us, being the seed of Abraham, "the heir of the world," and the possessors of "the kingdom and dominion, and the greatness of the kingdom under the whole heaven" (Dan. vii. 27; Rom. iv. 13). He has promised that our empire should become at last "a company of nations," with a central "nation" attached to it, and it is accordingly already a "grand Federation of States," such as has not been seen since the world began.

All these gifts our historian cannot but have seen and noticed for many years past in the history of our nation. But if he will compare the promises of God to His people Israel with our possessions he will find them all recorded there as His gifts to His chosen ones; but in enjoyment of the British by reason of their Identity with the Ten Lost Tribes. At the present moment a scare is passing over the land regarding the naval supremacy of the French and Russian fleets combined, in the Mediterranean, as compared with our own. The alarm is leading to its natural and expected result. The nation will probably, by a wise expenditure of 18 millions sterling or so, recover the lost ground; and with it their naval superiority, which, for the moment, seems to be in danger. God will act by means of the qualities of our race, which He has Himself implanted, and force our rulers to provide the money and the ships required to correct the balance, which is against us now. We wait the result with calmness! With the difficulty, He will find the cure, and Israel His people will praise His holy name!

DR. PEARSON'S "FORECAST."

By the Rev. Denis Hanan, D.D.

Speculations as to the future of this world, such as that published by Dr. Pearson, possess a twofold interest; firstly, with respect to the thoughts themselves, and the basis of truth or error upon which they are founded; and secondly, with respect to the way in which they are received and criticised.

"National Life and Character: a Forecast," by Charles H. Pearson, LL.D., has attracted much attention. It has decided merits of style and scholarly treatment, and his facts, based upon statistics, seem to fortify his views. The work has been reviewed in *The Quarterly Review*, and it has been made the theme of essays and addresses in many places. I do not intend to review the book or to follow the essayists. My present object is to note one most important element in any forecast of the future which has been utterly ignored by the writer, by reviewers, by essayists, and by speakers, both clerical and lay, and which I am almost safe in saying has not been mentioned in the many answers to Dr. Pearson's book which I have not seen.

Dr. Pearson's forecast is that of a pessimist. He thinks that the yellow and black races will multiply so much faster than the white that within a measurable period they will, by force of numbers, pen the Aryans into a comparatively narrow belt of temperate zone: and that, by making their expansion by emigration impossible, will so depress them that the enterprising spirit, which is the characteristic of the colonising nations, will die for want of exercise.

The day will come, and perhaps is not far distant, when the European observer will look round to see the globe girdled with a continuous zone of the black and yellow races, no longer too weak for aggression, or under tutilage, but independent, or practically so, in government, monopolizing the trade of their own regions, and circumscribing the industry of the European; when Chinamen and the natives of Hindostan, the states of Central and South America, by that time predominantly Indian, and it may be the African natives of the Congo and the Zambesi, under a dominant caste of foreign rulers, are represented by fleets in the European seas, invited to international conferences, and welcomed as allies in the quarrels of the civilized world. The citizens of these countries will then be taken up into the social relations of the white races, will throng the English turf, or the saloons of Paris, and will be admitted to intermarriage. It is idle to say that, if all this should come to pass our pride of place will not be humiliated. We were struggling among ourselves for supremacy in a world which

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we thought of as destined to belong to Aryan races and to the Christian faith: to the letters and arts and charm of social manners which we have inherited from the best times of the past. We shall wake to find ourselves elbowed and hustled, and perhaps even thrust aside, by peoples whom we looked down upon as servile, and thought of as bound always to minister to our needs.

If her people appear to be losing the impulse to better themselves outside England, or are denied the opportunity, we may surely assume that these changes will be accompanied by a transformation of character. Let us conceive the leading European nations to be stationary, while the Black and Yellow belt including China, Malaysia, India, Central Africa, and Tropical America, is all teeming with life, developed by industrial enterprise, fairly well administered by native governments, and owning the better part of the carrying trade of the world, can anyone suppose that, in such a condition of political society, the habitual temper of mind in Europe would not be profoundly changed? Depression, hopelessness, a disregard of invention and improvement would replace the sanguine confidence of races that at present are always panting for new worlds to conquer.

Dr. Pearson writes with the idea that Christianity is played out, and will, in the future, cease to produce a civilising influence. His conception of Christianity seems to be taken from the standard of a Neapolitan peasant, or of an English Salvation Army convert. The reviewers, essayists, and speakers meet him here, and shew that there is a living power in the religion of Jesus Christ, of which neither ignorance and superstition, nor parody, can take account. But all fail to see that the heirship of the world has already been bestowed, and that it has not been given either to the yellow or black races, nor yet to the white or Aryan, as a race. It is the alone inheritance of Abraham's heirs in the line of Isaac, of Jacob, and of Joseph; and no matter how sceptical men may be, the development of Ephraim-Israel, as a Christian people, is a present-day fact, which is a pledge of the ultimate and complete grant of the promised heirship. According to Dr. Pearson's *forecast*, England will feel the narrowing of the world more than any other Aryan nation, because she is increasing and multiplying far more quickly than they are. But this phenomenal increase is the means whereby the ultimate heirship will be given, and the pledge of it. All the races of men are to be blessed by Israel, by Israel in power and ruling. This world is to be ruled over by the Messiah, and, therefore, the heathen are to be His, Israel's, inheritance, and the uttermost parts of the earth her possession for Him.

What ever apparent or real tendency there may be towards the multiplication of the inferior races, the supremacy of Ephraim-Israel is secured. The prediction, "Blessed is he that blesseth thee, and cursed is he that curseth thee," holds good; whosoever falls upon that nation will be broken. On whomsoever it shall fall it will grind to powder, and Israel's modern existence, and her growth hitherto is a fact which, when recognised, will silence the scepticism which now ignores God's firstborn people. It is not strange that sceptics should err, when Christian ministers and leading laymen, who are not ashamed to profess the faith that is in them, should yet exhibit an utter ignorance of the frequently repeated statements made in Holy Scripture concerning the heirship of the world. This ignorance of God's declared purpose explains men's apathy as to Israel's existence, and their incapacity to perceive her marks of identity. And yet such forecasts as this of Dr. Pearson, and the interest that they cause, must tend towards the awakening of men's minds to that which is the true remedy for the downward trend of human development, to that which will be as life from the dead to the world; a world which, but for the assured future of Israel, might, as Dr. Pearson's statistics shew, lapse backward into the gloom of a semi-civilization, or into the darkness of pagan night. The true lesson to be learned from the volume is, that British-Israel's work is needed to overthrow the unbelief of many, and to avert the hopelessness of a world without a witness to the truth of the Faithful Promiser, the power of the Omnipotent Ruler, and the redeeming grace of Him in whom all the covenants were confirmed.

"Let all the nations be gathered together, and let the people be assembled . . . let them bring forth their witnesses. . . . Ye are My witnesses, saith the Lord and My servant whom I have chosen, that ye may know and believe, and understand that I am He. . . . Ye are My witnesses, saith the Lord that I am God. . . . I am the Lord your Holy One, the Creator of Israel, your King."

BRITISH CENTRAL AFRICA.

The following article appeared in *The Times* of Sept. 30, 1893, and will be perused with much interest by our readers:—

(FROM A CORRESPONDENT.)

Fort Johnston, Nyassaland, June 21, 1893.

"For the first time in history the British ensign, flying in a British man-of-war, has floated above the waters of Lake Nyassa. It may be recollected that some time ago the Admiraty determined to put a gun-vessel on the Upper Shiré, and two other gunboats on the lake. The construction of these craft was intrusted to Messrs. Yarrow, of Poplar, who had previously built the stern-wheel gunboats Herald and Mosquito, which are now doing duty on the Zambesi. It was decided that the gun-vessel for the Upper Shiré should be a paddle steamer. She is of 20 ton displacement and 50-horse power, measures 60 feet long by 16 feet broad, draws 16 inches of water, carries one two-barrelled Nordenfelt gun, has a speed of eight knots, and is named the Dove. It was also decided that the boats for Lake Nyassa should be stern-wheelers like the Herald and Mosquito. They are named the Adventure and the Pioneer and are vessels of 35 tons displacement, 80-horse power, and 12 knots speed. The three boats, after having been put together and tried, were taken to pieces again, and sent out in a great number of transverse sections to Chindé, on the Chindé mouth of the Zambesi. It was there found that there were great difficulties in the way of obtaining water transport up the river for the sections: but fortunately, the German Anti-Slavery Society was at the time engaged in sending a large expedition under Major von Wissmann to place a German gunboat on Lake Nyassa. This expedition, a very well equipped one, was, when the British boats reached Chindé in October, 1892, delayed owing to the fact that the only German gunboat then on the Zambesi was unable to tow up against the stream the two large steel lighters in which were stowed Von Wissmann's stores and the materials for his boat. This condition of affairs enabled Lieutenant Robertson, R.N., of the Herald, to conclude an advantageous bargain with the Germans. He volunteered to permit the Herald and Mosquito to tow up the lighters, upon the understanding that he should then have the use of the lighters for the transport of the materials for the British boats, and his terms were gladly agreed to. So well did he

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manage that on November 7 the first portions of the British boats left Chindé, and by January 20 all the sections were stored at Ishikwawa, on the Shiré, about 300 miles up river. The loads had to be carried by land from Ishikwawa to Mpimbe, on the Upper Shiré, a distance of 80 miles, over a hilly country. Much difficulty was experienced in engaging porters, but the first loads were despatched about March 15, and by April 15 all were at Mpimbe. There is a particularly formidable piece of road between Ishikwawa and Blantyre. Within a distance of only four miles the tract ascends 4,000 feet, and although each waggon load was pulled by 90 Angoni, the task of moving heavy sections of steel gunboats over such a country proved well nigh insuperable. On April 25 the reconstruction of the Dove was begun, and on May 30 the vessel was launched. The reconstruction of the Pioneer was begun on May 22, and she will probably be launched on June 30, after which date she will be brought up to Fort Johnston to be fitted out. I ought not to omit to mention that in the rebuilding of these vessels Lieutenant Robertson is aided by only eight whites—viz., six naval artificers and two artificers who were sent out by Messrs. Yarrow. He has, however, six Indian riveters. In the meantime Major von Wissmann's expedition has collapsed. It did nothing, except, I fear, exasperate the natives, and it is about to return to Europe. Its surplus stores have been sold to the African Lakes Company, and its gunboat, which was to have patrolled Lake Nyassa, and which will not be completed until September, has been sold to the German East African Administration, and will be employed as an armed cargo-boat.

"The Dove, after her trials, came up to Fort Johnston, which is built upon a sandbank on the Upper Shiré, immediately opposite Mponda's Town, and which is surrounded by a marsh that has been bridged over. On June 17 Lieutenant Robertson, R.N., in command, with Lieutenant Charles Edwards, 35th Sikhs, commander of the fort, Mr. Nicoll, Collector of the South Nyassa district, and Baron von Eltz, second in command of Von Wissmann's ill-fated expedition, went on board, and set out for Port Maguire, on the south shores of Nyassa. A run of little more than five miles brought the Dove to Port Maguire, where the bank descends so precipitously into the lake that the gunboat was taken close along side, and the party was able to step ashore. The Germans have erected a strong stockaded fort at that place, and they hospitably entertained the British visitors. In a direct line Fort Maguire is only about three miles from Fort Johnston. The Germans are about to utilize it for the fitting out of gunboat Hermann von Wissmann, which has already been towed up to Fort Johnston by the Dove, and which is now waiting here for her boilers to be hoisted in. Moreover, a couple of trading firms acquired land for storehouses, &c., at the Port, and there is every probability that the spot will be chosen as the German naval headquarters on the Lake. As the Dove returned in a dead calm, those on board were able to judge of the extraordinary clearness of the water. At a depth of 15ft. the colours of shells lying on the bottom could be clearly distinguished. There is a bar at the exit of the Shiré, but across it in one place was found a channel which has a *minimum* depth of 6ft., so that there is absolutely nothing to impede the passage of light draught steamers.

"I have reason to believe that both the commissioner, Mr. H. H, Johnston, and Lieutenant Robertson are of opinion that one British gunboat, the Pioneer, will suffice for Nyassa, and that the Adventure should be sent on to Lake Tanganyika. The sections could be carried by the Pioneer to the north end of Nyassa, and near Karonga plenty of porters can be obtained. The transit thence to Tanganyika would occupy only 18 days. Representations to this effect have been sent home, and I trust that they will bear fruit. We have been the first to put a gunboat on Nyassa. We can, if we choose, be the first to put one on Tanganyika: and the doing so would be a feather in the national cap. The Arabs are ready to welcome us, as they admit that we always treat them fairly, while they refuse to say as much either of the Germans or of the Congo State officials, who, they declare, 'break all their promises.' The tension between the Arabs and the Belgians is such that I have grave fears for the fate of the Belgian expedition which is about to proceed by this route to Tanganyika to relieve M. Jacques. The expedition has already reached Chiromo, on the Lower Shiré. The possibly hostile Arabs can put 10,000 guns and rifles into the field, and are really formidable as foes.

"With some minor items of news I will bring this letter to an end. The first consignment of plant for the telegraph line from Mashonaland to Uganda has arrived at Beira and Chindé, and some of it is coming up country immediately. The line is to be laid simultaneously in Mashonaland and in the Shiré Highlands. It will probably cross the Shiré river near Ishikwawa, about two miles above Katunga. Captain Johnson, with 80 Sikhs, is engaged in building a strong fort at the Chesa pass, which crosses the Mlanji mountains and which constitutes the only possible slave route between the Shiré Highlands and Portuguese territory. Lieutenant Robertson has taken the Dove down to Mpimbe, and in the first week in July will, it is expected, return with the Pioneer in tow. He purposes to set up a sort of dockyard and to fit her out here. Rear Admiral Bedford is to pay us a visit in August, and I suspect that he will then decide whether or not Fort Johnston shall be the future naval headquarters in British Central Africa."

July 8.

"Since I last wrote we have received news which cannot but have an important bearing upon the future development of British Central Africa. Two years ago, as many of your readers will recollect, Captain Maguire, the gallant and very brilliant officer who was in command of the troops here, was killed in a fight with the Chief Makanjira, who has ever since been very hostile to the British, and who has, no doubt, been perfectly aware that we did not intend to let that matter, and his murder of the two Envoys, pass into oblivion. On the night of June 25 Makanjia and his son Zarafi were drinking pombé together and talking over the coming war with the British. Zarafi pointed out that many of Makanjira's people were leaving their villages and settling down on the other side of Nyassa, and even on the Shiré, and that, for his part, he intended to submit and to make terms with Commissioner Johnston. Makanjira angrily replied that he would shoot Zarafi if the latter did anything of the kind, whereupon Zarafi, having a gun at his side, promptly shot his father, and assumed the chieftainship. This makes very much for peace, for, even if Zarafi should not come in directly, he will certainly do so as soon as we deal decisively with Koingha, the truculent chief near Zomba, and then all will be quiet from the Ruo to the north of Lake Nyassa.

"I ought to add something about Wissmann's expedition, the Europeans of which, as I have already told you, are to return to Europe. Last January, having left Baron von Eltz to build the Hermann von Wissmann at Mpimbe,

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Wissmann went with his Soudanese and Abyssinians to the north end of Nyassa, and formed a station there near the river Lubisa. Since that time he has been fighting with a tribe of the Wanyika in some mountainous country north of the Stevenson Road and south of Lake Rukwa. According to latest accounts, he had thrice assaulted a stockaded village, and on the third occasion had carried it with a loss of three killed and 14 wounded. The Hermann von Wissmann, now belonging to the German East Africa Company, is fitting at Port Maguire, and will be completed in September."

"THE ETHICS OF EMPIRE."

A Lecture by Mr. Alfred Milner.

The following report of a lecture in Edinburgh by Mr. A. Milner, of the Egyptian Civil Service, will be perused with great interest by the readers of the Banner. We propose to offer a few words of comment on the lecturer's views, when our readers have digested them. The report appeared in *The Scotsman*, of November 6, 1893, and was as follows:—

Mr. Alfred Milner, late Under Secretary for Finance in Egypt, delivered last evening the first of a course of lectures in the Synod Hall, Castle-terrace, Edinburgh, in connection with St. Cuthbert's Young Men's Christian Association. Having as his subject "The Ethics of Empire," Mr. Milner began by remarking that when, some months ago, he undertook to address them, he naturally could not foresee that the problems which confronted them with regard to the black races of South Africa, would at this moment have entered a phase of acute crisis, or that names like those of Khama and Lobengula would be on the lips of all men. What induced him to choose his subject was rather the fact that he was fresh from some years' experience of Egypt, in which, though in a very different form, a problem somewhat similar was presented for solution. It was a long cry from the Cape to Cairo, from Cairo to Calcutta, or from any of these to the islands of the Carribean Sea, or to those which studded the vast expanse of the Pacific Ocean. Yet distant as these regions were, and different in climate, in population, in physical and social condition, they saw in them all this common spectacle—a number, here greater, there less, in each case comparatively small, of their own countrymen placed in a position of command, virtual or avowed, over a vastly greater mass of men of another race and colour. What he asked them to consider was the reason of this predominance, its justification if it had one, and its consequences—its consequences more especially in regard of the duties it imposed upon, the qualities it demanded in the ruling people.

Mr. Milner then proceeded to show how the empire of Great Britain was only an illustration, though so far the most conspicuous in history, of the general principle that close intercourse between races of widely different degrees of civilization tended to end in the subjection of the lower to the higher race. If they asked why it should have fallen to their own country rather than to France, rather than to Germany, rather than to any of their great Continental rivals, to be the classical instance of this principle, the answer was doubtless to be found in Great Britain's mastery of the sea. Time did not permit him to enter into the history of the process by which Britain's over-sea dominion had been acquired. He only called attention to its involuntary character, to the fact that they had empire thrust upon them. He did not say that this had invariably been the case. Of late days, following the example set by other nations, they had joined in what had been aptly described as the "Scramble for Africa," and annexed enormous territories of the Dark Continent, not so much because they wanted to own them themselves, as because they feared to be excluded from them altogether if they came to be owned by rivals. But this was not the manner in which they acquired their earlier, and what was still vastly the most important of their foreign dominions, the Empire of India. Proceeding to direct attention to the problems which the existence of Britain's great foreign dominion involved, Mr. Milner said, that undoubtedly the Briton of to-day regarded these questions in a much more anxious and self-examining spirit than he formerly did. The thought that he was inheritor of an empire on which the sun never set was no longer the old simple satisfaction to him. The ambition which lusted for more territory, the commercial acquisitiveness which ranged the world in search of fresh markets—these old and potent forces making for extension had now to reckon much more than formerly with the influences of philanthropy and religion, with a growing sensitiveness of the popular conscience as to the methods by which they extended, the objects for which they exercised their authority over weaker races. Let them take, for instance, the question, still hanging in the balance, of the retention of Uganda. If they decided to retain that country, it was humanitarian considerations which would have turned the scale. Every patriotic and right-minded man would rejoice at this increasing sensitiveness of the national conscience with regard to the conduct of Imperial affairs. But while they might feel a legitimate pride at the existence and strength of the sentiment, which made for a humane treatment of the weaker races, for the government of the empire in the interests of the governed, it would surely require a very thick-skinned optimism to be satisfied with all its manifestations. It was impossible not to wish that that sensitive national conscience should be a little more practical and consistent, that it should be less irregular in its appearance, and less erratic in its dictates—above all that it should show itself in a steady constant pressure towards the discharge of permanent duties, not in spasmodic and often hysterical outbursts of moral reprobation at particular acts of cruelty or wrong. For long spaces of time the public conscience was practically asleep with regard to Imperial questions. When it did wake up, it sometimes seemed as if it would atone for the length and profundity of its past neglect by the unreasoning violence of its momentary activity. What were the times when as a nation they began to have qualms as to the righteousness of extending their dominions? Was it not generally when they were face to face with the burdensome consequences of such extension? When did they begin to question the justice of the annexation of the Transvaal? It was after Majuba. Since when had they been feeling doubts as to the morality of the proceedings of the British South African Company, and the desirableness of leaving the administration of a vast territory in the hands of a commercial corporation? Since the Company had become involved, and had involved the country, in a war with the Matabele. Whether that war was right or wrong—he for his part thought it was sooner or later inevitable—it seemed to be very generally felt now that as a nation they were in a false position with regard to it. The original mistake was made of abdicating to a commercial company the proper functions of the Imperial Government. Yet this was done, when it was done, not indeed without isolated protests, but with general public approval. As a nation they wanted the vast expanse of Southern Africa up to the Zambesi, with all its possibilities of latent wealth; but they did not want the trouble of taking it, or the expense of governing it as it should be governed. What a strange light it threw upon their sensitive national conscience, upon their boasted humanitarianism, upon the high morality which by fits and starts was invoked to decide delicate questions of Imperial policy, that they should have been so anxious, as a nation, to acquire territories for which they were equally anxious not to be responsible. If there was one sure, clear, and indisputable principle in these matters, if there was one axiom in the ethics of empire, it was that no civilized nation was justified in grasping more territory than it was capable or willing to govern in accordance with civilized principles. In nothing that he said did he wish to attack or in any way asperse the two great Chartered Companies

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of recent creation—the South African and the East African Company. So far from blaming them, he admired the spirit and the patriotism which induced them to step in and fill the blank left by unwillingness of the nation to pay for what it yet wanted to have. It was impossible not to hope that, now that they were waking up to their national obligations to the African races within their sphere of influence, this rousing of the public conscience might take the form, not of impotent criticism, of weak ululation over the inevitable consequences of their past policy, but of a resolute determination to take upon themselves in the future the burden of the administration, while leaving the companies their proper business of the development of the trade. Whatever might be the ultimate political destiny of those countries, it was surely clear that they could not, unless they repudiated their national obligations altogether, withdraw the control of Imperial authority until some permanent *modus vivendi* had been arrived at between the settlers and the aborigines, and those among the latter who were capable of some sort of civilization, had had allotted to them definate territories and rights. Such a settlement was no doubt a delicate task, especially in view of the exasperation of colonial feeling, and the extraordinary jealousy which their fellow-countrymen in South Africa felt of any interference from home. But in this, as in other cases, it would be far easier for them to discharge their Imperial duties, if they did not seek to shirk the corresponding responsibilities. It was fair to remember that if the South African colonists sometimes appeared unmanageable, it was those at home who had made them so by their eternal shilly-shallying with the native question. First they did their best to get rid of the burden of that question, and to throw it entirely upon the colonists. But as soon as the colonists dealt with it in any way which did not commend itself to their notions of justice and humanity, they began to intervene. That was an impossible policy, and it was no wonder that the colonists resented it. If they wished to control the action of the colonists, and to shape the future of the country on lines which they at home considered morally justifiable, they must be prepared to take upon themselves the burden of seeing the colonists through their troubles with the native tribes. They could not expect the colonists to bear the burden of Government, and themselves at home to exercise the power.

In the above Mr. Milner asked some remarkable questions, which nothing can answer correctly except the scriptural promises bearing on Our Identity.

1. Why, throughout the wide world, do the British, invariably, in greater or smaller numbers, bear rule in the vast majority of cases, over masses of men of an alien race and colour?

2. Since the rule is, that the higher and more civilized race in contact with a lower, invariably dominates over the latter, why is the dominant power throughout the heathen world, not France or Germany, or some other Continental nation, but the British; even ourselves? The lecturer answered by declaring that it was so "because of Great Britain's mastery of the sea!"

Here, then, is a chain of reasoning which can only be reconciled with facts by reference to God's promises "to Abraham and his seed for ever." Find a race in which these things are true, then you have found lost Israel—*i.e.*, Ephraim-Israel. For in Deut. xxviii. 1 and 13, we have God's promise to Israel-obedient (that is, obedient to Christ's commands), that He would "set them on high above all nations of the earth," for "the Lord would make them," He says, "the head and not the tail, above only and not beneath." The dominant power according to the Bible, is one only—namely, Israel. To them is promised in Dan. vii. 27, "the kingdom and dominion and the greatness of the kingdom under the whole heaven," as "the people of the saints of the Most High." For they, with Abraham, are "the heirs of the world" (Rom. iv. 13).

When Mr. Milner tells us, however, that all this greatness and goodness has accrued to this nation by reason of their "mastery of the sea," we are quite ready to acquiesce if he will allow to us that the British are Israel. "The mastery of the sea," in our modern times, is given to the power which possesses the coaling stations of the world, in these days of steam. These are "the Gates" of the ocean highways of the world, and according to God's Word, "the Gates of Israel's enemies." The British is the only race to whom is given the possession of the Gates as a matter of fact, and we possess them by one title only—namely, that we are Israel, and heirs thereof according to the sworn promise of the Most High. By means of the Gates we have always acquired the mastery of the seas, and of the lands of our enemies, and they are the foundation of all our national greatness according to the Scriptures. It comes, then, to this, that our nation is dominant in the earth because they are Israel, and because of God's promises to them. Also that as a means to that end, God has given to them the mastery of the seas, since He has given to us, being Israel, the possession of the Gates of our enemies, which makes us mistress of the oceans, and of the lands of those that hate us.

A fine point is made by Mr. Milner in regard to the involuntary character of the over-sea possessions of our race. We did not want or covet them. They were mostly forced upon us by circumstances beyond our control. Our occupation of Egypt in and since 1882 is an instance of this. So was our acquisition of India, of Burmah, of the Cape Colonies, Central Africa, and even of Canada and the Mauritius. God has forced us to occupy them all, and made us wealthy and powerful by reason of the riches these countries bring us. "He giveth us power to get wealth, that He may establish His covenant which He sware unto our fathers as it is this day" (Deut. viii. 18).

In God's selection of us as a people for so grand a future, our nation had no cause for self-exaltation and conceit. In ourselves we have no merit; but God chose the afterseed of Abraham to bless the world, its nations, and its families; and we are now carrying out our destiny, because God is faithful, and true, and just. To fit us for the work of world-wide evangelization, He gives us the needful powers, and qualifications; and to Him shall be all the praise!

LITERAL *v.* SPIRITUAL.

By John S. Anderson.

It would appear that there really is some sort of a desire on the part of our clergy to approach the subject of our Israelitish origin, but advances are made in such a curious manner that we are afraid little good will result for some time to come.

Many do not seem to be able to clearly distinguish between Israel and Judah, while others deliberately tell us that we are Gentiles pure and simple, and to get over sundry difficulties fall back upon the spiritualising system so manifestly un-Biblical.

Not long since we heard a sermon on the concluding chapters of the prophet Ezekiel, commencing at chap. xl. We were informed that the prophecies of Ezekiel were pretty well understood up to this, but that it was different

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with regard to the vision, contained in the chapters under consideration, which was very obscure.

Amongst other comments it seemed to the preacher that the measurements of the city were so large that there was nothing to be done but to take them in a spiritual sense, and, in fact, call it the Church.

Curiously enough in the midst of this intensely interesting prophecy, after God had appointed the division of the land, in chap. xlvii. ver. 22, 23, it is written, (22) "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel."

Ver. 23, "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

In what manner would the rev. gentleman explain this part of the vision? Here we have in the Word of God a distinct statement that the land, real actual land, is to be divided by lot amongst the tribes of Israel for an inheritance, why then should not another part of the same prophecy be taken in its actual literal sense?

We think a clearer instance of the fallacy of substituting spiritual for literal interpretation of the Bible could hardly be found.

Croydon, October 22, 1893.

"THE SCRIPTURE CANNOT BE BROKEN"

(John x. 35.)

By A. Henly.

Our Lord in uttering these solemn words, "The Scripture cannot be broken," referred of course to the Old Testament Scriptures, Moses and the prophets, with the Psalms, as at the time He spoke none of the books of the New Testament had been written. Our Lord by His teaching, was laying the foundation in the apostles' minds, upon which they in the future should build up as it were the New Testament. It is very clear that His intention was that the New Testament should in no wise contradict the Old, but in every particular be in agreement with it. The Scriptures, old and new, as we have them, are, we believe, the revelation of the mind and will of God to man, in so far as He has seen fit to make them known, and must of necessity be in agreement one with the other, for "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21), and the Spirit who taught man could make no mistake, because "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). Those Scriptures inform us that God changes not (Mal. iii. 6). That we may have confidence that the Scriptures are true He tells us that "God is not a man that He should lie" (Num. xxiii. 19); and to give us assurance that what He promises He will perform He tells us that He is not a "Son of man that He should repent" of any promises He has made, as so many of our race repent when they have made promises they either are unable or unwilling to perform. Our Lord, then, who is one with the Father, was so confident that whatever God had bound Himself to in the Scriptures that He fully intended to perform, so that there was no *possibility* of the Scripture being broken, and He uttered the very definite assurance that the Scriptures *cannot* be broken, as a moral impossibility.

We do not lay sufficient stress on these important words, and we scarcely realise the absolute fact, that of all the promises God has made by the mouth of His holy prophets since the world began, He fully intends to fulfil them all. We are so accustomed to see that the promises mankind make to one another are so often broken that we can scarcely understand that there should be one source of eternal truth, which shall never falter nor waver, but shall always fulfil His promises to the jot and tittle. Could it be otherwise, Where would eternal truth be? There could be then no such thing, and on what could man fall back in his inmost desire to know "What is truth?" So we see from necessity this assurance that "the Scripture cannot be broken," is only the expression of eternal truth that had already existed through eternity with the Deity. True, there were others who had no conception of truth, or at least no love for it; for the Scripture informs us that in the devil "there is no truth," and that when he speaketh a lie he speaketh of his own, for he is a liar, and the father of it" (John viii. 44). God will never learn in Satan's school to lie by repudiating His own word and promises.

We shall do well, then, to take more heed to the promises of God, and take notice more particularly to whom He has made them. We should learn, too, to apply the promises to the individual, or people, to whom God made them, for when He makes a promise to one He does not intend fulfilling it to another, whether it be to an individual or a nation. When He promises temporal blessings or curses, they are both and alike intended to take effect in temporal matters. He makes temporal promises, and eternal promises. He does not confound one with the other, nor give one instead of the other. The word when once gone out of His mouth will never be altered, but fully accomplished. Although we may have been accustomed to think (as, alas! we have been too often taught) that it is impossible that many of the promises can now be fulfilled, yet we may be sure that God is *able* to perform, when our unbelief has so blinded our eyes that we cannot see the possibility of their accomplishment. Although we may say that it *is* quite impossible that many of God's promises can be fulfilled to the people to whom they were made, or if we assert that they have not been fulfilled when the time of their fulfilment has passed, yet that statement does not do away with the *fact* that the promise was made by God, and that in all fairness and justice and right, He is *bound* to fulfil it, *as He spake it*. If not, where is the faithfulness of God of which ye speak?

Alas! that so many Bible students have got it into their minds that God is not only going to perjure His sacred Word and promises, but that He actually has done so, and they point to the fact that the Jews do not possess the blessings promised to Israel. Again, in referring to the promises, they can see that the Anglo-Saxon race (including, of course, the United States of America), which they call a Gentile race, are now in actual possession of many, nay, most of the splendid temporal, and some of the spiritual blessings promised exclusively to Israel, and that they possess them to the exclusion of other nationalties. The pains these people are at in twisting the Scriptures so as to make believe that the Church of Christ is the recipient of the blessings promised to temporal Israel is painful. It is of the nature of the act of Uzza, who "put forth his hand to hold the ark because the oxen stumbled"; because they think, that God having broken His promise to Israel, must have His character for faithfulness propped up by a subterfuge of some kind.

I am not now going to bring any argument to bear upon

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the subject as to whether the Anglo-Saxon race are in fact really the descendants of the Ten Tribes of Israel that separated from the tribe of Judah in the reign of Rehoboam, under Jeroboam, or not (although I believe, without a doubt, that they are); but I want it to be understood that in the Scriptures (which cannot be broken, remember) God promised certain blessings to Israel, and He is bound to perform them *to the same people*, and at the same time that His word indicates they were to be fulfilled.

It becomes all Bible students not thus to handle the Word of God deceitfully any longer, but to seek for truth by the light of the Spirit of God, who will not lead them into a bungling maze, but will make the Scriptures plain before them, and will set them at liberty from the tradition of the elders, and settle them on the "sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (2 Pet. i. 19).

SIR COLIN MONCRIEFF ON "THE NILE."

THE lecturer at Toynbee Hall, Whitechapel, London, on Saturday evening, was Sir Colin Scott Moncrieff, who addressed a large audience on the subject of "The Nile, and what it is to Egypt." Mr. Ernest Aves, M.A., took the chair. Before speaking on the irrigation question, Sir Colin called attention to what he termed two striking facts. The first was the size, compared with the great importance of Egypt. In estimating its size one took the valley of the Nile only, and the area of that tract of country was found to be one and a half times that of Wales, so that Egypt proper would have to be expanded eight-fold to make it as large as Great Britain. Its importance was due largely to its fertility, and also to its value as a military position. The second fact was the extreme antiquity of the country, which he might illustrate by saying that when Moses looked upon the Pyramids they were as old then as the Acropolis of Athens was now. Herodotus had said truly that Egypt was the gift of the Nile. The fact that the river overflowed its banks each year with such beneficial results was common knowledge, but it was not so generally known how advantage was taken of the flood, and how it was controlled. The system of irrigation that had, as there was reason to believe, been practised from the earliest times, and which in Upper Egypt was practised to this day, was as follows:—Along each side of the river was constructed an earthern embankment, so high that it could not be covered by the highest flood. Beyond, running right across the valley, were constructed a series of embankments. Between the embankments were sluices, through which, as the Nile rose, in August and September, the water ran into the channels, where it remained for about six weeks, during which time a considerable quantity of mud was deposited. In this mud the Egyptian, in due course, sowed his seed and reaped an abundant crop. This system it was which made Egypt the granary of the ancient world. During the present century a great deal had been done towards improving the mode of irrigation in Egypt. It occurred to the French engineer Manjian to build a great dam or *barage*, which would stop the onward flow of the river and permit of its being diverted into canals, and he put his plan into execution. Its construction dragged on for a number of years, but it was opened at last with great ceremony in 1861. In 1863 it began to crack. In 1869 there took place an alarming settlement of the whole work, resulting in its abandonment. When he (Sir Colin) and others from India went to Egypt in 1883 they found the work of irrigation being carried on by corvee, or forced labour, and the first thing that struck him was the wretched manner in which the work was turned out. The question arose—What ought to be done? It was out of the question to increase the taxation. He himself thought they might create an improvement if they gave the men a chance of redeeming themselves. Ultimately they fixed 6s. per head as the redemption price, and they succeeded in collecting £116,535. With this sum they invited tenders for dredging the canals, and got three companies to start the work. In the meantime our rule was beginning to tell in many ways, and money was coming in without burdening the people, and Nubar Pasha managed, in spite of great opposition, to make over a grant to the Irrigation Department of £250,000 to redeem the corvee. In 1890 they got it abolished. Of course, they had to deal with the *barage*, which was a somewhat difficult matter. They examined its foundations, which consisted of nothing more substantial than alternate layers of mud and sand. They widened the floor, and covered it with a layer of concrete and stone masonry four feet thick. Altogether, including the cost of 1,000 miles of drains, they had spent £460,000, and the result had been an annual increase of the crops by 70,000 tons, or an annual increase of the revenue by £2,555,000. He would add, in conclusion, that since Cheops built his pyramid the working classes in Egypt had not been so well off as they were at the present day.—*The Scotsman*, Nov. 13th, 1893.

"ISRAEL PRE-ORDAINED TO BE THE CHIEF NATION IN CHRISTIAN TIMES."

ON November 20th last, the Rev. J. Idrisyn Jones, of Welshpool, delivered a lecture on the above subject, at a meeting of the British-Israel Association, in the Memorial Hall, Clifton. Dr. Arthur B. Prowse was in the chair, and Col. Senior and Philo-Israel supported the lecturer on the platform. The address was to the following effect:—

Our solar system is constructed on a plan which provides a governing body, called the sun, round which all the planets circulate, and from which all derive life, and light, and motion. The watch which we carry about us to tell us of the progress of time, has its main-spring, which is the centre of the mechanism, and regulates and gives motion to the rest. So God has always carried on the Government of the world by using the instrumentality of one race or nation which He has recognised as the greatest or chief of all. This has obtained in times past, is so now, and will be to the end. The Scriptures tell us that this is the Divine arrangement, and that the nation which He has designed to be the chief of all, to carry out His plans for all the rest of mankind, is Israel. We may ask then, judging from experience, what sort of a nation would God select to be the chief among the rest at the present hour, to carry out His will in regard to the nations of the earth? Let us suppose the Chinese were selected. Its inhabitants are steeped in barbarism and would never fulfil God's designs! Suppose the French were the chosen race. That people are infidel to the core, totally unfitted to do the work of a holy God. Supposing the Russians were the people. They are but half-civilized and could not but fail to do the Lord's work. Egypt? She is only half emerged from semi-barbarism, and cannot even help herself. The Egyptians would never be fit for the duty. But if, after exhausting the list of the nations, we ask at last, Supposing the British were the chosen nation?

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then in truth we should have a people exactly fitted for the design proposed by the Most High! They would, as experience proves, be qualified to bless the nations, and have the will and power to benefit them in temporal and spiritual concerns as well, and to embrace, in their beneficent operations, all nations, all families, and all kindreds of the earth. But this was exactly and precisely Israel's destiny as described in the Word of God! Israel's mission was to be the chief of the nations, and as such, to bless them all. This is apparent from such a text as Deut. xxxii. 8. There Israel is described as the main-spring of the watch. "The bounds of the nations" were fixed by the God of nations "according to the number of the children of Israel," who were thus made the dominant factor among them. In Deut. xxviii. 1—13 again we have a sublime description of Israel, obedient to God's law in Christ Jesus, showing them to be a nation "set high above all the nations of the earth;" "the head and not the tail," above only, "but not beneath;" so the supreme race—the chief among all the rest! Another passage to the like purport is found in Micah v. 8, when Israel, compared with the other nations (in a figure) is represented "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, teareth in pieces, and there is none to deliver." As a lion! The chief, therefore, of the nations. The king of beasts;—the first of the powers of earth! But, besides this, the chieftainship of Israel was secured to them by covenant from God! The appointment, therefore, cannot change or vary! The promise of God to Israel was that she should greatly multiply, that she should Colonize the earth, and go out and possess it. She must, therefore, have been designed by God for greatness as a nation. She must be able, therefore, to overawe and control the other surrounding peoples. She was to have great wealth, immense influence, and vast power to enable her to protect her colonial sons, and her missionary agents working for her or settled in foreign lands. There was, besides, God's direct appointment of Abraham to be "the heir of the world;" and whatever combinations of powers were ever formed against him or his seed, the Lord undertook to enable Israel to override them all, and to conquer. Such was Israel's destiny as revealed in Scripture.

But it may be asked here, how does all this prove that Israel was to be "the chief nation in Christian times?" Many in the present day—the Christian Church being especially forward in the matter—declare that so far from Israel being destined to be a great nation in the Christian dispensation, she long since died as a nation and was buried out of sight! This they say was proved by our Lord Himself when He addressed His people the Jews thus: "Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not? Behold your house is left unto you desolate!" But we would ask, Is it Scriptural to describe the House of Israel as "dead and buried," extinct and never to be seen again? It was, to begin with, as a matter of probability, exceedingly unlikely that Israel should be extinct when the Lord came to suffer. Her promises had not been fulfilled. To destroy her before her promises were given her to enjoy would be as unreasonable as to pluck a pear not yet ripe. We ought not, then, to cease to look for Israel in the present Christian dispensation. The Mosaic dispensation overlapped into the Christian dispensation and the religion of Christ was a development, or new storey, added to the existing Mosaic building or dispensation. God's covenant made with Abraham was expressly given, as described in Gen. xvii. 7, as an "everlasting one." The Adamic covenant failed. The covenant made with Noah failed. The covenant with Israel was God's last proposal; and it cannot fail, for it is "everlasting." The prophecies of Jacob, of Balaam, and of Daniel carried Israel's history into the "last" or "latter days," and they are our own times. Reference to Gen. xlix. 1, Numb. xxiv. 14, and Dan. ii. 28, will prove this assertion.

There were, in the next place, portions of God's covenant with Abraham, which clearly belong and refer to the Christian dispensation. Thus Israel's vast population, and the boundaries assigned to her in Deut. xxxii. 8 (already alluded to) were never true of her in times prior to the first advent, but they are true of her as British-Israel to-day in the Christian dispensation. "The nation and a company of nations" promised to Israel has become a unique British fact to-day for the first time in the Christian dispensation. Not Abraham only, but Sarah also shared in the promises as conveyed to her in Gen. xvii. 16. These promises are only under fulfilment now. Israel was to be the missionary people to all nations; but the fulfilment could only take place after the first advent of Christ. After it the first messengers of grace to go forth were Israelites, as distinguished from Jews; thus showing by actual historical facts that Christianity was the development of Judaism. Christ's Church was built upon the Jewish Church, and the one was the outcome of the other. Is the chief nation of our Christian times either Babylon, Rome, Egypt, France, Russia, or Germany? No! None of these can be reckoned as being the chief of all the nations, but Great Britain and her vast Empire do constitute the great and mighty chief of the nations according to the prophecies. In proof of this position the lecturer quoted Victor Hugo's and the Russian Vernadski's wonderful remarks regarding the British Empire and people, their greatness and their supremacy among the nations. (See Poole's "Anglo-Israel," pp. 290 and 291:—these passages have appeared in the BANNER, and also in other works). As Napoleon I. admitted, we "dwell alone." But so was Israel to "dwell alone." On these and other grounds the lecturer concluded that Israel was preordained to be the chief nation in Christian times, and that the British people were abundantly proved to be they.

COL. SENIOR'S LIMELIGHT LANTERN LECTURE IN BRISTOL.

ON Monday evening, November 27, last, Col. Senior delivered his limelight lecture at Old King-street, Baptist Chapel, Philo-Israel being in the chair. The subject was, "Israel Lost and Israel Found." The attendance was not encouraging; but the lecture and the dissolving views illustrating "The Gates," and the general subject of "Our Identity" was very successful and deeply interesting. The pictures included the Channel Islands, Gibraltar, Malta, Cyprus, Constantinople, Egypt, Aden, various scenes and stations in India, the Islands of Hong Kong, the Mauritius, Ceylon, Burmah; Singapore, the chief cities of Australia, Tasmania, and New Zealand; with views taken in Africa, Canada, the West Indies, the Falklands, and some views of spots in the Pacific Ocean; not omitting also the Suez Canal, and some of our most magnificent metropolitan buildings, such as the Royal Exchange, &c.

We hope Col. Senior may be invited to take his slides and his lantern to all parts of the kingdom, and under the auspices of the various associations put before our little-

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travelled fellow-countrymen the views he has obtained of so large a portion of Israel's Empire, with evidences, not to be put aside, of its vast wealth, immense size, and world-wide importance. The lecture abounds with statistical information as to the wealth and naval power of this nation, and the whole from first to last is an "Identity" address, which we believe, from its limelight illustrations, is sure to make our subject popular, and disseminate valuable information in respect to it among the people. We recommend our friends, when they have a chance, to attend one of Col. Senior's lectures, and to take other friends with them too.—Editor of the BANNER and Chairman of the Meeting.

NOTES BY S. A. M.

To call drunkenness our "national sin" is a misapprehension of the adjective "national," which properly pertains to a nation in its corporate capacity. Lamentable and prevalent as is drunkenness among thousands of individuals in our guilty nation, laws enforcing inebriation would be necessary to constitute it a "national sin;" as well might we so term lies and all sins, many of fraud and iniquity, to which man is prone.

The old English custom of throwing a shoe after a newly-wedded pair may be regarded as suggestive of our Israelitish foregatherings, if we refer to the ceremony on the occasion of the important wedding recorded in chapter iv. of Ruth.

Correspondence.

BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is with pleasure I have to report on the work done in this town in spreading the great Truth. The association holds a meeting on the fourth Tuesday of every month for formal business, and on the second Tuesday they hold an advertised public meeting for the expounding of the Truth. On Tuesday, October 10, the Rev. William Bradley, one of our vice-presidents, gave a public lecture as per enclosed handbill, and although the night was unpropitious, a storm breaking over the city at the time, we were gratified by having a good attendance. Had the night been fine we believe the hall would have been filled. After the lecture a number of questions were asked, and the replies elicited gave evident satisfaction. I notice from the BANNER that the Rev. Dr. Wild is about to make a tour of the world. We do so hope he will visit us, in which case, we will, I think, so far tax his good nature as to ask him to give us a lecture or two. With every hope of God's blessing upon all the workers in the good and glorious cause.

I am, dear sir, yours very sincerely,

HOWARD S. BLISS.

The Treasury, Brisbane, Oct. 10, 1893.

"BRITISH-ISRAEL ASSOCIATION. — President: Mr. T. W. Connah; Vice-Presidents: Rev. William Bradley, and Mr. S. Grimley; Treasurer: Mr. D. McClay; Secretary: Mr. Howard S. Bliss. British-Israel Lecture! By Rev. William Bradley, in the Young Men's Christian Association Hall, Elizabeth-street, on Tuesday, Oct. 10, 1893. Subject: 'The Ten Tribes are now in Existence as a Nation, doing Active and Efficient Work in the Interests of Christianity.' Chair to be taken by the President. Commence at 8 p.m. Admission free.

To the Editor of the "Banner of Israel."

DEAR SIR,—Staying for a few days in the city of Carlisle, I went on Sunday to the Parish Church of my temporary dwelling, and there found a kind of decoration, or architectural adornment which I have never observed before in any church, ancient or modern; but, which to me, was of a very interesting character. The church is of the style of architecture prevalent about 100 years ago, plain, but good of its kind, and had been beautified and put into thorough repair about eight years ago. The ornamentation, therefore, dates from 1884 or 1885, though the church stands on the site of a very ancient edifice dedicated to St. Cuthbert. Well-proportioned pillars support the roof, and all round the cornice, above the capital of each column is a representation of the tribal emblem, or symbol of each of the Twelve Tribes of Israel—with the name of the tribe in plain characters above, and enclosed in ornamental scroll-work—all (I was told) painted by hand.

On enquiry I was told that a church at Wigan, decorated by the same artist, is adorned in a similar manner with the signs of the Twelve Tribes of Israel. It was the idea of the decorator, not of the clergyman of the church, or of any of the congregation. As you walk down the nave of the church, you cannot fail to be struck by these designs, and on my noticing them and making enquiries, they of course afforded me the opportunity of introducing the subject of our nation's being descended from Israel, and calling forth interest and curiosity on the question, in those persons to whom I spoke. For the nave of a church some persons may think these symbolical designs,* at least as suitable as some others that we commonly find in ecclesiastical buildings. Perhaps some of your readers may be able to inform me whether they know any other churches possessing such designs.

I am, sir, yours faithfully,

E. U.

Nov. 1, 1893.

ENGLAND'S SABBATH.

By J. D. W.

O LOVELY Isle! retired from continental noise
And strife! thanks for that channel deep and wide between;
O may no desecrated Sabbaths link it with
The lands whose people reverence not those holy days.
Hail Sabbath morn in Britain, where our laws protect
Devotion's sons! Thrice happy scene where aged sires
With hoary locks and staff in hand are wending on
In company with sons and daughters, prime in age
And strength, and children's children too, joyous and young,
To God's own sacred Temple! angels look and gaze,
Yea, gaze with joy on thrice ten thousand scenes like this!
In every town, in quiet streets—not there alone—
In every village, in the primrose lanes and verdant fields,
The worshippers are seen, who with the Psalmist say,
"We'll gladly go unto the House of God." Blest day!
God's gift to man—the emblem of eternal rest
Above! O shall a boon so precious to our land
Be ever tarnished by the worldling's touch, or grasped
From us by hands as vile as the destroyer's? Nay!
A million voices echo Nay! Our sacred rights
We will retain, and hand it down inviolate
To our posterity. As stars once fought against
The foe of Israel, so will God in righteous wrath
Smite those, who in their pride and puerile strength would rob
Him of His honour, or our Isle of holy rest.

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* It is noteworthy that Keble, "in the Christian Year," in his poem on Confirmation, makes much of the spiritual meaning of the symbols of the Twelve Tribes of Israel,

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"His glory is like the firstling of his bullock and his horns are like the HORNS OF UNICORN: 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

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THE REPORT OF THE LORD'S WATCHMEN.

THE close of the year 1893 has come upon us, and it is right that those who have to deal with the subject of the discovery of Israel should tell us how the matter progresses, and what has been done by the watchmen during the time that has elapsed since the year was born. It has been a period of preparation for the coming of the Lord—a time of national expansion, and of waiting for the signs of His appearing. At the commencement of the autumn a cloud was gathering in South Africa which threatened to be serious. Our countrymen, by treaty right, had settled in large numbers in Mashonaland, a part of the territory of Lobengula, the king of Matabeleland, and were following in peace their avocation of gold-diggers in that auriferous region. The native soldiery of the chief resented our appearance there, and provoked a breach of the peace which demanded decided action. We were forced either to fight or to quit the country. Our countrymen, being a mere handful of about 1,400 men, decided to resist, and awaited the attack. They went out to meet their enemies in the field, and on October 25 they crushed the assault which the Matabele impis delivered, and forced Lobengula and his braves to vacate his royal kraal and fly to the country in the neighbourhood of Buluwayo, where he will be followed, and, if God will, be forced to submit to his victors.

It is probable that the whole territory of Matabeleland, including Mashonaland, will henceforth be administered by Israel's representatives at the Cape, or by the Queen's Government directly. An enormous accession of territory will thus be added to the Queen's dominions, according to the promises of God to Israel, as contained in the Scriptures.

The subject of the disposal of Uganda has been under anxious consideration during the year. Sir Gerald Portal was sent by the Liberal Government now in power to investigate on the spot, and to report on his return what should be done with the province. It is presumed that Sir Gerald has reported favourably in respect to the British Protectorate; but, as no final orders have appeared, this matter too is in abeyance, and awaits decision. We believe that, according to the prophecies, Israel is to expand throughout the earth; and, as no nation has so patent a right as ours to the retention of the country, it will eventually be annexed to the Empire.

The Home Rule Bill for Ireland has occupied the House of Commons for the whole of the sessions during the year; but the Bill, which was driven through the House by novel and unheard of means, was summarily dismissed by the House of Lords, to the relief of the nation. The legislative separation of Ireland from Great Britain, therefore, will not take place yet, and, according to our firm belief, never will at all. It is only the alien and disloyal element in the south of Ireland which desires the Bill, intending to use it for the final disruption of the Empire, and the erection of Ireland into a separate and hostile nation on the side of Great Britain. But the Isles of the West are Israel's inheritance, the place appointed by the Lord for Israel's refuge and sanctuary. The rupture of the Union will never, therefore, we believe, be effected, as God is true.

The royal wedding on July 6, when the Duke of York wedded the Princess May of Teck, was a joyous event, which was celebrated heartily by the nation. The Duchess of York is highly popular with the people, and the Duke has won golden opinions. They deserve the congratulations of the House of Israel, and have received them.

On June 22 the nation was plunged into grief at a great catastrophe which befell it. H.M.S. "Victoria," by a pure, but alas! avoidable accident, was rammed by H.M.S. "Camperdown" during some naval evolutions off the coast of Syria, and in fifteen minutes went down into deep water, carrying to the bottom Vice-Admiral Sir George Tryon, K.C.B., the Commander-in-Chief, and 358 officers and men. The thoughts of Anglo-Israelites on this sad subject will be

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found expressed, however feebly, on p. 337 of the BANNER for this year.

We have dealt on various occasions during the year with the persistent pessimism of some of our public men and writers. On May 17, No. 855, we drew attention to the subject, and stated some reasons why we should rebuke this spirit, and believe in the faithfulness of God to cure all that is wrong in our body politic at home and abroad. In the *Times* of November 6, Mr. H. Rider Haggard published a powerful letter on the subject of "The New Sentiment," which is his description of the pessimism of the modern detractor of his country and his people:—

"What," he asked, "can be said of the acts and views of that class which makes a parade of sentiment the cloak of unceasing and subtle attack on our national interests and the greatness of our country; of the men and women who are ever on the side of the foe, be he Russian or Boer, rebel Irishman or Matabele soldier; of those ill-conditioned children who would continually belittle and betray the mother that bore them? Singularly one-sided is their sentimentality, for when a Gordon is to be abandoned at Khartoum, or women and animals are tormented in Ireland, it is dumb, or speaks only to justify the desertion and excuse the torturers. When ruined loyalists, whose crime is fidelity to their Queen and country, are hooted from the Transvaal by the victorious Boers, it is not stirred; and when Mashonas are slaughtered and enslaved beneath the shadow of the English flag, still it sleeps on and takes its rest. But let treason be stamped upon with the foot of authority, or an enemy of our own and of our countrymen come to an untimely end through the accidents of war, then it awakes indeed, and we learn how catholic and beautiful a thing is that odd development of the modern mind, the New Sentiment."

Mr. Rider Haggard's concluding words are important, and we would commend them to our pessimists:—

"Let us hope," he wrote," that in face of Mr. Rhodes' victory adverse criticism will lessen, and charges, bitter as they are for the most part untrue, will be abandoned; and meanwhile let us congratulate ourselves upon the fact that, even should the Company go bankrupt or otherwise break up and vanish to-morrow—a catastrophe there is no reason to expect—it has laid the foundation stones of another chamber in the great house of this Empire wherein our children may dwell at ease, an achievement that no efforts of the New Sentiment can undo, rage it never so madly."

We heartily thank those friends who have helped us with their literary efforts during the year. Our supporters Messrs. J. G. Taylor, E. Reep, J. Thomson, John Shootingham, our doughty champion the Rev. Dr. D. Hanan, F. Gass, H. Shaw, and many others, must accept our sincere acknowledgments for invaluable aid. The kind helper who prepares our Index must not be forgotten. Without his co-operation the BANNER volume would lose half its value. Our Nova Scotian Goliath, the Rev. C. F. Cooper, has done yeoman's service in demolishing the public attacks of "Barrington," the self-sufficient and opinionated foe. To him and all who have fought for the truth we offer our best acknowledgments, and praise God for their timely aid. We thank Him indeed, and go on our way for the future with courage renewed.

THE ANNUAL VOLUME of the BANNER OF ISRAEL for 1893, bound in blue cloth, gilt lettered, will be ready early in January. In the Volume will be given the Coloured Maps that have been issued with the Monthly Parts. The price will be 8s. as usual.

THE Title-page and Index to the Volume for 1893 will be ready on January 1, price 1d., or by post from the Publishers for 1½d. Persons who desire to obtain the Maps that have been issued during the year with the Monthly Parts, can do so by sending 6d. in stamps to the Publishers.

THE THRONE OF THE LORD.

(SECOND PAPER.)

BY THE REV. DENIS HANAN, D.D.

IN No. 856 of the BANNER OF ISRAEL, published May 24th, 1893, I endeavoured to show that the literal translation of Exod. xvii. 16 (which is given in the marginal reading of both A.V. and R.V., and is supported in the "Speaker's Commentary"), would be explained and present no difficulties, if "the stone of Israel" was then recognised as "the throne of the Lord," upon which the Lord stood, against which Amalek warred, and upon which Moses lifted up his hand, as the literal statement records. I concluded that short paper with the words, "that the stone was there is evidenced by sundry statements in the after history of Israel. When I now invite attention to other probable records of the stone, I desire to remind my readers that, although research into the more minute statements and coincidences that we find in Holy Scripture is, or ought to be, both interesting and profitable, yet that we must distinguish between the indirect and the direct, between a revelation distinctly given, *e.g.*, "By Myself have I sworn, saith the Lord," or a distinct prophetic announcement, and an indirectly recorded coincidence. The inspiration that made one unmistakable, has caused the other to be obscure. And if we can only draw probable conclusions from the latter, either friends or opponents must not suppose that the former can yield doubtful results. I mention this as there have been persons who assume that the proofs of the Identity of Britain with Israel are no better than what we can be shown with reference to very secondary although collateral subjects.

What was the *rock* which Moses was commanded to strike, and which then became the source of the supply of water? (Exod. xvii. 6). And what was the *rock* which was wrongly smitten again instead of being spoken to, and which again supplied the people's want? (Num. xx. 11). Apparently the account would lead us to think that the second supply was given forth from the same rock, and that Moses' error lay in smiting it again. And yet Rephidim was hundreds of miles distant from Kadesh, and the greater number of the years in the desert intervened between the two events. St. Paul gives a clue to an explanation. He says (1 Cor. x. iv.) that the rock followed them, and he must have known of the constant rabbinical tradition that it did so. Although the accretions to the tradition, as to the method in which the rock followed, may safely be disregarded, yet the apostles' words and the narrative require an admission of the fact, and a rejection of the suggestion that during the wilderness wanderings "many rocks and cliffs must have been hallowed and vivified." There was a miraculous supply during all the years while such a supply was needed, and until a natural supply was reached. This is in accordance with the manifestation of God's providence when feeding the people; the manna ceased on the day that the natural supply of corn became available. There is nothing in the account to make us suppose that the stream of water continued to rise in the original place at Rephidim, and followed the people without a channel, up and down over the inequalities of ground, for hundreds of miles through a sandy desert. The marginal reading at 1 Cor. x. 4, the rock that *went with* them, gives a sufficient explanation of the means whereby the water was provided at each resting place. The supply from the rock must have ceased for some time before it became necessary,

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upon their arrival in another waterless tract, to apply again for the miraculous gift. Similarly after they journeyed from Kadesh their wants were supplied by the brooks of Arnon, and the supply from the rock ceased, until again at Beer water was given. When at Kadesh the people murmured for want of water, it is evident that they had not for a long time received a supply from the rock, for Moses had to wait the command of God, and to take the rod from before the Lord, where it evidently had been laid up reverently in the Tabernacle, and he was then told to speak to the rock. After the supply had ceased and the need again arose, it was to be spoken to, and the typical meaning—viz., that the Christ was once to be smitten, and that His sacrifice once made was not to be repeated, but that His grace was ever to flow when He is spoken to, would have been altogether lost to us if another and different rock was struck by Moses at Kadesh. The rock went with these people, it was portable, and when it rested and was spoken to, water sprang forth, and although mentioned as the rock (*tsur*) at Rephidim, and the cliff (*sela*) at Kadesh; yet the words "speak to *the* rock" point to an identity between the two, while the Hebrew words are applied with reference to shape and position, and do not support the idea of different rocks or cliffs. The rabbinical tradition, and the apostle's inspired confirmation of it, are further supported if we find that "the stone of Israel" accompanied the people to the land of their inheritance.

My suggestion in the former paper, that Moses may have been supported upon "the stone of Israel" during the battle with Amalek, need not clash with the idea that the stone was at the same time the source of supply. There is nothing incongruous in the scene in the apocalyptic vision, where St. John was shown "a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." Indeed, I might almost claim this statement as corroborative of the two ideas—viz., as in the first paper, that Moses sat upon the typical throne of the Lord, and as in this paper, that it was the source of supply. If, as is most probable, Amalek made the onslaught in order to obtain possession of the water, and that when so doing fought against the throne of the Lord (which was the material pledge of Israel's continued existence, as well as the source of the water which was her life), surely nothing could have been more fitting and expressive than that Moses prayer should have been visibly connected with that pledge and source. And as when moving from place to place the stone was lifted, then the supply would cease, so it may have ceased for a time if it was placed under the lawgiver.

The next mention of water given by God is sometimes supposed to be an uprising of a spring from the soil, and a cessation of the application to the rock. It seems to me that the evidence is all the other way. After removing from the waterless Kadesh the people were supplied by the brooks of Arnon, and then God told Moses to bring them to Beer where He would give them water (Num. xxi. 16, &c.). There under the sceptre or direction of the lawgiver—Moses—the princes of the people publicly and officially obtained water, by doing what Moses had failed to do at Kadesh—namely, they spoke to the source of supply, and then the water sprang up. What is there in this account to justify the assumption that the rock was absent? It was rather an official acknowledgment of the error of striking it, by the doing of that which was commanded—viz., speaking to it. The staves or sceptres of office were in the princes' hands, but not for the purpose of striking, and they were but of little use as spades. The "Speaker's Commentary" renders "with the lawgiver's sceptre." Moses' sceptre or symbol of authority was his rod. God again gave the people water, and there seems to be no reason to suppose that He set aside the once smitten rock, but rather that by His express direction, now at the last time that the miraculous supply would be required, an impressive ceremony manifested the validity of speaking to it. There is but One who is the source of living water, even He who was mystically represented by the smitten rock, "that rock was Christ," and I can see nothing in the gift of water at Beer which would symbolically imply that the living water flowed in the absence of the once smitten rock.

In a paper in an early number of the new volume I hope to trace the further references to the symbolic throne.

JUDAH'S ENVY AND JEALOUSY OF BRITISH ISRAEL.

THE Jew of modern days, who sees with his eyes the wonderful prosperity, wealth, and power of this country, is secretly opposed to the idea of Our Identity with his lost brethren the Ten Tribes, because he well knows that our blessings are just those which were promised to the afterseed of Abraham, and he cannot bear the idea that we have them all, but his people have none of them. This is the actual fact of which we have had personal experience. We remember on one occasion at a public meeting of one of our British-Israel associations, we had on the platform with us a converted Jew who believed, and spoke in favour of, Our Identity. In the body of the room was another Christian Judah-Israelite, who showed by his manner that he had no sympathy with the proceedings, but was only there to satisfy his curiosity in regard to the arguments we employed to make good our claim to be British and yet Israelites. We inquired of our friend the cause of the difference between himself and his fellow Jew. The answer was a remarkable one.

"That man in the body of the room is consumed with jealousy of the British people, because they have all the blessings God promised to the seed of Abraham, and the Jews his countrymen have no enjoyment of even one of them. He will not entertain the thought that the British are Ephraim, and therefore heirs of the promises, because he resents the idea that he and his people should be stript of all the promises, and that they should be bestowed on a Gentile race he will not believe can be Israel. His jealousy prevents him even stopping to inquire."

"But," we rejoined, "you are a converted Jew. How is it you are on our side speaking on this platform while he, your friend, is yonder near the door?"

"Ah," replied our fellow helper, "I was myself for many years in his case! I too was kept away from you by sheer jealousy of you and your national privileges. But now I have examined the evidence I see that the British are Ephraim, and therefore enjoying the birthright blessings, and so I am able, by God's grace, to cease indulging in jealous feelings and stand up openly on your side."

Another instance of the same state of things is known to us. This Christian-Israelite is a man of parts, but an opponent of our views, of so violent a kind, that he refuses even to discuss the question lest he should lose his temper while he did so! He knows that we British-Christians have all the good things, and he resents it, that as Anglo-Israelites "we aspire also to possessing Judah's future!" He adds to his opposition the allegation that the Jews are the only exist-

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ing representatives of Israel! "There are and can be no others!" He is not very clear about his Scriptures, however, where they speak about the united return of the two Houses, and probably never noticed such texts as Jer. iii. 18, and xxxi. 36. This Jewish opponent is somewhat hazy as regards the proceedings of the return of the Tribes to the land and imagines that our object is to go to Palestine and take possession of it on our own account! When assured that we mean to go back with Judah under our protection, and establish that tribe in their own allotment according to Ezek. xlviii., and enjoy the ten parts ourselves, the idea seemed to gratify him and he became more favourable to our views.

The Jews of this mode of thinking, only look to the restoration of their race for their own glory, but not from the standpoint of God's truth and faithfulness! They cannot bear the idea that divorced Ephraim exists, with "the kingdom of God" already in possession, in affluence, and great power, while the Jews are politically nowhere! Jealousy is naturally excited when they see the British exalted so high, and they are ready to gnash their teeth with vexation and jealousy to see all the Abrahamic blessings in our enjoyment, while they are absolutely without one of them themselves! Of course, if we look to the Scriptures we can see that the Jews have always been envious of Ephraim, and have desired nothing better than to see them disinherited and outcasted for ever. Thus, in Ezek. xi. 15, R.V., we find this state of feeling between the two Houses, clearly described in these words: "The word of the Lord came unto me, saying, Son of Man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given for a possession." The Ten Tribes were "all the House of Israel, all of them," and they were the prophet's kindred, being also outcast Judah-Israelites. To them Judah of Jerusalem sent the ambitious, grasping message, "Go far off!" "This land is ours, not yours!" The succeeding context shows how the Lord rebuked this evil spirit, and assured absent Ephraim that favour and restoration and blessing were in store for them. But the time is coming, though not come even yet, when the envy of Ephraim shall depart, and they that vex Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isa. xi. 13, R.V.). The envy felt by Ephraim against Judah, which compels Judah to vex Ephraim, arose, we suppose, in consequence of the sceptre being prophetically reserved for Judah (Gen. xlix. 10, R.V.). When the House of Ephraim-Israel shall discover that their own beloved Sovereign is of the House of Judah after all, it may be expected that the envy will give place to love, and Judah's desire to vex Israel will also vanish away.

A New Testament illustration of the fact that the Jews (or Judah) were jealous of outcast Israel in our Lord's days is furnished us in John vii. 35, R.V., where it is recorded that the Jews said among themselves regarding the Lord Jesus Christ, "Whither will this man go that we shall not find Him? Will He go unto the Dispersion among the Greeks, and teach the Greeks?" They resented the idea that He would go to the outcast House of Israel in Greece and so teach the Greeks. The same spirit is still actuating the Jews, and they will not for a moment entertain the idea that a people reckoned to be Gentiles can possibly be their brethren of Ephraim. But it s quite possible as a matter of fact. Joseph was a son of Jacob, yet his own brethren did not know him as the ruler of Egypt, surrounded with all the power of Pharaoh's Prime Minister! The British are Israel, and they are appointed to bless the House of Judah, to bring them to Christ, and to restore them to their land. To the Lord be all the praise!

THE SECRET OF THE IMPORTANCE OF LONDON ACCORDING TO M. ZOLA.

THE *Daily Graphic*, of September 30th last, published the results of an interview with the celebrated French author, M. Zola, on his departure from England for Paris. The latter gave his interviewer his views of London, and why it was "the mainspring of England's greatness." It is satisfactory to find that after all, the sea, the ships it carries, and the wealth they bring to this land, appeared to the famous Frenchman as the foundation and secret of our national greatness. It was to foster this chief ingredient in the power of Britain, otherwise known as Israel, that God gave our nation the birthright of Joseph, including the Gates, the vast commerce of the world, and the wealth it brings. The report of the interview was to the following effect:—

"M. Zola said in respect to

"THE MAINSPRING OF ENGLAND'S GREATNESS.

"And now I must tell you about my journey to Greenwich yesterday. I went there by river steamer, and what I saw impressed me more than anything else I have seen in London. As I passed eastward of London Bridge the secret of the importance of London, of the greatness of England, seemed to be laid bare to me. This immense water-way, with its endless life and traffic, with its wonderful quays and wharfs, in direct touch with every part of the world, explains everything to those who marvel at the power of the British Empire. I find this scene *de toute beauté. C'est grande, c'est admirable, colossale*! There you have London. Between London Bridge and the sea is the stomach, the heart of England. There is the mainspring of the life of your Empire, perhaps of the world. I came back from Greenwich by tramway to Westminster, and thence by the Underground Railway to the Temple. The Underground Railway is, no doubt, useful, but there is much room for improvement. *Resumons*! London is a house of many remarkable mansions—the City is its kitchen, the West End is its salon, the faubourgs and suburbs, with their teeming life, are so many *pieces* in an edifice I shall never forget.'

"'A TOWN MADE FOR ME.

"'But there are other aspects of our English life which you have glanced at during your short stay with me?' I said interrogatively.

"'Yes, at the Guildhall and at Hatfield I got glimpses of your historic position. I find that your nation is in a peculiar situation. You progress without losing your hold on the past, and this is a guarantee of stability and tranquillity for you. The antique ceremonies and surroundings at the Guildhall, and the chateau of Lord Salisbury at Hatfield, are to me emblems of this significant fact in your national life. We have nothing of the kind in France. Our seignoral castles are monuments, and nothing more. The only relic of old France that we possess is the Academy. We have a good many larger and more imposing *chateaux* than Hatfield, but I see a distinction between them. Ours are more feudal, more rugged. Their windows are narrower, if their staircases

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are broader. They are memorials of a past when the *grand seigneur* was an oppressor of the people, and their survival in this condition shows how unbending were their masters in their attitude of class superiority. They are a standing justification of the Revolution. Hatfield, however, with its great windows, its progressive architecture, its domestic comforts, is a picture of the approximation of your classes; of the mutual trust of nobles and peasants; of the wise concessions which have spared you a great political convulsion. The contrast is an eloquent one.'

After a pause M. Zolo returned to the immensity of London, upon which he seemed never-tired of harping, and in connection with it made an interesting revelation.

"'*Londres est une ville faite pour moi!*' he exclaimed, 'In France they say that my besetting sin is exaggeration. I reminded my wife of it only this morning, and we were amused when we thought that here at any rate was something I could not exaggerate. I shall be happy if I can produce a picture of your tumultuous, your virile life. At any rate, I shall make the attempt. I intend coming back when I have got rid of the work I have in hand to study you at my leisure. I shall live incognito among you, only revealing my presence to a few friends."

TRADE PROSPECTS AND REVIVALS.

PEOPLE are just now looking and feeling depressed about the state of the nation, and as to its trade prospects in particular. When matters look dark, and our friends the pessimists take very gloomy and desponding views of our national affairs, there is a tendency to turn the deaf ear to "Identity talk" and all the cheerful national prospects it holds out to the British-Israelite believer. "How can these things be true if the nation is going to the dogs, as is palpably the case?" "It is no use to tell us of coming prosperity when the coal strikers are ruining half the trade of the country by their determination to prevent the supply of fuel being forthcoming, and our exports are suffering grievously from this and other fatal causes?" Such are the feelings and expressions of many who refuse now to look at our arguments, and who only see continuous disaster before our nation, and no prospect of recovery. These live by sight and not by faith, and prefer to revel in their despair, though, if one pushes them with the past history of the nation, they will often admit, in a half-hearted way, that we have come well out of times even worse than the present, and that we shall possibly, even now, somehow struggle through our trials to-day, though they fail to see how! A great deal of this is constitutional with our murmuring Israelites. It was so in Egypt, and afterwards at the Exodus and in the wilderness. They grumbled, and desponded, and always thought the past times in Egypt were far the best times, forgetting the miseries of their slave life there, and being ready to despise God's presence and promises if the least appearance of troubles arose. The Israelites murmur to-day just as badly as ever: and when they can find nothing else to grumble at, they abuse our island home, its "vile climate," and its uncertainties, forgetting that as to climate and weather we are absolutely in the hands of God, who, hearing our complaint regarding it, knows that this wayward people, ungrateful as ever, is still murmuring against Him! In regard to our nation's trade we have some comfort to offer to our wayward pessimists! Let them read the following, which we take from *St. James' Gazette*, of September 28th ast, and cheer up!

"NOTES.

"Sir Courtenay Boyle, the Permanent Secretary of the Board of Trade, may be thanked for cheering us all up a little as to the trade prospects. He spoke at the meeting of the Chambers of Commerce yesterday, and announced that he had a mission from Mr. Mundella to combat the prevailing feeling of despondency. Trade, just now, is in a period of contraction; but these periods tend to recur like the swings of a pendulum. From 1864 to 1883 contraction and expansion came at regular intervals; and at the present moment "everything in the Board of Trade Returns tends to show that the trade of the country is steadily and strongly progressive." This is good news. And as progress depends a good deal on maintaining a cheerful and hopeful temper, Sir Courtenay Boyle did well to remind us how far we have got already. Between 1854 and 1892 the export tonnage has gone up from 9½ millions to 38½, import tonnage from 9 millions to 37, savings banks deposits from 33 millions to 118, the value of export merchandise from 116 millions to 291, and of import from 152 millions to 424."

The above is comforting, and should cause those who are desponding, to recover their spirits as to this nation's future prosperity. It is when we turn to the Scriptures, however, and see what promises God gives us there of national benefits and blessings, to arise from our Israelitish descent, that we discover how glorious our prospects are, and how independent we should be of these mere temporary vicissitudes, which, for a moment only, obscure the light that streams from our God's shining face, the source of all our happiness. There is a splendid cluster of these blessings in Deut. xxviii. 1—13, promised to "Israel obedient." Every variety of language, and expression is used to describe the people's glories, if only they will "obey." They were to be set high above all the nations of the earth, being the head and not the tail, above only and not beneath them. They were to be blessed in the city, in the field, in their children, in their ground, in their cattle, in their kine, and in their flocks, in the basket, and in the kneading-trough, in going out and in coming in; in their battles with their foes, in their barns and in their manufactures, in the harvests, and in their rainy seasons, and in their wealth, enabling them to lend to many nations, but never to borrow from them. In other Scriptures the Lord gave His obedient people, when they renounced idolatry and worshipped Him alone, the power to reign over many nations, but the privilege of never submitting to them. He made them a blessing to all nations, families, and kindreds of the earth, and gave them the power to get wealth, sanctifying the gift by the assurance that it would be used by the Lord Himself to establish His covenant which He sware unto their (Israelite) fathers, as it is (in fact) this day (Deut. viii. 18). Spiritual gifts He has also granted to us as His people, since He has given us the custody of His holy word, and promised (in Psa. cxlvii. 19, 20) to teach us His word, His statutes, and His judgments, as He hath taught no other nation on the face of the earth. Besides all this He has given to our nation (being Israel) His Sabbaths for a perpetual gift (Exod. xxxi. 13—17, Ezek. xx. 20), His laws to guide us always (Deut. vi. 4—9), and the privilege and duty of taking "the glorious gospel of the blessed God" to all the nations (1 Tim. i. 11, Gen. xxii. 18).

Such masses of blessing, undeserved by us, but secured for us by the grace of God, through Christ Jesus our Lord, make it sure and certain that God, who promised, will never leave us nor forsake us, but will, in the end, give us those

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blessings, unparalleled in greatness and value, described in Jer. xxxiii. 9. Our nation's prosperity will be God's gift to our race, and so excellent will it be in the eyes of all the nations, that it shall be to the Most High God "a name of joy, a praise and an honour" before them all! Let our pessimists only get hold of and believe these things, and the result must surely be that they will cast aside their depression and praise the Lord for all His goodness to us His people Israel!

NOTES BY S. A. M.

THE literal definition of "holy" and "holiness," given in the BANNER of September 27, 1893, offers a fair proof of that peculiar blessing of a spiritual character granted to the Hebrews as a nation. The Hebrew word made use of conveys the idea of purity, as originated for sacred uses in the services of the tabernacle, to express the moral purity or holiness of God, and this signification has descended from the Hebrew through the Greek to our own language, being rendered by the term "holy" in what is known as "King James' Version of the Bible."

We are apt to mistake the signification of the words holy and holiness, too often imputing a certain goodness or virtue to persons to whom they may be applied; whereas not once in the Old Testament is either of the two employed to signify human goodness or purity. In common parlance the term "Holy Scriptures" marks the writings devoted, or set apart for the things concerning God and His dealings with His people ever since the world began. In Exodus we first find this definition, God Himself calling the spot on Mount Horeb, where He first appeared to Moses, "holy ground," and onward throughout the Old Testament the word "holy" bears the meaning of "separateness" from what is evil or profane; not once therein is it employed to designate individual righteousness, the national holiness of Israel being its separateness from the idolatry and uncleanness in which the nations of the world were sunk. God having chosen them to be a peculiar people unto Himself, as we read in Deut. xxvii., where Moses reminds the people of this fact in words which cannot be misunderstood; for he says to them, "Thou hast avouched the Lord this day to be thy God," and the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, that thou shouldest keep all His commandments, and to make thee high above all nations which He hath made, in praise and in name and in honour; and that thou mayest be an holy people unto the Lord thy God as He hath spoken."

We might quote innumerable allusions to holy places, holy garments, holy convocations, holy offerings in connection with God's "holy people," though they sinned so grievously against the Holy One of Israel. Jerusalem was styled "The Holy City." Zion "the holy mountain;" the high-priest himself was not called "holy," only was he marked by the inscribed golden band on his forehead as "Holiness to the Lord."

Thus by many such outward signs did God make Himself known as He promised by the prophet Ezekiel (xxxix. 7) "saying, So will I make My holy name known in the midst of My people Israel; neither will I suffer My holy name to be polluted any more, and the nations shall know that I am the Lord, the Holy One in Israel."

Isaiah (lxiii and lxiv.) (the very "prophet of Israel"), in pleading for the rebellious, idolatrous people, can impute no righteousness to them: his pathetic pleading can be understood only in the unabridged words of the Holy Scripture, but following the example of Isaiah we may put up a daily prayer to the Lord God of Israel. We can take with us words, as He enjoins us, and in fellowship with "Israel's Scripture and Prayer Union"* plead emphatically for this our guilty nation, that, brought by the blood of Jesus into the bond of the covenant again and reconciled to our Father, we may be faithful witnesses for His truth, knowing (as St. Peter tells us in his first epistle) that we, "sojourners of the dispersion, are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that we may show forth the excellencies of Him who called us out of darkness into His marvellous light." R. V.

BISHOP POTTER, OF NEW YORK, GIVES EVIDENCE AT QUEBEC.

WE are favoured by a friend at Lewisham-road, S.E., with a copy of *The Mission Field* for October, 1893, containing a report of the Bishop of New York's sermon at the Quebec Diocesan Centenary. Our friend rightly states that "the opening portion of the Bishop's discourse is undoubtedly an unwritten testimony to the Identity." And yet we are confident that, if Dr. Potter should ever see this article, he will be utterly surprised, that any one could discover, in the words and illustrations he used, any evidence that the British people are the Lost Ten Tribes, the afterseed of Abraham, through Joseph and Ephraim, the head of the House of Israel. He compared the British Empire with Joseph's "fruitful branches running over the wall" leaving her image wherever she settles, and all that is good, which she has inherited. He remarks on British world-wide expansion, Britain's mighty conquests, and her wonderful evangelising enterprise. Her conquests were followed by her missionaries, and she has always been ready to provide her colonists abroad with the consolations of religion she herself has enjoyed at home so long. The following is only a part of the reported sermon, but it touches our own arguments in respect to the British-Israelite question, and we gladly reproduce it here:—

"A FRUITFUL BOUGH BY A WELL.

"*The Sermon Preached by* BISHOP POTTER, *of New York, at the Quebec Diocesan Centenary*

"'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.'—Gen. xlix. 22.

"This was the greatness of Joseph, and it would have made him great anywhere. Run your mind back over those twelve blessings of Jacob's, which were prophecies as well as blessings, and you will see that they are, all the rest of them, lacking in this attribute—the power that at once enriches and expands. But this gift or grace was characteristic of Joseph from the beginning. First of all, his imagination bursts its bounds, and dreams great dreams, overleaps the narrow wall of its surroundings, and pushes forth into regions beyond; and when the envy of his brethren has punished the ardour of the young dreamer, and he finds himself sold as a bondsman into Egypt, straightway there his circumstances cannot imprison him. His heart is too great, and his brain is too busy to be dwarfed or

* For information address the Secretary, Israel's Scripture and Prayer Union, British-Israel Association, 86, St. Martin's Lane, London, W.C. For the annual card of membership send sixpence.

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paralysed, even by a woman's devilish malice; and the young Hebrew captive climbs by swift but sure stages up out of his prison cell till he stands, at last, in the high places of the world. This is one type of greatness. I do not say that there are not others; but this, when placed beside any of them, is pre-eminently noble and engaging. There are men who are great, as Simeon and Levi were great, because, 'instruments of cruelty are in there habitation.' They grow to be men of power, by wresting that which stands for power—wealth, fame, strength, reputation—whatever it may be, from other men, without scruple and without remorse. And as with Simeon and Levi, so with the rest of Joseph's brethren. Judah was to be a conqueror and bow the necks of men; Zebulon a mariner or a trader; Isaachar a servant; Dan a judge; Gad a warrior; Asher, and Naphtali, and Benjamin each successful in his way; but Joseph not alone achieving but imparting an overflowing soul. No 'Spring shut up nor fountain sealed,' he was to be a goodly bough by a well, whose branches leap over the wall. We have all known such men—not many, alas! but enough to make us recognise this description of one of them, and to be glad that they have lived. They irradiate the world by their presence, and they enrich it by their influence. Whenever we come within the circle of that influence we are conscious not alone of the largeness of their gifts, but of their *overflowing* quality. They are not shut up within themselves. They are not only used for themselves. No circumstances can wall them in. They 'leap over the wall,' and day by day the world is brighter and richer, because of that unconscious ministry of theirs, which reaches up and reaches out. Was there ever anything finer or more significant of essential nobleness and generosity of nature, than that scene where Joseph risen to be Viceroy of all Egypt and dispenser of all its riches, discloses himself to his terrified brethren, not to chide nor upbraid, but to tell them, 'God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.' No wrongs could embitter so royal a nature, or shut it up in selfish and unforgiving resentment. That hardest thing—who of us does not know it—to forgive a kinsman's injustice or outrage—this with him is easy and instinctive. His brethren had built between him and them a wall, high, and seemingly unyielding; but the goodly bough straightway leaped over the wall, and blessed and enriched those who were, to Pharaoh's governor, doubly 'strangers and foreigners.' We have all known such men, I say. Yes: and nations as well as men. The moment that you begin to compare the races that have dominated the world you are struck, just here, with their unlikeliness.

"Dismissing out of the discussion those barbarous peoples who have nothing to impart, and with whom life is little more than a bare struggle for existence, it is impossible to remind ourselves of those greater civilizations, which have been the chief factors in human history, without being reminded also of their unlikeliness in what may be called their expansive or out-populating power. China is not the only empire that has surrounded itself with a wall. There are other nations whose fixed habit it has seemed to be to shut up their gifts and activities mainly, if not exclusively, within themselves. Commerce has won from them only reluctant and meagre exchanges. Colonization has had to them only a slender and spasmodic interest. Least of all would it seem to have occurred to them that nations, like men, are stewards, and that no people has a right to shut up its riches, whether they are material, or intellectual, or spiritual treasures, within itself. And so the grand procession of human achievements has left them, like so many of the Oriental peoples, and like some Western empires which are thus, it would seem, akin to them, substantially where they were—maintaining, it may be, their own greatness, and successfully defending their own territory, but out of the vast area of barbarism and paganism redeeming nothing for a Christian civilization and a Christian State. It is this, as surely one may venture to declare who is not of her, which is the glory of that mighty empire on whose soil we are gathered this morning. Whatever the future historian may write of England and of her achievements, this must needs be acknowedged—that, developing in her island-home the highest and finest type of national and domestic life which has ever adorned the world (I appeal to a great Frenchman, Hyppolite Taine, as my authority for the statement), she has transplanted it wherever she has gone.

"An American traveller—and if an American traveller, then doubtless still more a traveller of any other nation, is fain to remark, wherever he goes in foreign lands, the traces of English habits. There is no land in which an Englishman has ever tarried, where you will not find the clear and unmistakable tokens of his stay. The rest of us come and go, and adjust ourselves, more or less readily, to the conditions of which we find ourselves; but the Englishman sets about altering these conditions, and that not merely because they are personally distasteful to him, but also because, in the interests of other people as well as his own, he believes they can be bettered. And generally, it must be owned, he is right. He has been much ridiculed because of what those who do not live on his particular island call his 'insularity;' and sometimes such fault-finding is not unjust; but when you take the story of such men as Lawrence in India, and Livingstone in Africa, and the men who laid foundations here in America, one cannot but own that there was in them the soul of Joseph the great and beneficent, whose 'branches leaped over the wall.' It was our own Webster you remember—the great Daniel—in the United States of America still its most commanding and majestic figure among the statesmen of the Republic, who, using what is surely one of the finest figures in all the history of forensic oratory, said of your motherland, '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.' (Speech in the United States Senate, May 7, 1834.) That, indeed, is a picture of conquest; but we may not forget how largely it is the story of peaceful conquests, nor yet how widely there have been diffused by means of such conquests the blessings of light and knowledge in places once dark and degraded. And that brings me to that which we who are here may well remember with pre-eminent joy and gratitude. It would be idle to say of any great Christian nation, that the advances of its armies or its commerce have always been distinguished by the graces of justice and beneficence. There is no great people that has not to mourn deeds of rapine and violence which have equally discredited its civilisation and its Christianity.

"Across the border which divides your territory from ours we are much engaged just now, you know, in commemorating the 400th anniversary of the arrival of Columbus on these American shores, and there has been much picturesque illustration of the way in which the Caravels of the Genoese Voyager brought with them the religion of Jesus Christ.

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They did; but, alas, they brought much else that was evil and bad, as all other conquests have done. But no one can turn from such an instance and contrast what is called a Christian civilisation in Mexico and South America (which was after all the civilisation which Columbus brought) with what England has done for heathen lands wherever they have become a part of her Colonial possessions without owning how cheering is the contrast. And this has been true especially in instances of which we are reminded this morning. When this territory passed out of the control of a foreign power and came under that of the Government of Great Britain, there was not much here either to invite the immigrant or to attract interest or capital. And so, as one turns and looks back to-day, there is something greatly affecting, I cannot but think, in the story of the Church. There have been great nations that have illustrated the genius of conquest, and have nurtured many and brave sons who went forth to foreign lands. But in no case, I imagine, has there been a more consistent and generous endeavour to follow the wandering children with the immortal consolations of their Father's house. Joseph is a goodly bough, a goodly bough by a well. Ah, yes! it was because that 'well' was in England a well of living water, that a great host of her sons, nurtured at her knees in her Universities, her parsonages, her homes, have gone forth with such joyous faith and self-sacrifice to carry their Master's gospel to the regions which were beyond.

"It is indeed true, as an American thinker has said, that over the first roads which the Roman Empire built there marched the Roman armies; but after the armies came the apostles, quick to bear to heathendom the heavenly learning of the Cross. And so it has ever been. No sooner is a continent discovered or reclaimed, no sooner is a way made through the forest, than, swiftly, the feet of the missionary have followed hard upon those of the trader, and the voices of the Christian priest and teacher are heard speaking to men of God. We are here to-day to recall some of these. A hundred years—how swiftly they have come and gone, and how soon their memories fade! But we look a little closer—more slowly we turn the pages that tell of what has happened in them, and, one after another there start forth the figures of men, each one of them a goodly 'bough whose branches leaped over the wall.' The soil on which we are gathered to-day passed from under French control to that of the British Crown as long ago as A.D. 1713. But it was a long time after that—nearly forty years—before English settlers turned their faces this way, and then only in small and infrequent companies. Yet it will always be to the honour of the English Crown that as early as 1749 the Government, in taking measures to found six townships in Nova Scotia, made coincident provision through the agency of the venerable Society for the Propagation of the Gospel in Foreign Parts, for the erection of a church in each township and of a grant of land to each minister in charge of these churches. This verily was the act, and illustrated the spirit of a true mother—a mother who prized pre-eminently the light and the knowledge of the Gospel of Jesus Christ, and who, wheresoever her children might go into any remotest land, would not suffer them to wander out of the reach of her tender and loving care. I may not pursue here the story of that maternal watchfulness as it reached out, through the agency of the same venerable society, to all her colonies, northward and southward, in all this vast continent."

THE "GLASGOW WEEKLY HERALD" OF NOVEMBER 18, 1893.

THE following appeared in the above paper on the date mentioned, in reference to Mr. J. J. Brown's question, and the answer thereto by Professor Piazzi Smyth, published on p. 597 of the BANNER:—

"2136.—The question asked by Mr. J. J. Brown, in your issue of October 14 (No. 2136) has been answered at length by Dr. C. Piazzi Smyth in yours of November 4, and seems to require only a few words from me. I am not aware that any one anticipated that the return of Israel and Judah to their land would take place exactly in 1882. I am one of those who believe that the events to which Professor Piazzi Smyth points as having occurred in the land of Egypt in 1882 have much to do with the triumphant return of the tribes as described in Jer. iii. 18, Ezek. xxxvii., and other Scriptures. These events were a necessary condition precedent to the return; and the year itself was one of the terminal dates pointing to the great consummation. The matter strikes me thus:—The return of Israel and Judah to Palestine must be by two routes—along the Mediterranean from Israel's "Isles of the West," *i.e.*, Great Britain, eastward through the Levant to "The land of the inheritance"; and *via* the Red Sea from Australasia, India, and South Africa, where Israel's magnificent and vast possessions are situated, to the Holy Land. In each case the route must skirt the land of Egypt; and that territory, with the Suez Canal, is the "key" or "Gate" of the route, without the possession of which the journey eastward and northward by the tribes, escorted by British-Israel, could not be conducted in peace and safety. God gave us that Gate in 1882, and, in spite of all opposition from without and from our own people, has compelled us to retain "the Gate" to facilitate the coming return. All events now taking place in the world have reference to this coming event; and those of 1882 were important factors in the matter. The Gates of the world are pretty nearly all in British hands to-day; because the British are Israel, and to Israel "the Gates" were promised by God Himself, in Gen. xxii. 17. Egypt is ours, India, Australasia, Canada, South, Central, Western and Eastern Africa, are all ours; because the dominion of the world is promised to its heir "Abraham" and his "after-seed" (Dan. vii. 27 and Rom. iv. 13); and one of the chief means by which the world will fall to the occupation of the heir is the possession of "the Gate."—PHILO-ISRAEL (Editor of the BANNER OF ISRAEL).

CHARING-CROSS TO INDIA.

A DINNER was given at the Savoy Hotel, to a number of gentlemen interested in the Syrian Ottoman Railway to meet the engineer-in-chief, Sir Douglas Fox, and the contractors, who are about to proceed to Syria to continue the construction of the railway from Acre to Damascus. Mr. Sutherst said the railway would be 150 miles long. At one end was a fine port in the Mediterranean, at the other Damascus, the oldest city in the world, with a population of upwards of 250,000 people. The intervening country was probably one of the most fertile regions in the world, with a soil capable of producing all kinds of fruit and cereals. Only a comparatively small area of these rich lands was at present cultivated, and yet the harvest of cereals is upwards of 200,000 tons annually, with an export of 125,000 tons. The contractors have undertaken to reach Damascus within two years. The construction of the line is steadily progressing, and the first five miles are on the point of completion, and the section of fifty miles to the river Jordan is expected to be finished by April next. "If," remarked the chairman, "the same wise policy is pursued which prompted the purchase of the Suez Canal shares, and which is now steadily covering India with railways, I see no reason why, within a reasonable time, we should not be able to go right through by rail from Charing-cross to India in eight days."—*Daily Telegraph*, Oct. 12, 1893.

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FACTS PROVING PROGRESS.

We have received two letters, parts of which we feel at liberty to transcribe for our readers' encouragement and our own, the first from apparently one in humble life, the other from a highly-educated and well-read Anglo-Israelite. The former says:—

"I have felt proud and happy since I have believed that I was one of God's chosen people. I have taken the Banner for three months, and read Dr. Wild's "Lost Ten Tribes," and a few other works on the Identity question. They have opened my eyes to the truth, and I can see the distinction between Jews and Israelites, that the Jews are Israelites, but that all Israelites are not Jews. I can also understand the glorious Book far better than before. It shall be my aim as opportunity offers, to try and enlighten some of my friends and neighbours. . . . I do not now feel afraid of French or Russians, or of any other nation, because I see we are Israel, and we shall win all fights in all countries, because the Lord is on our side. Apologies for writing thus to you are due, but I feel as if you were a brother to me, because we both see by the same light."

The other correspondent reports progress thus:—"We managed to secure a subscriber to the Banner yesterday, in a friend staying with us. Another friend to whom we lent the 'Handbook' some time ago, has expressed the great pleasure he has derived from the study of Our Identity. He says the subject has revealed a new world of ideas to him, and that for the future the Banner will be a source of instructive delight to him. I am much pleased at this, because he was once far gone in agnosticism. He is now sure of one thing; and that is, that if the Bible be true, the British must be Israel."

RESULTS OF ENGLISH OCCUPATION OF EGYPT.

In a letter from Mr. Henry Harper, the eminent artist and traveller, he says, "When at Luxor, Upper Egypt, last year I met one day a native whom I had known and employed to carry my portfolio twenty years ago. I greeted him with, 'Well, and how are you getting on now?' For answer he thrust his hand into his vest, pulled out a handful of silver money, and said, 'Want change for a sovereign, sir?' I laughed, and said, 'What *do* you mean?' He said, 'All this my own money now. When you here before, when you pay me, Pasha beat me till I give the money up to him. Now thanks to you English, no man dare beat me; you English good people!' It is 'the Pashas,' not 'the people,' who wish to see the English 'scuttle out of Egypt,' and who stir up the jealous and interested hostility of France."—Extract from *The Leisure Hour* for May, 1893, p. 504.

Reviews.

The Anglo-Israel Almanack and Diary for 1894. Robert Banks and Son, London. Price 3d.; interleaved with ruled paper, 5d.; interleaved and in cloth, 1s.

This annual, which may now with some reason be termed a hardy annual, is again here, and is quite equal to its forerunners. The whole Identity circle will welcome the portraits of such staunch advocates as the Rev. J. Idrisyn Jones and Lieutenant Totten. The workmanship, also, is excellent, being a great improvement on woodcuts. The first item in the literary section is a short poem by Mr. J. G. Taylor, on "Faith confirmed" through a contemplation of God's fulfilled covenant; and next is a paper by Rev. Denis Hanan, D.D., called "Patience," which enforces a much to be remembered truth. Dr. Hanan easily distinguishes between patience and laziness. He admits that patience is a virtue even in Identity affairs, but considers it out of place when it leads people to fold their arms, patiently allowing others to do the work and spend their cash. His closing sentence is: "The invariable characteristic of true patience is steady effort," and this should be taken to heart by all. The Rev. Philip Carlyon, M.A., has a contribution entitled "Circumstantial Evidence," and submits that when there is direct evidence in favour of any lawsuit, circumstantial evidence acquires vast importance. Applying this to Anglo-Israelism, he holds that the Bible is full of direct evidence, while the circumstantial evidence abounds in history, antiquities, &c.; and by way of example he refers to the tin mines of Cornwall and Tor altars of Dartmoor. Following this is an article from the prolific and unwearied pen of Philo-Israel on "The God-given 'Power to Get Wealth.'" It is suggested by the immense wealth of Britain on the one hand, and bad times on the other—dull trade, financial losses, and labour struggles, which cause pessimists to indulge gloomy thoughts concerning their country's future. But these misfortunes do not so affect *us*, and Philo-Israel shows why. "It is a consolation that in this, and in all other things connected with the prosperity of our nation and empire, God, our God, is a party to the matter. He has permitted the evil to teach a lesson, or to bring about a better state of things ere long than now exists. But the promise of 'the power to get wealth' made to Israel in Deut. viii. 18 by God Himself had a purpose and an object. It was not connected so much with the worldly prosperity of the race as with the honour and faithfulness of God to His covenants and oath made with Abraham our forefather." This contains the pith of Philo-Israel's reasoning; indeed it contains the pith of the Identity, for all we are or have arises from God's "purpose and object," and as the latter are unalterable, our national supremacy is the same. But God works by visible methods, and Philo-Israel points to our mineral resources, skilled mechanics, banking operations, and steadily increasing subscriptions to missions as tokens of stability. Mr. H. R. Shaw, whose mind is distinctly of a geometrical trend, deals with "A Grain of Salt," and anticipates our question, "What can a grain of salt have to do with us British people and Our Identity with the Lost Tribes of Israel?" But as poets see books in brooks, and scientists read sermons in stones, so Mr. Shaw finds a quantity of valuable teaching in a grain of salt. "Israel Dominant" (Isaiah lx. 12) is the theme of Mr. Douglas A. Onslow, and he relates how he tackled a misguided vicar, who courteously declined to tackle *him*, thus proving both polite and politic. Mr. Onslow forcibly exposes the absurdity of spiritualizing that text. He is one of our best writers, and it is a pity he does not vent his views more frequently. His pen is too powerful to lie a-rusting. The Rev. J. Idrisyn Jones, of whom there is a brief biography on p. 62, expounds Heb. xi. 21, which he rightly names "Jacob's Vision of the Nineteenth Century," for "Jacob then saw in prospect what we see in accomplishment"—that is, "two peoples dominating the earth:" "Manasseh, a great nation"; and "Ephraim outstripping Manasseh." Mr. Jones is another of those who appear far too seldom in the columns of the Banner, and he ought to come out once a month, like myself; not once a year, like the Almanack. Lieut.-Col. W. H. Larkins discourses upon "Our Opponents and the Parable of the Two Olive Trees," showing that this parable refutes the idea that the Jews are the sole representatives of Israel. Mr. Marchant is better known on the platform than in the press. This is the first time within my recollection that he has acted the part of scribe; but need it be the last? His topic is, "Seeming Wise; or, What's the Good of It?" and he draws attention to the prejudice we meet with, as well as to the irrational instruction in Sunday-school literature. Mr. Arthur R. Granville treats of "The Sacred Character of the Great Pyramid," and his concise account is elucidated by a diagram. In conclusion, under the heading of "What the Clergy, &c., Say," there are apposite extracts from Bishop Titcomb, Rev. G. Albert Rogers, Rev. Denis Hanan, Rev. W. H. Milner, Rev. Joseph Wild, Dr. H. Alder-Smith, Rev. Mark Guy Pearse, Rev. R. A. Hunter, and Rev. E. Bassin. In addition to these attractions there is, of course, plenty of

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miscellaneous information, and an event for each day of the year, a list of British-Israel Associations, with their officers, and an engraving of Suez Harbour, &c., from a sketch by Philo-Israel. A well-advised feature of this issue is that the articles are varied, not lengthy; and I can say with confidence that there is no more judicious means of introducing our subject to a sensible person than by giving him or her a copy of the Almanack.—JOHN SHOOTINGHAM.

A NEW IDENTITY SONG.

"*The Lord Shall Comfort Zion.*" By Jean Charles. Novello Ewer & Co., London and New York. Post free 2s. 1d. Chorus parts 3d. each.

THE above is the work of an Anglo-Israelite, and is described as an "Identity Song." The connection is not held to be self-evident; for some who have examined the work can see no relationship at all to British-Israel belief in it. However that may be, it is held by those who understand music, to be in point of merit "fairly good." Our own judgment in respect to this point enables us to concur in the favourable decision. It is a pleasing composition suitable for a drawing-room or church. Those who have used it in church as an anthem, are well-pleased with it. Mr. Theodore S. Hill, of Birkenhead, a musician of some merit, speaks of it as a "most delightful composition." On the whole we are justified in recommending Jean Charles "Identity Song" to those who love good music. The passage from which the song takes its title (Isa. li. 3) is addressed to Ten-tribed Christian-Israel "who follow after righteousness, who seek the Lord, and look unto the rock whence they are hewn," and that is their Israelitish origin (ver. 1).

The chorus, taken from Isa. li. 3, is an accurate picture of the British Empire to-day, when this chosen people have, by God's grace been comforted with the Gospel, and their waste places, or desolate heritages have become, as their colonies, the gardens of the Lord, and as Eden for splendour and prosperity. The well-read, conscious Anglo-Israelite will enjoy this song, and though to one ignorant of our views it will convey but little light, it is a song to be encouraged as going in the right direction. We hope it will meet with much success, and be largely circulated.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In referring to the letter of E. H., in your issue of Sept. 13, I noticed a statement referring us to (what we Identity believers call) a blind Identity sermon, preached by the Rev. T., I think, should be J. B. Phillips, of St. Michael's, Hulme, Manchester, a former curate, for some years, of Christ's Church, Pennington, Leigh, near Manchester, and whom I have heard, myself, preach some splendid "blind Identity sermons" at the latter church. We have had conversations together on the subject, and about ten or eleven years ago, when he was curate at Pennington, I lent him a few numbers of the "Nation's Glory Leader." Of course he could not, and did not, say anything against the Truth. I also showed him those passages in the second book of Esdras, chap. xiii. (Apocrypha) which proves distinctly, that the Ten Tribes did not return with Judah from the Babylonish captivity, but went further away into a country where never mankind dwelt. The passages are very seldom referred to by your correspondents; but with your kind permission, sir, I will give them once more, as they make our case very strong. The chapter contains an interpretation by an angel of a vision, as seen by Esdras in a dream, and as ver. 12 says, "Afterward saw I the same man come down from the mountain, and call unto Him another peaceable multitude." Ver. 39 begins the angel's interpretation, "And whereas thou sawest that he gathered another peaceable multitude unto him." Then the angel goes on to say:

Ver. 40. "These are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Talmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land."

Ver. 41. "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt."

Ver. 42. "That they might there keep their statutes, which they never kept in their own land."

Ver. 43. "And they entered into Euphrates by the narrow passage of the river."

Ver. 44. "For the 'Most High' then showed signs for them, and held still the flood till they were passed over."

Ver. 45. "For through that country there was a great way to go, namely, of a year and-a-half: and the same region is called Arsareth."

Ver. 46. "Then dwelt they there until the latter time; and now when they shall begin to come."

Ver. 47. "The highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace."

In the face of the above, how can any man say that the Ten Tribes returned with Judah from Babylon? The 6th Article of the Church of England says, concerning the books of the Apocrypha, that the "Church doth read them for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine." The Church does not say that they are not to be believed. I may add, that a few months ago, I purchased a book from a second-hand bookstall, entitled "Survey of the Holy Land," by Bannister, published in 1843, 18 years before Edward Hine published his first edition of "Lost Israel Found." The work is divided into three parts. The first deals with the geography of the Holy Land. The first three chapters of the second part deal with the revolt of the Ten Tribes, their captivity, their "lost" condition, and the author distinctly proves that they have not yet returned. The third part deals exclusively with Scripture, showing the distinction between the two Houses, and their restoration. The above work being published, as I have shown, so many years before the first work of Mr. Hine was issued, has made me a stronger believer in Our Identity than I was before.

Yours in Israel,

JAMES COYLE.

64, Bedford-square, Leigh, Lancashire, Sept. 29, 1893.

To the Editor of the "Banner of Israel."

FRIEND,—Those who remember my name in connection with the Great Pyramid department, and especially of the Anglo-Israelite subject, on which I have now written an exhaustive work with many plates and discoveries (which it is beyond my ability to publish), may note that I have left Martock, and now reside at Cowbridge, South Wales. It was previously mentioned, here, that I feel a freedom to lecture publicly or privately, if in health, where requested, to spread this admirable truth.

C. FOX.

Dec. 6, 1893.

CIRCULATION OF THE BIBLE.—The sale of the Bible has gone on through the ages, and over the religious world. Besides the circulation of private parties, the distribution of the Bible by the forty or fifty Bible Societies is immense. Since 1804 the leading societies of England and America have distributed 203,000,000 copies of the whole Bible or parts of it. The American Bible Society alone has distributed 55,500,000 copies. The distribution last year ran up to 400,900 Bibles, besides 370,700 Testaments, and 141,000 separate books. The issues of British and foreign are still larger. The American Society prints in fifty languages and dialects, and the British in two hundred.—*Zion's Herald.*

CORRECTION.—In BANNER No. 882, article, "The Aryan Bubble," p. 572, second column, fifth line from end of second paragraph, for "guages" read "languages."

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NOTICES.

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

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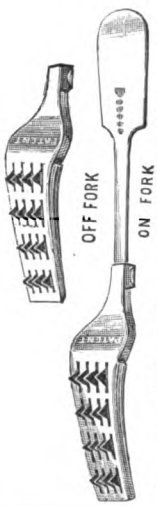
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