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A Weekly Journal

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

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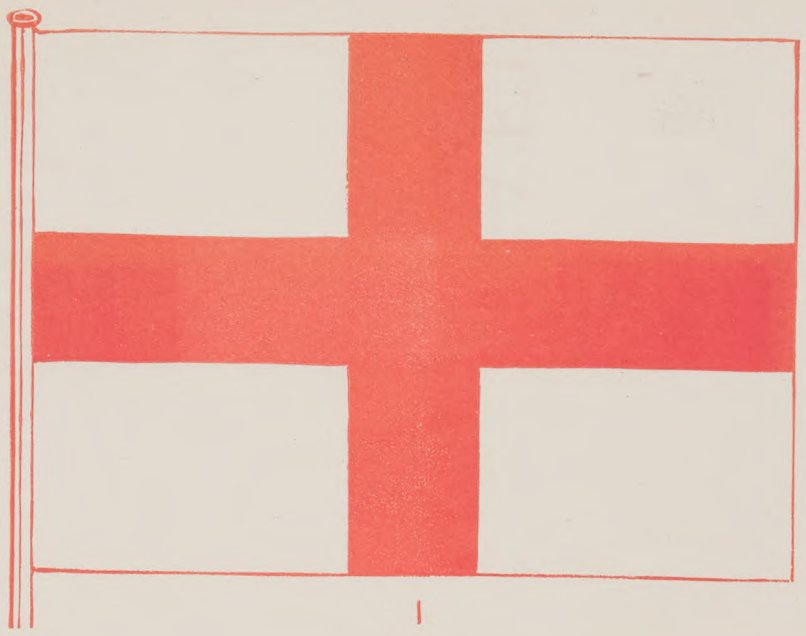
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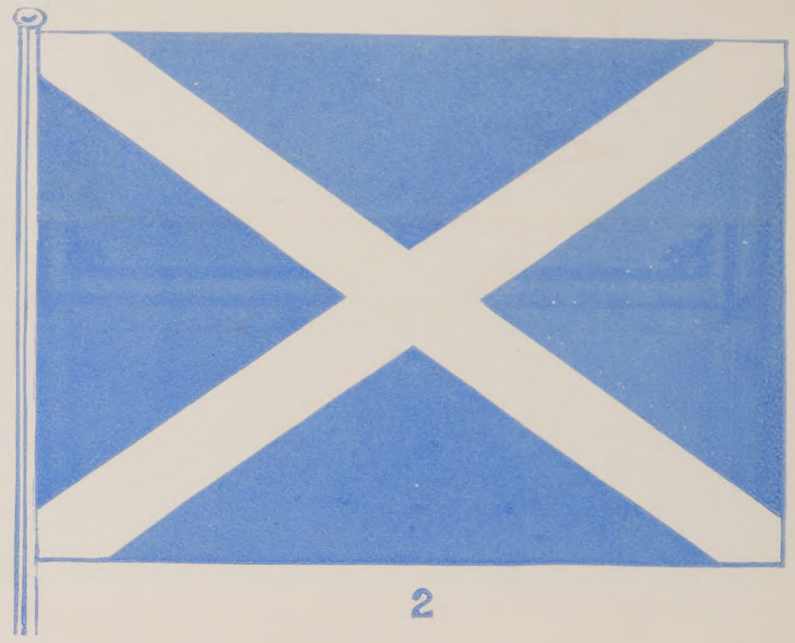
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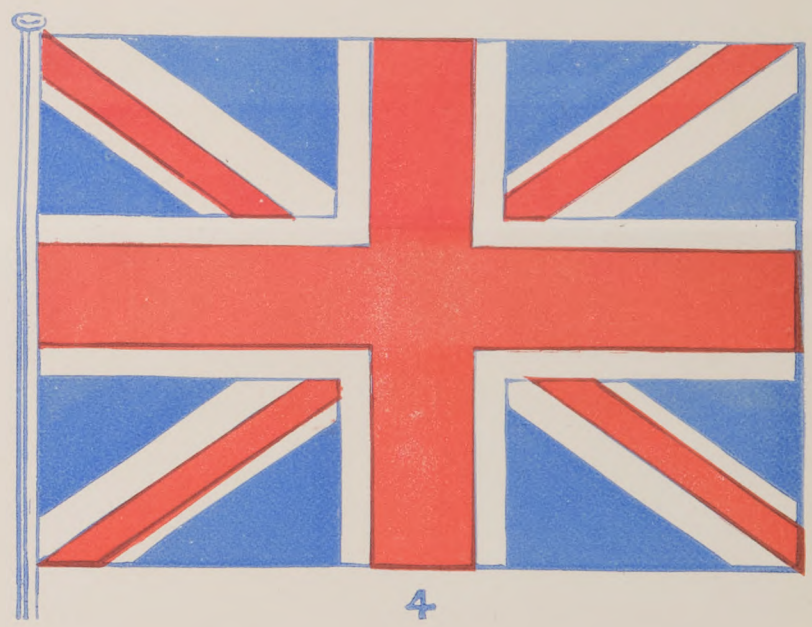
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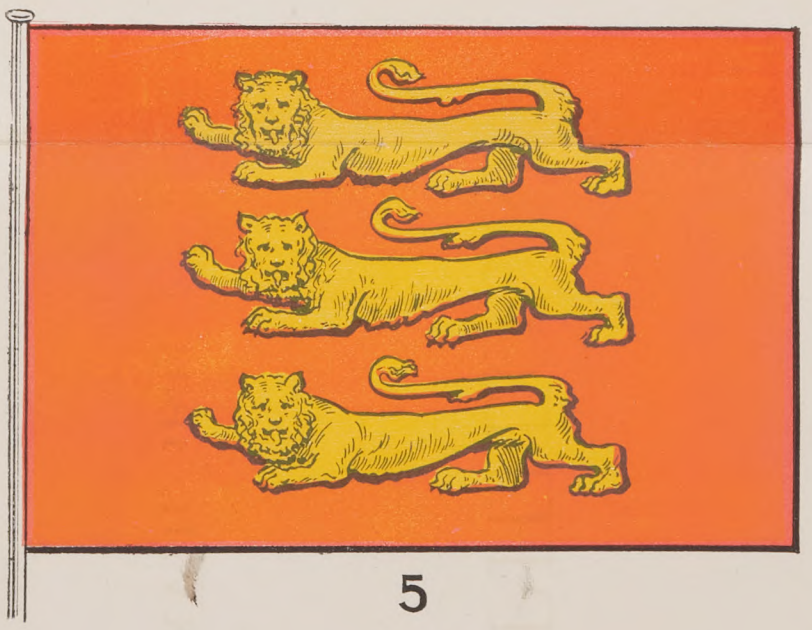
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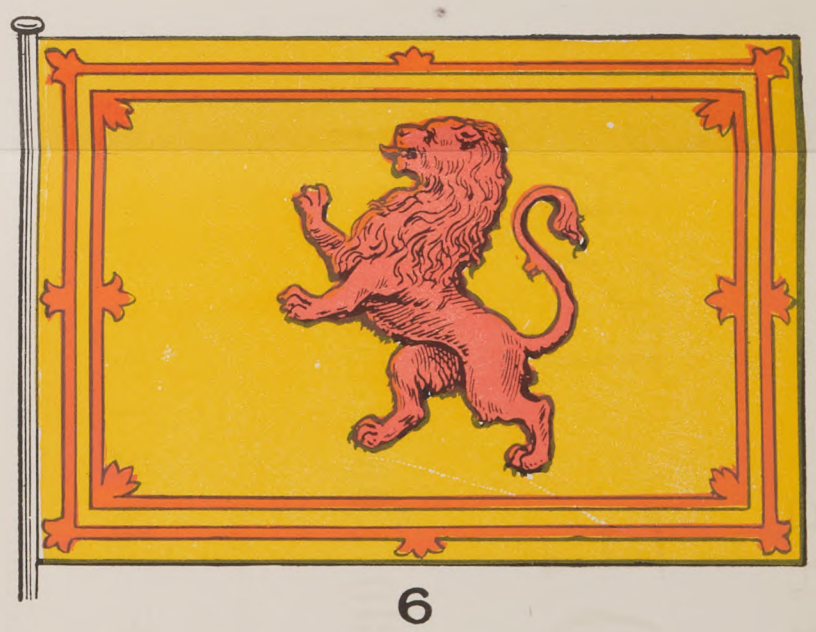
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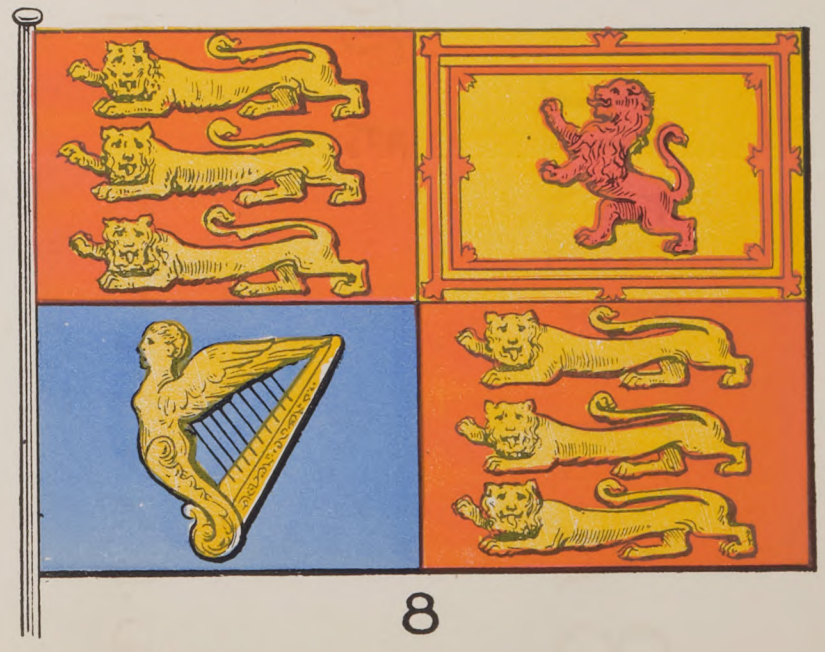
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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of Her Majesty's Most Exalted Order of the Star of India*).

"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 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, 1894.

WE heartily desire for all our readers a Happy New Year, and such health and prosperity during the course of it as it may please God to give to each.

Our BANNER OF ISRAEL has now entered on its eighteenth year, having seen the light first on Wednesday, January 3, 1877. For the success which has attended our efforts hitherto, and for the opportunities we have enjoyed during the past seventeen years of witnessing to the truth of Our Identity, we desire to thank God. It is true we are still in a minority. The pulpit, the press, and the scientific world are still against us, and do not fail to taunt us with the fact. We are aware that it is so, and sometimes it grieves us. But we recollect that no great truth has become popular, certainly no Scriptural truths, by leaps and bounds. We have to overcome the prejudices of ages, the stereotyped theology of all the colleges and universities, and the indifference of the majority as to the discovery of Israel, long given up as lost and dead and buried. We know, however, that this is not so; God's oath and promises to the after-seed of Abraham must be fulfilled. The birthright of Joseph and of his two sons has to be enjoyed, during the current Christian dispensation, by the true heirs; and it cannot be that between the two Advents any but the sons and House of Joseph can be possessed of the splendid inheritance which is included in the Hebrew charter—namely, population, empire, kingly power, dominion in the four quarters of the earth, with wealth abnormal, and spiritual gifts wherewith to enrich and bless all the nations, all the families, and all the kindreds of the earth, outside the chosen race of Israel. During the year past the open hostility, and even abuse, of those who once thought to put us down by such means, has been greatly modified. Men speak quite respectfully of us, and declare that, while they want to believe, and would be glad to be persuaded, they are not perfectly satisfied yet, but hope to be so some day! We wait now for events to speak for us, and to show men that, after all, the promises and prophecies of God are literally true, and must perforce come to pass. We believe such events will take place soon, and so satisfy men that the House of Israel is literally in Britain, waiting there, under God's blessing, for the hour of their unveiling, or apocalypse, so distinctly mentioned in Luke ii. 32 (R.V.):—

"A light for revelation (or unveiling) of the Gentiles
(Ethnôn),
And the glory of Thy people Israel."

British-Israel is among the Gentiles to-day, and in fact is mistaken for a Gentile, non-Israelite people by themselves and by all their foreign neighbours. They are only under a veil, however, and the Lord Jesus Christ came to "unveil" them and show the world that, under the guise of a Gentile people, they are in fact the Lost Ten Tribes, or the House of Joseph, to the glory of His faithfulness, since He has appeared as "the glory of His people Israel."

Our New Year opens with the strange cry that the British naval power is being overshadowed by the rapidly growing navies of France and Russia united. Our ships are fewer in the Mediterranean than those of these two now friendly powers, which might easily, however, become our deadly enemies, and strive to ruin our trade, our empire, and our national pre-eminence, during our now somewhat enfeebled condition, with our present Government in power, and a coal strike of four months' duration scarcely ended! Our only consolation is that the God of Israel reigns, and that it is chiefly in moments of great emergency that His ruling power and guidance, protection and faithful loving-kindness, are recognised by His sadly forgetful and blind people. War, however, generally finds our nation unprepared for it; and when the next one breaks out, it will be a Continental struggle, and not one in which we shall be chiefly concerned. But we may

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be forced into a condition of isolation among the nations by our inferior armaments, reduced to the occupation of our Gates and colonies, but without the power to interfere with our pugnacious neighbours or effectually to rule the sea! Such texts as Isa. xxvi. 20, 21, Micah i. 3, ii. 12, 13, seem to point in these directions, and to show that a time of great trouble is approaching, when our attitude will probably be one of self-effacement and isolation. This seems arranged for us by God Himself, and we must be content with it and leave the issues in His hands.

We commence the year with a fair prospect as a representative Identity journal. The BANNER is certainly a favourite at home, in our distant colonies, and in our military possessions too. We have a good staff of writers to assist us, and a kind helper who still takes the Index of the BANNER under his special charge. We thank all these friends for their disinterested aid. The journal could not exist without it, and we, our publishers, and our readers, are very grateful.

We are endeavouring, with the new year, to introduce our subject to such of our clergy as have hitherto made no sign. We have prepared a letter to accompany any particular number of the BANNER which may seem appropriate to the occasion, wherewith to approach such of the clergy and ministers of religion as may seem likely to give the matter a hearing. Any of our friends who wish to carry out our object on their own account shall be supplied on application, *gratis*, with a copy, or copies, of the letter, which we have signed as editor of the BANNER. An organised effort to obtain the attention of the ministers of religion in our land seems now demanded of us, and the present appears to be a favourable opportunity.

In regard to the future, we propose to continue the BANNER on the same lines to which we have adhered in past years. We shall note all public events bearing on the progress of our nation, and show how they testify to our Hebrew origin. We shall reply to all reasonable objections to our views, and show that they can be explained by reference to the prophecies. We shall be unwilling, as heretofore, to occupy our limited BANNER room by the publication of objections answered before, or made in a captious, hostile spirit.

In conclusion, we beg our readers will note that Mr. R. F. Banks, the publisher and owner of the BANNER, is anxious to extend the circulation of the paper by doubling the subscribers' list. We hope every weekly or monthly constituent will find another to join him in ordering the journal for 1894. So we may hope in larger measure to make known the good news that "Lost Israel is Found," and that the British are they; to the praise and glory of the Lord Jesus Christ, the King of Israel, and their glorious Redeemer!

DEMOCRACY.

BY THE REV. DENIS HANAN, D.D.

THE value of the principle of representative government as it has been preserved in the traditions of the British people, and developed in their national life "from precedent to precedent slowly broadening down," is universally acknowledged by all freemen. Their self-governing power is the basis of the strength of our race, and as they have become capable of using it all classes of the people make their influence to be felt. At all times the democratic principle has been as in a germ, even when it seemed to be buried beneath the power exercised by the great. The extension of the franchise has been a necessary evolution of the representative principle. By the most full exercise of the right of the people to govern themselves, full national responsibility can alone be attained to. If wrong is done, then it will be done by the act of the nation, and not by the irresponsible will of a few who may or may not represent the national will. If there is an effort after righteousness and truth, then it will be a truly national effort intelligently wrought by the many.

But in its application the democratic principle is open to serious danger, and at present true statesmanship must be exercised in so guiding the nation that the danger may be avoided whilst the principle is being legitimately developed. The danger is this, that the vote of the ignorant, the thoughtless, the thriftless, and the self-seeking, has as much weight and value as the vote of the well-informed, the thrifty, and the true patriot; and as the former characteristics are numerically in the ascendant, they must bear down the characteristics of the numerically weak. There are, of course, sets-off or counter-checks by which knowledge and virtue gain influence; but yet a democratic form of government in which the highest officers of the state—her lawmakers, and those who guide her counsels—are immediately chosen by the votes of those who are not the most fitted to make the selection, must contain in it the elements of the gravest danger. This being so generally recognised, it seems strange that the anxious thought of the age has not been led to see the remedy which is to be found in the wisdom which was possessed by a free people very long ago in the history of the world. A system which, while recognising to the full the democratic principle, yet secured as far as it is possible to secure it, that the best should rule; or, using the word in its true sense, the method whereby an aristocratic government was produced by the democratic exercise of power.

The divine government of Israel was democratic. The people were admitted from twenty years old to a share in it. The political wisdom of Jethro must have had a superhuman source. Even Moses did not form the constitution which was given to Israel, and by which the great principle of democracy was safeguarded from its dangers, while yet in full exercise of its rights, and by which the equally great principle of government by the best was provided.

Is not this the very union which we desire to see accomplished to-day? for our national danger lies in the severance of the two. What is good in the aristocratic method seems to be excluded by universal manhood suffrage; but if the freest exercise of the rights of the people can be used to originate the government by the fittest, the admitted danger would be avoided, and national strength and righteousness would be the result.

The method which Jethro advised and which Moses inaugurated was this. He directed the people to elect and to bring before him men whom they judged fittest to be captains over tens, over fifties, over hundreds, and over thousands, and these men he associated with himself in the government of the people (compare Deut. i. 9—18 with Exod. xviii. 13—26). It might seem that all these men were chosen at once by a complicated universal vote, but it is evident that at least a year elapsed between the time that the advice was given by Jethro and the final appointment, which is recorded in Deuteronomy as being just before the departure from Horeb, while Jethro's visit was before the giving of the law. This time would be necessary before the selection of the higher representatives could be made. For they must have been a selection from a selection. First the

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people would elect those who were to be the small communal officers, ruling over and representing ten families. Here is the democratic principle in full exercise. Then the further selection of the captains over fifty families would have to be made, and so on.

Here the question arises, How were these higher officers selected, from whom, and by whom? Of this we have no direct record, but it is not impossible to judge how the results were arrived at. If Moses had selected the captains over thousands, and that these men had appointed the officers beneath them, and these again the lower captains, the system of government would have been akin to the feudal. But when the people inaugurated the selection the democratic principle was established; and yet it does not follow that the next selection was made by the same suffrage, or that the more responsible representatives were elected also by the popular vote, rather they would be a selection from amongst their fellows by the votes of those who held the same office that they held. And so upward, the captains over hundreds being selected from among the rulers over fifties by the votes of their compeers. Thus, the highest appointments would be a selection from a selection, and thereby the fittest men would be obtained for the highest responsibility. The tone and colour of the national legislation and policy would have been given by manhood suffrage, the further selection would be made of the best and by those deemed to be the best, by those who were in a position to judge of the mental capacity, practical ability, and moral worth of their co-workers. The many in a small community are capital judges of capacity and fitness for offices which have to be exercised amongst themselves; they are not judges of capacity and fitness for offices which are beyond the range of their every-day life. They can detect false motives in their communal officers, or credit them with straightforward purpose, while the requirements of a higher position, and the varying classes of temptation which it presents are unrealised by them, and they are therefore unable to exercise the shrewd judgment with respect to the higher offices, which they are peculiarly fitted to exercise with respect to the lower. While those who have been trained by the exercise of the responsibilities of the lower office are thereby fitted to elect to the next step above them.

Let us endeavour to see how the methods here stated would work if transferred to our 19th century circumstances. In the townships or parishes, the officers or representatives would be elected by manhood suffrage. A number of parishes, grouped according to population, would elect by the votes of their representatives an officer or officers for the union or barony. The men so selected would from amongst their number elect those who were to serve upon the county or shire board, and the members of that board would elect to the great council of the nation the most approved member or members from their own body. An aspiring politician should begin at the first rung of the ladder, and he might always remain an honorary member of the parish, and union and county boards; and at the end of seven, or five, or three years, the votes of the people should again enable him to continue in office, or consign him to private life. But the populace would not have, as at present, the power of electing by one vote to the highest offices in the state. Manhood suffrage thus safeguarded would now, as of old, produce an ideal form of government, and restore that rule of freemen which was the earliest heritage of our national existence.

It may be well to note that the seventy elders who assisted Moses in his judicial work were appointed directly by the bestowal of the needed gifts. The office of judge was not elective; and although the lower officers had to settle disputes, the high court of appeal was removed from civil strife, or the popular will. Just as our judges are raised above party and politics, so it was in Israel's early history. America has yet to learn the wisdom of the earlier plan with respect to the judicial office, while the mode of election there to the legislative office approaches more nearly to the original. The Parish Council's Bill and the County Government Bill, which will ere long be introduced into Parliament, are, it seems to me, steps in the right direction, but steps taken by those who are blindly grouping after an ideal of which they have no definite conception.

It is also to be remembered that the democratic form of government given to Israel did not in anywise clash with the monarchical. The Holy One of Israel was the King. All power and office came from Him, and was held under Him. Moses was His immediate representative, and afterwards David and Solomon sat upon the throne of the Lord. The princes of the people, the patriarchal heads of families or tribes, also exercised authority, and they seem to have been distinct from those called captains, although they were probably eligible for the elective offices. In fact, in this earliest constitution of the free-born people, we have in union and harmony all that is good in the monarchical, the aristocratic and democratic forms of government; and when our own, or any other 19th century state can revert to the original type, it will have attained a position of national well-being which even our favoured country does not possess at present.

THE MISSIONARY NATION.

By the Rev. Alfred J. J. Cachemaille, M.A.
(*Rector of Cheriton*).

It is generally allowed that as a nation we occupy a position of great prominence in the propagation of the Gospel, and although all that we do is but a small proportion of what we might do, still the effort we make for the evangelization of the world forms a distinct feature in the character of the nation. Readers of the Banner of Israel assign this feature in the national character to the fact that we are the people Israel to whom God gave this commission, and it is one of those many signs by which the lost House of Israel was to be recognised in the latter days.

Many, however, point out that the extent of our efforts is but small, and the results which we obtain are comparatively feeble. We are accustomed to the taunt that, whilst we spend about £140,000,000 upon intoxicating liquors, we only spend about £1,500,000 in missionary work of all kinds. The contributions to this work are given as follows in the Official Year Book of the Church for 1893. The returns are for the year 1891:—

Church of England Societies	£539,510
Joint Societies of Churchmen and Nonconformists	206,330
English and Welsh Nonconformist Societies ...	456,348
Scotch and Irish Presbyterian Societies	210,306
Roman Catholic Societies	9,015
Total British contributions for 1891 ...	£1,421,509

If this represented the total of the work which is done by this nation in the extension and consolidation of the kingdom of our Lord, we might feel heartily ashamed of ourselves; and as we are the wealthiest nation in the world,

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this identification might be considered to be an index of our being anyone, but certainly not Israel.

But there are a good many things to be said before judgment can be given against us. There are two especially which deserve to be brought out clearly. In the first place, the work assigned to us at this period of our history is not the conversion of the world, but the office of bearing witness in all lands to the facts of our Lord's first advent. This makes all the difference. If through the ministry of the Gospel, during this present dispensation, our Lord had stated that the world was to be converted to the Christian faith, then we and everyone else would be compelled to own to pretty near complete failure. But if our Lord stated that a witness was to be given in all lands to certain facts, then a few good witnesses might be as complete a justification of His purpose as ten times that number. The witness, then, which we do give through a direct Christian ministry extends to every known land in the world, and we justify our claim to be Israel.

But, in the second place, when we remember that our Lord came to establish a kingdom, and not only a Church (this latter being only the sacred society in the midst of the kingdom, just as the tribe of Levi was in the midst of the former dispensation), we feel that we are in duty bound to take into account all the indirect means which we are using for extending that kingdom. There opens thus before us, not only the expenditure of vast sums of money, but also a vast network of agencies, all of which are of a decidedly missionary character. We have only to look at any map of the British Empire to realise that in every part of the globe the English character is impressing itself in many ways upon people of every tongue, and upon lands of every description. There is a vast plant of machinery being set up in every corner of the earth through which the genius of this nation influences and controls the current of thought and practice of the nations of the earth. That vast plant of machinery is intended to do a real and a vast work. It is not itself the end for which it exists. It is the means by which God is carrying out His present purposes, and through which He is going to carry out vast purposes presently.

Bishop Westcott, in his book on "The Religious Office of the Universities," pp. 27, 28, has brought forward this thought. He writes: "We are all familiar with the commonplaces on English dominion, and commerce, and energy. But the facts which they express are symptoms only and signs of that which may be. If we interpret them aright, they point to the possibilities of a spiritual office of the nation as yet unfulfilled. It may be that times of disaster and loss will be required to dissipate the crushing weight of mere material prosperity before we can enter upon our higher apostleship. It may be that our accumulated wealth and power will be consecrated as instruments of divine service. The future alone can show what discipline will make our ministry efficient. But this at least is sure, and this may supply the inspiration of our lives that by our history, by our constitution, by our catholicity, God has fitted us as a people and as a Church to be the missionaries of the world, to be the interpreters of the East to the West, and of the West to the East, to be the witnesses and heralds of truth recognised as manifold."

Our missionary efforts, therefore, cover a very large field, and the agencies are as multiplied as the fields which call for tillage. The very commerce which fills the ocean and sea with our ships, and which touches every port in the world, is part of the commerce of the kingdom of God and one of His missionary agencies. The numerous governors and rulers who in every part of the Empire administer the just laws of the kingdom are His missionaries. The great engineering works which by rail connect provinces or countries, or as bridges span gulfs of separation, or as irrigation works store up a supply which shall give food—all these are the servants of the kingdom and the missionaries of His purpose. The educational work which is done in the schools in India and elsewhere (not in the directly missionary schools only) is a vast missionary power which is shaking the idols of the land. The Zenana work, which is preparing Christian and educated mothers, is a power which the near future will feel. And a multitude of other agencies are, all of them, parts of that missionary commission which this nation has received from God, and which we are discharging according to the power which He gives us. A nation, whose name (as Father Ohrwalder says) is synonymous in the minds of the Soudan with freedom, prosperity, and civilization, is a nation which is doing missionary work by other methods as well as by direct Gospel preaching, methods as necessary and so important that they are the handmaids of each other, methods which are included in the commission of our Lord (Isa. lxi. 1).

It will be said, no doubt, that many of the lines along which we are claiming missionary work are lines which are pursued for the sake of profit, and not with so exalted an object as we ascribe to them. Perfectly so, most of us are unconsciously fulfilling God's purposes; yet even so all God's purposes are full of reward to those who discharge them, and He also will provide that there shall be both the material and the means for doing His work.

This vast network, then, of machinery is at present only in course of construction; it is neither complete nor yet in working order. It is therefore unreasonable to expect that the results can be obtained until the means for obtaining them are ready. What we see are but portions of the machinery which have been set up, and, for the rest, abundance of portions lying about or being collected to be put in their place and position presently, apparently great confusion and want of order or purpose; as in the quarry where the stone is being obtained, there is a good deal of noise and a good deal of rough work; for we have not yet received orders to turn our swords into ploughshares, nor our spears into pruning-hooks. Africa still needs much and varied missionary work to bring it up to the level even of the present day; but the hand of Israel is there, and very much has already been done. Many a saintly worker has gone from our midst, and has mingled his dust with the African soil, and from the very heart of that dark continent the voice goes up to God, "How long, O Lord?"

Presently the machinery will be ready, and, as we have been told in Ezek. xxxvii., the Spirit of God will breathe the breath of life into the whole of it, and a vast living army of workers for God will stand up before the world, ready and able to carry out the purpose which will result in the kingdom of this world becoming the kingdom of our Lord and of His Christ.

All the parts of the kingdom cohere, and must also preserve their due proportion. None is independent of the other, each is essential to the other. We must not, then, commit the shortsighted mistake of estimating our missionary character and work by the number of ordained clergy of all sorts, nor by the number of pounds sterling that we subscribe to the various fields of distinctively Gospel labours in preaching the Word and ministering the sacraments. We are a body duly provided with members, and

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with work assigned to each member, but every portion is intended to minister its share to the wellbeing of the whole; otherwise we are a kingdom and a house divided against itself, and doomed therefore to fall.

On the testimony of friends and foes alike, our administration is a blessing to every part of the world where it obtains, and the reason is that we have received that commission from God; we are His missionaries to carry into effect the manifold grace He has purposed, ever since He said to our father Abraham, "I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 3).

Cheriton Rectory, Nov. 28, 1893.

THE NATION OF SHOPKEEPERS.

By the Rev. James McIntosh
(*Vicar of Sacriston, Durham*).

The British people at the present time are, without exception, the most highly skilled in commerce and manufactures. Their commerce is so extensive that it embraces the whole world. What Napoleon the Great said, in disparagement of us as a nation, is now our highest distinction. We are emphatically a commercial and trading people. For where can we find its parallel in modern or in ancient history? We have seen several cities, and nations, embarking upon the attempt to monopolise the trade of the world, but they have each succumbed in turn. Venice, Genoa, Florence, Spain, Holland, and others, have had extensive commercial developments, but they have all dwindled and sunk into obscurity before the nation which the Lord hath blessed. Through our commerce and manufactures all families of the earth are being blessed. No people has ever yet attained to the proud position which the Anglo-Saxon race has reached in its development of trade and commercial pursuits. The commercial instincts of this people are of the very highest order. The people of these islands have been formed for deeds of daring, for extensive dominion, for beautifying the waste places of the earth, and making the desolate cities of the world to be inhabited. What an enormous amount of trade is done by the British people annually! How varied in its nature. How universal in its supplies. Every want of man is provided. Every description of goods is either imported, or exported. Every sort of manufacture, whether textile, woollen, iron, steel, or any other metallic fabric, is made here. Jacob is the FORMER, the FASHIONER, the designer of all things.

Is not this the history of the Anglo-Saxons? The steam engine, the electric telegraph, telephone, steam navigation &c., which have revolutionized the conditions of modern society. These all owe their rise and development to this race, who are declared by the prophet Jeremiah to be the former, fashioner of all things. What stores of mineral wealth have been extracted from the bowels of our land, and what millions of tons await the miner's labours, to be brought to light for the advancement of this highly-favoured race, and for the blessing of the world generally.

Then look at the shipping which she possesses. What millions of tonnage constantly traverse the ocean, carrying to every country the means to develop their civilization, and to confer advantages upon every land. How vast the machinery employed for the distribution of these diversified manufactures. The cutlery from Sheffield, the woollen, and cotton from the different centres, the engines, ships, and other sorts of mechanical appliances from the great iron and steel industries. Both useful and ornamental goods are made in numerous places; every town has some special manufacture; the vast hives of industry furnish employment to millions of our toiling population. And these goods are sent off to all the various countries of the world. For this immense trade thousands of vessels are employed, over 12½ million tons of shipping distribute these wares and artistic products of our manufacture. The world furnishes no other instance of a nation with such a gigantic monopoly of trade and commerce. Only one other instance can be found of a people occupying a similar position to that which the British nation has attained, but in a very much more limited extent.

Tyre, in her day of wealth and grandeur obtained universal connections. She was like Britain a mart of nations. Her wares were in every market. Her ships sailed along the coasts of the Mediterranean, and even around the shores of Africa, thus making their way past the Cape of Good Hope, and voyaging to India. So extensive was her trade that her wealth became the envy of the world, and her merchants were princes. What a graphic description does the prophet Ezekiel give of the wealth and world-wide commercial transactions of this people, who dwelt in a single city, at the first on the mainland, and then, after the siege of Nebuchadnezzar, on the island, a short distance from the old site. If, then, we can find in Holy Scripture any resemblance between Israel and this commercial people, we shall find the key to unlock the mystery of Israel's geographical position. Such a parallel is made by the prophet Hosea between Ephraim, the head of the Ten-tribed kingdom, and Tyre. In Hosea ix. 13, we have this declaration, "Ephraim, as I saw Tyre, is planted in a pleasant place."

Now it is well known that Tyre owed much of her greatness and success in trade and commerce from the very favourable position she occupied. She was situated in the midst of the nations, or as it has been shown, at the centre of the old world. It was on this account that she became the distributor of the world's goods. She supplied every nation with the commodities they required. From distant countries her merchants brought for exportation the wares and produce of countries which had no outlet by sea. Her inland trade was extensive, and it became the means of her extended maritime transactions. She acquired the naval supremacy. Her colonies were numerous, and Carthage, her eldest born, disputed for a long series of years, the empire of the world with Rome. Who has not read of the strategy and martial skill of Hannibal? The parallel holds good in this respect as it does in connection with our similarity to Tyre as a commercial people. We have an America as Tyre had a Carthage. America next to ourselves is foremost in commerce and trade.

Tyre was eminently successful as a coloniser, so Britain holds the palm here. No nation can compare with us as a colonising power. Then, again, Tyre's whole aim was to amass wealth, not by conquest, but peaceful pursuits. She thus enriched others while she accumulated wealth in vast profusion for herself.

If there were no other identity given of the Israelites' position than the likeness between Israel and Tyre, this should be sufficient to convince any reasonable man that we are Israel, seeing we alone, of all nations of the world, occupy the same position in the world now as Tyre did in the era before Christ.

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Our commercial transactions now, however, extend throughout the whole world as known to us. The world known to Tyrian merchants did not embrace much more than a tenth part of the British Empire. But notwithstanding our extended dominion every nation is a customer of our trade. The remotest nations and the most exclusive are influenced by our industries, commerce, and naval and maritime supremacy.

We the inhabitants of these islands hold an identical position with Tyre in her insular position. Our territorial extent in these islands is but mean when compared with most of the continental powers, but we hold the foremost place for commerce, for manufactures, for extensive colonization, and for wealth. We are situated like Tyre of old in a pleasant place for extended commerce and intercourse with all nations of the world. Tyre was the world's carrier, and we too claim this name. We possess about 75 per cent. of the world's tonnage. Truly, then, we, and none else, occupy the position which was marked out for Ephraim.

What a wonderful agreement we find between the people of Tyre and ourselves as to our geographical position! Tyre occupying an island the centre of the ancient world. We occupying the chief of the islands of the old world as well as the chief of the new, an empire of islands and of the coasts of the earth are placed just outside the mighty empires of Europe, and yet in the best and most favoured position to hold intercourse with all these nations with nearly equal facility, whilst we stand in the most favourable place for commercial dealings with all the world, both old and new.

What country, then, is like Britain, which God hath exalted so highly, and placed at the head of the nations for wealth, for minerals, for manufactures, and for mercantile marine? If, then, Ephraim was to be planted like Tyre in a pleasant place, how suitable is this description to our nation. Tarshish, the daughter of Tyre, becomes, in turn, the seat of empire, of universal commerce, and the home of Ephraim. Here Tyre planted a colony in the early days of the world's history, and now the daughter far surpasses her mother in all branches of commerce and industry. Every nationality takes shelter under her flag, and her dominion extends far beyond the limits of the most hopeful dream of ancient Tyre. Tyre, too, is surpassed in her moral character. Britain is no longer a worshipper of Baal; she carries the everlasting Gospel with her products to every land. Her extended sway becomes the means of carrying the glad tidings of salvation to a perishing world, and thus she is God's witness in every land.

Let us, then, humbly and reverentially acknowledge our destiny. Let us own with gratitude that all these blessings of commerce, civilization, and extended dominion, which we enjoy have come from God through the covenant He made with our fathers, Abraham, Isaac, and Jacob, and let us recognise our position in the world as the wealthy nation, which dwelleth confidently in the midst of the earth, which the Lord hath blessed, and who have obtained fame and praise in every land, and then we shall become fitted for that higher and more extensive sway, which shall be ours as the heirs of the world, when that kingdom and nation that will not serve us shall perish; yea, those nations shall be utterly wasted. For "their seed shall be known among the nations, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord hath blessed."

Dec. 8, 1893.

THE TENTH PART FOR GOD.—A BRITISH-ISRAEL IDENTITY.

By Rev. Henry Roe

(Author of "Israel's World").

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. xxviii. 20—22).

1. "And Jacob vowed a vow." It was quite time he did, for he had reached fifty-seven years of age, just the age at which C. H. Spurgeon died, and five years longer than the entire life of Shakespeare. It was a great pity, and possibly a shame, if he had not vowed a vow before such a time of life. Yet, how very many men are as wicked! Are we? How many blessings are missed by not vowing a vow! How rich the blessings that follow a wise and earnest vow!

Jacob was still unmarried, of course. But what a future was waiting for him! He is very lonely now, but what a family he will have! He seems to have only his *walking stick* now, as he afterwards confessed; but he will become "*two bands*," and such bands for numbers, and riches, and fame! Some day he shall "fill the face of the world with fruit" (Isa. xxvii. 6). Even the Son of God shall name him as a special attraction in heaven (Matt. viii. 11). With such a possible future, and so little yet done, and at such a time of life, it was high time he left off only dreaming, and began to vow a vow. Let us not leave our vows till we reach fifty-seven years of age, for we may not follow Jacob in his hundred and forty-seven years on earth.

"Of all that Thou shalt give me I will surely give the tenth unto Thee." Abram had given "a tenth of all to Melchizedek, priest of God Most High" (Gen. xiv. 18—20); and now Jacob will follow his grandfather in being a good giver. These two seem to be the only persons in advance of their times in money matters, until God thundered forth the law from Sinai for all the race. They were the most liberal givers of ancient times, and the founders of the system of proportionate and voluntary offerings to God's work for all time. How their giving far exceeded the gifts of the majority of modern religious people! Yet, where is the preacher that does not rail against Jacob? Let each railer follow Jacob in giving, or cease reviling so liberal a man.

How did God repay Jacob for his vow and liberality? Read Gen. xxx. 43, "And the man increased exceedingly, and had large flocks, and maidservants, and menservants, and camels and asses." Don't you care for such things? Do you want social position, and honour, and fame? Then read Gen. xxxi. 1, "Jacob hath gotten all this glory." And the glory of Jacob is far greater to-day than it was then. But it is as nothing now to what it will be when the Eastern Question is settled, and the entire British race for the first time see that they are his children, and conquerors of the world. Then the names of Jacob and Israel will shine forth as the morning sun.

Though we have personally visited several nations of Europe to study them in the light of Scripture, we have not yet seen this mark of the "tenth for God" upon them. But it is seen upon the British. According to history, it was practised here before this land was called England. The payment of a tenth part of income was made a constitutional law here in 786. Offa, king of Mercia in 794, gave a tenth to religion. Athelstan and Canute did the same. According to "The Making of England," by J. R. Green, the Saxons

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practised the giving a tenth to their heathen religion before they came to Britain.

But where is the mark now upon the British? The London *Daily Telegraph* of November 7, 1885, says: "Besides paying the English income tax on his salary, £1,500 a year, Lord George Hamilton gave a tenth of it, as Lord Salisbury of his, to the Indian Famine Fund." Why should such men follow Jacob's proportion? Perhaps they themselves could not fully tell. I could name a considerable number of personal friends, chiefly Christian ministers, who have publicly stated that for many years they have given away the tenth part of their income. It was the example and ministry of the Rev. S. Antliff, D.D., that led me to follow this rule during all the past twenty-nine years. An agricultural labourer in Bucks told me how he began this practice many years ago, because he saw the Rev. G. Lamb doing so, and that he had continued it, and had never since then been short of money. A shopkeeper in Scotland has told very remarkable facts of business success that came out of his habit of giving away the tenth. So I could tell some interesting tales of Providence and success, from my own experience, on the same lines, but the time is not yet come for that.

W. P. Hartley, Esq., J.P., of Aintree, Vice-President of our Conference, said publicly: "The real, deep, lasting, and genuine happiness of my own Christian life *began* about sixteen years ago, when I was led to see how dishonouring to God it was to give money in a spasmodic manner, and how much more satisfactory and honouring to Him it must be to give Him just *in proportion* He gave to me. I started sixteen years ago with setting aside ten per cent. of my total income. At the present time I am setting aside twenty per cent., say one-fifth of my total gross income, for Christlike work. It has been the greatest joy of my life." Alleluia! Without my asking him, this same man of God recently sent me "£5 to be used exclusively and liberally for poor women before and after confinement;" and only yesterday I saw three such families made glad by him. That is worthy of an Israelite *in-deed*.

When we next sing this hymn, so popular in all our churches, and therein confess that we are children of Jacob, let us ask ourselves, Have we yet vowed, as he did, to give the tenth part to God, and have we paid our vows?—

"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hath all OUR FATHERS led;

Our vows, our prayers, we now present
Before Thy throne of grace;
God of OUR FATHERS, be the God
Of THEIR SUCCEEDING RACE!"

Radstock, via Bath, Nov. 30, 1893.

BRITISH-ISRAEL; OR, JEZREEL THE SEED OF GOD.

By the Rev. Thomas Lowe.

The more I search the Holy Scriptures on this great question, I am more and more fully convinced and confirmed in the belief of Our Identity with Jezreel, or the seed of God, as that word or name imports. "The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the land, for great shall be the day of Jezreel." That is, God, who scattered and sowed them among the nations in His wrath, shall reap and gather them in His mercy.

"And it shall come to pass in that day, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God" (Hos. i. 10, 11, ii. 21—23).

If this remarkable and splendid passage does not apply to the British people as the Israel of God, to whom does it apply? Has not God placed the very elements in our grasp and under our control? We call for the lightning, and electricity descends to place itself at our disposal; it conveys our messages from one end of the earth to the other. We surpass the powers of Ariel, girdling the earth in less than forty minutes. We command the steam, and it hastens to lay its mighty resources at our feet, yoking it as a steed to our conveyances, making it traverse the ocean with our ships. It toils in our mines and in our manufactories like a slave, and decorates our palaces and halls like an artist. "They shall hear Jezreel." Light, air, metal, and the gases, with all their following, come together at the sound of our voice, from above, from beneath, from afar, and shape themselves at our bidding, and run off in a thousand forms to do our pleasure.

We certainly are a wonderful people. Given the money—and the money is readily given—there is scarcely anything our men of genius cannot do. They bridge the most frightful chasm, they tunnel the most gigantic mountain, they will not let swamp or morass hinder them, but subdue it until it is a morass no longer, but the firm foundation of a railway. They look at a sea bay, and in a short time it is a noble harbour, girt with rockwork sterner than that of nature. At a cost of twenty millions of money a ship canal is created from the Mersey to the city of Manchester. They wave a wand more potent than that of Prospero over a few acres of dirty and squalid homes, and there is a noble palace on the spot *ad infinitum*.

Dr. J. Wild, of America, has well said, "A man who executes a divine purpose is always strong." This sententious remark equally applies to nations. "The Lord God Omnipotent reigneth." There is a chain of events and interests, operating in connection with the divine purposes, resistless in their advance and development as the tempest's rush and the lightning's leap. "Be still, and know that I am God; I will be exalted in the earth." "Happy is the people that is in such a case; happy is the people whose God is the Lord." "So the holy seed shall be the substance thereof" (Isa. vi. 13). "And in thy seed shall all families of the earth be blessed" (Gen. xxii. 10). No spiritual exegesis, no theological refinement, can fritter away the moral grandeur of this passage.

A Persian Parsee recently said of British rule in India that it is unequalled. No wonder: it is the rule of "Jezreel, the seed of God," secure and blest in India; and everywhere her banner floats in the breeze amid a world in arms, fearless, safe, glorious, invincible, triumphant, untrailed in the dust of dishonour and defeat.

The Meadow Side, Old Leake, Boston, Lincoln.

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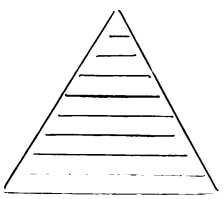
A NUMERICAL RELATION BETWEEN THE JACOB'S PILLOW, NOW IN WESTMINSTER, AND THE GREAT PYRAMID:

Showing that the Anglo-Saxons possess in London a Material "Sign" of their Identity.

By Chas. Lagrange.

Gen. xxviii. 10—22: Jacob's stone or pillow (ver. 18) is intimately connected with the ladder (ver. 12)—"set up on the earth and whose top reached to heaven." This stone is a pillar, a God's house, the top of which is anointed (ver. 18, 22). Similarly, the Great Pyramid is an altar or pillar (Isa. xix. 19), whose top, chief corner-stone, is Christ (Eph. ii. 20, 21).

Now, when looking at a face of the Great Pyramid in its present state, it is impossible not to think of a ladder, formed by the succession of the courses, *set up on the earth* along the base side of the Pyramid, alike to the ladder of Jacob's vision, set up on the earth near the pillow-stone. If there is a numerical relation between this stone and the Pyramid, it can or must then be sought for in the base side. The base side is a *line*; the pillow is a *volume* of stone. But we read in Ezek. xl. 5, 6 (whose temple, it could be proved, is in intimate connection with the Great Pyramid) that around the house there was an enclosing wall, square, having a square section whose side was the unit measure (the reed). Imagine, then, a square wall along the base of the Pyramid whose side is 9,131 pyr. inches, with a section of 1×1 pyr. inches. The volume of one side will be 9,131 cubic pyr. inch. Seek, now, the volume of Jacob's stone. Glover, in his "England, the Remnant," etc., p. 48, gives roughly the dimensions—



Length	A	=	26 Brit. inches.
Breadth	B	=	$16\frac{3}{4}$ „
Thickness	C	=	$10\frac{1}{2}$ „

At first, it is evident that these three dimensions are one to another as 2, 3, and 5,

$$C : B : A = 2 : 3 : 5,$$

and then it will be possible to restore the ideal stone. The length, A, will be five times a certain unity, X, which we have now to point out; B will be three times, C two times the same unity. It is easy to see that X will be a little greater than 5. Putting

B. i.					B. i.
A = 26	=	5 X	we find X =		5·200
B = 16·75	=	3 X			5·583
C = 10·5	=	2 X			5·250
				Mean ..	5·344

In pyr. inches, X = 5·339 p.i.

Then, vol. Jacob's pillow in cub. pyr. inches = $2 \times 3 \times 2 \times (5{\cdot}339)^3 = 4565{\cdot}6$; 2 vol. Jacob's pillow = 9·131, 2, or one of the sides of the square wall constructed on the base of the Pyramid. In another way, suppose a stone whose dimensions are one to another as 2 : 3 : 5, and whose volume contains a number of cubic pyramid inches (one inch equals one-twentyfifth of the Hebrew sacred cubit) equal to the number of inches in the Pyramid outline* divided by $2 \times 2 \times 2$, this unique stone shall be the "stone of destiny," to-day in Westminster Abbey.

The theoretical value of the unit-length X (see above) is $\sqrt[3]{10^{\frac{365{\cdot}24}{24}}} = 5{\cdot}339$. Here is the comparison of the theoretical and observed elements in pyr. inches:—

	Theoretical.	*Observed.* (From Glover, p. 48.)
Unit-length X ...	5·339 pyr. i.	5·339 pyr. i.
Length	26·70	25·97
Breadth	16·02	16·73
Thickness	10·68	10·49

Is not, then, the Jacob's pillow of Westminster the true pillow of old? Is it not the case to say, They don't know their "signs"? And, if one of these material signs is in Westminster, why not all the others at Tara?

Royal Observatory, Brussels.

* *i.e.*, 100 × 365·24, or a hundred times the number of solar days in a tropic year.

A HARMONY OF PROPHECY.

By J. G. Taylor.

PART I.

There are various publications called harmonies of the gospels, which offer to adjust the differences that have apparently arisen between the four evangelists, but we have never had the privilege of seeing a comprehensive "Harmony of Prophecy." The more closely prophecy is read, however, the clearer it grows that, if prevailing theology is sound, such a book is very necessary. Perhaps the great need of this "Concordance" and the protracted absence of it is a reason why the study of the Old Testament has not been encouraged. Christian controversialists have, of course, dwelt repeatedly on the remarkable fulfilment of Scriptures touching the fate of divers Eastern lands, but beyond this it is no exaggeration to say that the minute analysis of prophecy has been left mainly in the hands of rationalists, who seem to find it a congenial field for their destructive propensities. We must admit that it is not easy to decide whether expositors approach the Old Testament in a sceptical vein, or whether their investigations induce the scepticism. For to-day, which has witnessed a revival of interest in prophecy, the writings of men who are, or were, undoubtedly actuated by feelings of friendship towards Revelation, exhibit all the symptoms of what used to be an essentially German disease. In fact, the "higher criticism" has ceased to wear the aspect of a dangerous reef of rocks, and has become a harbour of refuge for distressed Christians, enabling them to escape from a hundred difficulties.

A distinguished preacher, whose superior lucidity of utterance entitles him to judge even the inspired group, has referred to the "incoherent rhapsodies" of the prophets, and informs us that until the precious critics arose much of Isaiah was "dead," whereas now it lives. The life with which rationalism endows Scripture may be compared to the life which Galvini infused into defunct frogs; but this confession evinces that the "higher" critics are indispensable to logical thinkers who lack a knowledge of the Identity or shut it from their calculations. There is no longer a struggle to believe the Old Testament. The struggle is to disbelieve it, and strenuous efforts are on foot to detect flaws which may serve as pretexts for rejecting awkward passages. In short, the Bible as it is construed—the Bible with its heavy burden of traditions—cannot weather the storms which rage fiercely round it, and its custodians are prepared to throw overboard the richest of its freight if

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thereby they can only save the labouring and creaking ship.

The secret of this commotion and distraction is perfectly plain. Unquestionably ours is a sceptical age, but neither scepticism nor any other "ism" can subsist without food, and the ordinary treatment of prophecy offers abundant nutriment for a robust infidelity. If the Church does not understand prophecy, we cannot expect the atheist to do so, nor should he be asked to accept ingenious fictions simply because some spiritually-minded persons are satisfied with them. And it is certain that the Church does not understand prophecy. Dozens of explanations are put on a single text, which is a sure sign that the proper interpretation has not been found. If a particular key fits the lock we do not trouble to try a whole bunch of keys, and the existence of so many commentaries, each with a story of its own, shows the perplexity which reigns in theological circles. When confusion marks a philosophical system it invariably springs from wrong conceptions of the central object or fundamental principle in that system. While the sun was supposed to wait on the earth our ideas of solar laws were crude and eccentric. But, when the sun was given its rightful station in the heavens, order ensued. Now Israel is the central object of the Old Testament. It may be demurred that the Messiah is, but it is impossible to separate Israel from Israel's Messiah. The attempt has been made, and that is one of the wrenches which have dislocated Revelation. Apart from her Substitute, Israel is "destroyed" (Hos. xiii. 9); in association with Him she is "chief of the nations," and "a lion among the beasts of the forest" (Jer. xxxi. 7; Micah v. 8)—the sun in the political firmament. If, therefore, theological notions about Israel are defective widespread complications will be the result, and "defective" is an extremely mild description of the nonsense taught on Hebraic matters in ecclesiastical seminaries. We are at present merely concerned with those complications so far as they affect Israel, and we shall allude briefly to one or two respects in which concord requires to be established.

In view of popular opinion, prophecy has first of all to be reconciled with *itself*. Divines are evidently incapable of drawing a distinction between Jews and Israelites either in Scripture or history. In Scripture "Israel" is to them ever "the Jews"; in history "the Jews" are "Israel." To avoid this fallacy without losing sight of the evil it entails we will freely use the more inclusive term "Hebrews." There is no dispute that, for their sins, they were decreed to be few in number as a race, that the Jews are suffering from this sentence, and that they will remain subject to it until the return to Palestine (Deut. iv. 27; Jer. xv. 7). But in direct contravention of this, we are told that the Hebrews will be immensely numerous (Zech. x. 10; Hos. i. 10; Isa. xlix. 19, 20). The instinctive answer is that the latter series of verses relate to a period after the return, but in each instance the context precludes such a reply; Zechariah actually declaring that at the restoration there will not be room for the tribes, so multitudinous shall they have grown. Remembering that the land to which they go back is vastly more spacious than that from which they were banished, this insufficiency of territory argues an enormous increase of population.

Again, it is manifest from Isa. xviii., xiv. 2, 3; xxxv. 10, that the Hebrews are under the curses—in a state of misery—up to the return, but other texts prove that they are under the blessings—in a state of prosperity—at and before the re-settlement in Palestine. This follows naturally on the previous proposition, for, excepting the Messianic promise, a "multitudinous seed" is the main element in God's covenant with Israel, being reiterated in Genesis, and a perpetual theme of the prophets. Consequently, if Israel is in possession of it on the occasion of the Return, she must have entered upon her inheritance, and cannot be enduring adversity like the Jews. But Zech. x. is explicit, for in that chapter the Ephraimites are represented as a "mighty man," "rejoicing in the Lord" and "redeemed," while living "in far countries"—*i.e.*, outside Palestine.

Further, the Jews are a scattered, landless, homeless people, and this is in agreement with Lev. xxvi. 33; Deut. xxviii. 65; Jer. xxxiv. 17. But, elsewhere, quite a different condition of things is ordained. In Isa. xi. 12 the very word "outcasts" means a compact body, and is antagonistic to the term "dispersed" bestowed on Judah. Moreover, 2 Sam. vii. 10 affirms, "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." As the Hebrews were occupying Canaan when this was said, it cannot refer to that country. It must be accomplished between the date of their expulsion from Palestine and the return, but it has not had a shadow of realisation in the experience of the Jews, and obviously their season of exile is fast coming to a close, when they will be finally and permanently reinstated on their ancestral soil. This dual situation (collected but scattered, fixed but wandering) is observable from many prophecies bearing on the restoration. According to Jer. xxxi. 8; Ezek. xxxiv. 13, xxxvi. 24, the tribes are brought from the four winds, yet Hos. xi. 10 definitely locates them in the West; and Jeremiah so persistently emphasizes the North (chap. iii. 18, xvi. 15, xxiii. 8, xxxi. 8) that we are led to look in this quarter for a seated Hebrew community, to whom the Jews may "walk" in anticipation of the restoration (Jer. iii. 18, margin).

Passing from this, we note that Israel is condemned to be a taunt, a reproach, a proverb, and a mocking among the nations (Jer. xxiv. 9; Ezek. xxii. 4, 5), which signifies that they would be precisely what the Jews have been and are—namely, a well-known and conspicuous figure throughout the earth. But Isa. xxvii. 13 (R.V.) intimates that Israel should be lost, while Ezek. xxxvii. depicts them as "buried," and tells us that, on the eve of the return, God will open their graves and bring them forth. "Lost" and "buried" are at variance with "taunt" and "reproach," for the two sets of words describe two entirely opposite cases. A similar discordance is visible in those texts which deal specifically with the religious phase of the Hebrews. It is patent from Ezek. xlv., xlvi., that in spite of the restoration they cling to Judaism, since they re-build the temple and solemnize Mosaic rites, and are only converted on the last discomfiture of their enemies (Zech. xii. 9—14, xiii. 1). But Ezekiel teaches that Israel is a regenerate nation previous to the return, for not until the "new heart" is conferred are they permitted to inhabit their "own land" (chap. xxxvi. 27, 28, 33, xxxvii. 14).

(To be continued.)

THE SEVENTEENTH ANNUAL VOLUME of the BANNER OF ISRAEL is now ready, price 8s., bound in handsome blue cloth, gilt lettered. The maps that have been issued during the year with the monthly parts are issued with the volume. The volume forms a most handsome and attractive present for a district library. Early application should be made, as the supply is limited, and some of our friends were disappointed in being unable to obtain the last volume.

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FREEMASONRY AND THE GREAT PYRAMID.

By H. R. Shaw.

I.—INTRODUCTORY.

The connection between the Great Pyramid of Jeezeh, in Egypt, and what may be termed the science of Anglo-Israelism, is tolerably well-known to the readers of the Banner; but, for the benefit of those readers of this New Year's number to whom the subject may by any possibility be entirely new, it must be briefly stated that, whereas we hold that in the written word of God, commonly called the Holy Bible, may be found a true and complete account, historical and prophetic, of the setting apart by God Almighty of a peculiar and chosen people to perform His honourable work and extend His kingdom upon earth, so we believe that in the building of the Great Pyramid—*in*, but, like the Israelites, not *of* Egypt—we have a stone record of the same subjects of history and prophecy, and that both these records alike point unmistakably to us British or English-speaking peoples as being the veritable Israelitish seed to whom the ancient promises of God were made, to the exclusion nationally of all other peoples.

There is this difference, however, to be noted between the two volumes: the written Word tells in plain literary language all about the genesis and past and future history of this chosen race; how they have been raised, have fallen, have sinned, and have repented or shall repent, have been divided, cast out, dispersed, but shall be restored to favour, re-discovered, united, and brought home to the land of their inheritance, and from thence in peace shall rule the world under their Messiah, the Lord Jesus Christ; while the stone book, although telling practically the same story, tells it without any letter of written language whatsoever, and tells it, moreover, to nobody except he have a Hebrew mind, or at least the Hebrew God of Israel in his mind, and the inch-divided measuring rod of Great Britain in his hand. How these inches of the Pyramid, which are inches derived from the earth's axis of rotation, and differ only microscopically from our modern British inches, do give the key for reading off in the building the main historical and prophetical facts of Israel's career, as well as the elucidation of many marvellous facts of cosmic science, is well known to readers of past volumes of the Banner, or may be found described in detail in the pages of Piazzi Smyth's "Our Inheritance," and smaller treatises founded thereon, including the present writer's "Egyptian Enigma."

More recently, however, it has been sought to show that there is an inseparable connection between the principles of ancient Freemasonry and the building of the Great Pyramid; and, considering the widespread influence which has of late years undoubtedly been acquired by this fraternity, which has long boasted the future King of England as head of its English branches, it would be manifestly of great importance to Anglo-Israelites (nothing short, we conceive, of demonstrating the identity of the two sciences) if it could be reasonably proved that there does exist any close connection between Freemasonry and the Great Pyramid. But this is exactly what we fail to gather from the several treatises issued within the last ten years by Anglo-Israelite Pyramid students who claim to be Freemasons, and whose works have been reviewed in the Banner with but little general enlightenment, we fear. The several writers, four in number, fettered no doubt by their obligations of secrecy, succeed in presenting the outer world with very much Great Pyramid and very little Freemasonry; nevertheless a candid examination of what they have given us, joined with further information noted from other sources, induces us to express the opinion, which we shall ask our present readers to share with us, that very probably the Great Pyramid and Freemasonry did originate together, and have much in common.

Taking our four authors in the order of the coming to hand of their treatises, we find Mr. R. A. Brangwin a little hard upon both the Pyramid and the Freemasons; for he declares that he will not believe in the former if the latter cannot declare that Melchizedek was the builder. Although this serious threat was uttered quite ten years ago, we have not yet met with any such declaration as would satisfy Mr. Brangwin, so that we fear the Pyramid science has lost one adherent. Notwithstanding that he also deprecates any examination, for purposes of comparison of the symbols and signs of Freemasonry with those of the Pyramid, we shall presently have to make some attempt in this direction, feeling sure of getting important results therefrom.

Our next author is Mr. John Chapman, P.P.G.D. in Freemasonry, whose pamphlet has the advantage of an introduction by Mr. W. J. Hughan, a still more exalted dignitary in the craft, we believe; and no doubt Mr. Chapman's Pyramid research deserves all the praise expressed by his introducer, as well as the favourable criticism passed by Piazzi Smyth; but there is, however, remarkably little Freemasonry to be gleaned therefrom by the uninitiated, although one sentence may be found worthy of quotation, in which Mr. Chapman says: "Both parts of the subject are alike illustrated by symbol; and, while we recognise in Freemasonry a peculiar system of morality, veiled in allegory and illustrated by symbol, we also regard the Great Pyramid as a standard of cosmic and ethical truths delineated by the same characteristic." The importance of this statement will be perceived when we come later on to point out how not only do both parts of Mr. Chapman's subject use symbols in their teaching, but both use the same symbols.

The chief contribution of Mr. W. C. Langley to our discussion is derived from the obligation of secrecy known to be imposed upon all Freemasons, coupled with the undoubted secrecy originally imposed upon all the important parts of the Great Pyramid. He considers with much force of reason that the architect's only remedy against the premature disclosure of the secret of the building's upper chambers was to place every one of the workmen under a binding oath not to disclose it, and an oath of no ordinary kind either, and he presumably, therefore, expects to find at the present day some record of these men and their building; but he does not say whether he or his brethren hold this Great Pyramid knowledge now under oath or at all.

Mr. Thos. Holland's book consists of a number of Great Pyramid lectures delivered to his Lodge of Freemasonry, and he takes us over all the Great Pyramid and much of the Anglo-Israel ground of discussion, and we must take occasion to refer in another paper to some of his items of information, since he comes to the remarkable conclusion that Freemasonry is quite an Israelitish thing, as well it may be, since it is founded, as he says, upon the volume of the Sacred Law or Holy Bible. He informs us also that geometry, as the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected, because by it the architect is enabled to form his plans; if this be true of Freemasonry, it is undoubtedly correct as regards the Great Pyramid, and will go far to explain the identity of their several symbols, when we shall presently come to examine them, and may probably lead us to the same conclusion to which Mr. Holland has arrived,—that, if Free-

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masons did not build the Pyramid, the Pyramid built Freemasonry.

And now, leaving our Anglo-Israelite Freemasons for a time, we will conclude this introductory paper by producing an item of information which should be equally interesting to the Masonic as to the general reader, since it goes far to support the conclusion that the Great Pyramid is really the depository, at any rate, of some English Freemasonry. It must be premised, however, that in reading off what is known to Pyramid students as the floor line of history and prophecy by means of our inch-chronology, we accept the principle that the Grand Gallery floor signifies the progress of Ten-tribed Israel during the Christian dispensation between A.D. 1 and a date yet future. We claim that during this term the tribes lose their identity in the British nation and people, and we find by the Great Pyramid that at the 1813th inch of the Grand Gallery's Ascent, answering to 1813 A.D., there comes a crisis in the history of British-Israel, indicated by the obstructing Step, 36 inches, or one British yard, in height, which breaks the regular ascent, but continues the pathway upon a level for some rather indefinite distance beyond. The significance of this break in the pathway may be briefly explained in the words of Mr. Chapman, one of our previously quoted authors, who says: "In that year, A.D. 1813, the British Government passed an Act of Parliament brought forward by Wilberforce, which opened the Gates of India for the Gospel, so that from that date is marked the great missionary enterprise of this country. Doubtless this was a great step towards the final termination of the Gospel dispensation; but it would not be a very difficult matter to prove, in addition to this fact, that the national policy of Great Britain was at this period being placed on a higher platform, both in the sight of Heaven and the various nations of the world, thereby duplicating the testimony of this important step." And if we can show that English Freemasonry was just at this time taking a step (as it was) to become elevated upon a higher and level platform of progress, we must be held to have proved the case for some considerable connection between the two subjects.

Our information is derived from two issues of the *Freemason* newspaper, of the dates respectively of April 22 and March 4, 1893, the first-mentioned of which contains a literary critique signed by Mr. Chapman's friend, W. J. Hughan, in the course of which he remarks: "Of the old Grand Lodges, the parents of regular Freemasonry throughout the world, only two concern any lodge outside England. These are the original Grand Lodges formed in 1717, and known later on as the 'Moderns' or 'Prince's Masons,' and the Grand Lodge started in 1751 as a rival organization, and called 'Ancients' or 'Atholl Masons.' In December, 1813, these joined, and constituted the 'United Grand Lodge of England,' which continues happily to this day." This story is confirmed and related with further detail in the other issue of the newspaper, where, in the report of the annual meeting of the Emulation Lodge of Improvement, Bro. Thos. Fenn, the president, is stated to have said, *inter alia*: "At the union of the two rival Grand Lodges in 1813, the method of working the ceremonies was found to differ materially, and it became necessary that a uniform system should be agreed to which would be acceptable to both parties to the Union, and which could, without sacrifice of principle, be universally adopted. In accordance, therefore, with a special provision in the Articles of Union, a warrant was issued for the formation of the Lodge of Reconciliation, to consist of an equal number of so-called 'Moderns' and 'Ancients,' under the presidency of Bro. Rev. Dr. Samuel Hemming. The duty assigned to this lodge was to construct from the elements of both systems a ritual which should receive the sanction and authority of the United Grand Lodge. Not one word of this ritual was permitted to be written; but it is recorded that the Lodge completed its labours in 1816, and they were formally approved and decided upon by the Grand Lodge in the same year, since which time no alterations have been made in the ritual or constitution of English Freemasonry."

From the foregoing condensation of Mr. Fenn's interesting speech, it becomes evident that Freemasonry, Christianity, and British-Israel policy, each took a great step upwards and onwards during the same year 1813 A.D., and precisely as indicated by the Great Yard Step, which abruptly marks the 1813th inch of the Grand Gallery in the Great Pyramid.

CHOSEN, CHASTENED, AND CONVERTED.

By F. Gass.

PART I.

Christ taught that every man born into the world is under the special care of God from the time of his birth until death. Among men, the keen vision of Shakespeare, England's greatest poet through the nineteen centuries of the Christian era, saw, as a seer, that "there is a Divinity that shapes our ends, rough hew them how we may." This being so, what is true of the individual is also true of a nation. Furthermore, the same Providential care that guards a nation equally watches over all nations—in fact, over all mankind. It follows that God, having once taken the human race under His protection, cannot by virtue of His own goodness, leave them until He has brought them to the state of the greatest moral and spiritual perfection of which they are capable. It is admissible, in a reverent spirit, to institute an enquiry as to the way in which the Almighty would commence and carry out His glorious self-appointed work of the regeneration of mankind. He could, were He so disposed, advance in a moment of time the whole race a thousand, or several thousand years in knowledge and morals. Such a method of progression would be too automatic in its action, and would deprive men of that just appreciation of their steady improvement which has so much to do with its endurance. An oak must grow from an acorn before it can become a flourishing green tree, and all men and nations have to pass through the sifting processes of trial and temptation before they can understand the great value of righteousness. Viewed in this light, it becomes almost a moral certainty that God would select a single human being, a man of strong character and great moral fibre, and raise up unto him seed that should, in the course of time, effect His beneficent purposes toward the whole world.

The Bible informs us that was God's mode of action. He chose and called Abraham, who was a man of full age and without children. Abraham was brought out from his own people and led into a strange land among strangers. From the moment of his acceptance of the mission and divine initiation into the purposes of God (Gen. xii. 1, 3), he was the servant of Jehovah to mould at His will. Reflection will inform us that the superstructure to be raised on such a foundation must of necessity be a work of ages, and perfected through much suffering and many trials.

Taking into consideration the nature of man it could not be otherwise. Accordingly, in process of time Isaac was

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born to Abraham, and of him came Jacob and his sons who, with their father, their wives, and their families descended out of Palestine into Egypt to avoid perishing of famine. In Egypt the Israelites flourished and increased greatly in numbers until there came a Pharaoh who knew not Joseph This Pharaoh, becoming alarmed, perhaps not altogether without reason, at the rapid multiplication of this race of strangers within his own dominions, determined to keep them under by making slaves of them and setting hard task-masters over them. This was their first real trial, and their numbers being now sufficient for the purpose, it ended by their being delivered by God out of their severe bondage and placed on the road to the Promised Land.

The training of the Israelites had now fairly commenced. They were as clay in the potter's hand, and required much refining. Their two chief characteristics which God had to overcome were an ingrained habit of imitative idolatry and want of settled moral purpose. They were but human when they endeavoured to imitate the actions of the world around them. The difficulty of weaning this young and inexperienced people from the manifold sinful ways of the period was so great that any other than God might well have despaired of its accomplishment. Moses, despite his great courage and faith, did once so despair, and suffered accordingly. God separated the Israelites from the surrounding nations during the forty years wanderings in the wilderness that they might by experience learn to believe in one God, the only God, of themselves and all mankind. This was a hard task when every nation had its own peculiar deity, who was supposed to protect it against all comers. The influence of this training in the desert was strengthened by the tremendous revelation from Mount Sinai, showing forth both the love and the terrors of a merciful but just God. Severe chastisement followed disobedience so as to effectually impress the imperative necessity of obedience to divine commands. At length, after passing through many vicissitudes, they entered by right of conquest into Palestine, driving out before them the Canaanites, who were judged unworthy of continued national life, because of their determined idolatry, and their innate incapacity ever to develop into a great and worthy people.

From this time forward (about 1485 B.C.) the Israelites may be said to have become a nation. God had so far advanced His plan that from one chosen man, Abraham, "the friend of God," had been raised up a chosen nation. An overpowering desire to imitate the cruel and sensuous worship of their neighbours led to the national advance being marked by many relapses into idolatry. It always has been, and still is, a work of herculean difficulty to persuade large bodies of men to abandon their ancient methods of worship. Passing over a period of several centuries we reach the reign of King Solomon, when the Twelve Tribes were at the zenith of their power. They had greatly advanced in their conception of the righteousness appertaining to Jehovah, and were rewarded by expansion of power and prosperity. But, alas! for poor human nature, their endurance in well-doing was short-lived. After the death of Solomon a decadence once more set in. The revolt of Jeroboam led to the Ten Tribes separating themselves from the two, known thereafter as Israel and Judah respectively. This division was the beginning of momentous changes. Israel, which was henceforward the title by which the Ten Tribes were referred to by the prophets, worshipped away from Jerusalem with the consequence that they sunk deeply into the idolatrous ways of the surrounding nations. Having now had the advantage of several centuries of continuous education in the knowledge of Jehovah, their moral responsibility, which marched side by side with their spiritual enlightenment, was immensely greater than when they came out, an ignorant people from the midst of animal, and reptile, worshipping Egypt. The reason that God caused them to sojourn so long in that country previous to the Exodus, doubtless was, that they should look evil fully in the face and so learn to detest and avoid it. As the time of the captivity of Israel drew near (721 B.C.) many great prophets were raised up, and pleaded fervently with them not to forsake the allegiance due to their God and to the laws of Moses. During this remarkable epoch in their history, many remarkable prophecies were uttered, some of them of the deepest meaning, and stretching far into the remote future. It is particularly noticeable that in prophesying the prophets always carefully distinguished between the two houses, Israel and Judah. Israel was frequently warned, if it did not amend its ways that heavy punishment should visit the land, ending in captivity. Yet, throughout these solemn warnings of troubles to come, there ran musical notes of glorious promise of future blessings in store. Israel would be carried away captive by the Assyrians, become wanderers among the Gentile nations, be sifted, in foreign countries, as corn is sifted in a sieve, and yet not one grain should be lost. They were never to lose their separate existence. Their prospective troubles, great as they would be, nevertheless had a term put to them. When Messiah came, and they had lost their identity in their own eyes and in the eyes of all nations, help would arise. They were to reach "the isles of the sea," a group of islands at the verge of the north-west region of the earth, as then known. Here they would find an inviolable sanctuary for rest, and the renewal of their strength. They would accept the Messiah, Jesus Christ, by becoming a Christian nation, rejecting idolatry for ever as vile and contemptible, and so, as "Israel obedient" would be once again welcomed by God as His chosen people. As Hosea prophesied: "Instead of that which was said unto them, Ye are not My people, it shall be said unto them, Ye are the sons of the living God" (chap. i. 10, R.V., *margin*). This gracious pardon was to be accompanied by numerous blessings, and it was by the fulfilment of these blessings in the sight of all men that Israel, when the proper time arrived, would be enabled to lift the veil that hid their origin.

(*To be continued.*)

"BE STRONG AND OF A GOOD COURAGE."

By B. Hailes.

Standing upon the threshold of another year, pregnant it may be with events of which the world now little dreams, what cause have we to be courageous? It is only when the traveller nears the top of the mountain, that looking back he can see why his path was devious; now up, now down, winding, and yet gradually ascending. Surely looking back on the year just closed, we can raise an "Ebenezer," and from it in some measure comprehend the devious path by which our nation has been led. "I will bring the blind by a way that they know not." And though, thank God, eyes here and there are being opened, to know that God "hath not dealt so with any nation" save Israel, yet we have to deplore that even those who acknowledge the wondrous strides which this people has made, and the domineering influence of Britain throughout the world,

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which year by year increases, give only blind testimony, and forget to give the glory to whom it is alone due. Therefore Anglo-Israelites, thanking God for the past, must attentively listen to His command, "Be strong and of a good courage," as they go forth trustingly into that future which they know assuredly holds much to depress the heart of man, but which will ultimately issue in that glorious time which will be "life from the dead."

Eighteen hundred and ninety-three will long be remembered as a year which brought much national sorrow and private distress. The sinking of the "Victoria," with so many of our gallant seamen, spoke in loud tones to our nation's heart; the failure of Australian banks caused a wave of panic to go through the mother country, so closely allied to her great daughter; while the coal strike brought us face to face with threatened national disaster, and untold private misery. Yet even these sorrows speak of sonship, "for what son is he whom the father chasteneth not?" and national sins call for national punishment. Are the "drunkards of Ephraim" guiltless? Is there not a black spot in our midst caused by the spirit of gambling? Does "Ephraim" still "make many altars to sin"? Yet we are a mighty empire, and without knowing it, "Israel is blossoming and budding, and filling the face of the world with fruit."

Mr. Lecky, in his inaugural lecture at the Imperial Institute, said that "a great revolution of opinion had taken place in England within the last few years about the real value to her both of her Colonies and of her Indian Empire." "The Manchester school," who held the "doctrine that these vast dominions were not merely useless, but detrimental to the mother country," have "within the last few years steadily lost ground." And though we still find Mr. Labouchere asking in the House of Commons "by what right jurisdiction is being exercised in Matabeleland at the present moment by the Company or anybody else?" we think the great majority of the nation will sympathise with the answer, "By right of conquest," and rejoice that the cruel raids of Lobengula should in time be replaced by the beneficent jurisdiction of England in Matabeleland, as already in Mashonaland. It is not only in the Soudan that "the power of England's name is felt." Most heartily must all Anglo-Israelites sympathise with Father Ohrvalder's utterance: "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." That awakening will come. Israel shall be a blessing in the Soudan, as well as in Egypt and other parts of the dark continent. Mr. Lecky well says, "The day might come at no distant date, when the question of emigration might overshadow all others." Our population increases by leaps and bounds, and the cry goes on continually, "The place is too straight for me: give place to me that I may dwell." It may be that the great coal strike has bearings upon this subject of emigration which we do not yet perceive. The treasures hid in the mines of Mashonaland will require stalwart arms to bring them forth, and that vast country will provide yet, without doubt, homes for many of Israel's race.

It would be well were the advice given in *Whitaker's Almanack* more keenly followed: "The teaching of this should be more insisted upon in our schools—OUR OWN COUNTRY—the mother of nations, whose language is daily spoken by more than a hundred millions of people, and understood by fifty more, and which bids fair to become the language of the world, is a subject worthy of study." A study which, if undertaken in a proper spirit, cannot fail to make the student enquire, Why is our own country so great? and to search till he finds the answer, that God has promised this greatness to one nation only—a nation and a company of nations—Israel; and therefore Britain, who possesses this greatness, must be that favoured people.

But not only must the question of emigration come to the front, there is that also of immigration. We know that "the House of Judah shall walk to the House of Israel" before they together come out of the land of the north to their own land. And however much we may seek to restrict alien pauper immigration, this prophecy must be fulfilled. It may be that the desolate portions of the world are to be inhabited by our race to make room for our brethren of the House of Judah, before they are brought as a present unto the Lord of Hosts. All these are problems which will cause much anxiety in the (it may be near) future. Nor can we look upon the Continent of Europe bristling with arms—even though the continued cry of emperors and statesmen be, Peace! peace!—without the certain knowledge that there is much there to cause men's hearts to fail with fear; but we know that Israel's God is working out His own plans, and that by-and-bye all will be made plain; therefore we listen to His command, "Be strong and of a good courage," and go forth fearless to meet whatever the New Year may bring.

A PEERLESS BIRTHRIGHT.

By V. M. Cox.

It is to us as British-Israelites a matter for extreme surprise that a subject of which the Old Testament is full, and concerning which the New is by no means silent, should have almost entirely escaped the notice of those whose calling it is to study the sacred writings and to expound their teachings to men. Yet such is the case. If one topic is more prominently to the fore than another in Holy Writ, that topic is the birthright of Joseph and the destiny of that people who as his descendants and heirs are entitled to claim it as their own. On the other hand, if one subject is more pointedly ignored than another, by the religious teachers and the religious Press of our time, assuredly this same birthright of Joseph is that very subject.

It is a mystery how any student of prophecy can thus ignore it, but in these days of "modern thought" and "higher (?) criticism," it is not the fashion to accept the dictum of the Scriptures as final, indeed their inspiration is openly challenged and no expectation of the fulfilment of certain predictions of the Word of God is entertained by many of our religious leaders. And in this respect they are assuredly culpable. Infidelity may well be rampant when those whose prerogative it should be to defend the inerrancy of the Bible are found in the ranks of those who deny its divine origin and who question its inspiration.

But we may now proceed to a more careful consideration of the terms and limitations of the birthright, and then further to an enquiry as to who are the nineteenth century inheritors of this magnificent estate, this unparalleled destiny. The first point that strikes us is that it is for all time, carrying us to the termination of the present age and the inauguration of the millennial one. Some seem to speak of it as if it concerned only the old dispensation and ceased to be effective after the first advent. The very opposite is the fact. Certain it is that the grand blessings and gifts de-

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clared by patriarchs and prophets to be Joseph's inheritance, never were possessed by him in pre-Christian days.

Were we to look no farther for light whereby to read prophecy than the Old Testament, we must perforce regard the birthright as an empty name and the prophetic office as virtually a failure. For no verification of the promises to the House of Joseph is to be found in the annals of this people, as recorded by the historians of the Israelite race. They could only receive the special gifts and blessings assigned to them at a time subsequent to their separation from the House of Judah, and as a matter of fact the whole career of this portion of Israel thenceforward is a "downgrade" till we finally lose sight of them altogether and they become "lost" as far as history is concerned; but does it follow that the birthright blessings are alienated from the original heirs? "No, a thousand times no," we say. So surely as God is true, their destiny must be fulfilled, and it is easy to prove that it has been fulfilled in the nineteenth century developments and extension of the Empire and nation to which we belong and which we unhesitatingly affirm to be the true inheritor of the Abrahamic birthright. How do we prove this? Well, we must premise that we can discuss the subject only with those who are prepared to accept the Bible as the Word of God given by inspiration to His servants. If the reader does that, he will be fully assured that none of the words of that holy Book were written for nought, no promise can fail to be made good, and therefore the blessings conferred on the House of Joseph as heir of the birthright must be in the actual possession of some existing nation and race at the present time. It only remains then to inquire which? In doing this, two questions immediately suggest themselves—(1) What are these distinctive gifts and blessings? (2) What nation is distinguished by having them? They are numerous, but we will cite a few of the more prominent ones.

1. Multitudinousness absolutely unprecedented. Such a condition is certainly implied, when the stars of heaven and the sand on the seashore are the objects chosen as symbolical of the posterity of Abraham in the last days; and lest it be objected that these Scriptures (Gen. xv. 12—17) do not refer to the House of Joseph only, we can at least point to a passage which undoubtedly is subject to such a limitation and yet which speaks of the enlargement of Ephraim into a multitude, not merely of individuals, but actually of nations (Gen. xlviii. 19; Hos. i. 10).

2. This people is destined to enormous territorial expansion: "To the uttermost bounds of the everlasting hills" is a phrase which, if it means anything, must mean that there are practically no other limits to the expansion of this race than the confines of the globe itself.

3. This nation must dominate the mighty deep, as is intimated in such Scriptures as Numb. xxiv. 7; Gen. xlix. 25; Deut. xxxiii. 13, &c., and that this will be done by holding strategic positions aptly designated the Gates of the world, may be inferred from the prediction in Gen. xxii. 17.

4. This nation must have Jehovah for its God, must honour His Sabbaths and must recognise in His ten true commandments, the basis on which her own laws are constituted.

5. This nation must have the Word of truth not alone as her heritage, but hold it as a trust that she may disseminate its heavenly teachings among all the kindreds, nations, and tongues upon the earth.

6. And lastly, this nation is secured in perpetuity the blessings of a stable monarchy, and can never be subject to the throes of anarchy and revolution to which any other nation may be liable since only one is divinely safeguarded. And in contemplating such a catalogue of peerless privileges and priceless boons one is constrained to exclaim with a grateful heart, "Happy is the people that is in such a case—yea, happy is that people whose God is the Lord." It now remains to find the favoured nation which by possessing the blessings is proved to be the true heir; for, since the gifts and callings of God are not to be repented of, it is evident He could bestow them only on the race to whose great ancestor He originally vouchsafed the promises. It is obvious that the search need not be prosecuted among the Pagan nations, since such have not the Bible light and are not disseminating Gospel truth among their fellow-men, and among the professedly Christian nations there are few which are remarkable for the rapid increase of their population, still fewer with considerable colonial possessions and one only which nationally reverences the Sabbath, rules the waves, holds the Gates, and unfurls the Gospel banner in the sight of the heathen world. One there is. Need her name be inscribed? Is it not undeniable that Anglo-Saxon Britain, with her glorious multitude of colonies and dependencies, tallies in every respect with the prophetic portrait? She has the multitudinous seed. You can scarcely compute the number of her people, for every week and every day sees their number growing and growing. You can never draw a final map of the British Empire, because in the providence of God its boundaries are always being enlarged in every direction. You can never estimate Britain's influence on the heathen world, because it is perpetually penetrating further into the dark regions of Paganism, pouring in divine light, and undermining the hoary superstitions of centuries, thus preparing for the glad day when they shall fall with a crash and the throne of Christ be eternally established.

Objections will be raised (it is easy to make them) to this conclusion to which British-Israelites come, that no other nation save Britain has the shred of a claim to this birthright, but let objectors find another with a better claim, or failing to do that, let them show how God can fulfil His guarantees to the birthright nation in any other conceivable way than by endowing a nation with those very gifts and blessings our own is in possession of. Till one or the other is done, we shall not abjure our very reasonable belief that Britain is the heir of the birthright gifts of the Abrahamic covenant, since we are assured that no belief tends more to establish the inspiration of Scripture and the faithfulness of God, and we know of none which is a better guarantee for the perpetual enlargement and prosperity of the British Empire.

THE GOSPEL OF HOPE.

By E. Reep.

Endless social and political problems are calling for solution throughout the British Empire. Each one represents a question of more or less national importance, and, according to immemorial custom, they have inspired the pessimist with a conviction that our country has entered upon her final doom and inevitable destruction. One of our most deeply smitten pessimists (Dr. Pearson) sees, despite England having been a singular instance of an old country that has increased its numbers at something like the Oriental rate of progression, that futurity will witness the lower races predominating in the world, and England

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elbowed and hustled into obscurity. The United States, fast filling up, will cease within measurable time to offer any inducements to a large immigration. When the Americans number 60,000,000 they will begin to be cramped for land, and then will the shoe pinch and the prayer come, Shew us the way wherein we may walk and the thing that we may do. Dejection is no doubt at times instrumental in bringing us into a suitable and proper frame of mind, but it is good for us, all the same, to have our horizon enlarged with the gospel of hope. British-Israelites are not quite alone in refusing to look only at one side of human history and progress. Sir Edwin Arnold, in his presidential address at the Birmingham Midland Institute in October last, warmly protested against thedespairing pessimism which has of late become so fashionable. Despite an ample share of what are called sorrows and trials Sir Edwin has found life in the highest degree charming and interesting. The British-Israelite should find no difficulty in echoing these cheery words, for what nation but British-Israel possesses resources of happiness such as no other nation has known or will know? Where but in Britain do we find the centre of spiritual, intellectual, and social expansion? Where but in Britain converge the blessings recorded in Duet. xxviii.—"Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." By the pessimist this view of much-favoured Britain is cast to the winds; he as the oracle of despair sees only in such a view the illusions of dreamland, the illusions of a British-Israelite, to whom the whole prospect is flashing in the sunlight of hope in the glory of God's promise to Israel that He would heal their backslidings and be as a shadow and the dew unto them.

A safer historical guide than the pessimist is the political economist. From him we learn, practically, that the Bible is in truth the inspired Word. The Scriptures declare that even in the furnace of affliction, or iniquity, God will contend with him that contendeth with Israel, and save their children. This He is doing to-day as He has ever done, and political economists are His witnesses that this is so. "Eight hundred years have passed," says one,* "since William of Normandy carried out a great survey of the kingdom he had secured and embodied the result of his enquiry as to its economic conditions in Domesday Book. There has been an extraordinary change since the time of the Conqueror in the relative wealth and importance of different parts of the country. Then neither coal nor iron formed an important item in English industry or trade, and the weaving trade was little developed. Tin and lead were the chief mineral wealth, and raw wool and hides were the principal articles of trade for many succeeding generations. Great as the changes have been they have alway been gradual. Rural life is now very different from that of eight centuries ago; but year after year the seed has been sewn, and the harvest reaped, and the people have been fed; industrial processess have been going on all the time, and England is now the wealthiest of existing nations, and her contribution to human civilization has consisted in the triumphs of her enterprise and the success of her industry." Here surely we have a flourish of words exulting in the prosperity of our land and in Israel's blessing—"Blessed shall be thy basket and thy store." The year 1893 will always be remarkable for an industrial crisis more far-reaching perhaps than any yet experienced in England's eventful history. One object of this industrial dispute was commendable—a just wage for the working man. This is as it should be in Israel. The very sign of the Redeemer's spiritual presence in the midst of the people He specially came to save (Matt. xv. 24) is embodied in a sense of justice to the poor. As the prophets foresaw that Christ would reign over the House of Jacob—called by the name of Israel—from His first advent, so it was foreseen that in and through that House He would judge the poor of the people, save the children of the needy, and break in pieces the oppressor. No more satisfactory proof of the Identity of Britain with Israel can be put forth than the continual protestations of her children against unreasonable burdens being laid on the people. These zealous ones have keenly felt that even as their Lord was anointed to preach the Gospel to the poor, so have they been called to preach His word; hence, when asked for a convincing sign of our Israelite nationality, we ought to be able to answer, as did the Saviour Himself, when importuned for a sign of His divine identity: "The poor have the Gospel preached to them."

It appears extremely hard to non-believers in our Hebrew origin to see that the hand of God has been guiding our social evolution. The good old times they can look back upon and admire; but at the present condition of things they stand aghast. And yet there never was a time when our social development was more promising or more large with the Gospel of hope. Men and women of all ranks of society are to-day intent on raising the standard of living among our people: labour commissions are earnestly sifting the grievances of the weak and helpless and exerting every effort to put wrong right; the spiritual needs of the race are being realised as never before by thousands of reformers, whether they call themselves Christian workers, Salvation Army soldiers, or Blue Ribbonites, or by any other name; and God is manifestly blessing each and all of these in their good work, by making them the messengers of Him, of whom it is written, "He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end" (Luke i. 33).

In regard to the "good old times," they are only good in so far as they show the wonderful progress British-Israel has made towards her predestined position as heir of the world, which position she will assume with the Jews, or House of Judah, through the righteousness of faith (Rom. iv.). But we must expect the development of this perfect faith, perfect that the promise of the heirship of the world might be sure to *all the seed* of Abraham, to be of gradual growth, after the manner of the social growth. What the slowness of the social growth has been history affords ample evidence. In the 15th century the laws of England were what we should now consider trivial and arbitrary, even laying down rules as to the hours a man should be abroad in the streets; in fact, as we learn from the Chronicles and Memorials of Great Britain and Ireland, workmen could hardly call their hands their own. In good Queen Elizabeth's time, before any voyage of adventure could be undertaken, a petition had to be presented and the royal permission obtained. One of these documents is worded thus in the Calendar of State Papers: "Petition of divers gentlemen of the West parts of England to the Queen. Soliciting her to allow of an enterprise for discovery of sundry ritche and unknowen landes." Another memorial reads:—"Perceiving that in many churches there have been no sermons for years past, and that in most parts the pastors are unable to teach their flocks, and that the backwardness in causes of religion proceeds rather from

* "The Growth of English Industry and Commerce." By Dr. Cunningham.

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ignorance than stubbornness or wilful disobedience, the president and council have ordered that the preachers in the cathedral and others in the country shall, within the diocese where they dwell, divide themselves by their own assent and travel from place to place preaching the Word of God to the people in all places, and that letters be written to the justices of the peace to receive, assist, and accompany them to the places where they preach, to remain at their sermons, and to procure sufficient and orderly audience."

Fortunately for our race our religious and social evolution, though slow, is progressive. And if in these marvellous latter days we are sometimes discontented, and tempted to yield ourselves to despondency, we may go and gather from the Sacred Book an example of patience in our father Abraham, who against hope believed in hope (Rom. iv. 18).

ENGLISH THE WORLD-SPEECH.

By Walter J. Penn.

Under the above heading the *Louisville Courier Journal* draws attention to an article by Dr. Schroer which recently appeared in the *Preussische Jahrbucher* advocating making the study of English obligatory in the schools. The reasons assigned by Dr. Schroer, though offered, no doubt, in utter ignorance of Our Identity, form substantial evidence in support of the cause, and brings forcibly home to us once more one of the means whereby we, as the children of Israel, shall "push the people together to the ends of the earth" (Deut, xxxii. 17). In reviewing the article in question, the Louisville paper says:—

"The need of a universal language has long been felt. The effort to introduce Volapuk was a recognition of this, but Dr. Schroer condemns any attempt to construct a world-speech. A language, he says, without historical development, literature, or linguistic relations, will not be studied by any considerable number of people until it becomes universal, and hence it cannot become universal at all. This means that if we are to have a universal language it must be chosen from existing languages, and, of course, from the number of those that are widely diffused and spoken by great civilised nations.

"Attempts to introduce artificial languages are not only hopeless, but they are unnecessary, for, says Dr. Schroer, there is already a universal language, and that is English. But in what sense is English a universal language? It is, says Dr. Schroer, one which, by its spread over the whole earth and by the ease with which it may be learned, has reached a position so far in advance of all others that neither natural nor artificial means can deprive it of its assured position as the future means of international intercourse. He therefore concludes that 'the English language is the world-speech, and will, to all appearance, become more and more so every year.'

"This tribute to the English language is the more impressive because it emanates from one who has no bias in its favour from its being his mother tongue. The statements which he makes are fairly borne out by facts. The language is spoken by the richest and most powerful commercial nation in Europe, in the greater part of North America, in the Sandwich Islands, India, South Africa, and Australia. Since the beginning of the nineteenth century the number of English-speaking people has grown from 25,000,000 to 125,000,000. There is no prospect of any check on the progress of this triumphant tongue. It may be added that the study of English gives access to incomparably the richest literature in the world. Its claims to the primacy are so eminent and evident that even foreigners acknowledge them. It affords a practical and easy way to the attainment of the great desideratum of a universal language."

This question of language forms one of our greatest Identity proofs, and, as such, should be alone sufficient to win the confidence of our many sceptical clergy and laymen. Well may the question, "Why is our language the 'triumphant' one?" be a difficult, an unsolved problem to the doubting, and poor indeed are the explanations of Dr. Schroer until backed by the light of Our Identity. In setting forward our claim to possess the universal tongue, Dr. Schroer tells us that ours is already universal and suitable as such because it is spread over the whole earth. True, he mentions one material reason—the ease with which the language is acquired—in explanation of our supremacy, but his conclusion is practically that we possess the world's tongue because we do possess it, because we have possessed it, and because statistical evidence goes to prove that we are outrunning all other nations in the race for an universally acknowledged tongue.

Would to God that the eyes of the blind might be opened, that they might embrace our belief and acknowledge the abundant fulfilment of His promises to us, His chosen people.

"THE HOLY ONE OF ISRAEL IS OUR KING."

By W. L. Blore.

In looking back upon the history of the world, we find that man, in whatever condition of civilization he may be found, has at all times had respect and reverence for some great leader who, in wisdom, courage, and personal influence, arising from mental or physical prowess or individual attraction, has stood out as pre-eminent amongst his compeers; and, if in conflict with other chiefs of celebrity, he has asserted his superiority, he has been deified and worshipped. Thus we find that history abounds with references to heroes, who swayed not only the sceptres of mighty kingdoms, but ruled over the wills of millions by personal influences alone.

In this day, within the Anglo-Israel Empire, we have instances of such influences in full operation in the political world, the religious world, the commercial world, the scientific world, and the world of letters and of Anglo-Israel enterprise. Within the present century what wonderful results have been produced under the leadership of Napoleon the First, Wellington, Nelson, Moltke, Bismarck, Livingstone, Cecil Rhodes, Stephenson, Eddison, &c., &c.; so that we find that, under such direction, the map of the world has been changed over and over again; the bigness of the earth, as measured by time, reduced to one-tenth its former size; the constitution of states and social life completely revolutionized; and the missionary work of Anglo-Israel most marvellously developed.

Yet we find that these leaders pass away, and, in many instances, their influence is forgotten or only occasionally referred to. Even the mere mention of the name Napoleon causes shame and a shudder amongst our neighbours. But whilst we take this survey of the past and exclaim, "Sic transit gloria mundi," let us glance at the present condition of the world as to the highest influences that exert their sway over the destinies of the human race, and we find that,

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with the exception of Anglo-Israel, the ruling spirit in matters of faith and spiritual life, the highest form of life, is not a very exalted one, but is either expressed in idolatry, superstition, or self-deification. If we look to China, which comprises fully one-fourth of the human race, we find that "the emperor there is acknowledged as the sole vice-gerent of the Supreme Being, and to this is added a superstitious reverence for ancestry and for the ancient sages of the empire."

Elsewhere, throughout Asia, we find a strange mixture of truth, superstition, and idolatry, the product of which is degradation, immorality, and stagnation, with no aspirations to true spiritual life. Africa we all know to be the hot-bed of slavery, murder, and inter-tribal destruction, where human life is lightly valued and natural affection scarcely exists. South America is a festering mass of political strife, and of social and Romish corruption, the effects of which are patent to the whole civilized world; so that it seems as though the "prince of the power of the air" exerted a powerful influence throughout that region.

We next turn to Continental Europe, and there we find two enormous military camps. The Triple Alliance comprises some one hundred and twenty-three million persons, and amongst these the ruling influence in matters of faith, and therefore of guidance and trust, is centred, to the extent of nearly three-fourths, in one man, the Pope of Rome, who is acknowledged by these as God's vice-gerent on earth, and who claims for himself infallibility. He therefore is the spiritual leader of the majority of this host, which is represented by some five million warriors, ready to do battle with a similar number under the combined direction of Russia and France; the latter nominally acknowledging the Pope of Rome as supreme ruler of man on earth, but virtually infidel to the core. Russia acknowledges the Czar as the impersonation of the Deity on earth, as well as its *summum bonum* in the empire. "The Czar assumes the two-fold prerogative of Cæsar and Pontiff."

Let us now turn to the kingdom of Israel, which rules over one-third of the human race, and manifestly influences the whole world in many ways. Here we find that Czar, and Pope, and idol are ignored as in any way representative of the Supreme Being, and Anglo-Israel acknowledges that the "Holy One of Israel is our King." The first mention of the Holy One of Israel in Holy Scripture is in connection with Israel's apparent helplessness against the hosts of Assyria, when Jehovah asserted Himself as the Holy One of Israel, and when He sent forth His angel and destroyed one hundred and eighty-five thousand Assyrian warriors. The last mention of the title is thus expressed in the Old Testament, "Thou son of man, prophecy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal." And again, "And My holy name will I make known in the midst of My people Israel; neither will I suffer My holy name to be profaned any more; and the nations shall know that I am the Lord, the Holy One in Israel" (Ezek. xxxix.).

Then follows the result of this conflict, which ends in the utter annihilation of the foes of Israel. The Psalmist tells us, "The Lord is our defence, and the Holy One of Israel is our King." Here Shield, or Defence, and King are in synonymous parallelism. There is a remarkable prophecy respecting Israel in connection with this title, the Holy One of Israel, which has never been fulfilled in the history of the House of Judah, but is now being fulfilled in the history of the House of Israel as Anglo-Israel. It reads thus, "Fear not, ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth (or mouths); thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. xli.).

It has been observed by a commentator on this passage, "The object of the illustration is to show that the enemies of Israel should be destroyed before them, that God would clothe them with power, and that all difficulties in their way would vanish. The words 'mountains' and 'hills' seem to denote the kingdoms greater and smaller that should be opposed to Israel, and that should become subject to Israel" (Rosenmuller). Let us, then, fulfil this prophecy by "rejoicing in the Lord, and by glorying in the Holy One of Israel"; and watch, for the advent is not far off.

Sandown, Nov., 1893.

A DECADE OF EGYPTIAN HISTORY.

In connection with the literary section of St. Cuthbert's Young Men's Christian Association, Lord Low last night gave the opening lecture of the session in the Presbytery Hall, Castle-terrace, Edinburgh. The Rev. A. Wallace Williamson presided, and there was a good attendance. Lord Low, who took Egypt as the subject of his address, stated at the outset that some of his hearers might have thought that the subject upon which he was going to venture to address them was one which was a hundred miles away from the path of an Edinburgh lawyer, but about the beginning of this year it looked as if we were to have a renewal of troubles in Egypt, and thinking over the matter he suddenly became aware that although he had read the newspapers with great diligence for many years past, and although he had a general idea of what had been going on in Egypt, his concrete ideas of the history of Egypt since the time of Arabi Pasha's revolt were very hazy indeed. He, therefore, took to reading up the subject somewhat systematically, and found it a very interesting subject. And so he thought when he was asked to give a lecture that night that he could not do better than attempt to give in the form of a connected narrative a sketch of the recent history of that wonderful country.

His Lordship commenced his narrative with the rebellion of Arabi Pasha, and showed how that led to events which compelled Great Britain, although most unwillingly, to intervene. He then gave some account of the wars—the most unfortunate wars which we were led into first with Arabi Pasha and his rebel troops, and afterwards with the more formidable followers of the Mahdi, and finally gave an idea of the great work which Great Britain had done and was doing for the civil administration of Egypt.

In concluding, his Lordship said that in telling the story of Egypt during the last ten years what perhaps chiefly struck one about the story was the two completely different sides which it presented. If they looked at the story which told of the active operations in Egypt it was a tale which contained much of disaster and of humiliation, everything went wrong. Our generals were competent and our men showed themselves worthy of the best traditions of the British army—(applause)—but always the effort was either

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made too late, or the blow having been struck advantage was lost because it was not followed up, or because new combinations of circumstances arose which perhaps were beyond the calculations of ordinary foresight. Thus millions of pounds had been spent and thousands of lives lost, and the tangible result which had been gained remained comparatively small. The other side of the picture was that which showed our administration of the internal affairs of Egypt, and it was one which we could contemplate with unalloyed satisfaction. It exhibited a powerful and generous nation taking a weaker people by the hand and gently but firmly leading them from confusion and bankruptcy back to order and plenty. He did not believe that the history of the world narrated a more beneficent work done for one nation by another than that which had been and was being done by Great Britain for Egypt in her internal administration. (Applause.) He hoped and believed that the time would come when Egypt, regenerated and educated by all that she had gone through, would be able to walk alone: but that time had not arrived yet. Let them hope that the people of Great Britain would see to it that she did not take her hands from the plough until the great work which she was doing was fully accomplished.

The Rev. Dr. Macgregor, in proposing a vote of thanks to Lord Low for his graphic address, which was adopted, said that the strange thing was that the glamour that had lain over Egypt since the days when Herodotus, the first of historians, visited it, had been persistent, and there was just as wide a glamour over the Egypt of the last ten years.—From *The Scotsman*, Nov. 2, 1893.

OUR COLOURED SUPPLEMENT.

Diagram 1.—The Flag of England—the Cross of St. George.
„ 2.—The Flag of Scotland—the Cross of St Andrew.
„ 3.—The Flag of Ireland—the Cross of St. Patrick.
„ 4.—The Union Jack—the United Flag of England, Scotland, and Ireland.

Flag 1 shows a red cross on a white ground, and is known as St. George's Cross, formerly the Flag of England. St. George is held as the tutelar or Patron Saint of England. He is believed to have lived about 300 years after the birth of Christ, and was himself brought up in the Christian faith. He became a soldier, and was noted for his courage and bravery throughout the Roman Empire. During a persecution of the Christians by order of the Emperor, his courage stood him in good stead, and refusing to give up his faith, he was thrown into prison and at last died a martyr's death. The early Church afterwards called him Saint George, in memory of his bravery. As time passed many legends and stories were associated with his name, the most famous of which is called, "The Golden Legend of St. George and the Dragon."

Flag 2 shows a white cross on a blue ground, and is known as St. Andrew's Cross, formerly the Flag of Scotland. St. Andrew, one of the twelve apostles, was martyred in the year A.D. 66, at Patræ, in Greece, upon a cross shaped like the letter X. Some relics of the apostle are supposed to have been carried to Scotland by St. Regulus, and placed in a church built at the place now called St. Andrews. St. Andrew's Cross, when added to St. George's, constituted the first Union Flag of Great Britain.

Flag 3 shows a red cross, the size and shape of the last, on a white ground. This is the Cross of St. Patrick, the patron saint of Ireland, who, born in Scotland, at Kilpatrick, near Dumbarton, was sent as bishop, by Pope Celestine, about the year 432, to convert the Irish. His endeavours were crowned with great success, and he established a number of schools and monasteries. His mission work extended over 30 years. St. Patrick died a very old man, and was buried at Down Patrick.

Flag 4 shows the Union Jack—the national ensign of the United Kingdom, and is the result of the careful combination of the several ensigns of the three countries. The first Union Jack was a combination of the crosses of England and Scotland, and the present Union Jack was formed after Ireland was united with Great Britain in 1801.

The following are the Admiralty rules for the proportions of a correctly formed Union Jack:—

(1) The Red Cross of St. George is to be one-fifth the depth of the flag.
(2) The white border is to be one-third the width of the red of the cross.
(3) The red of St. Patrick is to be one-third the width of St. George's Cross.
(4) The narrow white border of St. Patrick is to be one-sixth the width of St. George's Cross.
(5) The broad white of St. Andrew is to be one-half the width of St. George's Cross.

We have pleasure in giving the following quotation from a letter received from Mr. J. T. W. Goodman, of Albemarle-street, W.:—

"No other nation has anything approaching our flag, the Union Jack, in its design, and I beg to state that its pattern at least is very ancient and apparently God-given. It is composed by the union of the three crosses of St. George, St. Andrew, and St. Patrick, blended so as to denote the union of the three kingdoms of England, Scotland, and Ireland. It is a marvellous coincidence that it should represent the pattern of the encampment of the children of Israel, as beheld by the prophet Balaam as he stood on the heights of Moab. The story is well known, and need not be repeated by me. The burst of enthusiasm in Numb. xxiv. 5 fully draws attention to the beautiful tent formation of the mighty hosts of Israel, as they rested so securely in the valley. The explanation is found in Numb. ii., where the tribes are severally commanded to form up in a certain shape, easily understood by looking at a Maltese cross—the Levites in the centre, round about the tabernacle of testimony, viz., the ark of the covenant, containing the tables of the law. Strangely enough the union of the three kingdoms brings to light this pattern of the encampment, with the still more strange development of a cross over the centre, hiding, as it were, the tabernacle of testimony, and thereby blotting out the written laws with a cross.

"Yours, &c., T. W. Goodman."

THE ROYAL STANDARD.

Diagram 5.—The Flag for England.
„ 6.—The Flag for Scotland.
„ 7.—The Flag for Ireland.
„ 8.—The Royal Standard.

The present Royal Standard of England was hoisted on the Tower, January 1st, 1801, and is thus quarterly:—*First* and *fourth*, gules, three lions passant gardant, in pale, or, for England; *second*, or, a lion, rampant, gules, within a double tressure, flory counter flory of the last for Scotland; *third*, azure, a harp or, stringed argent, for Ireland.

The flag is displayed at the main whenever the Sovereign or a member of the royal family is on board of ship, and is also hoisted over the royal residence. The Royal Standard, as its name indicates, is a personal flag. It bears over its entire surface the quartered arms of England, Scotland, and Ireland.

Maryborough, Queensland.—Glad to receive your communication, and to learn of the progress being made by your Association. You have our hearty good wishes.

The Publishers will be pleased to send 13 copies of this number to 13 clergymen or other addresses that may be given on receipt of postal order for 3s.

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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 TWENTY-FIRST MONTHLY REPORT.

THE following subscriptions and donations, received from Nov. 18th to Dec. 15th, are very gratefully acknowledged:—

By the Treasurer: W. H. M., Sheffield (in return for loan of Great Pyramid slides), 2s. 6d.; P. C. G. (towards honorarium for the packing of parcels and despatch of BANNERS), £10; Mrs. B., Bournemouth, 5s.; J. H., Newmillerdam, 10s.

By Miss Rush: W. H. P., Lympstone (for special BANNERS), £2; M. C. F., 10s.; Miss B., St. Just, 3s.; W. R., Cardiff, 2s.; J. M., Malta, £1; Mrs. M., Appleton, 1s.; Miss M., Wadingham, 1s.; Mrs. J., Keswick, 5s.; F. S., Hull, 10s.; Mrs. C. J., Bracknell, £1 10s. (£1 subscription, 10s. donation); Mrs. O., Albion, U. S. A., 4s.

Total, £17 3s. 6d. J. LAWRENCE, *Hon. Treasurer.*

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. The Hon. Sec. will be much obliged if a Reply Post Card may be kindly sent when making the enquiry. BANNERS that are several years old, or not in good condition, it is hardly worth while to send to Sowers. In all cases we would ask friends to be good 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 have been sent out, 220 weekly. These and 105 packets of Literature have been despatched to the following places:—England: Aldershot, Alvaston, Andover, Appleton, Ardsley, Ashurst Wood, Attercliffe, Barrow-in-Furness, Barnsley, Bexley, Berwick-on-Tweed, Birmingham, Bingley, Birkenhead, Bishopstrow, Bournemouth, Bridport, Burton-Bradstock, Calne, Catford, Canterbury, Carlisle, Chatham, Cheetham, Chelmsford, Chester, Chippenham, Colchester, Crewe, Desborough, Devonport, Dover, Faversham, Fulham, Galley Wood, Hampton Hill, Harpurhey, Hull, Kingsbridge, Kirton-Lindsey, London and suburbs, Lowestoft, Ludlow, Newcastle-on-Tyne, Penzance, Portsmouth, Plympton, Richmond, St. Just, Sandgate, Shrewsbury, Southwold, Southsea, Staplehurst, Teignmouth, Twickenham, Wimbledon, Winchester, Woolwich. Wales: Cardiff, Dolgelly, Maesteg. Scotland: Dundee, Edinburgh, Cockburnspath, Hamilton, Northroe, Stirling. Ireland: Dublin, Fermoy. Paris. Neuchatel. Malta. Mauritius. India: Bangalore, Bolarum, Poona, Secunderabad. Burmah: Moulmein, Rangoon. China: Hankow. Hawaiian Islands. Australasia: Dubbo, Grose Vale, Nelson's Plains, South Kurrajong (N. S. W.); Broughton, Castlemaine (Victoria); Auckland, Dunedin, Gisborne, Taranaki, Te Aroha, Thames (N. Z.). South Africa: Mossel Bay, Ograbeis, Port Nolloth, Vryburgh (British Bechuanaland), Ake-Abeokuta (C. M. S. Station, West Coast). West Indies: Barbadoes, Berbice, George Town (Demerara), Kingstown (Jamaica). U. S. A.: Albion (Michigan), Detroit. Canada: Marsden, Port Arthur, Newdale (Manitoba), Yarmouth. British Columbia: Victoria. Nova Scotia: Cape Breton, Halifax, Yarmouth.

SOWING THE SEED.

Before this monthly report comes before the eyes of our readers, the New Year will have dawned, bringing with it many a new desire, good hope, and fresh resolve. That which *conscious* British-Israelites, the world over, have set their hands to in a new, and as yet but little understood Mission, may well share in such legitimate aspirations and resolutions, which, through the blessing of God, lead men on to the attainment of great and high results.

The special work before us I would present to our public with the remembrance of kind words and suggestions of certain friends who have agreed that it would be well for the Anglo-Israel Free Distribution Fund to have a much larger list of annual subscriptions, perhaps paid in quarterly, if more convenient to some of us. And then again to have a published list of subscribers, as is customary with most Societies depending upon subscriptions and donations. A published list has been given in some past years, but the amounts received had not entirely justified the expense of this special printing.

It is apparent now that *desire* for progress is present, *hope* companions it, and if many, besides the few, will *resolve*, we may have a good effect resulting.

No doubt we need to realize, before we shall do our utmost, that this high commission, to set forth the revelation of Israel, concerns us all. It must be surely the bounden duty of each one of us to make known, as far as we can, not one part only of the Divine Word, but all that is revealed in the Scriptures, as the increase of knowledge illumines each mind and heart. And now we need to realize also that there are many national and imperial questions which are only likely to be resolved and settled as the people themselves become fully acquainted with their own peculiar origin, and learn how best to work out their high destiny. Our destiny we cannot feel to be a mere matter of fate. The Bible shews plainly that to fulfil it, there must be an onward and upward *faithful* struggle, and the blessing of God rests upon that, and assures the accomplishment and ultimate triumph of the Divine Purpose, which plainly appears revealed—as the overthrow of the prince of this world and of darkness, and the Lord of Life and Light and Love made all in all.

It is well known that our British-Israel literature, with the BANNER OF ISRAEL is circulated largely amongst those who have not a superfluity of the good things of the world, and we count many of such amongst the willing supporters of our Fund. The spirit that may and should animate us all in giving and receiving, is one that in gratitude I refer to, and which has been apparent in those who have given the largest donations, and is beautifully shewn in the following words of one of these kind friends and supporters largely of our work: "I attach as much thankfulness to the receipt of small contributions to Funds, whether of bronze or silver, as I do to those that send gold. Are we not told to contribute according to our means, and did not our Saviour at the treasury-box give us to understand that the poor gave more than the richer, or rich? Perhaps there may be some, ay, many, who would gladly send 1½d., or 2d., or 3d. in postage stamps. It would cost one penny to send it, besides the cost of envelope and paper, but one thousand such would produce a goodly sum to assist the Funds."

And yet another writes: "I may well give this, as God has been *over* kind to me. To Him alone be the thanks for giving me the 'power to get wealth.'"

Another letter quoted from manifests true appreciation of the literature distributed, and helps us to see good reason why the work should be steadily and earnestly carried on: "If people only knew the amount of good the BANNER and books on the same subject it treats of are doing! How they are opening the eyes of many a child of God. They bring knowledge of God and His grand purposes that force one to love Him; they open our eyes to everything that is going on around us, making Him so real, and so close by our side, enabling us to behold His footsteps in our every-day history that we positively feel enveloped in His love and care. All this has been done by giving us a key that has opened up to us the treasures of God's Word. Let me say it is not the first time of reading the BANNER that many will be delighted with its contents, but most likely the opposite, as it is so unlike other books or papers with their pretty little stories; but let any intelligent person read it for half-a-dozen weeks, turning to the texts referred to, and they will soon be interested, and astonished that such texts were in the Bible, at the same time having the fulfilment of them all around. Then interest will become so absorbing they will soon see God

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in everything; old ideas will go into the shade." And then our Sower writes of a man whom he had instructed about British-Israel, "an old politician, posted up in all sorts of things," who sits in his shop, near a railway station, and converses with many who drop in, too early for their train, or too late, and ere they leave want to know where he got all his learning from, historical and scriptural, "some saying, as their eyes open for the first time, and their minds grasp new thoughts of God and Christ, 'I am glad I missed my train; this conversation has done me good;' or, 'This is something real; I never thought of that before.'"

Our correspondent goes on to say: "I believe your work is doing more good than hundreds of preachers of the old school. Their teaching is gradually losing its influence and power as education increases, because people see plain enough, when they read their Bibles and see the prosperity and extension of our wondrous race, in spite of all the sin, that something is wrong. The teaching of God outside and their teaching inside does not fit. The BANNER gives us a clue and a key that changes the mysterious into marvellous reality. The thirst for more knowledge increases all around, far and near."

A WORD TO SOWERS.—Vexed questions awaiting solution have been referred to above. A leaflet we hope shortly to be sending out to all our Sowers touches but does not attempt to settle one of these questions. I would earnestly ask all our Sowers, both Nonconformists and Churchmen, to give it patient and prayerful consideration, and to give it wide distribution, because it treats, briefly, of the antiquity of the British Church, and of the possible reason of its settlement, as Israel's Church, in these isles. I ask for this consideration of the leaflet* for the sake of obtaining every available truth, not in order to stir up strife which is so apparent in the Church, and not to cause Nonconformists to think little of the Christian organisations, divisions of the great Church Universal, in which they have been brought up, and to which they are justly attached. It seems right to look back for many things to the earliest age of Christianity, and to note by what means, however imperfectly, Christian doctrines have been preserved. Also we all need to remember St. Paul's words, "I hear there be divisions amongst you" (1 Cor. xi. 18), and his entreaty, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10). And then we need the encouragement of looking forward to that time when all differences shall be healed.

The Church in Britain has done, who can doubt, a great work, but imperfectly. Nonconformists, who have only appeared in the later centuries, have stepped out to do another great, though lesser, work as we count through all the ages. They have reached masses of the population during the period of its rapid increase, that apparently would have remained almost totally unevangelised for all that the existing Church ministry has been able to fully reach and effectually teach. Let us all consider these things. Let us each one in our sphere of work try to do what we see ought to be done. Let us pray for guidance into all truth, feeling sure that the Holy Spirit, as we ask His direction and aid, will in God's own good time shew us how to sink our differences, unite on all vital points, become of one mind, casting out all evil teaching, preserving all that needs conserving for Christ our Lord's sake.

E. M. RUSH, *Hon. Sec.*

Dec. 16th, 1893.

Subscriptions and donations 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. Bankers: London and Provincial Banking Company, Teddington.

* This leaflet, "The Origin and Growth of England's Church," by M. E. Williams, may be had on application to the Hon. Sec. (see address below), at 3d. per doz. post free.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

MEMBERS will be glad to know that our numbers still increase. We have added seven more names since last month, making a total of 1,485.

Six old members have renewed their card for 1894.

The cards for 1894 are ready. This is a good time for Identity believers to join our Union who have not already done so, and for old members to re-unite, and thus help the Union by their sympathy and prayers.

One member says: "I have been a firm believer in Our Identity for more than twenty years, but seldom come in contact with any who hold the same belief. Many have taken up the subject through my speaking of it; many have scoffed too, but I am never shaken by any. I see it too clearly in the Bible."

The Card of Membership has a list of chapters for the whole of 1894, 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, 86, St. Martin's-lane, London, W.C.

LIST OF USEFUL BOOKS.

As this number of the BANNER OF ISRAEL will probably fall into the hands of many persons who have not previously given serious consideration to the subject of Our Identity with Lost Israel, the following books and pamphlets are recommended as helpful in its consideration:—

A Message to the Church from the Nineteenth Century. By the Right Rev. BISHOP TITCOMB, D.D. Second and cheap edition. Crown 8vo. cloth boards, 1s. 6d.; sent free for Postal Order or Stamps.

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Any of the above works sent post free on receipt of the published price (if above 6d.). Complete list post free from R. Banks & Son, Racquet-court, Fleet-street, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

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WARNINGS FROM OUR FRIENDS AND OUR FOES.

THE fact that our Navy has been allowed to become, in the Mediterranean, relatively, only as strong as the French alone, but decidedly inferior to the French and Russian navies combined, is causing much comment abroad as well as at home. Abroad, the Berlin correspondent of the *Daily Telegraph*, on Dec. 4 last, assumed an alarmist tone. After taking credit for the help of the Italian fleet which may be calculated on, only on the certainty that the British will come to the aid of the Italians if the French go to war with them, the German writer adds: "We can only wonder that your people do not appreciate the full import of the consequences of a defeat, which England seems to be so recklessly courting. These are the occupation of Constantinople by Russia, the occupation of Egypt by France, the immediate ruin of British commerce for want of native protection, the sudden and final collapse of England as an Empire! Such disaster can, however, be averted by the expenditure of a few millions of pounds; and yet you hesitate! And the world still says you are a practical nation!"

Such is the Continental friend's warning, and such his nervous terrors on our behalf! If, however, he had realised that the Lord God of Israel rules in heaven and earth; that He has a special chosen people on earth, His people Israel, whose name He bears; that He had promised them protection, guidance, preservation, and help under all circumstances, but especially against all foreign armed foes; and, finally, that the British people are that very race—then we think the German would have realised that we have a defence to which all other nations are strangers. He would then call to mind that our past history gives proof upon proof that God is faithful to His promises to Israel, and therefore to us; that at the time of the Spanish Armada, also since then, when Napoleon thought to devour us; at Waterloo, the Peninsula, India, Africa, and elsewhere, He has stood by us, defeated our enemies time after time, and against mighty odds given us invariably the victory.

It is perfectly true, however, that we have no right to presume upon past immunity from defeat, but must use all lawful and necessary measures to protect ourselves and prepare for our enemies, be they French or Russians, by seeing to our first and only line of defence, the sea; also by putting our house in such order that the enemies abroad dare not attack us or injure our interests beyond sea or at home, and so be at peace with us; even if they must, to their own ruin, go to war with each other. There is no doubt that we are becoming dangerously overmatched in the Mediterranean by the Power of France alone, and that joined by Russia these two nations would be free to pick a quarrel with the hitherto mistress of the sea, also the owner of the Gates. It behoves us, therefore, to see to it at once that our line of battle is made invincible and impregnable. We must spend our millions (18 to 22 are named), and present so formidable a front to our possible enemies that they will think twice before they dare to provoke a quarrel.

It is strange that in the matter of dock accommodation and coal supply our Governments have sorely neglected the naval interests of our country in the Mediterranean and played into the hands of France. At Gibraltar there are no docks at all. At Malta those we have are inferior and few. This nation verily lives in these islands "confidently" and "carelessly," according to the Scriptures (Ezek. xxxviii. 11, xxxix. 6, R.V.; Jer. xxx. 10, R.V.), and none seem able to make it afraid! And yet we ought "to be afraid," humanly speaking, since our enemies are many, and they all desire to humble us, to cause "our Empire to collapse," and to rush in to divide our spoil! In vain! We shall arouse ourselves betimes to our danger, and, like Samson, cast aside our threatening enemies to the right hand and to the left, because the Lord is our Protector and our Shield, and He has sworn that He will never, no never, never leave

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us, or forsake us (Isa. xlii. 16, Heb. xiii. 5, R.V.). We believe this promise, and are sure it will be fulfilled, because this people is His chosen, His redeemed, and none can interfere with His promises, or make such an one as we find in 2 Sam. vii. 10 void and without force.

But besides the Continental warning we have those of the home pessimist, who bids us take care what we do, since we shall incur the wrath of France and Russia if we vainly strive for the sovereignty of the sea. He adds that it is not in the nature of things that if we strive to make ourselves the mistress of the seas they will ever quietly allow it! Such a writer appeared in the *Irish Daily Independent* of Dec. 1, 1893, wiring from London to his paper. He said this:—

What the Jingoes forget is that the organisation of the world has changed considerably since the day when Holland, France, and England disputed among themselves as to who should rule the seas. Germany as a national Power did not exist in those days, and Russia was still in the process of evolution; but, more important than either, the United States of America was represented by a few weak provinces scattered along the Atlantic seaboard. These nations will never allow Great Britain to set herself up as the ruler of the sea, or to place herself into such a position of superiority as to put the freedom of the seas in jeopardy. The dream of creating such an ocean power as would render Great Britain the uncontested mistress of the seas is simply folly. It can never be carried into effect, and the attempt to make it a reality would simply end as the similar dream of Carthage ended. Thirty millions of men cannot dominate the world, whatever their wealth and power may be, and if they try it they will only go forward to their own destruction.

It will be remembered that the first great naval programme had a curious effect in the United States. Since the close of the great Civil War the Americans had paid little or no heed to their navy. They had contented themselves with patching up their old ships, and curiously watching the creation of the new sea monsters which are to take the place of the old line of battleship in the next great naval war. But when the cable flashed the intelligence that the British Parliament had voted a sum of one hundred million dollars to build up new war ships, Uncle Sam suddenly woke up. The American statesmen realised that it would be dangerous to allow any nation to so far disturb the balance of power at sea as to become practically omnipotent. Since that day the navy yards of the United States have been busy building up a fleet which will have for mission the protection of American interests and the freedom of the seas. A similar effect was produced in all the great States, with the result that the British fleet is relatively to-day in a worse position than it was before the twenty millions was spent on it. The fleets of the other Powers have grown more rapidly than the single fleet of Great Britain; therefore the absolute command of the sea is further off than ever from the grasp of Great Britain, and in the nature of things must continue to become yearly more impossible of attainment. The effort to secure a greater preponderance of sea power than England now possesses will only lead to placing additional burdens on the shoulders of the taxpayers of the different nations without conferring any real benefit on anyone.

What the writer of the above forgets is that God has resolved to give His people the superiority at sea and elsewhere, which he tells us the nations will not allow. The Lord declared in Deut. xxviii. 1 and 13 that He would make His people "the head and not the tail, set high above all the nations of the earth." The gift of the Gates which they enjoy to-day everywhere gives them the Empire of the sea, and they have been recognised as occupying that position for nearly 100 years. The writer forgets, too, that we own Australasia, India, and South and East Africa, besides such Gates as Egypt, Suez, Perim, Aden, the Mauritius, and Singapore; also that the possession of these makes it absolutely necessary that we should be supreme at sea, or cease to hold these countries.

The taunt that we are "Jingoes" is of no avail in this contention, because we have vast possessions in the four quarters of the earth of which France and Russia desire to deprive us. Unless we hold the seas which enable us to get to them (7,000 miles away!), we shall not be able to retain these possessions. We must therefore be as strong or stronger than any possible combination of two of our maritime enemies. To call this "Jingoism," and ridicule the idea is folly, and proof only of the ignorance and rashness of the writer who uses the term!

Great Britain, her colonies and possessions, represent together 300 millions of men, not 30 millions, and to retain what God has given them they are bound to be the masters of the ocean highways of the earth, or perish, humanly speaking. But God has guaranteed her supremacy among the nations as well as at sea, by giving her the Gates. It is a fallacy on the part of the correspondent of the *Daily Independent* to talk about the unimportance of the mastery of the sea to a Power like our own, which has its food supply and raw materials to seek in foreign parts. The foreign navies that could destroy all our floating commerce would, in the result, close our ports and precipitate the collapse of our Empire. Neither India nor the Colonies would retain their connection with the Parent State, if she could not safeguard her seaborne commerce or protect her home from foreign insult. These dismal forebodings Anglo-Israelites cannot indulge in! because, being Israel, God's promises safeguard us from them all for ever. We have no need then to fear, because we shall in due time take all needful measures to protect ourselves, and to the Lord then must be all the praise!

OUR IDENTITY A FACT FOUNDED UPON "THE IMPREGNABLE ROCK OF SCRIPTURE."

By Joseph Thomson.

The theory of Our Identity, as a nation, with the Lost Ten-tribed House of Israel, has now been prominently before the world for many years. During that time various have been the character of observations made thereon. It has found its opponents and advocates among all sorts and conditions of men. The learned and the ignorant have had their say; and the result, at the present time, is that the "theory" still holds on its way, because (as is apparent to all unprejudiced inquirers) it has been shown to be a "fact," founded upon the "impregnable rock of Scripture."

We presume that the history of the knowledge of Our Identity has been something of the same which has characterised all great truths, when first they were launched upon the sea of human opinion. Various and contradictory have been the remarks made whenever the question has been started; while, as time has gone on, it has shown the similarity and paucity of the objections urged, until it has become a positive weariness to keep replying constantly to the same objections brought forward in a new disguise, simply to puzzle the unwary, and so gain an apparent advantage. Where serious argument cannot be used, some laugh, while others, affecting an intellectual superiority, ridicule the "theory" as beneath their notice; forgetting that a laugh can always be made by the ignorant, and a sneer is ever a convenient way of stifling inquiry. On the other hand,

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there are some so wrapped up in the pride of our "great Anglo-Saxon race," who spurn the idea that we are even remotely connected with such a despicable people as the Jews! forgetting that of this race "Christ came; Who is over all, God blessed for ever" (Rom. ix. 5). Others there are, however, who, with false humility, consider it presumptuous in any one to think that *we*,—such a wicked nation as we are!—should be the subject of prophecy, and that our history is in any wise a fulfilment of its grand pre-announcements.

We must say that, to a large extent, we entirely sympathize with every *bonâ-fide* objection raised sincerely by a learner of the theory of Our Identity, or humble student of Holy Scripture. Where the attention of such has been largely turned to the study of prophecy, as soon as the chief points of the Identity have been brought before them, the impression at first produced is that the theory, to say the least, is a reasonable one. And why not, seeing that it is very generally admitted by Bible students that England and the English race, in modern times stands in relation to other nations as did the Hebrew nation of old in Biblical times? And besides, the very characteristics, position, power, wealth, and other blessings promised by Jehovah to be the possession of the future known, though preceding lost Israel,—God's chosen people—are, at the present day, in the possession and enjoyment of us, the British people! So evident is this, that, when an objector has been pushed so far, he is generally obliged to acknowledge its force; as, indeed, we have heard it pronounced from the pulpit that "we have *all* the blessings, and are in the position, if not the people of God." Those who hold this notion, or rather admit so much, can hardly realize the dishonour thus put upon a faithful covenant-keeping God, or they would never admit so much as they do, seeing that their only way of escape from *our* conclusion is that there is, at present, an *hiatus* in the method of God's dealings with His ancient people the *Jews;* and that, during this *hiatus* period, He has transferred Israel's promised national blessings to a nation of Gentile race!

From this it will be seen that the question of Our Identity may be compressed within very narrow limits; and, further, that a very cursory acquaintance with the arguments with which we build settles the all-important query, "Is the Bible true?"

Our position, in brief, is this: Divine prophecy promises certain things in the name of the Omnipotent to His own chosen people. We, the British people, are at present either already in possession of those blessings, or, humanly speaking, are just about entering upon such possession, which will be our heritage in the immediate future. From this we infer that the modern British are God's ancient chosen people; or—what shall we say? That God is *not*—shall we write it? No! we will leave it to our opponents to express what they think; for Jehovah *is* a covenant-keeping God, and He has promised *never* to break His covenant which He made with Abraham and his seed for ever, and which He has said shall be established as an everlasting covenant to all generations (Gen. xvii. 7; Judges ii. 1; Isa. li. 8; Jer. xxxii. 40).

The question thus before us is, "What saith the Scripture?" The subject of the Identity is eminently Biblical, and cannot be understood without a good knowledge of Scripture. This question is, or should be, interesting to every one, though the amount of that interest will undoubtedly vary according to each individual temperament. As, for instance, (1) to those who doubt or deny the inspiration of the Bible, it may seem, at first sight, of little moment what view may be taken of this subject, if indeed it be thought worth five minutes' notice. But surely we may reasonably ask such to examine this question fairly, and explain, if they can, on any other theory of interpretation, the evidence which we fearlessly assert is to be found in the Bible in support and proof of the fact of Our Identity. Then (2) there are those who acknowledge the truth and divine origin of the Bible, but who are strangely indifferent to it, and have not taken it to be their guide through this mortal life to that which is eternal. Such are apt to think that the path to heaven is smoothed for them, and that they need not trouble themselves further. A word of warning must be addressed to these; for, should the British people be undoubtedly proved the lost House of Israel, it does not follow that therefore we are all safe for eternity! No! the salvation of every one is to be attained in just the same way as before—*i.e.*, by personal faith in Jesus Christ, our only Saviour; and if we acknowledge the truth of the Bible, and yet neglect the Gospel message, our condemnation will be all the greater, seeing that greater light and greater privileges have been ours. There is, further, another class (3) of Biblical students, who not only acknowledge the divine origin of the Bible, but have received its message of "glad tidings" with great joy, and allowed it to influence their hearts, and regulate their lives, until they can confidently say that they live with bright hopes beyond the grave. Such love to pore o'er the pages of Holy Writ, as being the most interesting book in the world. We ask the prayerful attention of such to the line of thought which Our Identity has suggested; for it alone, we affirm, furnishes a master-key to explain much that otherwise hitherto has been, and still is, dark and mysterious in Scripture, especially in the prophetical books.

Thus, it is apparent that the question of Our Identity has more or less interest for us all. We have all more or less acquaintance with the Bible. From our childhood it has been in our hands, and we all know that there are many interesting passages scattered throughout its sacred pages with which we are not so well acquainted as with the Gospel story, partly because of their mysterious symbolic character, and partly because we have comparatively, neglected our study of them, because of our inability to understand, not having the key to elucidate the lessons embodied in prophetic language.

Such a key to the interpretation of Scripture prophecy, as above asserted, we claim is found in the theory of Our Identity. Prophecies referring to other nations,—Babylon, Nineveh, Assyria, Egypt, Palestine, and other lands,—are, upon examination, found to be exactly and literally fulfilled in the history of these respective nations; showing us that prophecy is simply future history anticipated: and history is, conversely, prophecy fulfilled at the proper date,—occurring just when it should, in the "fulness of time." Thus, prophecy furnishes us with one of the grandest classes of evidence for the truth of Scripture; and, as time goes on, it is ever widening and deepening: showing us that God is working in the earth among the nations according to a plan which He has formed from the beginning, and the end of which He, by His Omniscience, clearly sees from the first (Isa. xvi. 9, 10; xlviii. 5). As the Bible is the Word of God, and we are assured by it that He rules among the inhabitants of the earth, so are we assured that in the sacred page we may trace the past and future history of the most prominent nations, if we will but carefully and prayerfully make it our duty to study therein. There have been many wonderful discoveries respecting biblical prophecy made in

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past years. Assyria, Egypt, the Holy Land, and other places, have yielded up their evidence in confirmation of sacred lore. The rise, progress, and fall of the great historic pagan empires were foretold by ancient seers; and so impressed have Bible students been with this characteristic feature of prophecy, that many have sought for a place for the great modern British Empire, but have failed to find it, unless it is found in the fact of Our Identity with the Lost Ten-tribed House of Israel, the promises to which have been, or are being, fulfilled in the history of the British people. To expound and apply these prophecies is the object for which the BANNER OF ISRAEL exists. When it ceases to do that, or its opponents have convinced the writers and the people of England that they are altogether wrong, then may the advocates of Our Identity become self-extinguished, stand forth to the world as having mistaken Scripture altogether, and, their "occupation gone," be never heard of more. The issue is plain but momentous. Are the British people the descendants of the Lost House of Israel? We say, Yes! Our opponents say, No! Our appeal is "to the law and to the testimony"—Moses and the prophets, Christ and the apostles; "if *we* speak not according to this word, it is because there is no light in *us*," (Isa. viii. 20), and by the same divine rule must the teaching of our opponents also be tested.

THE THRONE OF THE LORD.

(THIRD PAPER.)

BY THE REV. DENIS HANAN, D.D.

(Concluded from Vol. xvii., p. 627.)

IN the former papers I endeavoured to show the very great probability that "the stone of Israel" went with the people of Israel from Egypt to the resting-place at Beer, on the confines of the land of promise, at the close of their wanderings; and also the possibility that it was the rock that was smitten and which the people drank of. Although no further mention is made of the stone directly in Holy Scripture, yet we may be very confident that if it was carried so far, it was brought further; and I cannot imagine a more probable resting-place for it than Hebron, hallowed as the burial-place of the patriarchs and the inheritance of faithful Caleb when "the land rested from war." But be this as it may, the permanent pillar set up by Jacob at Bethel, within twelve miles of Jerusalem, would remain in its place, as all such memorial stones ever have been respected in the East, and must have been found there when the fierce struggle that raged around Bethel and Ai resulted in the extermination of their inhabitants. Thus, it is to be noted that wherever they were, or wherever they are, there are two stones to which the traditions of empire are attached—one comparatively small and portable, the other large and fixed, and both connected with the vow, "This stone which I have set for a pillar shall be God's house." When God's house was by the divine direction finally established upon Mount Moriah, it is according to the fitness of things that the two stones should have been placed within the temple courts when the tabernacle and other things were deposited there; otherwise, Bethel would yet retain the sanction for the continuance of worship there, which, after the disruption of the kingdoms, Jeroboam endeavoured to re-establish. Whether David, who was twice crowned at Hebron, and who, as is expressly stated, "sat upon the throne of the Lord," used the stone of Israel as being symbolical of that throne, we cannot say; but there is absolute evidence that his successors were anointed and crowned, "as the manner was," upon their "place," a pillar within the precincts of the temple, or, as Dean Stanley says, "near the gate leading into the inner court." The R.V. sheds additional light upon the established custom which is incidentally mentioned, concerning the place where the Davidic line of kings were crowned.* We read that when Athaliah rushed into the temple (2 Kings xi. 14), alarmed by the shouts of those who had just crowned her grandson Joash, she found the child-king standing "by the pillar," or, as the "Speaker's Commentary" states, "upon the pillar," the definite article denoting that it was that particular pillar which was the king's place. A similar correction is made at chap. xxiii. 3, when King Josiah is stated to have stood by the pillar, which again, we learn from 2 Chron. xxxiv. 31, was "his place." But if the two Bethel stones were within the temple, the king, standing *upon* the smaller, would stand *by* the larger. As an example of this usage we can cite the custom introduced into Ireland about B.C. 580. There was, and is to-day, a mound upon the hill of Tara known as "the crowning mound." Upon it stood a pillar (which now is placed over the Mergch), and by it was placed the smaller stone known as the *Lia Fail* (which now is under the coronation chair in Westminster Abbey), and *on* and *by* these stones the kings of Ireland used to be crowned. Further, this is more than an example or a coincidence; it is a material fact, which is connected with a definite and well-established tradition—viz., that these two stones are the veritable Bethel stone and pillar. There are many who hold that the pillar at Tara is the veritable *Lia Fail*, or stone of destiny, and they discredit the stone known as *Jacob's pillow* at Westminster; whereas, to those who know the details of the history, the existence of two stones, one large and the other portable, is a strong corroboration of the truth of the legend that is attached to both of them, and which connects them with the Princess Tephi and the reigning family of England. To those who are ignorant of Jeremiah's remarkable prophecy concerning the perpetuity of the nation of Israel and of the House of David (Jer. xxxiii. 25, 26), or to those who, knowing the prophecy, are yet indifferent as to its fulfilment, the matter treated on in these papers may be regarded as a curious archæological speculation. But, to those who know of the fact and method of the fulfilment of that prophecy, the study cannot be devoid of interest; and, although the statements of the inspired record do not give definite or direct information, the modern development of the imperial position promised to Jacob in the seed of Israel is in itself a corroboration of the truth of the history and the destiny that tradition attaches to the *Lia Fail*.

The iron rings in the stone that is in the coronation chair are remarkable; they are diminished by rust, but they bear unmistakable evidence of wear. When were they so worn? Not since the stone was brought to Westminster, nor during its sojourn in Scotland, nor could they have been so worn in its journey from Tara to Scone. Thin as these rings are now, it seems strange that they have not been eaten away by rust long since; but yet there is no reason to suppose that they are of a date more modern than its earliest Irish history. The stone was carried by those rings for a long period at some time, and it must have been before it found a resting-place at Tara. They could not have been so worn while it stood in its place in the temple. It was not carried, but brought by sea to Ireland. Can it be possible that we have

* See BANNER OF ISRAEL, Vol. ix., No. 457, p. 386.

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in these iron rings the means by which it was carried, when for forty years the rock "went with" the people? The other stone is at present covered over with tar. During some popular rejoicings lately, a tar barrel was fixed upon it and lighted, and the burning tar ran down and over it. It stands about seven feet over the ground; its girth is such that a man's arms can meet round it; it has a conical top, and is round. It may be that both stones will one day stand together in God's house on Mount Moriah, when Isa. ii. 2, 3 is fulfilled.

FREEMASONRY AND THE GREAT PYRAMID.

By H. R. Shaw.

(*Continued from page* 15.)

II.—Square and Compasses.

We will now proceed to consider a few of the symbols used in Freemasonry, and which, as we have already promised, will be found to be used also by the architect of the Great Pyramid to elucidate the lessons which he places before mankind. Prominent amongst these symbols we find that of the square and compasses, the first and universal emblem and, so to speak, trade mark of Freemasonry. We cannot, of course, make any attempt at explaining what Masonic virtues lie hidden within their folds; we may quite accept our author's statement that they do illustrate good morals, as well they may, for as implements of operative masonry they are unquestionably necessary to the production of sound, well-built stone edifices, and thus seem to offer but little scope for any very deeply mysterious teaching.

But looking a little more closely at the matter, we may perceive that they are always delineated in conjunction, and are so arranged as to form a geometrical figure of peculiar proportions, for whereas the square is as an implement, always rigidly fixed at an angle of ninety degrees, the compasses, being subject to the will of the operator, are usually found placed across the square and opened to an angle of about sixty degrees, more or less, and thus inevitably suggesting the circle with the equilateral triangle that may be formed upon its radius.

Now if this square and compasses be thus the universal emblem and seal of Freemasonry, it is equally certain that it forms the beginning and ending and the universal seal of the building of the Great Pyramid, as may be discovered by even the casual observer, notwithstanding that this does not seem to have been noticed by anyone until the late John Taylor, of Gower-street, London, made the discovery, some forty years ago, that the Pyramid's height, in the original condition of the monument, when each of its four sloping triangular sides were made into a perfect plane by means of the polished outer surface of the casing-stones, was to twice the breadth of its square base as the diameter to the circumference of a circle; or as has been shown more recently, the area of the Great Pyramid's right section—that is, of a cut right through the centre, parallel to one of the sides of the horizontal base, is to the area of the base as 1 to 3·1415, &c., which last number, as is well known, is the best simple arithmetical expression that can be given for the proportion between diameter and circumference, or the simple squaring of the circle. This same fact admits of being differently and perhaps more felicitously stated in saying that the vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building. And in this last statement we may doubtless read the real genesis of the building. The architect with his compasses ruled a circle which was afterwards to be moulded into four-square shape by his square, and from whence should arise a four-faced pyramid reaching to a height equivalent to the opening of his compasses, or the radius of his circle.

But we need not look so deeply into the building as did John Taylor and others following, for, as already intimated, the square and compasses appear so plainly there as to be almost palpable, as we have said, even to the casual observer. Viewing the Great Pyramid upon its low hill at the border of the desert, or even looking at its pictorial representation, the squareness of its base is taken for granted while either of its four faces presents an accurate delineation of a pair of compasses naturally reposing thereon and opened to an angle of just about sixty degrees; the faces are not quite equilateral triangles, since the bases are notably longer than the isosceles—but this is scarcely perceptible to the eye.

It is worthy of remark, and may here be repeated, that it is only the Great Pyramid of all the pyramidal buildings in Egypt which is possessed of the circle-squaring property. True it is that all the others, being mere imitations, have square bases and triangular faces, and some of them even get a near approach to the original shape, but as Piazzi-Smyth remarks, "the ability of head is wanting" in their construction, and they are evidently the work of men supremely ignorant of this truly ancient mystery of square and compasses.

It is not only in the shape of the building that we perceive these remarkable symbols of Freemasonry. The geographical situation of the Great Pyramid is as unique as the building itself, for it is placed upon the brow and close to the extreme edge of a flat-topped hill 130 feet in height, which overlooks the entire land of Lower Egypt, containing the delta of the great river Nile. Now Lower Egypt, as may be known, is of a sector shape, being, indeed, almost accurately a quarter of a circle, whose 90° angle resides very near to the centre of the Great Pyramid, as a glance at the map of Egypt makes evident, and whose two straight sides fairly coincide with the low ranges of desert hills bounding the delta landwards, while the quadrant line which completes the figure is formed by the coast-line of the Mediterranean Sea, extending in a uniform average curve from near Alexandria to beyond Port Said. Here, then, we have the square and compasses symbol in full play, coupled with a key to the solution of a most remarkable enigma contained in our Masonic friends' volume of the sacred law (Isa. xix. 19), which tells of an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof; for since the building coincides exactly with the sectorial centre of the land of Lower Egypt, it must be, as pointed out by Mr. Henry Mitchell, United States hydrographer, at one and the same time both at the border thereof and in its *quasi* middle, or just as was to be the altar and pillar spoken of by the prophet Isaiah as being destined also to be for a witness to the Lord of hosts in the idolatrous land of Egypt.

It will not now be possible, or indeed necessary, to go through the interior of the Great Pyramid in order to prove how this circle-squaring problem appears and re-appears therein with varied illustration. Past volumes of the Banner contain much information to the curious upon this point, as do also the several treatises already mentioned. But our Masonic friends might be usefully reminded that the architect has not plied his square and compasses solely for

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the purpose of producing picturesque sections of circles which might only convict him of "triviality." No! the first of his circles was undoubtedly the circumference of the round world, and the next was its orbit; and with inches derived harmoniously from the axis of rotation of that round world he proceeded to set out his ground plan for this circle-squaring building, in terms one hundred inches for each apparent revolution of the earth during the complete course of the second circle or orbit around the sun; or it may be, of course, that he means us to read in the perimeter of his square base, 36,524 inches, the number of days in one century, at the rate of one inch for one day; or as Piazzi-Smyth has it also, the number of sacred cubits of 25 inches contained in one base side is equal to 365·24, or the number of days in one solar year. And this again is precisely what the other Egyptian pyramids know nothing at all about, and can tell nothing, test them by what standard we will.

(To be continued.)

1 KINGS XII.

THE first lesson appointed to be read in the churches of the Establishment on Sunday, August 6, 1893, was 1 Kings xii., from the beginning to the end. Vast multitudes, therefore, of the laity of Israel, and very many of her clergy were obliged to listen to a chapter which contains a great number of Our Identity points, and which it seems impossible to spiritualise, or to understand in any but the plainly literal sense in which they are written. We propose to indicate a few of them for the benefit of our opponents, and to refresh the memory of those who think with us but are apt to listen to such a portion of the Word without really apprehending its meaning. The chapter opens with preparations for Rehoboam's coronation. As the son of the late King Solomon, he was the lawful heir to the throne of Twelve-tribed Israel. But to whom appertained the power and privilege to consecrate and crown the new king? To "All Israel." Not the twelve-tribed body, be it remembered, but the ten. The ten were designated "All Israel" as a copyright proper name, and as the chief political power in the State they claimed the right to 'make him king at Shechem." In 2 Sam. xix. 41, 43 we have the Ten Tribes and the two contending for supremacy in respect to their sovereign David, and then "all the men of Israel," or "All Israel disputed with the men of Judah about the return of David from banishment. The men of Israel had "ten parts in the king," they said, and they claimed the right as the majority to be consulted as to the restoration or "bringing back" of their king. The words of the men of Judah were fiercest on that occasion, but the action of All Israel prevailed when Rehoboam solicited All Israel to crown him at Shechem, where he repaired for the purpose (1 Kings xii. 1).

What followed was a sad picture of the perversity of men. We should wonder at the folly of the young king and his unwise and inexperienced advisers (ver. 10), did we not know that God was guiding the matter, and through man's folly and rashness worked out His purposes of wisdom in spite of it all. "This thing is of Me!" He declared. The king and the silly advisers about him thought to force a high-spirited people to obey the young sovereign, but God used his high-handed proceedings, and All Israel's rebellion, to effect a separation which has not yet, even to-day, been mended! In regard to wisdom, however, there was not much to choose between the two Houses of Israel! Judah and their king acted like madmen. But the men of All Israel of the Ten Tribes employed a bad man and arch rebel, Jeroboam, to represent them, and presumed to declare before their king that "they had no inheritance in Jesse, and no portion in David." Whereas God's Word and His prophets had declared even by the mouth of Solomon in 1 Kings viii. 25, that "there shall not fail thee a man in My sight to sit on the throne of Israel."

The chapter selected as the lesson thus clearly distinguishes All Israel from Judah, appropriates that name for the Ten-tribed House, and distinctly declares God's providential arrangement in these events, by stating that the separation "was from Him" (ver. 24). But the chapter goes further and notifies the fact that the separation of the northern tribes from the southern was "a rebellion" against the House of David, which was not mended when the Babylonian captivity of Judah returned to Jerusalem in B.C. 535, as some of our opponents wish to prove. In 1 Kings xii. 19 the words are express: "So Israel rebelled against the House of David unto this day"—that is, to the date when the supposed writer of the narratives contained in the four Books of Kings and Chronicles compiled his records. That date is generally allowed to be one after the return of Judah to Babylon had been effected. It is clear, then, that the Houses of Israel and Judah were not reconciled at that date, but there was rebellion still in progress against Judah on the part of Israel. In the chapter we are discussing, the position of the Tribe of Benjamin, one of the Ten Tribes, or House of Joseph (2 Sam. xix. 20), comes clearly out.

The rebellion of the House of Israel did not finally carry with it the Tribe of Benjamin. Verse 21 shows that on Rehoboam's flight to Jerusalem, and subsequent appeal to arms against the rebels, he was supported by the Tribe of Benjamin, as it was likely he would be, seeing that that tribe occupied the capital and were much mingled with the men of Judah in the matter of domicile. The fact, then, that Benjamin remained loyal to Rehoboam becomes a beautiful illustration how God by purely natural causes fulfilled the prophecy of 1 Kings xi. 32, 34, 36, by giving to Solomon's son one tribe out of the Ten-tribed "kingdom," for Jerusalem's sake. In verse 23 we have God Himself speaking to His prophet Shemaiah, and His words should have attention from us. He distinguished Judah from Israel in His message to "Rehoboam, the son of Solomon, king of Judah," and He added a further description, corresponding to the name "All Israel," when He spoke "to all the House of Judah" and Benjamin, drawing a distinction first between "All Israel" and all Judah, but uniting to the latter the Tribe of Benjamin not belonging to Judah, but to Israel, and yet joined for a time to the men of all Judah. In His injunction to Judah He commanded them not to fight against their brethren "the children of Israel." The command was obeyed, and henceforth Israel separated from Judah politically. Those who maintain they were reunited at the return of the Jews from Babylon, have an impossible task, for the chapter we are discussing contradicts them as we have shown.

Another and very important lesson this chapter teaches us is this:—That the Ten Tribes thus separated off from Judah, were, in God's sight, and even by name, known to Jeroboam and his people as "the kingdom." The king wanted to bring back the revolted "kingdom" (ver. 21). Jeroboam feared that "the kingdom" would lapse back to Rehoboam because of the sacred places in Jerusalem and Mount Zion (ver. 26, 27.) In 1 Kings xi. 35, the Ten

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Tribes are described as "the kingdom." Being "the kingdom," the House of Israel claimed the right to make and unmake the king, and went to Shechem to crown Rehoboam (ver. 1). The disciples of our Lord knew that "the kingdom" was not with Judah in their day, and therefore asked Him after the resurrection, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6). They knew what our clergy now hardly suspect, that the kingdom was in separation from the Jews at the time of the first advent, but was yet to be reunited by the power of Christ, the King. They knew, too, that the restoration had not been effected when the Babylonian captivity returned. It was not restored in the time of the first advent, and we know that even now there has been no restoration. But all this proves that the kingdom is existing now, ready to be united with Judah, and it is worth while for our clergy to inquire whether "the kingdom" is not now, as we allege, to be found in the British empire. We have all the marks of "the kingdom," and 1 Kings xii. gives much help to the earnest inquirer. To God be all the praise!

CHOSEN, CHASTENED, AND CONVERTED.

By F. Gass.

(*Concluded from page* 16.)

PART II.

The object of Israel's sufferings, and lengthened period of wandering among the Gentiles, may be here recalled. God chose Abraham to raise up from him a nation that should reach a position of high responsibility, and be His medium of blessing to all nations by bringing them to Christ. Having once resolved to raise Israel to the place of honour, He could not, whatever their shortcomings, allow them to perish. To do so would mean the failure of that to which the immutable God had put His hand. Hence, if necessity compelled, they must be purged thoroughly of their sins by severe, and lengthened discipline. But, however hard the tutelage, Jehovah never overlooked His promises to the chosen nation: "I am a Father to Israel, and Ephraim is My firstborn. Hear the Word of the Lord, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock."

At length, "in the latter days," when repentance and conversion had wrought a perfect work, Israel would develop into a mighty people, at the head of all nations. Their identification would be made clear to the world by many unmistakable signs. Thus the nation was to be:—

1. The mightiest nation in the world; the leader in civilization and true religion.

2. A colonizing nation that should found daughter-nations in the great desolate places of the earth, inhabiting the coasts of the earth, and making the desert and "solitary place" to sing for joy over golden harvests, and the busy hum of contented workers.

3. Found in possession of the ocean highways, and holding the Gates of its enemies.

4. The servant of God, to preach the everlasting Gospel to all mankind. With this object, "the heritage of the heathen" was granted for ever.

5. Found guarding jealously the sanctity of the Sabbath. Keeping the citadel of "Holy Day" safe against the assault of an unbelieving and careless world.

6. Known as exceptionally brave and energetic when attacked, able to keep the island home inviolate, and safely protect its colonial possessions.

7. A prolific race, multitudinous as the stars of heaven, or the sand of the sea-shore.

8. Exceeding wealthy, lending to many nations, but borrowing from none. Having a commerce so great that the Gates of the land were to remain open night and day. Other nations would involuntarily offer homage to its greatness.

9. The "saviour" of Egypt, raising it out of the dust, to become again a flourishing people, blessed with an exceptionally fertile land.

10. The nation into whose hands Palestine will fall after remaining a desolation for millenniums, when it will become the glorious centre of a teeming earth, beloved by all nations, who will flock to Jerusalem to worship the God of Israel.

11. Instrumental in the return of sorely tried Judah to Palestine, and the vehicle of their conversion to Jesus Christ, the Messiah.

12. Found speaking a language (not Hebrew) which would penetrate everywhere, until it was adopted as a universal tongue.

When these, and other prophecies, are all literally fulfilled, God's chastening instruction of Israel will be finished. It took shape in the call of Abraham, and will cease only with the millennium, when the universal reverence of God, and the greatest good of all nations will be accomplished facts. It would be repugnant to common sense, and dishonouring to God, to suppose that He lost patience with His own plans, and allowed the Ten Tribes to be scattered for ever without fulfilling the abundant promises made to them by the mouth of His most holy prophets. Promises which are chronicled throughout the Bible, and stretch over a thousand years in time. It explains nothing, to say that as a "literal" Israel was lost to the sight of the world, therefore, God must have meant His promises to be taken in a "spiritual" sense. The Bible gives no warrant for such treatment of its straightforward simplicity of language. Therefore, we must either deny the truth of God's promises to Israel, which He ratified by an oath, or find a nation, now existing, which is fulfilling them, literally, in every particular.

There is such a nation, and one only, that meets all demands. It is a mighty nation, and mother of nations. The one nation that has been successful in the permanent colonization of vast uncultivated countries in all quarters of the globe. Its navy commands the sea, and holds possession of strong outlying ports (*i.e.*, Gates) everywhere. These Gates enable it to keep its enemies within bounds. By the industry of its sons, countries once desolate, now supply the world with corn and other staple foods, with gold and silver, and the precious things of the everlasting hills. It is confessed by all to be the foremost missionary nation; its evangelizing efforts far exceeding those of all other nations combined. Vast numbers of the heathen own its beneficent sway. The teeming millions of Australia, Africa, America, and India, stand as evidence of the undying energy of the race. It is the only nation that holds the Sabbath as a sacred national institution. An heroic people, as those discover to their cost who attack its rights. Rich beyond conception, it lends fabulous sums to other nations, never requiring to borrow of any. It is exceedingly prolific, so much so, that its children are continually crying out that their home is too straight for them, and a constant outflow

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is carried away by emigration. Under its wise guidance, Egypt is reviving as it has not done for thousands of years. Its Imperial Dominions are so situated that the possession of Palestine is yearly becoming of greater importance. As the only nation that holds command of the sea, Syria would be safe in its hands, and instead of a menace to peace, would become a security. By general consent, and of the Jews themselves, it is the one nation that has the will, and gives promise of the power to restore them to Palestine.

Need I name this nation? It can scarcely be necessary, even to those who are readers of the BANNER OF ISRAEL for the first time. It is the British nation. The Anglo-Saxon race throughout the world, are the lineal descendants of the Ten Tribes of Israel.

Refer to Gen. xvii. 5, 9, xviii. 18, xxii. 17, xlix. 22; Exod. xxxi. 13—17; Deut. xv. 6, xvii. 5, 9; Isa. xii. 4, 5, 6, xvii. 13, 14, xviii. 2, xxxv. 1, 2, xli. 11, 12, xlix. 6, 7, 22, 23, lx., lxi. 9; Jer. iii. 18; Mark xvi. 15.

RANDOM SHAFTS.

IT is astonishing how the opinions of one theologian will confute the opinions of another theologian, and to us it is often useful besides being astonishing. The "Inquirer" who wrote from India has returned to the attack, and argues that the prophecies detailed in Gen. xlix. were realized in the Mosaic age (pp. 542, 543). This, of course, is the view of some expositors, but not of all. Edward Irving says: "Of Joseph's blessing, nothing of all that occurreth from verse 24 to verse 27 hath ever been accomplished, especially the introduction, 'Hence is the Shepherd, the Stone of Israel,' for Christ as the Shepherd or the Gatherer, as the Stone or the Breaker of His enemies, hath not appeared out of Joseph. Neither doth Naphtali give goodly words, nor Dan judge His people, nor hath Gad overcome at the last, nor hath Benjamin ravened as a wolf, in the morning devouring the prey and at night dividing the spoil; nor, as I judge, hath any one of these facts in its spirit been fulfilled."

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"It may be said," he continues, "that Levi hath been scattered in Israel, but Simeon hath not; and though Zebulon dwelt at the haven of the sea [?] we hear not of any great maritime distinction he attained. That nothing hath happened to the Tribes of Israel to fulfil these great characteristic distinctions everyone who interpreteth according to the words will perceive. That they will be fulfilled, and be the characteristics of the Twelve Tribes in the last days, everyone who believeth Scripture will believe." Which school of thought are we to trust? It should not take long to decide. Any open-minded reader of the chapter can discern that Edward Irving speaks the words of sincerity; while the contrary class of commentators are simply trying to square it with their immobile ideas about Israel and the Church. They might as well try to square the circle.

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The publicity which has lately been given to the effusions of our detractors has led me to reflect sadly on the less generous treatment we receive from them when the places are changed. It has also enabled me to see better than before that circumstances *do* alter cases, because I had concluded that opponents were dead to all feelings of justice, but find, happily, that a sense of honour still slumbers in their bosoms, and only needs a spark to raise it into a flame. The editor of a daily journal or a magazine ridicules and misrepresents us. We pen a polite missive in defence and explanation. He may perhaps select a line and build a further tirade thereon. But very seldom are we granted even that privilege, as the probability is he will throw the communication into a waste-paper basket, or insert a discourteous retort in the "Answers to Correspondents." That is one side of the medal, and there is a reverse side. *Vide* next paragraph.

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On July 26th the editor of the BANNER devoted two columns and a half to "Inquirer," and gave a quotation measuring a solid three-quarters of a column. In his reply "Inquirer" complains of this, and asks the editor to publish his second letter in full instead of making extracts from it; which was done, although it absorbed two pages. There is not a more unfair or churlish set of men in the world than editorial adversaries; yet they and their friends are quick to resent any interference with their own insolent epistles. I do not allude specially to "Inquirer"; opponents as a whole seem to think it quite unjust that we do not present them with the BANNER. A clergyman with whom I have had an encounter through the post assured me that Philo-Israel was "afraid" to discuss the Identity, by which he meant that Philo-Israel declined to put a few pages of the BANNER at his disposal every now and then to thrash out questions which have been thrashed out a hundred times. Still, it is most gratifying to have the admission that when an editor refuses to debate the Identity he does so from fear, for in that event there is not much doubt where the fear lies. We could get a good many "inquiries" into two pages of the *Christian;* but we should be very pleased if our dissatisfied critics would secure for us one-tenth of the liberality accorded to them.

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Concerning opposition in general, and the opposition of that curiosity "Barrington" in particular, it will be interesting to recall the musings of Ferdinand de Lesseps on the hostility he met with over his Suez Canal enterprise. When admitted a member of the French Academy, he observed: "There is no fresh task, however beneficent, which has not, perhaps, in the very ratio of the good it may do, the ignorant and the malevolent for its enemies; the former because they fail to understand the result which you are aiming at, and are not in the secret of your means or strength. They have to be enlightened. Once converted, they become fervent disciples and valuable auxiliaries. As to the others—the sceptics, the haters, the insulters—they deserve no attention. The Arab proverb says, 'The dogs bark, the caravan passes on.' I passed on."

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A new theory or a novel scheme with truth at its basis is no sooner launched than it is assailed. The assailing accompanies the launching so constantly and consistently that Samuel Martin made a study of the matter, and endeavoured to find the causes at work. The issue was rather discreditable to human nature, for he declares that this animosity is always owing to some of the following weaknesses,—from which our antagonists may take their choice: Ignorance; prejudice; envy; jealousy; personal dislike; rivalry; revenge; bigotry; fear; false interpretations of Scripture; dislike of innovation; slavish discipleship to ancient masters and to great names; false views of Divine Providence; fallacious reasoning—reasoning, for

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example, upon opinions, not facts; and selfishness. The list is not flattering. As Martin says, "It ought to clothe us with shame." And he also utters this pregnant sentence: "To have his own ignorance demonstrated and his own opinions contradicted; to be excelled, or supplanted, or even rivalled, is to many men a far greater evil than the prevalence of error."

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"The Anglo-Israel Almanack for 1894" contains an article by the Rev. Philip Carlyon, entitled, "Circumstantial Evidence," in which he states that the Greek name for the Scilly Isles and mainland of Britain ("Cassiterides") was derived from the Chaldee for tin,—Kastira; and that in Cornwall old swords and Celts have been dug up which are not of a Roman style, but exactly resemble Chaldean. This reminds me of a similarly suggestive fact. A friend of mine, who is a jeweller by profession, had occasion to order certain wares ornamented with a tracery which he was in the habit of calling Ancient Irish. Showing a specimen to the agent with whom he was dealing, he said, "I wish the engraving to be of that kind—ancient Irish." The agent looked at it and remarked, "This is not ancient Irish; it is Assyrian." Our jeweller thereupon examined the point more closely, and found to his surprise that the Assyrian and ancient Irish designs were almost the same. Those who care to consult illustrated books on primitive art can verify this for themselves.

JOHN SHOOTINGHAM.

LETTER TO A SHEPHERD IN ISRAEL

(PRESBYTERIAN D.D.).

REV. AND DEAR SIR,—With this I send you a tract, entitled, "Anglo-Israelism *v.* Higher Criticism." It is a logical and complete argument, based upon the experience of a highly educated minister of the Church of England. What you and I are after is the truth, come in what form it may. I beg of you to read it carefully, prayerfully. I am now seventy-six years of age, and after over twelve years' study of this Identity question I can assure you it is not a speculation or hypothesis, but a solid fact, supported upon three foundations—prophecy, history (or fulfilled prophecy), and existing facts, which is prophecy in process of fulfilment in our own times, and under our own eyes (that is, if they are opened to see them);—all a complete chain from Abraham down to to-day, showing the literal and exact fulfilment of prophecy, and of God's faithfulness to the oath-bound covenant He made with him and our fathers, the patriarchs and prophets of Israel. Does not this explode and scatter to the winds all the arguments and cavils of infidels, German rationalists, and our so-called "higher critics"? It places our grand old Hebrew Bible upon a solid and impregnable basis. It shows it to be—not an obsolete book (as many regard it, the records of a race long lost and vanished from the world), but "a live book" indeed to us of the Anglo-Saxon race, now found and identified as the veritable Israel of God. It is a grand and glorious discovery in these last days. My study these years past has not been in vain; for life is too short, and time too precious to waste in profitless speculation, as many in ignorance of the subject term Anglo-Israelism.

Now, it is either true, or not true. To me it is as clear as the sunlight, and as true as Jehovah's word and existence. It proves the error of our traditional teaching, and that we are not Gentiles of a Japhetic race, but Israelites of the grand old Semitic race. The Jews (or Judah) are, therefore, our brethren, the other house, or branch of the Hebrew family. Can we not glory in our birthright, when we think of its record, its great privileges and blessings, and the grand work and destiny of the English-speaking, or Anglo-Saxon race in this world of ours? Do you wonder that I am enthusiastic when I write or speak of it?

I do not wish to enter into any controversy, or name the many points of Identity to prove my position. I will merely sum up with a few arguments, and leave it to your own consideration.

Here we (Anglo-Saxons) are, standing in the place, doing the work, and enjoying all the blessings promised to Israel obedient. What is the manifest conclusion? We must be Israel! But, on the other hand, if (according to traditional teaching) we are Gentiles, then Jehovah, the God of Israel, has broken His covenant made to Abraham, repeated to Isaac, Jacob, Moses, David, confirmed and sealed by the blood of Christ, and has transferred all the work and blessings promised to Israel exclusively, to an alien and Gentile race. No, "let God be true, though every man be found a liar." What says God's Word?—"This people (Israel) have I formed for Myself; they (not Gentiles) shall show forth My praise." They were set apart and trained through long ages for this very work. God never had but one people as His agents to carry out His plans and purposes in the world, and the race and people that are now carrying out the same we may be sure can be none other than His own elect people Israel, for He has not failed in His plans, or had to commit the work to Gentiles.

All prophecy so far has been literally and exactly fulfilled. All the predictions in regard to Christ have been literally fulfilled in every particular. The Jews (Judah) are a literal people, and we all know and see that they have been, and are now suffering under the judgments predicted against them. The House of Israel were a literal people, spoken of as fathers, children, offspring, seed, and a nation, to continue as such to the end of time, and as long as day and night, and sun and moon existed (see Jer. xxxi. 10; xxxv. 37; xxxiii. 10). How can you spiritualise all that? and say it does not mean a literal race, or nation, but a Church, a spiritual people, which you call "spiritual Israel"—and to show the fallacy and absurdity of such a position, it is claimed and believed to be a Gentile Church? If you can reconcile that, it is more than I can do.

We claim to be of the Caucasian race; that is all right, as far as it goes. Our progenitors did sojourn on the plains of the Caucasus for a season; but if the investigation is pursued farther they will be traced back to Assyria, to the river Gozan, and the cities of the Medes, and have been found to be the identical people of the Lost Tribes of Israel, who were deported from Samaria by Shalmanezer and Tiglath Pileser. And although the idea that we Anglo-Saxons are not Gentiles, but the literal people of Israel, may be scouted and ridiculed, yet we are continually making just that claim. What do we mean when we sing in that grand old "Coronation" hymn—

> "Ye chosen seed of Israel's race,
> Ye ransomed from the fall:"

and—

> "O, God of Bethel, by whose hand
> Thy people still are led:"

and many others I could quote? And in "Harvest" and "Thanksgiving" we will recount our many, many blessings, temporal and spiritual, and say that God hath not dealt with any nation as with ours. Let us remember that these blessings that we recount are all Israelitish blessings. The God of Israel, our own God, has been faithful to the covenant He made with Abraham, "His friend," and our father. It was to be for a thousand generations. And let it swell our hearts with gratitude and love to realise that we are reaping the benefit of that covenant in the blessings we are rejoicing in to-day. Abraham was permitted to see it in the far future; for our Lord said: "Your father Abraham rejoiced to see My day (and ours too), and he saw it and was glad."

The eyes of many in Israel are getting opened to the fact that "the dead is alive again, and the lost has been found," and identified in the Anglo-Saxon race. Events are rapidly

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culminating to a great crisis in the history of the world, and ere long it will come to be known to all we are the people of God, "the seed that the Lord hath blessed." Mark my words, and remember I have told you so; for although I may not live to see it you probably will.

Excuse me, dear brother, for the liberty I have taken, for I have still a warm interest in your welfare and success as a "shepherd in Israel."

Yours in the hope and consolation of Israel,

THOMAS SANDFORD.

Detroit, Michigan.

Review.

New Song. By J. G. Taylor. Author of "New Testament Truth on the Anglo-Israel Controversy," &c. London: Robert Banks & Son, Racquet-court, Fleet-street, E.C. Price 3d.

MR. J. G. TAYLOR has done good service to his fellow-believers, in bringing out an excellent collection of fifty hymns suited for use at Identity meetings, and bearing on the subject of the Israelite origin of the British people. In preparing this collection, which has cost Mr. Taylor much labour, he had definite and serious objects in view. He wished, in the first place, to supply to believers at their meetings, fitting hymns, for the lack of which they are simply lost and unable to join in praise at all. He felt, too, that many who are deaf to argument, however sound and good, are often won by psalmody, and will peruse poetry. Reading his hymns, Mr. Taylor has provided for their coming face to face with the texts of God's Word as well; for he has placed appropriate texts at the head of each of his fifty hymns with chapter and verse to refer the reader to the Bible. The Preface contains some good Identity writing in Mr. Taylor's best style, well-known now to all BANNER readers. We quote some choice morsels, which please us. He writes thus:—

"For the first time in history one particular race has stretched itself to the extremities of the globe, replenished the desert continents with vigorous offshoots, and grown into a multitude of nations." Speaking of the prophecies respecting the future of Israel, Mr. Taylor remarks, "Atheists have sneered profusely at these old and enthusiastic predictions, but the season of sneering is almost over, and infidelity may prepare for a blow from which it will never recover." The title of Mr. Taylor's work, "New Song," is derived from Psa. xcviii. 1, 3, "Sing unto the Lord a new song, for He hath done marvellous things. . . He hath remembered His mercy, and His truth toward the House of Israel."

In regard to the hymns, we find it difficult to select for quotation among so many which are praiseworthy. We notice one, a very choice specimen, No. 22, headed, "Ye are My witnesses." Portions of Isa. xlviii. 16, and Micah vii. 20, are given as the text.

I.

"O Israel, hear, My words review,
Be thou the witness, I am true.
Unchanging God we hear Thy voice,
And in Thy truth our hearts rejoice.
Till sun, and moon, and stars have flown,
Shall Israel be, and Judah's throne.

A Place of Safety have I made,
Where foes no more may make afraid.

Thy seed, as countless as the sand,
Shall gladden many a desert land.

Thy straitened border shall create
A multitude of nations great.

O'er tribes unnumbered thou shalt reign,
And weapons raised, be raised in vain."

II.

"Earth's utmost ends shall own thy sway,
Her Coasts and Gates their homage pay.

On distant shores My Praise shall rise,
For thou wilt turn again from lies.

And thou My Glory shalt declare:
To Gentiles My salvation bear.

And all thy children shall be taught
To love and serve thee as they ought.

Though buried long, the vale of death
Shall yield thy myriads at My breath.

And all mankind My truth shall see,
Exalt I AM, and none but He!"

The following hymns, which we cannot find room to quote, are very pleasing, and to the point. Nos. 11, 24, 26, 30, 31, 33, 35, 39, and others of much merit.

We need hardly recommend Mr. Taylor's selection further. With his known ability he has produced a meritorious collection of hymns, which, we believe, will commend themselves to those who organize Our Identity meetings. He may be sure that they will be of great service, and we beg to recommend them for use wherever there are believers in Our Identity gathered together for prayer and praise, or to consider God's dealings with His people, the House of Joseph.

ENGLAND'S HOPE.

"The Lord reigneth."

JEHOVAH reigns! His throne is high
O'er all the earth, and sea, and sky!
That little sparrow on the wall,
Without His notice cannot fall.
He speaks, and lo! His holy will
The angels cheerfully fulfil.
O'er kings and emperors He reigns,
And governs all their vast domains.
And people that delight in war,
He'll judge and scatter them afar.
England, be still, and thus be wise;
While nations against nations rise,
Beseech the Lord in mighty prayer
That we may not His judgments share.
He reigns for ever! reigns supreme!
O senators, then fear ye Him!
Lean not on reeds, on creature-strength,
Which, if ye trust, will break at length.
Leave God to work His own designs;
But mark ye well th' appearing signs.
Our island home to Him commend;
He will protect, He will defend!
Our distant territories, too,
He'll save from each insulting foe.
Christians, He reigns! then calm your fears,
The "Prince of Peace" the sceptre bears!
Fear not Armadas. Ask ye why?
At His behest, like chaff they fly.
Should enemies arise, and boast
A warlike power, a mighty host,
And name it "The Invincible,"
Yet Israel's God is mightier still!
He will appear in trial's hour,
And crush each despot's vaunted power.

J. D. W.

SPECIAL NOTICE.—Attention is called to the fact that the cost for postage of a single number of the New Year's Double Number of the BANNER OF ISRAEL is *one penny* for a single copy. The BANNER is not, and cannot be, registered at the Post Office as a newspaper.

THE ANNUAL VOLUME is now ready, bound in blue cloth, price 8s. In binding the Volume for this year the advertisement sheets have been removed.

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

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

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

THE BANNER OF ISRAEL.

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

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THE STATE OF THE NAVY THREE YEARS HENCE.

THE debate which took place in the House of Commons on December 19, regarding the state of the Navy was viewed by the Government as one of "want of confidence." Treating it as a party question they were victorious by their normal majority of 36. An Irish majority threw the casting vote on a matter vital to the interests of the Empire, and the Prime Minister, refusing to listen to the plea that this was a national question, declared that it was aimed at his supremacy in Parliament, and caused it to be defeated. For all that, it was indeed, a question of vital moment to the Empire, as any one living three years hence in 1896-7 will know. The mover of the resolution wished provision should be made forthwith to increase our Navy to a very large extent, because, though the navies of France and Russia combined were not to-day superior to that of this country, yet it was clear the enormous increase of the navies of the former powers now projected, and under construction, made it certain that in three years they would outstrip us, by reason of our lethargic proceedings, and so possess a combined navy, which practically would leave them the command of the Mediterranean route from Gibraltar to Suez, and so drive us from that sea in case of war.

Mr. Balfour, replying to Mr. Gladstone in the debate, put the matter in a nutshell. He said, "We have never asserted or pretended that at the present moment we are inferior to France and Russia. Our contention is this:—That we shall be inferior, and that it will be impossible to prevent that inferiority by any amount of votes in this House, or any efforts that you may make, unless you begin those efforts at once, and that even now it may be, perhaps, too late. That is our contention, and the right hon. gentleman (the Prime Minister) did not meet it."

The reason why the present moment was declared by the speakers on the Opposition side to be vital to our safety three years hence, was that the large and smaller war vessels we must have to enable us to show bare equality with French and Russian fleets combined, require three years at least to construct. When Russia and France at that period will be prepared to produce vessels, which they have been spending 5½ millions a year to build, we shall be in a position to put upon the water only £2,936,960 worth of ships of war a year. We shall thus be courting disaster and defeat three years hence, because these naval monsters of the British first line of defence cannot be constructed under three years from now. If commenced now, they will be ready by 1896-7. If not, the naval power of France and Russia united will be greater then than ours, and we shall be at their mercy. "In shipbuilding the present moment means three years. We cannot determine three years hence what shall be our naval strength at that period. We are determining that now beyond recall by our culpable inactivity." Such was the opinion of the *Times*. But Mr. Balfour made another statement which is of especial interest to us, as Anglo-Israelites who have been looking into this subject from a prophetic point of view. He said, speaking of the outcome of the feverish anxiety of the French and Russian Governments to obtain command of the sea, and to beat our own nation in the important race—that "the result will be that in 1897 the combined fleets of France and Russia will outnumber the British fleet by 18 vessels capable of taking part in a first-class naval engagement. I do not believe that 1897-98 is the most critical year for this country; I believe that 1896 will prove to be even more critical."

The cause which led Mr. Balfour to fix on 1896 as the most critical year for this country he did not explain, but it is remarkable that some of our prophetical expositors point also to that year as a crucial one in the history of the world and of Israel. Thus, the chart published by Dr. H. Alder-Smith as an addendum to the "Handbook," points to the fact, that the prophetic 2,520 years, beginning at B.C. 625, 624, the era of Nebuchadnezzar and his father Nebopolassar,

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run out in A.D. 1896-97. Dr. D. Hanan, in his short article in the "Anglo-Israel Almanack for 1890," p. 62, wrote as follows on this subject of the dates:—

"The year 637 A.D. is the date of the capture of Jerusalem by Omar. Adding to it 1,260 lunar years, we arrive at the date 1880; 1,260 solar years bring us to the year 1897, when many think that the Gentile occupation of the holy city will cease."

Further on he says (we correct two obvious errors in the figures):—

"The date 637 is 1,260 lunar years from the final deportation of Judah; but it is 1,260 solar years from the period when Daniel was carried captive (allowing for the errors of dates in our Bible chronology), and thus the date of the capture of the holy city, by its present rulers, is the exact bi-section of the 2520, reckoning from B.C. 637 to A.D. 1897; another remarkable coincidence."

We thus see that A.D. 1896, and 1897 are years of remarkable significance in the history of our race (being Israel), and one of the leading politicians of our time, concurs by saying, that while 1897 is a critical period, the more critical is likely to be 1896, only three years hence, when according to the consent of all parties our naval strength, if not immediately taken in hand and increased, will be exceeded by that of France and Russia together, whose alliance for offence is plainly indicated as intended, by current events.

It behoves us then as patriots and Anglo-Israelites to recollect that "our work and witness is at its most important stage at the present moment," as even Mr. Balfour has told us from another standpoint, and we cannot afford to cease our witness for any reason whatsoever. Whether we persuade men or not by our action is of little importance. Results and success must be from the Lord. Our duty is to proclaim the truth in whatever way we best can, and trust the Master to do the rest. The question of the navy has been openly discussed, and apparently in vain. But the Lord God of Israel has this matter also in hand, and is working out His purposes for us, to carry them into effect, three years hence! The Prime Minister's action now, much as we may deplore it, has to do with our history in 1896, and it may well be that our critical condition then, may force us to carry out the prediction in Isa. xxvi. 20, 21, and compel us to betake ourselves to our fortified Gates and possessions, for a time, leaving the ocean and its precious British freights to the care of such naval strength as we may then possess, but along the Cape route to India and the east alone, the Mediterranean and Suez Canal being abandoned to the dominion of the French and Russians! Noah and his family, Lot and his two daughters, were saved amid the the wreck of a world and of a large country side respectively. If we read Isa. xxvi. 20 aright, there seems awaiting the house of British-Israel, some such eclipse, provided for us by God in love, to safeguard us during the undoing of the continental world by the act of God. Let Israel, nevertheless, praise the Lord for her promises even in that extremity—promises which guarantee her safety absolutely; and yet men ask *Cui bono?*

THE ANNUAL VOLUME of the BANNER OF ISRAEL for 1893, bound in blue cloth, gilt lettered, is now ready. In the Volume are given the Coloured Maps that have been issued with the Monthly Parts. The price is 8s. as usual.

THE Title-page and Index to the Volume for 1893 is now ready, 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.

REPLY TO REV. ALFRED PLUMMER, M.A., D.D.

By REV. E. K. TULLIDGE, M.A.

IN an introduction, written for the Pulpit Commentary on Joshua, in 1881, the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham, was pleased to set down a few not very complimentary remarks regarding the belief that the missing Ten Tribes of Israel are no other than the inhabitants of the British Isles, and their numerous kith and kin scattered over the world. He stated his objections under three heads, and asked for a reply. Under the impression that the request has not received attention, the present writer herewith undertakes the task, on the principle of better late than never.

We will quote the doctor's words regarding the fate of the Ten Tribes and his first objection, leaving the other two to be dealt with in future articles His words are as follows:—

"The bulk probably carried their habitual love of idolatry with them into exile, and became lost by intermarriage with the heathen population of Assyria. The imagination of Jews and Christians alike has tried to pierce the veil which history has drawn over their ultimate fate. The black Jews of Malabar, the red Indians of North America, Afghan tribes, Himalayan tribes, the Nestorians, have all had their advocates as representatives of the Lost Tribes. It was reserved for the present generation to suggest and maintain almost as an article of faith, or even as the announcement of a new gospel, the most wildly impossible of all, that the present descendants of these Semitic ancestors are the Aryan inhabitants of Great Britain. To some persons this astonishing hypothesis seems too absurd to be worth combating, while others allow it to pass as a harmless delusion. The following questions demand a clear and reasonable answer from all those who advocate the doctrine: (1) If Anglo-Israelism is true, *how is it that not a single theologian, or historian, or philologist of any eminence has accepted it*, or even admitted its possibility? True, that the Gospel was in the first instance hidden from the wise and prudent and revealed to babes; but it does not therefore follow that what the wise and prudent reject, and babes accept, is true. Moreover, the wise and prudent accepted the Gospel when it became known to them. Here the wise and prudent disbelieve, not because things are hidden from them, but because they are known. It is those who do not know all their own theory involves who believe."

This looks rather formidable at first sight, to be sure; but our hearts take comfort when we remember that the champions of any new truth have always had this very same argument thrust at them since the day when it was said, "Have any of the rulers or of the Pharisees believed?" It was once as much as a man's life was worth to advocate many of the truths that are now the veriest commonplaces.

It is not so many years ago that Lord Derby declared he would eat the boiler of the first steamship that crossed the Atlantic, and a professor in Yale University proved mathematically that no ship could carry enough coal to last out the voyage. The impossible and absurd has often come to pass before, and will doubtless do so again. Perhaps the following utterance of Professor Max Müller may help to buoy up the sinking of heart that some may feel on reading Dr. Plummer's objections:—

"What are called wild theories are, in many cases, very tame theories. Students at first laugh at them, turn their backs upon them, and try every possible exit to escape from

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them; but at last, when they are hemmed in by facts on every side, and see there is no escape, they tamely submit to the inevitable, and after a time the inevitable is generally found to be the intelligent and reasonable."

Perhaps Dean Church may afford some relief when he says in his great sermon on "Human Life: Collective and Individual":—

"In this public and collective life which encompasses us, individuals are in many respects perfectly powerless and helpless: in others they can resist it, but as a swimmer fights with the waves and current; in any case, it is of great power to affect us. It affects us, it affects the course of events, sometimes beyond what is reason, and in defiance of it. It makes what is perfectly inconceivable and out of the question one year, perfectly natural and commonplace the next. There are times, as we know, when it is impossible to get a hearing for a cause, an opinion, a course of action. It is not a matter of argument; there is a general attitude and habit of mind, which rules opinion."

But let us bring into clearer relief the remarkable statements that Dr. Plummer has recklessly set down in his eagerness to express himself on the absurdity of Anglo-Israelism. We shall not do him the injustice of supposing that he fully realized what he was saying. He asserts that the wise and prudent accepted the Gospel when it became known to them, and that, in the case of Anglo-Israelism, they disbelieve, not because things are hidden, but because they are known. "Words are rascals," Shakespeare says, and they certainly appear such in the case before us. Says a suggestive writer: "The juggle of all sophistry lies in employing equivocal expressions—that is, such as may be taken in two different meanings, using a word in one sense in the premises, and in another sense in the conclusion."

Dr. Plummer has been unintentionally guilty of the juggle of sophistry. "Wise and prudent," "hidden," "known," are the rascals in the present instance. Dr. Plummer well knows the meaning of these words in the passages of Scripture where they occur; for he is one of the very best expositors of Scripture living, to whom the writer, for one, is glad to acknowledge his obligations. But as Dr. Plummer uses these words, they mean the very opposite of what they signify in the passages of Scripture from which they are taken. Let us glance at some of the expositions collected for us in the "Biblical Illustrator." An excellent comment on Matt. xi. 25 is: "The babe is the representative of the receptive spirit-trusting, open to impression, free from prejudice. Wisdom, like wealth and power, is an obstruction, not in itself, but in the temper and frame of mind it is apt to produce."

On Luke x. 21, 22 we read: (1) Divine truths were not hidden from these people through any want of outward revelation. (2) Nor through any want of intellectual ability to understand them. They were "the wise and prudent." (3) Nor through any influence exerted by God for the purpose. "Thou hast hid," &c., must be interpreted in the broad light of our Saviour's teaching as a whole. (4) In what sense, then, are we to understand that divine truths were hidden from these people? To answer this question we must first answer another—namely, who were the wise and prudent from whom these truths were concealed? 1. They were not really the wise and prudent. 2. They supposed themselves to be so and gloried in the supposition.

Dr. Parker says, in his usual vivid way: "'I thank Thee that Thou hast hid these things from the wise and prudent,' from intellectual giants, from merely clever people, from so-called genius, and sagacity and intellectual power. 'Who is greatest in the kingdom of heaven?' Jesus did not summon the proudest king, or the mightiest thinker, but He set a child in the midst of them, and said, "The child is always the greatest.' So you will find it all throughout life, that when you have been most child-like, you have seen things most clearly; not when you have put on the cap of your genius, and have taken the sceptre of your power, and robed yourself in the official dignity of a passing moment or a transient situation; but when you have stripped yourself of your own greatness, and have sat down, and said, 'Lord, teach me . . . .,' it will be found that simplicity itself is the chief mystery of God. Some things are so simple that we won't believe them."

Now, has Dr. Plummer used the words in the sense so clearly pointed out in these comments? Assuredly not. He unequivocally asserts, though doubtless he did not realize that he was doing so, that all that the wise and prudent needed in order to accept the Gospel was its outward revelation. Gamaliel was a wise and prudent man. But did he accept the Gospel when it was made known to him? There is no good reason to suppose that he did. Paul was a wise and prudent man, but he did not give in his allegiance till the voice of the Lord from heaven stopped him in his mad career.

How many of those who were wise and prudent, in the sense that Dr. Plummer uses those words, accepted the Gospel for the first three hundred years and more of its existence? We read how, about the year 178 A.D., the wise and prudent Celsus wrote in bitter scorn of the fact that "Wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the Gospel and addressed themselves, particularly in the outset, to women and children." For centuries the doctrines of Christianity were to the wise and prudent such as, in the words of Browning's "Cleon," "could be held by no sane man." Do the wise and prudent of our day always accept the Gospel when it is made known to them? Has not Dr. Plummer been more than once astounded at the monstrous absurdities which men of the keenest intellectual ability and profoundest scholarship are willing to adopt rather than admit any supernatural element in the Gospel narratives? Why is it that so candid, and learned, and powerful a thinker as Dr. Martineau utterly ignores all the great monuments of English scholarship on the authorship of the Fourth Gospel? Why does Professor Max Müller, in his recent lectures, assert: "The portrait left to us in the New Testament writings is certainly not that of a perfect man, and the supposed necessity of asserting that it is perfect, and of treating it as if it were perfect, is, it seems to me, exercising a fatally-enervating influence on the mental powers of those who act upon this conviction?"

"Beware of prejudice," says Lord Bolingbroke. "There is nothing respecting which a man may be so long unconscious as of the extent and strength of his prejudices." Says Dr. South: "To all intents and purposes, he who will not open his eyes is for the present as blind as he who cannot." Would not Dr. Plummer give some such explanation as this of the attitude of these great men on the subject of Christianity? May it not then be just possible that truly wise and prudent men, like Dr. Plummer, have allowed their prejudices to hide from them the force of the main argument relied upon by those who believe that Englishmen are Israelites according to the flesh? That argument, expressed as briefly as possible, is this: The English people are carrying on the mission for which the seed of Abraham was

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chosen, and for which they underwent a special training at the hands of God Himself, extending over centuries. We contend most earnestly that for all, except full-fledged Agnostics, this is of itself a sufficiently strong foundation on which to build the immovable conviction that we are indeed Israel according to the flesh. The simple fact is that, unlike our opponents, we have something more than a mere theoretical belief in the grand utterance of St. Paul, "THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENTANCE." On what countless occasions, in sermons, addresses, books, and articles has it been asserted by all sorts and conditions of men that England is carrying on Israel's mission? The Rev. J. Baldwin Brown, for example, once said: "I often think that England has succeeded to two great inheritances —morally, the legacy of the Jews has passed to her; politically, the inheritance of Rome." But it needs no one to tell us what is as evident as the sun in the heavens. How can the gifts and calling of God possibly be said to be "without repentance," if He has transferred to another people the gifts and calling which were given to Israel, not only by promise, but by centuries of training?

Will not Dr. Plummer read the straightforward comment of Dr. David Brown on Romans xi. 29, and also ponder carefully verses 12, 15, 32, of the same chapter? Will he not then tell us how by any possibility there can be a fulfilment of those words of Scripture, if by far the greater portion of the nation has been blotted out of existence? It is because the most unlearned, children even, are fully able to appreciate the force of St. Paul's declaration, and willing to accept the necessary conclusions to be drawn from it, that we shall, in God's good time, have another illustration of the way in which He uses the weak things of the world to confound the mighty. This argument has never been fairly met and answered. Until this has been done, we will not

> "'Bate a jot
> Of heart or hope, but still bear up and steer
> Right onward."

Has Dr. Plummer ever carefully considered the meaning of the term "preparatory dispensation," as applied to Old Testament history? His other objections, which we hope to notice in future papers, seem to betray an utter unconsciousness of the logical necessities of the conception. Does Dr. Plummer count as wise and prudent men, only the few score of the most eminent theologians and scholars of the day? We do not believe that he is so uncharitable. He undoubtedly believes that there are thousands of wise and prudent men never heard of in the world of letters or science. Does he think there are none of these who believe that we are Abraham's seed according to the flesh? He has no right to assert it until after a more extended investigation than he shows any evidence of having made. We are of the opinion that such an investigation would give him a few shocks of surprise. He might find that even some of the mighty ones are by no means disposed to dismiss the subject with an angry sniff of contempt.

It was the writer's privilege to present the subject to an eminent Christian scholar whom death has recently taken from us, whose researches had been conducted in regions of thought that made him well qualified to express an opinion. While not acknowledging absolute conviction, he was far from scouting it as an impossibility. He declared positively that the supposition of our non-Semitic origin was not founded on any irrefragable evidence and argument, but was simply a matter of tradition. He assured the writer that he was on the right track, and bade him work on with a good heart.

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(To be continued.)

"THE HEBREW COLONIZATION OF PALESTINE."

A CHRISTIAN correspondent of the *Jewish Chronicle*, of September 15th last, writing on the above subject, makes a proposition which we can hardly suppose the Jewish editor, well acquainted with the Hebrew Scriptures, can endorse. It proceeds on the time-honoured error that the Jews are "the Israel" of Scripture and prophecy; and being also "the Hebrews" to the exclusion of all others, are entitled, according to the prophecies, to the land of Palestine as their own exclusive inheritance.

The writer realizes the difficulties which stand in the way of the restoration of the Jews to the land which he believes to be theirs by promise. He has no suspicion that the British are also Israel, and therefore are fellow-heirs with the Jews of the Holy Land. But in writing of the Hebrew colonization of Palestine, the position and rights of this country seem to be realized by the correspondent. For instance, he recognises the importance of Palestine and Egypt as the joint guardian-lands of the Canal which has become the main international highway of the world. This Canal he designates as "the Gate of the East and the South," and admits that the British, far in excess of the rest of the world, are especially concerned in the sovereign affairs of these two lands. He foresees that as Egypt has fallen into our hands, so must Palestine and Jerusalem, the capital, because any foreign power established there will affect our commercial route to the East prejudicially, and the same reasons which have given us Egypt must give us Palestine too. His great plan to obviate all this presupposes that the Turkish Government and Empire can be made to change its character, can become a progressive power, will make money out of the Jewish colonies in Palestine, and, in short, get that race to occupy the land to the satisfaction of everybody. But if this cannot be effected, what then? Why, then, "before many years are past, we shall see the logical result in European complications, followed by British occupation of Syria, and final overthrow of the Ottoman Empire amidst greater war-struggles than the world has ever witnessed."

The writer of the above, without being aware of it, almost adopts our words and those of the Scriptures when he describes the terrible alternative to his own plans. There is nothing more certain than the fact that the Ottoman Government is totally corrupt, and quite beyond cure. It is incorrigible. The Jews will never go back and occupy Palestine as the colonists of the Turks, and we may add they never will have the right to do so according to the prophecies.

Palestine, when it is re-peopled by the Hebrew race, will be divided into thirteen portions—twelve for the Twelve Tribes named in Ezek. xlviii., as destined to occupy the territory, and one for the Levites and the holy oblation to the Lord, with the sanctuary and city. It is not for the Jews only, since they are not all of the children of Israel, but only two-twelfths of them, or one-sixth. "Israel's" restoration is not confined to that of the Jews merely. The restoration will include that of Ephraim, and Manasseh also, with that of the tribes of Israel, who are their "companions" and "fellows" in those future days. The restoration will be preceded, as we also believe, by the union of the two Houses in "the land of the North," the House of Judah walking to the House of Israel there, according to Jer. iii. 18; they proceed thence by a march or journey towards Palestine by sea, through the Mediterranean and also by the Red Sea, which latter route requires the

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dominant Hebrew power, or Ephraim, to hold both sides of the Suez Canal, as a strategic necessity to enable the triumphal procession to pass in safety to its destination. Wherever in Scripture the restoration of "the children of Israel" (that is, of Israel and Judah) to their land is described, we have it clearly declared that the Jews alone will never go back; they return under the protection and by aid of the House of Israel. That is the testimony of Isa. xviii. 1—7; Ezek. xxxvii. 15—28; Hos. i. 11; Zeph. iii. 9; Jer. iii. 18; Zech. x. 6—12. If these passages be carefully examined it will be found that we are right, and that "the Christian correspondent" of the Jewish paper is in error.

The concluding paragraphs of the letter to the *Jewish Chronicle* show how completely the writer misunderstands the Jews' future prospects, and from lack of the knowledge of Our Identity, how he errs in regarding the Jews as representatives of "Israel," the Ten-tribed House, or even of the Twelve! The last paragraph is as follows:—

"Israel's hour has now come. Let her marshal all her forces, assert her ability and determination to re-colonize the Holy Land. The colonization movement, possessing no political aspirations, but having the sole purpose of replanting Israel's home within the land promised to her as an everlasting heritage, can be commenced and conducted openly in all civilized countries, free of legal or international restrictions and jealousies. The postal, telegraphic, railway, and steamboat systems of the world afford swift means of communication between the various sections of the earth-scattered race. These systems, for the first time since the dispersion, render the confederation of the race a matter of absolute practicability. Distance and dispersion no longer form insuperable barriers to union. The commercial resources of modern civilization furnish Israel with effective powers of concentration. It is possible now to collect the scattered broken. limbs of her body, re-set each in its proper place, and send the healthful glow of renewed blood in one continuous course through the whole frame thus re-united. The confederation of the dispersed forces of Israel would constitute a solid foundation for building up the colonization movement. Without such union Israel cannot reasonably hope to attain her racial restoration to Palestine. The failure to gather her scattered forces together will prove Israel's incapacity for united colonization, with the consequent result that practical statesmen, in Turkey and elsewhere, will continue to treat the movement as not worthy of special notice. It falls to Israel herself, therefore, to adopt the favourable circumstances of our time so that the question may be brought within the current lines of practical politics."

In the same strain is the following from the body of the article:—

"Herein lies Israel's opportunity. Never since the Roman destruction of Jerusalem have the political exigencies of the world offered so favourable an opportunity as now for Israel's restoration. In existing national complications lies a clear basis for the formation of a Hebrew Restoration Policy. It is possible now to show Turkey and the great powers that their individual and collective interests will be advanced by Israel's restoration. All concerned in the Holy Land, whether religiously, politically, or commercially, will now gain by the carrying out of this proposed restoration. Such, then, is Israel's great opportunity. Will she embrace it, or will she continue an expectant do-nothing policy, await the re-construction of political forces in Western Asia, with the accompanying postponement of her restoration until the new forces then brought upon the land become exhausted by national decay? The choice is now in Israel's hands, but events march quickly, delay in throwing herself into the breach may prove disastrous to the present movement. It is for Israel to take the initial step in this all-important question. She has to show her *bona-fides* in the movement, prove her willingness and capacity as a race to colonize and develop the country. This requires union—a confederation of her forces throughout the world: the formation of a strong Representative Council charged to carry the restoration to a successful issue. Organized on this basis, Israel would speak to the world with effect: her desires properly expressed by this Representative Council would command the respectful attention of all nations. Turkey would realize the importance of a close alliance with such a strong race. England and continental Europe would recognise how great a factor reunited Israel forms in the Eastern question."

The writer clearly has no notion that the British are Israel, and that they will have their portion in the return. The expectation that the Jews, scattered as they are, will alone ever be of political consequence among the nations, is absurd—the mere phantasy of the writer's brain. The Bible tells us the truth. The Jews will indeed return to their allotted portion of the land. But British-Israel will accompany them and defend them in the way. Once there, Israel of the House of Joseph will take possession of eleven-twelfths of the territory, but Judah's portion will only be one-twelfth; her righteous share—no more, but no less!

THE CHARLESTON, SOUTH CAROLINA, ANGLO-ISRAEL ASSOCIATION.

COLONEL JOHN S. FAIRLY, of Charleston, South Carolina, of the United States, America, was lately in England for a short period, intending to visit Ireland before his return to the United States. The Colonel is the president of the Charleston Anglo-Israel Association, a believer in our views, a reader of the BANNER, and a great supporter of the cause in general. His journey to Ireland from London was *via* Holyhead; but he did us the honour to come 118 miles out of his way to Bristol, in order that he might "shake Philo-Israel by the hand, and tell his association on his return that he had done so!" We were greatly pleased and honoured to see the Colonel, especially as he represented an American Anglo-Israel Association which is doing good in the States, holding its meetings, and so successfully carrying out its work, that the rector of St. Paul's Church, in Charleston, the Rev. W. H. Campbell, D.D., is now a convert to our views, and has announced the fact in the lecture he delivered in the South Carolina Hall, on November 29th last, on "The Anglo-Israel Identity Theory." The lecture was reported on November 30th, in *The News and Courier*, a local paper. Colonel Fairly expresses great satisfaction that the doctor has taken this step, believing that his own efforts may have conduced in some measure to this result. The report was as follows:—

"ISRAEL IN BRITAIN—A NEW THEORY CONCERNING THE LOST TEN TRIBES.

"The Rev. W. H. Campbell, D.D., rector of St. Paul's Church, delivered a most interesting and instructive lecture at the South Carolina Hall last evening, on 'The Anglo-Israel Identity Theory.' The subject, he said, was so extensive that in a lengthy address he could only give a

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general outline. He began with the Bible, and gave a brief sketch of the Hebrew race until the days of Rehoboam, when they became two separate nationalities, Judah and Israel; the people of the former being known as Jews, and the latter as Israelites. All Jews are Israelites, but all Israelites are not Jews.

"Israel was carried into captivity by the Assyrians 725 B.C., and disappeared from the nations of the earth. About 140 years later Judah suffered a similar fate and was taken into captivity by Nebuchadnezzar, and remained in Babylon until restored to their country by Cyrus the Great. Their city and temple were rebuilt, and the nation prospered until A.D. 70, when Jerusalem was captured and destroyed by the Romans, and the people scattered among the nations of the earth. Israel was carried off to the region south-west of the Caspian Sea. Some believe they became extinct, but they must be in existence somewhere, or prophecy is falsified. They were certainly in existence in our Lord's day. The dispersed are frequently mentioned in the New Testament, and Josephus records that in his day they were in great numbers beyond the Euphrates. Some imagine they are the people of Afghanistan, or the Chinese, or the American Indians. But all such surmises are without proof, absurd and inconsistent with prophecy, which declares the greatness and glory of Israel, their vast numbers and wealth. The prophecies concerning the Jews and our Lord were literally fulfilled. May we not suppose that those concerning Israel were also literally fulfilled? They were literally fulfilled for two thousand years, but when the Ten Tribes were lost, and to all appearance the prophecies were about to fail, the theory of spiritual interpretation was invented.

"A number of prophecies were quoted, which have apparently failed, unless it can be shown that they have been fulfilled in some nation of the present day, and England alone meets them all. One of the prophecies of particular interest was that which related to the Prophet Jeremiah, who was appointed and established to pull down and destroy, and also to build up and to plant; that is, to declare God's purpose of pulling down and destroying, and of building up and planting His people. There is no question as to the pulling down and destroying, but where did he build and plant? He then proceeded to show that Jeremiah, with the daughter of King Zedekiah, the last King of the Jews of David's line, settled in Ireland, and that from her is descended the present Queen of Great Britain, the throne of David, and the prophecy fulfilled, all of which is supported by historical, traditional, ethnological, and philological evidence. Jeremiah found Israelitish colonies in Ireland.

"The wandering Israelites were traced from the East by 'waymarks' through Europe to Great Britain, and it was shown that the tribes who overran Europe in the Middle Ages were all from the very locality to which Israel was transported, and no even plausible explanation of their origin can be given if they were not Lost Israel. Numerous marks were related by which Lost Israel will be discovered and identified in the latter days, and Great Britain meets them all. Prophecy must be fulfilled, and if a nation can be found in which all the prophecies, promises, and blessings relating to Israel are fulfilled, that nation must be Israel, and Great Britain is that nation; the British are distinguished by every mark that serves to identify them with Lost Israel, and fails not in a single one. The main argument is derived from prophecy. If, as Kuenen and others assert, the prophecies concerning Israel have not been fulfilled, then the veracity of the Bible is impeached. If Israel is lost and cannot be discovered as a great and powerful nation, or as a multitude of non-Palestine nations, we cannot successfully defend the inspiration of Scripture. The spiritual interpretation theory satisfies many minds, but it has made many sceptics and scoffers; it made David Hume an infidel.

"Mr. Campbell expressed the opinion that in God's time, and at no distant day, the Identity would be established, and this will be a wonderful confirmation of the truth of the Bible and for ever silence doubters and unbelievers. Lost Israel, lost to history for more than twenty-five hundred years, must and will be discovered and identified, because God hath made an everlasting covenant with their father Abraham that he should be the father of great and numerous peoples distinguished by many temporal blessings."

We wish we could claim a single clergyman as the fruit of our labours on this side the water, much more a Doctor of Divinity (like the Rev. W. H. Campbell), as the result of our efforts to persuade the "cloth" that "Our Identity" is true. In Newcastle and Bristol the attempt has lately been made to forward BANNERS and literature to our clerical friends to induce them to look into the matter. The majority refuse to listen, and vouchsafe no reply at all. A few responded with civility; another had no time even to attend to his duties; a very few were angry, and resented the layman's officiousness and errors; while but one or two thought there was "something in it," and wished to talk "about it—when they had some leisure." All honour to the Rev. Dr. W. H. Campbell, and may there be many more like him in America, and in Great Britain and Ireland too, who will only look into the matter, and so give themselves "a chance"!

FREEMASONRY AND THE GREAT PYRAMID.

By H. R. SHAW.

(*Continued from page* 30.)

III.—KEYSTONES.

SYMBOLISM, as Mr. John Chapman remarks, reaches back into the far past, long before language had developed into a science, and has ever impressed the mind of man with facts, before the light of science was discovered. One of the symbols of Freemasonry frequently found displayed before the world is the keystone, often worn as a small jewel, but about whose Masonic virtues we have here no explanation to offer, although, of course, its application to operative masonry is sufficiently obvious. A keystone is the finishing item in the structure of the arch, and it is true we have knowledge that there is a degree or order in Freemasonry known as the "Royal Arch," of which we may perhaps presume that the keystone forms a portion of some importance.

Now, at first blush, the Great Pyramid seems a most unlikely place at which to look for arches or keystones, symbolical or literal; there are, with the exception of the three small semicircular hollows in the antechamber's western wainscots, and perhaps the upper outline of the Boss in the same room, absolutely no curved lines within the building, and consequently no arches; indeed, according to Piazzi Smyth in "Our Inheritance," the Pyramid was erected at least a thousand years before the invention of arch-building; and fortunately for the stability of the structure was this the case, for though, by itself, if formed of sound material and in quiescent times, no doubt the arch would be good; yet, on occasions of earthquakes, the arch,

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which is said never to sleep, is in an instant antagonising its buttresses and all about it, to the ruin of many a building of antiquity in the East ; wherefore the architect, foreseeing this danger, provided long beams of granite or other stone for ceiling his chambers, lightening the load of the immense superincumbent mass sometimes, as in the cases of the King's and Queen's Chambers, by a topmost roofing of opposed sloping plates of stone.

Nevertheless, although there may be no arches at the Great Pyramid, we shall have to submit that there are many keystones, or rather that there were many keystones, which have now all vanished, once forming the whole of the outer casing work of fine Mokattam stone, with, perhaps, the exception of the finishing crown or capstone, which could not very well be a keystone, since it did not side with any other stones, and was indeed in pointed antagonism to all idea of wedge-like keystones and the whole principle of arch construction.

In the first place, we are given to understand that, in accordance with the geometrical character of the proposed building, the entire thirteen acres forming its foundation was carefully levelled ; whence it follows that the architect must have been aware of the curvature of the earth's surface, which dips something like eight inches in a mile—an appreciable quantity, therefore, in the foundation of a building which measures laterally one-seventh of a mile, or diagonally one-fifth of a mile, across—a quantity far too great to be neglected by the planner of a building intended to remain stable for full four thousand years, and which thus, when duly conforming to the laws of geometry, would stand not upon a *flat*, but upon a rounded surface ; and therefore the sides of at least its casing stones could not, if they were truly vertical, be truly parallel any one with another ; neither could the stones be truly square, if properly fitting together with such fineness of joint as has been described by all competent critics, but must of necessity have been keyed or slightly wedge-shaped, and having the top of the individual stone somewhat broader than the bottom.

This may seem a startling proposition to advance in respect of what has hitherto been deemed the mathematical perfection of the outer shape of the Great Pyramid, which is described as having nothing but truly straight lines and truly flat surfaces. Proof not being obtainable from the dilapidated building itself, the next best proceeding will be to examine a loose casing stone wherever found ; and fortunately there is one such stone, which the writer was a few years ago privileged to inspect as it reposed within the honoured protection of a glass case in the official residence of the Astronomer-Royal for Scotland. This is the casing stone that was discovered by Mr. Waynman Dixon, C.E., in the year 1872, loose, and forming part of the hill of rubbish lying on the north side of the building ; it is not a very large one, but it is fairly well preserved, and is believed to be the largest one that has ever been brought into scientific notice, the roughly stated dimensions being : height 20·6 in.; bottom depth, 36·7 in.; top depth, 20·3 in.; sloping height, 26·2 in.; breadth, 25·5 in. (average) ; this last dimension being so near to that of the sacred cubit of 25 in., and which really occurs somewhere about six inches above the foot, as to lead Piazzi Smyth to conclude for the stone-squarer's intention to record the cubit in this manner.

Whatever may have been intended in this direction, there can be no doubt as to the fact of this particular stone being a keystone, and probably the finishing stone of one course, since it was shaped not only for keying downwards, but also for dovetailing forwards, and has all its sides, except the bevelled slope, very slightly hollowed—no doubt to receive extra cement. It seems, moreover, to have given the dilapidators some trouble to get out, since it has suffered tremendous violence by falls or blows. There is a full and interesting description of this stone contained in an appendix to the second edition of " Our Inheritance," giving dimensions and other particulars which leave no doubt as to the justice of what is here advanced, viz. : the back is broader than the front, and the top of the face is broader than the bottom, which has been reduced from 26·2 in. to 24·9 in., or a difference of 1·3 in., a quantity, we hasten to admit, far beyond the necessary amount of keying required in conforming to the curvature of the earth's surface, but none the less evidencing an intention of the builder to let us know that he fully appreciated everything requisite to ensure the everlasting stability of the structure.

It may be proper to observe that the interior arrangements of the Great Pyramid originally provided for the insertion at crucial points of three *quasi*-keystones, or corner-stones. But, as has been shown in the series of papers in the BANNER for 1890, where it is pointed out that this building gives the pattern for the temple of Solomon, these were not in any sense keystones, but rather seals or veils ; the first being the movable casing stone, which in some way could be swung open to admit the visitor to the Descending Passage answering to the porch or outer court; the second being the prismoidal-shaped stone which formed part of the roof of this same passage, and which fell from its position during the blasting operations of the Caliph Al Mamoun, disclosing the Ascending Passage leading to the Grand Gallery, symbolical of the temple sanctuary or holy place ; and the third being a portion of the flooring of this Grand Gallery of whose going nothing is recorded, but which must have consisted of one or more flat stone slabs supported upon five joists, and which sealed or concealed the commencement of the level passage leading to the thus triply-veiled Queen's Chamber, answering to the temple oracle or holy of holies.

(To be continued.)

GIBRALTAR.

GIBRALTAR was captured in 1704, during the war of the Spanish succession, by a British fleet under the command of Sir George Rooke. From that day to this the British flag has waved over the Rock, the place having been formally ceded to Great Britain under the Treaty of Utrecht concluded in 1713. To a naval Power which, like England, must in time of war command the sea and secure the transit of its maritime commerce, the strategical importance of Gibraltar is incontestable. It is situated midway between Plymouth and Malta, being distant about 1,000 miles from each. It stands at the entrance to the Mediterranean, and if it does not command the Straits in the sense that it once did, it is nevertheless an unrivalled place of vantage from which the strategical dispositions of an enemy seeking to pass the Straits in either direction can always be observed and frustrated by measures duly adapted to the occasion. As a fortress it is impregnable to assault when properly defended. When Sir George Rooke took it its garrison was only 150 strong, and even then 15,000 shot were thrown into it before it surrendered. Thus it seems to be predestined alike by its strategical situation and its military strength to be the stronghold of a dominant naval Power. If it did not exist, it may almost be said, we should have to create it. An assured position in the Straits is a strategical necessity

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to the Power which commands the sea. In default of Gibraltar, Ceuta, on the opposite coast of Africa, might at immense cost possibly be converted into such a position as we require. Tangier, once a British possession, might, if it had remained a British possession, have been made to serve our purposes, probably at even greater cost. But we possess neither Tangier nor Ceuta. They are not to be had for the asking, and so long as we hold Gibraltar there is no need either to ask for them or to covet them. A position in the Straits we must have, and a position in the Straits impregnable to assault, and yet untenable by any Power which does not command the sea, we have now held for hard upon two centuries. There have, indeed, been times when our statesmen, and among them the most Imperial-minded of all, have failed to perceive the incalculable value of Gibraltar to the sea-power of England. "It seems incredible," writes Captain Mahan, "that even the stern and confident William Pitt should, as late as 1757, have offered to surrender to Spain the watch-tower from which England overlooks the road between the Mediterranean and the Atlantic, as the price of her help to recover Minorca. Happily for England, Spain refused." That watch-tower we still hold. Its enforced surrender would be the doom of our sea-power, and even its voluntary exchange, except on terms of overwhelming strategical advantage, would be something like an act of political insanity.

But the mere possession of Gibraltar, impregnable though it be to assault, is no sufficient satisfaction of the strategical requirements involved. We hold it not as a fortress but as a naval watch-tower which observes, if it does not command, the only road by which naval Powers with an Atlantic as well as a Mediterranean seaboard can unite their divided forces. Now a place of naval observation must be capable of sheltering a fleet; if it is also capable of succouring a fleet in difficulties so much the better. In old times Gibraltar served both purposes *tant bien que mal*. As matters stand at present it serves the former purpose only indifferently, and the latter hardly at all. For the shelter of a fleet a secure anchorage is required; for the succour of a fleet in difficulties, with one or more ships disabled through conflict with an enemy, a dockyard is required, while for certain purposes, more urgent with modern warships than with those of former times, docks are indispensable. At present the anchorage of Gibraltar, though entirely protected in a military sense against naval attack by the guns of the fortress, is, from a nautical point of view, indifferent and incommodious. It is exposed to heavy gales from the south-westerly quarter, and is very inadequately protected against their effects by the New Mole, an adjunct of the so-called Dockyard, which runs out for about a quarter of a mile in a north-westerly direction from a small promontory of the rocky peninsula on which the town of Gibraltar stands. In the angle formed by the junction of the New Mole with the mainland is placed the so-called dockyard, an establishment of quite insignificant resources. Alongside the New Mole two first-class battleships, and perhaps one smaller man-of-war, can be moored at the same time. In the anchorage sheltered by the Mole the remainder of a sea-going squadron of moderate size could ride in comparative safety; but a large fleet could only be accommodated with difficulty, especially if it were necessary to afford shelter to an assemblage of merchant ships at the same time. Coal is supplied to men-of-war from a store on the New Mole, which is capable of holding many thousands of tons, though it is not always kept replenished to its full capacity. Merchant steamers obtain coal from hulks moored in the upper part of the bay, and the amount here stored and held in private hands is often equal to that contained in the Government stores on the New Mole, and might in any emergency be available for the use of the Navy. The importance of Gibraltar as a mercantile coaling station is, however, tending to decline in consequence of improvements in marine engines, which economize fuel and enable merchant steamers starting from English ports to reach Malta without coaling on the way. As a naval coaling station, on the other hand, the importance of Gibraltar is, and must always be, paramount.

Such, then, is the present situation. The shelter which Gibraltar can afford to a modern fleet is indifferent; the succour it can afford is insignificant. This was not so, or at least it was less so, in the naval wars of the last century. It is true that the New Mole in its present form is quite a modern creation. From 1620, when it was first constructed, until 1851, when the present extension was undertaken, it was only 300 feet long. Nevertheless, the fleets of the last century often found shelter and succour at Gibraltar. In 1759, two years after Pitt, in one of his rare moments of heedlessness, had offered to exchange Gibraltar for Minorca, Boscawen was in command of the Mediterranean fleet. Some of his vessels suffered heavily in an attack upon French frigates in Toulon Roads, and he carried his whole squadron, including 14 sail of the line, to Gibraltar, for the purpose of refitting disabled ships. De la Clue, his immediate adversary, took advantage of his absence to sail from Toulon with 12 sail of the line and to make for the Atlantic. He passed the Straits without an engagement, though not without having been observed, and Boscawen, who by this time was ready for sea again, pursued, overtook, and defeated him. Five of De la Clue's ships had put into Cadiz, acting under a misapprehension or through disaffection. With the remainder the French commodore could only attempt to escape when he found himself pursued by Boscawen with a force twice as great as his own. Two of his ships did escape owing to the splendid fight made by a third, which prevented Boscawen from coming to close quarters. This ship surrendered in almost a sinking condition after a desperate resistance of five hours against overwhelming odds. The remaining four, being hotly pursued, were driven ashore on the coast of Portugal, two being captured and two burnt by the victorious British admiral. "The destruction or dispersal of the Toulon fleet," says Captain Mahan, "stopped the invasion of England," which had been projected by Choiseul, and of which the indispensable preliminary was, as it was afterwards in the designs of Napoleon, the junction of the Brest and Toulon squadrons. Hawke's magnificent pursuit and destruction of Conflans in Quiberon Bay completed the discomfiture of the French.

On the strategical significance of this great episode of our naval history we need not dwell at length. The strategical importance of Gibraltar in any conflict with an enemy whose naval forces are distributed, some on the Atlantic and some on the Mediterranean seaboard, is not in dispute. It is axiomatic. The special point to observe is the shelter and succour afforded by Gibraltar to Boscawen's fleet. Malta was not then a British possession. Port Mahon we had lost three years previously. If Boscawen had not been able to refit at Gibraltar there was no port nearer than Plymouth in which he could have obtained the succour and supplies he required. Even if it had been open to him Malta would not have availed him in the circumstances. At Port Mahon he would have been far less advantageously placed to observe De la Clue's movements than he was at Gibraltar, and might have been unable to overtake him

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before he had joined hands with Conflans. These conditions may recur. Strategical conditions do not change, however much tactical conditions may vary. How should we be situated now in the event of their recurrence? In Boscawen's days the refit of a man-of-war was a comparatively simple matter. It was mainly an affair of timber and cordage. Everything above the water-line could be repaired or replaced with the resources of a very moderately-equipped dockyard, and the ships' crews were for the most part masters of the principal crafts required. Even below the water-line such injuries as were likely to be inflicted could often be repaired in favourable circumstances, without docking a ship, by careening her or "heaving her down." It is very different with a modern warship. All serious injuries to a modern warship require skilled artificers and elaborate mechanical appliances for their repair. All injuries below the water-line require the ship to be docked. Now the actual resources of the dockyard at Gibraltar are, as we have said, quite insignificant. They are, no doubt, capable of development, but the whole establishment, as it exists, is altogether rudimentary. Of the primary resource of all, a dock capable of receiving a battleship, there is not so much as a trace. As Mr. Arnold-Forster wrote in our columns in September last, "There is no dock at Gibraltar; not a bolt can be driven, not a plate can be removed, not a plug can be fixed below the water-line on any ship, great or small." Hence it is only the truth to say that whereas Boscawen in 1759 found at Gibraltar both shelter and succour adequate to his needs, a modern Boscawen in like circumstances would find far too little of the one and next to nothing of the other. He could not anchor a large fleet with security; he could barely obtain the most elementary repairs for even a small ship; he could dock no ship at all.

The situation is thus supremely illogical. We hold Gibraltar as a place of naval observation essential to our maritime security in certain contingencies, and yet we take no steps whatever to make it really available in that capacity under the conditions of modern naval warfare. As a mere military station it is worth comparatively little to a naval Power. Its naval value consists in its capacity to afford on occasion shelter, support, and succour to the fleets of the Power that holds it. If it satisfies these conditions its strategical value is incalculable. If it fails to satisfy them its value sinks almost to zero. Now, shelter in default of a land-locked harbour is a matter of moles and breakwaters; succour is a matter of dockyards and docks. Gibraltar possesses a Mole and it possesses a dockyard, such as it is. But the Mole is insufficient to shelter a modern fleet, and the dockyard is incapable of repairing a modern ship. *Primâ facie* the obvious course, if we are to develop the full capacity of Gibraltar as a station of naval observation, would be to extend the existing Mole and enlarge the existing dockyard, providing the latter with the necessary dock or docks. This appears to be the policy sanctioned by the Admiralty. The Navy Estimates for the present year contain a vote of £5,000 for the extension of the New Mole, accompanied by a statement that the total cost of the proposed extension is estimated at £85,000. The construction of a dock in the neighbourhood of the present dockyard by excavating a portion of the New Mole Parade has also been in contemplation for some years past, though it still remains a matter of pure contemplation. Thus the Admiralty would seem to have recognized the necessity of enabling Gibraltar to afford adequate shelter and succour to a modern fleet, and to have taken some feeble and halting steps towards meeting that necessity. In the meanwhile it is a very serious question whether the proposed measures are the best that could be devised. This question demands an attentive and detailed consideration.

There would appear to be no difficulty whatever, other than that of the cost involved, in extending the New Mole as far as may be needed in its present line of construction. That line might run for 1,000 yards or more at a depth of about ten fathoms, the depth at the present extremity of the Mole, and, if necessary, the present Ragged Staff Pier might be produced towards it, leaving only a sufficient width between the two for men-of-war to enter without difficulty. This would give an extensive anchorage fairly sheltered from the most violent winds of the locality, with a dockyard extending along its landward side. The cost would undoubtedly be large, but at no less cost is it possible to make Gibraltar an adequate place of shelter and repair for a modern fleet, and thereby fully to develop its strategical value as an unrivalled place of naval observation. If we think it worth while to attain that object we must be content to bear the necessary cost; if we object to the cost as prohibitive we may as well recognize at once that we hold Gibraltar from motives of national pride and not from motives of national security. But before incurring the cost we shall do well to satisfy ourselves that the site of the proposed anchorage and dockyard is the best that can be chosen. Now, the New Mole site, as it may be called, is open to very serious objection from the military point of view. British territorial control at Gibraltar extends, in a political sense and in time of peace, only to a very short distance from the north face of the Rock; all the rest is Spanish territory and entirely under Spanish control. In time of war and in a military sense the British control extends, of course, beyond these limits and is practically co-extensive with the effective range of the guns of the fortress. Now, in Gibraltar Bay, over against Gibraltar and close to Algeciras, on the opposite side of the bay, lies an island called Green Island, belonging to Spain, which is distant some 7,300 yards from the extremity of the New Mole. Within a radius of 2,000 yards to the westward of Green Island lies the town of Algeciras, together with more than a mile of sloping shore to the south of it, most of which lies within a range of less than 9,000 yards from the extremity of the New Mole. The extreme range of high angle fire with modern guns is more than 9,000 yards, so that the whole of the anchorage sheltered by the New Mole and the whole of the dockyard adjacent to it are exposed to the fire of artillery mounted on Green Island and on the shore behind it. On the other hand, the crest of the Rock behind the New Mole is some 1,400 yards from the extremity of the Mole, and the most effective fire in answer to hostile batteries established on the opposite side of the bay would, from its superior elevation, have to come from the upper plateau of the Rock, and this plateau is nowhere more than 400 yards wide in rear of the New Mole. Hence all the most effective of the return fire from the Rock must be delivered from a commanding elevation, it is true, and so far at a great advantage, but at a distance from the hostile batteries to be silenced 1,000 yards greater on an average than the distance of those batteries from their own object of attack. In other words, while the hostile batteries would be firing from a low elevation at a range of 9,000 yards, the English batteries in reply would have to fire from a high elevation at a range of at least 10,000 yards. It must rest with artillerists to say which is likely to be the more effective fire in these conditions. But it needs no artillerist to tell us that the work of all artificers in the dockyard would be

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suspended until the hostile batteries had been silenced. Common sense suffices for that.

Of course all this presupposes a hostile Spain and a hostile Spain in alliance with a more formidable naval Power. But that is a contingency which must be regarded as theoretically possible; for the offer of Gibraltar would be a tempting bait for a short-sighted and adventurous Spanish Cabinet. Moreover, the reasoning that applies to the New Mole and its neighbourhood applies, *mutatis mutandis*, and with no abatement of cogency, to every portion of the western face of the Rock and of the waters adjacent thereto. All are equally under the fire of modern artillery mounted on the Spanish side of the bay, and if the guns of the Rock were unable to silence this fire there would be nothing for it but a military occupation of the whole of the Spanish portion of the bay, together with the adjacent heights. Thus, instead of a naval stronghold, Gibraltar and its neighbourhood would be turned into a military *impasse* requiring an army for its occupation and defence. If there is no alternative we must make the best of the situation and adapt our measures to its requirements with all the skill and fortitude we can command. But it behoves us to be quite certain that there is no alternative before we commit ourselves finally to a situation of such manifest disadvantage. In a second article we shall consider an alternative which has more than once been suggested on high authority, naval, hydrographic, and military.—*The Times*, December 4th, 1893.

THE NEW NAME BY WHICH HIS PEOPLE SHALL BE CALLED.

THE *Kilkenny Moderator*, of September 2 last, published an article, being one of the leaders—on the subject of "Ireland and the Empire." The burden of the editorial remarks was what ought to be the appropriate title of the British Empire, so as not to offend the self-respect and self-love of the Irish to begin with, and then of the Scots and Welsh. The present name of the Empire, known as the "British," was declared to be quite inappropriate and inadmissible. For the British Empire is said to be the Empire of Great Britain, which does not include Ireland; and therefore that name will not meet the approval of the Irish. The English, Welsh, and Scots are all ranged under the name "Britons," and can rejoice in it, but not so the men of Ireland, who are not British. If it be suggested that the name Anglo-Irish would properly describe the Empire, the idea is held to be a mistaken one. That name would include the English and the Irish, but it would exclude the Scots and the Welsh. We must go further if we want to discover a title to suit the two islands, which constitute the "United Kingdom" at present. When, however, we have discovered a name which will represent the two islands of Great Britain and Ireland, another difficulty awaits us. "What about the great colonies?" It is true that at present, the colonies have become absorbed in their own affairs and pay little attention to the questions which so closely concern us here. They do not trouble themselves about the name of the Empire, which includes them all. But adds the Irish editorial:—

"When Australia, and New Zealand, and Canada are busily employed in boycotting our goods, one can hardly suppose that they have any Imperial aspirations. But a time is coming, and may well come even in our time, when all our colonies will draw closer to the mother country, and when Imperial federation will not be a mere devout dream. When that time comes, as come it surely will, the colonies too will, doubtless, expect that the Empire shall bear a name inclusive of them. This, however, is a remote question of no immediate practical significance. The question to which we draw attention is one which nearly concerns the unity and solidarity of these islands, and is of far more practical importance than one might think who only gives the matter a superficial consideration."

The writer is thus groping after a new name for "the nation and company of nations," which is to come of Jacob, but which no one is able yet to invent. It is a thing, in fact, of the future, and as none of us are prophets, it is impossible for us to surmise what that name will be. In Isa. lxii. 1, 2, R.V., we have an intimation that the people represented by Zion and Jerusalem, shall in the latter times appear clothed in the righteousness of God with salvation as a lamp that burneth, accompanying. The nations are to see this righteousness and all kings the glory of this righteous nation, and then shall "a new name" be given to this people, being Israel, "which the mouth of the Lord shall name." Till the new name is conferred by the act of God alone, we shall weary ourselves in the vain endeavour to guess what that name is going to be. The Lord's hand will then be upon us, and we shall show forth as "a crown of beauty," and as a royal diadem in the hand of the Lord God of Israel. It is remarkable that men should just now be casting about for "a new name" for the Empire of the Lord's people, but be unable to think of one which will suit the case! No other nation is in any such difficulty just now, as to their appropriate national title. Our own is the only exception; and to Israel we find that God, admitting the want, engages to supply it, by declaring "Thou shalt be called by a new name which the mouth of the Lord Jehovah shalt name."

One of our Irish friends we see imagines that the British Empire might be designated in the future "The Empire of Israel," or "the Hebrew Christian Empire." The latter would hardly be a convenient title which might well describe an empire of converted Jews. The former would be short and to the point, though it would be more correct to describe ours as "The Empire of the House of Israel." We look, however, for a new name which shall be more glorious even than that—a name to be given us by God Himself, the triune covenant God of Israel, who hath promised it.

We none of us realise the wonderful glories which are to become Israel's, by God's good gift to them; because we insist on spiritualising such passages as Isa. lxii. 1—5, R.V., and leaving nothing for Israel to enjoy as a temporal, material, earthly, people, in their promised land. They are, however, to be a nation of saved ones whose righteousness is Christ's (comp. Isa. liv. 17, R.V.). The nations are to see that righteousness, and all kings their glory. Their land will never again be forsaken by her sons, or be termed "desolate" because of the absence of its owners. The Lord delights in them and declares that the land and Israel are henceforth married in His sight; and "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Righteousness and praise are to spring forth before all the nations" (Isa. lxi. 11); but it is through the people whom God "creates," and "forms for Himself," even Christian Israel, that He will cause this great thing to be done. Is it not a blessed fact, then, for the British "nation and company of nations to know this, and to be assured that in the day when God accomplishes the wonder, the British Empire will be sealed to their Lord as His people by a new name that He Himself will confer upon His own chosen nation! Let Israel therefore praise the Lord!

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

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

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

THE BANNER OF ISRAEL.

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

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THE STATE OF THE BRITISH NAVY AS COMPARED WITH THOSE OF FRANCE AND RUSSIA.

THE question of the strength of the British Navy as compared with those of France and Russia combined is exciting general attention and deep interest amongst our own people here and abroad. The Government of the day and the experts are completely at variance in regard to the question whether we are as strong as we ought to be in case of immediate war. The Chancellor of the Exchequer, for instance, declared in Parliament that "at present there is, in my opinion, a perfectly satisfactory supremacy of the English Navy." Mr. Gladstone declared also that the Navy was quite competent as to power to do anything which was required of it at the present time.

On the other hand, the experts, among the most distinguished of whom we may rank Admiral Lord Hood, of Avalon, tell us that we are already overmatched by France and Russia combined. His words are of the greatest importance to the nation at the present, when, as it appears, humanly speaking, the Empire's fate may depend upon some chance rash words, written or spoken, at the moment when all the nations on the continent are armed to the teeth, waiting for a signal to "engage." Lord Hood's declarations are very remarkable, and will call forth some reply, we may hope, from those responsible for the condition of the British Navy to-day, in comparison with her two rivals on the continent. He wrote thus on Dec. 21, 1893:—

As the relative strength of the British, French, and Russian navies at the present time is a point of vital importance to all classes in this country, and is a subject on which I claim to possess a practical knowledge, I propose to show clearly the relative strength of the three navies in vessels built and building (above the class of sloops) at the present time, and to leave it to the unbiassed judgment of the public as to whether my figures, if accurate, bear out the statements made by the Prime Minister and the Chancellor of the Exchequer in the late naval debate; if my figures are considered by the Chancellor of the Exchequer to be inaccurate, I challenge him to prove their inaccuracy. The following form will show the relative strength of the British, French, and Russian navies, built and building, at the present time, above the class of sloops:—

	Battleships.	Armoured Coast Defence Vessels.	Armour Belted Cruisers.	Other Cruisers.	Torpedo Gunvessels and Destroyers.
British	45	17	18	112	45
French	34	9	9	56	13
Russian ...	15	14	11	17	9
French and Russian combined... ...	49	23	20	73	22

The four French (so-called gardes-côtes) I have classed battleships, as they are superior in size, armour, protection, and speed to several of our battleships. Their names are Tréhouart, Valmy, Jemmappes, Bouvines.

Of our 17 coast defence vessels eight are stationed permanently abroad. In the Russian armour belted cruisers I have included a second and third Rurik just commenced.

We have, therefore, at the present time, four battleships built and building less than France and Russia combined, six coast defence vessels, and two armour belted cruisers less (but I do not think that it is necessary to increase the number of coast defence vessels). We have 39 more cruisers than France and Russia combined, but the commerce which our cruisers will have to protect is infinitely greater than that of France and Russia, We have an excess of 23 torpedo gun-vessels and destroyers provided for, but some are not yet commenced; in time of war a very large number of this class will be a necessity to protect our ships and harbours from the swarms of torpedo-boats.

In August last the country sustained the grievous loss of the Victoria, but the Government did not consider it necessary to take a supplementary estimate to replace her as soon

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as possible; thus a delay of some months has been caused. In the estimates for 1894 for France and Russia, which are approved, provision has been made for commencing in France three first-class battleships and six powerful cruisers, and in Russia for two first-class battleships. Therefore, in any new building programme, we shall require to provide for building nine battleships to even equal the numbers possessed by France and Russia combined; also two very powerful cruisers of the Powerful class to deal with the Rurik class. We shall also require at the least for commencing 20 second-class cruisers for the protection of commerce and an equal number of torpedo-boat destroyers. Had provision been made in the Estimates for 1893-4 for commencing three additional battleships, and had a supplementary estimate been taken in August to replace the Victoria, both of which most certainly should have been done, we should soon be on an equality as to number of battleships built and building with France and Russia combined, instead of being in a minority of four. I think it will be considered that the facts which I have stated and the figures I have given do not bear out the optimistic statement of the Chancellor of the Exchequer, "that at present there is, in his opinion, a perfectly satisfactory supremacy of the English Navy."

There is no doubt that Lord Hood has made out a satisfactory case for the large and immediate increase of our Navy to bring our naval power up to such a point of strength that the strength of France and Russia combined will not be tempted to encroach upon our foreign possessions, or to dispute our maritime supremacy. In expressing this hope, we by no means abandon our trust in the promises of God to our nation as His people. He has declared that our enemies shall not molest us here, that our home Gates shall be open continually, but never shut day nor night to interrupt the access to our land and its ports of the wealth of the nations. He has, besides, "ordained peace" for His people, as declared in Isa. xxvi. 12, R.V., and told us not to fear, since He will not leave us nor forsake us.

In case of war, too, He engages that those that war against us—being Israel—shall be as nothing, as a thing of nought (Isa. xli. 10, 11, R.V.). Where, then, is the necessity for anxiety respecting our Navy? and why should we spend a farthing on its increase? Would it not be better to lay up all our men-of-war, discharge our blue jackets and marines, and leave our Empire at the mercy of our nation's enemies, trusting in the Lord to safeguard them? The answer to this temptation, which it is, is the old one which sent Satan defeated from the Lord in the wilderness: "It it written, Thou shalt not tempt the Lord thy God!" (Deut. vi. 16). We have to use the means and trust to the God of Israel to bless them and give us, even in war, the victory over "our enemies—over all that hate us!" (Luke i. 71, R.V.).

That God does demand of us the ordinary precautions that nations are obliged to take against each other is seen from the fact that He has given us the Gates, which act as the modern coaling stations for the use of our royal and commercial navies. These Gates, or doors, He bids us, in the time of peril, soon approaching for the world, to "shut," or, as we read it, to fortify, in order that, with them to fall back upon, we may lay concealed therein during the time of the outpouring of God's indignation upon the nations of the earth, safe and secure, while a policy of non-intervention and isolation protects us as Noah was in the ark, as Lot was in the mountain cave, and as Israel was prior to the exodus within their closed doors safeguarded by the blood. A scene of vengeance as by fire is to take place in the earth outside Israel's possessions while the indignation lasts, and the latter are to be preserved by concealment and isolation as in the three instances above mentioned, recorded in the Word.

We see here the reason why so much of the earth and its desolate heritages are being added to the Queen's dominions in these our last days, since every square mile by which the latter's territories are increased narrows the limits of the terrible indignation and its effects, of which we shall hear so much but see nothing. Wherever the British flag shall fly in that day, there mercy will reign; but outside the limits of the Empire the terrors will be such that no words can describe them so well as Zeph. iii. 8—10, R.V.: "My determination is, saith the Lord, to gather the nations that I may assemble the kingdoms to pour upon them My indignation, even all My fierce anger; for the earth shall be devoured with the fire of My jealousy." And then mark the contrast! Turning to Israel He said, "For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve Him with one consent. From beyond the rivers of Cush, My suppliants, even the daughter of My dispersed, shall bring Mine offering."

To the nations there will be destruction as by fire in that dreadful day. But Israel and all the peoples which then will be found flourishing under their flag will be converted to the Lord, use one language, call together upon the name of Jehovah, and serve Him not as a variety of sects, as now, but with one consent, unitedly. We pray that that day may soon come, and if it involves the destruction of the polities but not of the peoples of Europe, we have this consolation, that it is the Lord, and that the vengeance will last but a little moment (Isa. xxvi. 20, R.V.). Hallelujah!

THE STONE KINGDOM.

(Daniel ii.)

By J. R. Mitchell.

(Authors quoted:—"Britain the Last Empire," by J. G. Shaw; "Israel's Wanderings," by Rev. Oxonian; "Our Israelitish Origin," by John Wilson).

PART I.

As the subject to be treated with in this essay covers a period of nearly 2,500 years, the difficulty of dealing with it is such, that only the most important points in connection with the remarkable dream of Nebuchadnezzar can be touched upon. In commencing, I must say that I believe in the plain and literal fulfilment of all prophecy. There is very much yet which we do not understand, and for which we must wait the course of events to make all things so plain and clear that we cannot fail to acknowledge the truth. It is owing to this want of waiting the development of events that has caused so many to adopt the plan of spiritualizing away literal things, thus causing confusion and misunderstanding of some of the plainest promises of Scripture. In the case before us I do not deny that there are both temporal and spiritual predictions; but I do contend that both will have a literal fulfilment.

Daniel, in explaining the dream to Nebuchadnezzar, told him that the image he had seen portrayed four mighty empires, which were to succeed each other—viz., one of gold, one of silver, one of brass, and one of iron, with feet, part of iron, and part of miry clay. These empires are generally admitted to be the Babylonian, Medo-Persian, Grecian, and Roman, all of them temporal, in every sense of the word, ruled over and governed by earthly kings in successive order, from 600 B.C. to the fall of the Roman

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Empire. With regard to the first, Daniel said to Nebuchadnezzar, vers. 37, 38, "Thou, O king, art king of kings. . . . Thou art this head of gold, for the God of heaven hath given thee a kingdom, power, and strength and glory; and wheresoever the children of man dwell. . . . He hath made thee ruler of them all." Historians inform us that he held in subjection Egypt, Phœnicia, and Arabia, and surpassed all the Chaldeans who reigned before him. Philostratus says he excelled Hercules in fortitude, greatness, and exploits, and he subdued the greater part of Lybia and Spain. Strabo says he proceeded as far as the Pillars of Hercules (Gibraltar), and led his army out of Spain into Thrace and Pontus. His empire, however, terminated about 70 years after the utterance of the prophecy, and only 23 years after his own death. So much for the empire of gold.

It is almost universally allowed that the Medo-Persian Empire, which arose out of the ruins of the Babylonian, is represented by the breast and arms of silver, which Daniel interprets thus: "And after thee shall another kingdom arise, inferior to thee." Josephus says, that the two hands and shoulders signify that the Empire of the Babylonians should be dissolved by two kings—viz., of Media and Persia, whose powers were united under Cyrus, who was the son of the King of Persia, and the son-in-law of the King of Media. Cyrus besieged and took Babylon, and put an end to that empire, and established the Medo-Persian, which, according to the words of Daniel, was "inferior," or less than the empire which preceded it, inasmuch as neither Cyrus nor any of his successors ever carried their conquests either into Africa or Spain.

We now come to the third Empire, represented by the words "his belly and thighs of brass" (ver. 32), which Daniel interprets (ver. 39), "and another, third kingdom of brass, shall bear rule over all the earth." There can be no doubt that the Grecian was the empire represented by the brass of the image; for Alexander the Great subdued the Persian Empire, and carried his conquests into India. The Grecian Empire was fitly represented by brass, for the Grecks were famous for their brazen armour. Josephus says, Daniel's interpretation of this passage is, that "another would come from the West completely armed in brass." This kingdom is said "to bear rule over all the earth." Alexander commanded that he should be called, "The king of all the world"; and it appeared to himself, and to those about him, that he was the master of both the earth and the sea.

The fourth kingdom now claims our attention. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh in pieces all these, shall it break in pieces and bruise (vers. 40—43); and whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided: but there shall be in it the strength of the iron, . . . and whereas thou sawest iron mixed with miry clay, they shall not cleave one to another, even as iron is not mixed with clay." It is intimated in these verses, that the fourth kingdom was to be stronger than the empires preceding it, but would afterwards exhibit signs of weakness as symbolised by the admixture of clay, which will not combine with iron. Now we find the Roman Empire was stronger and larger than the preceding ones, and that it was subsequently split up into several sections, no doubt answering to the ten toes of the image. What I wish to emphasize here, is the fact that all these empires were literal, tangible, temporal; but not in any way spiritual empires. Passing the figure of the image before you, you will see that the head of gold rested on Babylon, the breast and arms of silver on the Medo-Persian Empire, the belly and thighs of brass on the Grecian, the legs of iron on Rome, and the feet on France and Spain.

The description of the fifth and last Empire is given in vers. 34, 44, and 45, as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." This is interpreted as follows: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the brass, the iron, 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 is sure.' Where are we to look for this mighty kingdom? which from the verses just quoted, prove it to be like the others, a literal, tangible, earthly kingdom, one that was to break up and destroy all the others, that was not to be left to other people, and which was to stand for ever! The answer to this question is to be found in Dan. vii. 18 and 27: "But the saints of the Most High shall take the kingdom, and possess it for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom 'under the whole heaven' shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Here again we find that the kingdom is given to a literal people. Who then are the people of the saints of the Most High? On this question hangs the solution of the whole matter. The word "saint" has a wide signification, and applies, I take it, to all who have received and accepted salvation at the hands of the Saviour; but the people of the saints of the Most High, undoubtedly, refer to the children of Israel, that people who were chosen out from the nations to be God's witnesses before the world, to be His servants. "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. For unto Me the children of Israel are servants, they are My servants, whom I brought forth out of the land of Egypt" (Isa. xli. 8). Again, it is intimated in Deuteronomy that Israel are the saints of the Lord, and the same people are called by that name in the Psalms, and in the New Testament also. Moreover, the rôle laid down for the Tribes of Israel exactly correspond with the characteristics of the people who were to form the kingdom of stone, which was to be set up in the time of, and to destroy, the first four great kingdoms of the image. Take but a few out of the many prophecies which could be adduced to show this. For instance, "And ye shall chase your enemies, and they shall fall down before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. Behold, all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish. Thou shalt seek them and shall not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a

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thing of naught. For I, the Lord thy God, will hold thy right hand, saying unto thee, 'Fear not, I will help thee,' no weapon that is formed against thee shall prosper. The remnant of Jacob shall be amongst 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 there is none to deliver. Thou art my battle-axe, and weapons of war, and with thee I will break in pieces the nations, and with thee I will destroy kingdoms. And I will render unto Babylon, and to all the inhabitants of Chaldea, all the evil they have done in Zion in your sight, saith the Lord." Our Lord Himself in referring to the nation chosen by Him, when it was taken away from the Jews, used these remarkable words: "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder."

That the fifth and last Empire would be that of Israel is, "if need be," even more fully confirmed by the following prophecies: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night: . . . If those ordinances depart from before Me, then the seed of Israel shall cease from being a nation before Me for ever. For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel."

ISRAEL, IN THE MATTER OF HER CHILDREN'S EDUCATION— "THE HEAD AND NOT THE TAIL."

A FRIEND connected, we suppose, with the London School Board's system of education, has obligingly sent us some cuttings from a private paper, entitled the *Board Teacher*, for December 1st, 1893, giving comparative details from the report of Mr. J. Vaughan, on the subject of education at the Chicago Exhibition. Our correspondent truly remarks that "we are continually being told that England is far behind other countries in matters of education." Indulgence in pessimism regarding one's own country is unfortunately a failing, almost amounting to a besetting sin, amongst our fellow countrymen. Everything British is run down by them; everything foreign is praised. There is nothing that our nation attempts which is safe from our detractor's shafts! Our navy, they declare, is declining in power and strength, and in fact could easily be swept from the seas! "India has been secured by bribery and malpractices, and only awaits the signal from Russia to drive the British back into the sea." Every sort of wickedness, they complain, was practised during the Matabele war by the white men, and we do not deserve the success we have achieved in it. As to music and education, our country cannot be compared with foreigners. This is the style of comment one hears on all sides. Foreigners are always right. The British, whether at home or abroad, are always wrong. But inquiry and investigation generally puts this matter right, and the detractors have to retire abashed into their native darkness, having done what they can to be-little their own country, and make the government of its empire almost impossible. The papers now before us are Mr. J. Vaughan's report to the London School Board, comparing their exhibit respecting English education with American and other nations' methods and results in that department, at the Chicago Exhibition. We republish a few sentences from Mr. Vaughan's statements bearing on the subjects of the comparison as likely to be interesting to our readers. He wrote thus:—

"I may say at the outset that the display was a complete success. American and Continental experts were astonished at the character and scope of the work, especially with respect to drawing, manual training, and needlework. And I think many English people were surprised to find that instead of being behind other nations in manual training, England, as represented by the School Board for London, stood absolutely in the front rank as far as elementary schools were concerned. They had no idea that such work was being carried on so successfully. . . .

"So many American teachers said: 'How do you reach that state of perfection with children of 13 or 14 years?' My answer was: 'I think we start at least two or three years earlier than you do.'

"Speaking broadly, I should say that the distinguishing feature of the work from the Old World compared with that from the New, was in the attention given to execution and finish—thoroughness in workmanship. Some portfolios of drawings in the French section, for instance, were splendid examples of skill in execution. From Japan, too, the drawings of birds, flowers, &c., in books, or on silk, or on china, showed the same care and skill in execution that we are accustomed to see. The work generally came, however, from pupils 15 to 18 years old. The American schools as a whole do not seem to aim at any technical excellence in drawing, which I believe to be a mistake, as otherwise it leads to loose, slipshod work. Nowhere in the Exhibition was work to be found, which—age for age—surpassed, or even equalled the work exhibited by the Board. I believe this result is in a great measure due to the superiority of the teachers. I took the opportunity of visiting several Chicago schools (I have previously visited some in France), and it is my conviction that the teaching in English schools is superior. Our teachers seem to do more class teaching, and would, I believe, accomplish much more work within a given time. . . .

"I have not the least hesitation in saying—and I think the opinions of others will substantiate this—that in manual training for elementary schools the Board's exhibit stood far ahead of any other in the Exhibition. The points favourably noticed were that it followed on naturally from the Kindergarten, and that (woodwork excepted) it could be carried on in the ordinary class-rooms by the regular teachers. The variety of the work, and the excellent workmanship, was also favourably commented upon. . . .

"In shading and design especially, the work sent by the Board, was, I am sure, the finest in the Exhibition from elementary schools. It equalled the best work from the high schools of the United States, and seemed to have a better quality, and more refinement, than similar work from foreign countries. This was Dr. Boos-Jegher's opinion too. . . .

"Though the system of education in the United States presents some good features I do not think that it is equal to our English system as carried out by the leading School Boards."

Presuming Mr. Vaughan's report to be founded on truth, nothing can be more satisfactory. This nation being Israel and heir of the promises, we naturally expect her to be in all things "the head and not the tail, above and not beneath"; "set high above all nations of the earth" in everything that represents what is good and beneficial to the race. Deut. xxviii. 1—13 leads one to expect this; and education as

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nationally administered among our people can be no exception, because of its vast importance to the welfare of the youth of British-Israel. "The heir of the world, the possessor of the Gates," the owner of the great heathen and colonial empires, and the mistress of the seas, must be conspicuous in education as well, to qualify her sons to go out and administer this mighty power for the good of the world at large (Rom. iv. 13; Gen. xxii. 17; Psa. cxi. 6; Gen. xxxv. 11, xlviii. 19; Isa. liv. 13). To the Lord be all the praise!

"I WILL FEED MY FLOCK."

THE commandment of the Lord Jesus Christ to His erring disciple and apostle St. Peter, as described in John xxi. 15—17, is thus given in the Revised Version. First, "Feed My lambs;" next, "Tend My sheep;" lastly, "Feed My sheep." The little ones of the flock, the lambs, were the Lord's first concern. "Feed them" was His injunction to the repentant Peter. Then came the broader command, "Tend (or shepherd) My sheep," and lastly, "Feed My sheep." The lambs and sheep of Chirst were and are His believing ones; His people wherever they may be found. To St. Peter the Lord gave the commission to gather in the young—to organise the adults into churches wherever his influence extended, and to feed those who became Christ's through His ministry in the Gospel. So far, we may concur with the usual pulpit method of dealing with the passage in our modern days. But when we are requested to read the remarkable chapter in Ezek. (xxxiv.), which denounces God's judgment against "the shepherds of Israel" (ver. 2) as a prophetic description of the Christian flock gathered from all nations, who once had been "lost," driven away from Him by their own sins, broken, so as to require His healing and binding power, and sick to death, and needing Christ's strength to bring them healed to His cross, we pause and enquire to whom Ezekiel's prophecy was addressed, and how this metaphorical chapter is really to be understood. The chapter furnishes its own key, and speaks plainly for itself. In ver. 2, we have it twice recorded that the reproof given is addressed to "the shepherds of Israel."

The prophecy was to be "against them" (ver. 2). Bishop Lowth says *in loco* regarding the chapter, "These words at the conclusion of the same" (respecting God's "people," "His flock," "the flock of His pasture," being men—"even the House of Israel, His people") explain the metaphor, which runs through the whole; that "what was said of a flock and its shepherds is to be understood of men, and their governors, and especially of God's people, whom He takes care of as a shepherd does of his flock (Jer. xxxvi. 38)." A reference to the latter text, including ver. 37 and 38, will satisfy the candid inquirer that the prophecy referred to the people of Israel, but does not concern the Christian congregations which St. Peter was commanded by the Lord to "tend" and "feed."

The flock of men, even the House of Israel, was in Ezekiel's day a "lost" people, driven out of their own land and scattered among the heathen there. Ezek. xxxiv. 10, describes their condition then. The Jews were not at that time in this sad plight. They were not then "lost" (B.C. 587). They had just been driven away into the Babylonian captivity, but their speedy return in seventy years was provided for in Jeremiah's prophecy (chap. xxix. 10). The events predicted in Ezek. xxxiv. 23, *et seq.*, have never yet taken place, much less have the Jews experienced these favours at God's hands. The "showers of blessings" promised in ver. 26 must be connected with a professedly Christian people, but the Jews have rejected Christ, and therefore have no part or lot in that matter. The whole passage relates, it appears, to Christian Israel of the latter days, or our times, and "the shepherds of Israel," who are denounced are, we think, those faithless ones, who in these days are feeding themselves but not their flocks, and refusing even to look for the lost House of Joseph, that once were driven away, were broken, and needed strengthening by reason of their soul sickness.

FREEMASONRY AND THE GREAT PYRAMID.

By H. R. SHAW.

(*Continued from page* 43.)

IV.—A FEW WORDS ON TRINITIES.

ANOTHER symbol of Freemasonry very much apparently in vogue is that of the double triangle, so arranged as to form a six-pointed star—a symbol also frequently found delineated in Christian Churches to commemorate the doctrine of the Holy Trinity, although the form is sometimes varied by interlacing the triangles, so that virtually a triple triangle is formed by the six straight lines of the figure. We do not, of course, pretend to say that Freemasonry adopts this figure as a symbol of any trinity, holy or otherwise. Our masonic friends must enlighten us upon this point if they will; still from what has been allowed to transpire either in the pages of the books now somewhat under review, or elsewhere, there can be no doubt that there is a decided tendency of the mysteries and virtues of ancient Freemasonry to arrange themselves in the order of triplets or triads.

Thus, the certificate of membership in the order is publicly emblazoned with the figures of three classical columns; but they stand apart from each other and have no apparent unity of purpose or even of design; the craft is arranged in three degrees or orders, as masters, craftsmen, and apprentices, but in this respect, nowise differing from the order observed in other guilds and trade organisations whose mysteries are not necessarily ancient or secret. Several instances of the triad grouping of masonic moral virtues may be gathered from Mr. Holland's book; while Mr. Chapman assures us that Freemasons assign three several masonic reasons for having their lodges situated as the Great Pyramid is built with four truly oriented sides facing due north, south, east, and west. Still all these triads or triple groupings are by no means to be regarded as trinities, and our present object is, indeed, not to make any attempt to show that masonry may inculcate the doctrine of trinity, but rather to prove that it makes use of the symbol elsewhere devoted to that idea, and, further, that the symbol, and especially the idea, must originally have been enshrined within and derived from the Great Pyramid. And before leaving this part of the subject it may be interesting to note as a coincidence, if such it be, that our British-Israel Association have for some years adopted a badge, having on one face a representation in relief of this same double triangle, avowedly commemorative of the Great Pyramid proportions, but said also by its designer to be the traditional signet of King David, who, as we have shown in the BANNER for 1890, obtained his pattern for the Lord's holy temple from this same Great Pyramid, and who was father to the wise king of Israel, who is claimed, we believe, by

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Freemasons to have been a very celebrated Grand Master in this craft.

That the doctrine of the Holy Trinity may be found in the proportions of the Great Pyramid we shall hope conclusively to show, but we must first, perhaps, briefly state the doctrine which it is admitted is not to be found in its fully developed form in the Scriptures, although it is believed to be clearly revealed in its elements in the New Testament, and also to be indicated in many of the statements and revelations of the Old Testament. This, however, we need not now discuss, since assuming all our present readers to be Christians, we cannot do better than refer to the elaborate statement to be found in the Athanasian creed, which asserts "that we worship one God in Trinity and Trinity in Unity. In this statement, which is repeated towards the end of the disquisition, it will be perceived that the principal idea is that of Unity—one God only is to be worshipped, the three persons being quite a secondary, if not a subordinate consideration, notwithstanding that amongst themselves there is no subordination —"none is afore or after other, but the whole three persons are co-eternal together and co-equal."

Now, in searching a building such as the Great Pyramid for the symbol of this trinity, and bearing in mind that the structure has its origin in geometry, it will readily occur to the enquirer, that no better illustration could there be given than that of a triangle, and an equilateral triangle such as is constructed according to the formula prescribed by Euclid in his celebrated first proposition in geometry. According to the geometers a triangle is generally defined as a figure of three sides, and its property of being three-angled is but in the subordinate position of a necessary consequence. This is obviously true, and forms, we consider, an admirable exemplification of the Athanasian Trinity, which is not a collection of three gods but of one Godhead containing three persons; the triangle is a complete figure bounded by three rays from the infinite number contained within the circle, said rays being lines without breadth or substance, and terminating in points, having neither parts nor magnitude; and it cannot be denied that just as the three persons are described as proceeding from the one invisible Godhead, so do the three angles of the equilateral triangle proceed from that figure being truly co-equal, co-existent, and co-eternal.

As additional confirmation of the fact that it is the angles or fractions of the figure and not its sides or units that symbolize the three persons in a trinity, it may be noted that the idea of a third person proceeding from the other two is exactly expressed by angle in the construction of Euclid's triangle, where the apex or angle at C literally proceeds from the angles at the base A and B, while it cannot by any possibility be averred that either of the sides proceeds from its fellows—the fact being, indeed, just the reverse. And we are somewhat supported in this view by Mr. Brangwin, who observing that "each side of the Great Pyramid building is the expression of a trinity, one in three and three in one," adds, "the base is nowhere without the lines leading to the headstone; the headstone is an impossibility without the base." But we by no means rest our argument for Great Pyramid Trinity symbols upon the form of its triangular faces.

It is said that tripartite divisions have had a special charm for philosophers of all ages; our Latin-derived word tribe, according to the dictionary, originally signified a third part of the Roman people. P. Smyth informs us in "Life and Work," that the ancient Egyptians divided their lunar month into three decades of days, and their year into three seasons, viz.:—Inundation, Growing, and Harvest; while there can be no doubt of the existence at the present day of tripartite subdivisions of unity, both genuine and travestied, which could only have been drawn from the Great Pyramid, or handed down to us from men who had been engaged upon that work. Some of these were set forth in the BANNER for June 27, 1883, where it was pointed out that our British shoe sizes or foot measures, differing entirely from the continental units, are accurately barleycorns, each one-third of an inch, while there is a zero for infants' measures reaching to four inches, or one-third of a foot, which is itself one-third of a yard; and another zero for adults' measures of $8\frac{1}{3}$ inches, or 25 barleycorns, which, of course, is equal to one-third of a sacred cubit; these standard fractions of unity were then shown to be all derived, or easily derivable from the Ante-Chamber of the Great Pyramid—the most striking amongst them being, of course, the barleycorn, or the fraction of the building's own prime unit inch, derived from the earth's axis, and here represented both by indication and also by direct measure of the height of a remarkable floor-stone above its fellows.

This example of the Great Pyramid barleycorn might well be held to prove its builder's recogniton of the doctrine of a unity in trinity, but it is now to be added that the building has several other units subject to trinity, and, at least, one of them a prime unit. We will say nothing of the unit yard and unit cubit, because it may be objected that they each form an aggregation of unit inches; except that they are found conjoined in the Grand Gallery, in company with another single yard to form the measure of the remarkable Step, and that Mr. Brangwin finds this special combination occurring also in the niche in the Queen's Chamber, and again in the lowest passage, or three times in all. There is, probably, a large unit of 100 inches, which would divide the perimeter of the building's base into the number of days contained in the solar year, and this quasi-unit is found represented by its one-third fraction approximately in the Messianic Well symbol 33·6 inches from the beginning of the Grand Gallery, and more accurately at the other end of the Gallery, where the ramp joint meets the surface of the Step at 33·3 inches from the south wall, and probably also it is expressed in the height of the flying exit from the Gallery, 33 inches, roughly.

But, again, there is a prime unit which may be termed the astronomical unit of 103·033 inches, forming Mr. Simpson's celebrated radius line, or half-breadth, with which he so marvellously sums the squares of the King's Chamber, and also found in two places, "set squarely" together in the Ante-Chamber. This dimension, it may be remembered, forms the side of a square equal in area with a circle having a circumference of 365·24 inches, and for proofs of its peculiar power as a prime unit of the building's proportions, readers must be referred to the writings already mentioned. What we now require to point out is that this unit has its tripartite fraction given in the building as the depth of the Coffer, 34·34 inches, a quantity, which strange to say, is found doubled, or as two-thirds of unity, in the portion of the Grand Gallery floor-line concealed under the Step, 1881·6—1813 = 68·6 inches.

Another unit or quasi-unit of the building has its tripartite fraction, viz:—the length of the Ante-Chamber 116·26 inches, which is equal in inches for days, to the diameter of the solar year circle of 365·24 days; and the required fraction is found in the breadth of the Coffer's base, 38·753 inches; this last fraction being, according to Mr. Simpson, additionally noteworthy from an astronomical point of view, as

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the natural tangent of the angle formed by the Pyramid pole star's upper culmination, where the circle is represented by a circumference of 365·24 inches.

We have already suggested that false or travestied tripartite fractions of unity may have been drawn from the Great Pyramid by some of the uninitiated native workmen, and a sample of this proceeding is to be found in the Russian foot of 13·75 inches, which forms one-third of what must have been the breadth of the movable outer door stone, allowing an eighth of an inch play on either side within an opening of 41·5 inches, or the undilapidated breadth of the passage way; and it may be repeated as a remarkable fact that this irregular fraction is found multiplied by ten within the Ante-Chamber, whose southern wall is built of ten Russian feet in granite, but is surmounted by one English foot in limestone, viz.:—the height is 137·4+12=149·4 Pyramid inches.

Space fails to give further illustrations of the indication of trinities, and even the Holy Trinity within the Great Pyramid's proportions, as for instance, the Pythagoras triangle, really discovered by Mr. Simpson in the King's Chamber, but so admirably portrayed by a writer in the first number of the *International Standard*, 1883, as giving the spirit-line proceeding from the other two, which are not spirit-lines. We shall now await with interest any information our masonic friends may feel at liberty to give us as to what kind of trinity, if any, they commemorate in their triangles.

(To be continued.)

THE COLONIES.

THE following, respecting the commercial progress of the Australian and Canadian Federation of Israelitish States, will be read with great interest by our BANNER friends. The article appeared in *The Times*, of October 23, 1893:—

"THE COLONIES.

"The development of intercolonial communication is a movement which has been promising of late to leave the theories of Imperial Federation far behind in political importance, and Canada as usual takes the lead in this, which has almost come to be looked upon as her special subject. Australia is the field to which she is just now looking for the extension of markets closed to her on her southern border by the action of the United States; and, while Mr. Mackenzie Bowell, the Minister of Commerce in the Dominion Cabinet, is engaged in an investigation of the resources of Australian trade and of the possibilities of establishing some form of reciprocal tariff with the Australasian colonies, Mr. Sandford Fleming has left Canada for Australia with the view of submitting four alternative routes for the proposed Pacific cable from Vancouver.

"Mr. Sandford Fleming's name has been for many years associated with the scheme of connecting the Empire right round the world by a cable, of which the landing stations should be everywhere in British hands, and it will be remembered that on behalf of the Colonial Conference of 1887 he won the sympathy of many of his colleagues for the scheme for the construction of a Pacific cable which he laid before them at that time. The Canadian Pacific Railway had then been in existence for about a year, and Mr. Sandford Fleming urged that the creation of this first important link in the chain of British communication through the continent of America was a fact that ought to be utilized in the interests of Imperial unity, by continuing the chain across the Pacific till it touched British territory again upon the further shores. There were, he pointed out, three ways of carrying out this idea. One was the creation of a postal and passenger route by means of a good steamship line from Vancouver to Asia; another the creation of a similar route by a line of steamers from Vancouver to Australia; the third was the construction of the Pacific cable from Vancouver, *via* Honolulu and Fiji, to Australia. He spoke of these three proposals at the time as alternative schemes, and opinion seemed to be that the cable might precede the establishment of shipping lines. Some idea of the rapidity with which the development of intercourse, not only between the Mother Country and the colonies, but between the colonies themselves, is taking place may be gained from the fact that, although seven years have not yet passed, both the shipping lines to which Mr. Fleming then alluded as bare possibilities have come into existence. and the question of the practicability of laying the Pacific cable is being once more actively discussed. In the speech which he made before the Colonial Conference Mr. Sandford Fleming described the position rather aptly when he spoke of English emigrants to New Zealand traversing 180deg. of longitude east in order to reach their new home, and settlers for Western Canada travelling in the opposite direction over 120deg. of longitude west, the two communities finding themselves separated eventually by only 60deg., but obliged, for lack of a connecting link, to make every communication to each other round the whole distance of 300deg. The fact is no longer true in its entirety, for it applies to-day to telegraphic communication alone. Yet, as this is necessarily of all forms the most expensive, it is easy to see how if these communities situated on the extreme eastern and western limits of the Empire have business to transact with each other, they must be hindered by such a condition of affairs.

"Until very lately the absence of means of communication rendered business relations impossible, and, if more conveniently-situated foreign markets had been disposed to encourage trade, these sections of the Empire might have remained for all time disconnected from one another. The disintegrating political effect of a continuance of such commercial isolation does not need to be insisted upon. Fortunately, both Australia and Canada have found themselves in need of extended markets, and the pressure of a common interest has bridged what seemed to be at one time an almost impassable gulf. The Canadian Pacific Railway led the way, and the success which, notwithstanding the regrettable accident to the Miowera, has attended the establishment of the Canadian-Australian line of steamers begins to demonstrate very practically the need for what is now looked upon in all the markets of the world as the ordinary channel of business communication. The colonial Governments on either side of the ocean are willing to contribute subsidies towards the construction of the cable, and the supporters of the scheme on the Canadian side look anxiously for the help of the Imperial Government. In despair of obtaining it, some of the Australian Governments have agreed to subsidize the French line of which the Société des Télégraphes sous Marins has already completed a first section from Queensland to New Caledonia, but the general feeling is that this has been a false step and is likely to hinder rather than to help the construction of a through British cable. A cable which passes through French stations in the Pacific could not expect to be subsidized for Imperial

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purposes. It must base its chances of success wholly on the commercial prospect, and, if this justifies its construction, the existence of one Pacific cable already monopolizing such business as there is will for a long time to come prohibit the creation of a second. The scheme of the French company's cable can only be acceptable to the English communities concerned on the assumption that no British cable is to be hoped for. If a British cable is to be made, it must be made before the French company has decided on the full extension of its lines to the American coast, and until this possibility is definitely rejected the colonies of Victoria, South Australia, and New Zealand join with Canada in withholding their support to the French line.

"The prospects of cable business depend, of course, to a great extent upon the business done by the shipping lines. What this is likely to be has been made clearer of late by the investigations of the interchangeable commodities of Canada and Australia, made on behalf of the new line of steamers established by Messrs. Huddart and Co. All the information which was required to justify the venture of the ships serves to define the prospects of the cable as far as its purely commercial aspect is concerned. The trade of the four-and-a-half millions of Canada with the three-and-a-half millions of Australasia hardly seems at first sight likely to repay the heavy cost of the construction of 6,000 miles of cable. Nor is it, indeed, probable that a cable line could at first exist without large subsidies. But it has to be remembered that telegraphic communication, once established, is not for this generation only. All that can be said on the score of insufficient trade might have been said at the first conception of the other great cables of the world. The total trade of Australasia, it is worth remarking, has grown, since the establishment of steam shipping communication 40 years ago from a value of less than £9,000,000 to a total in 1890 of £132,000,000. There are no means of estimating the total trade of Canada before confederation, but the whole value of Canadian trade for 1869, the year in which the North-West Territories were added to the Dominion, is set down at 130,889,946 dols., and in 1890 it had increased to 218,607,390 dols. The increase in Canada is not so remarkable as the increase in Australasia. Nor has it in recent years increased with such steadily progressive bounds. Nevertheless, these two groups of colonies being taken as the proposed ends of the new cable, there will be every reason to be satisfied if the development of the next 20 years keeps pace with that of the 20 years which have gone by. In round numbers the entire trade of Canada and Australia taken together in 1870 was worth £94,000,000, and in 1890 it was worth £175,000,000. The whole of this was done without any connection across the Pacific, practically none of it, therefore, between Canada and Australia. The amounts are only interesting as showing the extent and the expanding nature of the trade, of which each group of colonies now feels that it would like to have its share.

"The question remains, what share they can take with mutual profit. According to the reports furnished to the proprietors of the Canadian-Australian line, the amount is considerable. The first and important feature in the future intercourse of the two groups of colonies is the fact of their geographical position in different hemispheres. The winter of Canada is the summer of Australia. Therefore many similar products can be profitably exchanged. Tasmania can give potatoes to British Columbia for half the year, and be glad to take potatoes from her for the other half. The same condition applies to apples, onions, butter, eggs, and all articles of general consumption which are common to both countries, and the effect should be to lower the price of food to the working population of both. British Columbia at present imports about 400,000 dozens of eggs at high prices from Eastern Canada and the United States. With Australia to draw upon, the importers of the British Columbian coast ought instead to be able to supply Eastern Canada and the United States at lower prices. Butter sells along the coast from November to April at wholesale prices of about 1s. 6d. a pound, and nothing is to be gained by importing from Eastern Canada, where the winter is more severe and distance adds a heavy railway freight. At the same season butter is selling wholesale in Australia at 5d. a pound, and the supply of it is plentiful. Beef and mutton also become dear in Canada during the winter months, and are produced in Australia at an average wholesale price of 1d. a pound. All this applies, of course, in a greater degree to the market of Great Britain, which Australia is already supplying with yearly increasing profits to herself, but the distance to Canada is less than half the distance to Great Britain, and the cost of carriage as the trade develops will be proportionately diminished. Nor is it only the trade of Canada which the Australian colonies hope to secure. The inland waters of Puget Sound afford so easy and cheap a means of communication with the rich commercial towns of the neighbouring American States, that Vancouver promises to become rapidly the distributing centre of that coast, and the trade requirements of Oregon and Washington are not unlikely to swell the volume of the Pacific trade. Seattle, which is one of the most thriving of the new towns of Puget Sound, is the terminus of the Great Northern American Railway. Tacoma, 40 miles further south, is the terminus of the Northern Pacific. Portland, with which connection might easily be made, is the terminus of the Union Pacific. The Australian-Canadian line can, therefore, without any alteration of its course, be used to tap three American lines of railway as well as the main channel of the Canadian Pacific, and as these interests grow the need of cable communication by which they can be directed will become evidently more and more imperative. For, besides the articles of common production which the alternation of the seasons enables Canada and Australia to exchange, there are the still more valuable products which result from permanent differences of climate. Australia, of which a considerable, though as yet very imperfectly developed, portion lies in the tropics, enjoys what may fairly be described as an almost perpetual summer. The great feature of the Canadian climate is its winter. In return for wool and fruit it has lumber and fish to give. Already the agricultural implements manufactured in Toronto are being eagerly purchased in South Australia, and, as Queensland develops her tropical products, it is probable that they will find a ready market in the country of snow and ice which the new line has brought nearer to her than any other northern country in the world. One successful shipment of her pineapples has already been made, and there is no reason why raw sugar should not follow. Tobacco, hides, and wine are also among the important commodities for which Australia desires to extend her market.

"That both groups of colonies should ardently desire the construction of a Pacific cable is not, in view of their possible commercial expansion, surprising. This aspect of the question, however, mainly concerns themselves, and, if it were the only one, it would be right that the portions of the Empire which were to benefit from the existence of the

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cable should find the funds for its construction. But, as we all know, it is far from being the only, or even the most important, aspect of the matter. The political value of possessing an alternative means of communication within the limits of the Empire might, in the event of necessity, be greater than any commercial price can estimate. The arguments in favour of it are too familiar to need recapitulation, and the only reason why such a cable has not long since been made is because the arguments against it have hitherto been too strong to overcome. The difficulties of laying the line and the enormous expense of supporting it without the help of private business have summed up these arguments. It is now stated by the supporters of the scheme that the technical difficulties of the course which it is proposed to take are nowhere so great as they have been represented to be, and that the laying of the line offers no special obstacle to the realization of the project. The commercial advantages which have been enumerated go to prove that the support of private business would not be wanting, and some practical corroboration is given to this conclusion by the fact that, whereas seven years ago, in advocating the creation of a line of Pacific steamers, it was thought necessary to claim a subsidy for them of at least £100,000 a year, the actual Canadian-Australian line has been content to start with a subsidy from the Governments of Canada and Australia of only £35,000. If the trade is already sufficient to warrant a decrease of nearly two-thirds in the subsidy required by a line of steamers, it is presumable that the cable business created by the trade would, in a very short time, warrant something like a corresponding decrease in the guarantee required by the cable. It is indeed, understood that the schemes which Mr. Sandford Fleming is about to lay before the Colonial Governments of Australia ask only for a collective subsidy of £60,000. What is now wanted in order that the project may be fairly judged is precisely what it is understood that Mr. Sandford Fleming's mission to Australia is to effect—namely, a clear exposition of some practical scheme for its fulfilment.

"Western Australia must now count among the colonies whose exports will soon be swelling the volume of Australasian trade. The success of her loan on Friday last was not less in its degree than the more important successes of Victoria and New South Wales a fortnight ago, and must be taken to indicate a continuance of the revival of public confidence in Australian stocks. Asking only for £436,000 she was offered more than £600,000, and it was a rather peculiar and interesting feature of the tenders that an amount large enough to have covered the whole loan was offered in small sums rising from £100. It was only satisfactory that the *minimum*, modestly fixed at £97 10s., was not touched. The financial statement lately made by Sir John Forrest, the Colonial Treasurer, fully justifies this expression of public trust. He showed that, notwithstanding the inevitable effect upon West Australian trade of the crisis through which the continent has been passing, there are signs, not only of an increasing revenue from customs and other sources, but also that the period of stagnation has come to an end, and that all the prospects of the colony are reviving. Since the last census was taken, only two years ago, population has increased by something like 25 per cent., the influx of people having continued throughout the whole period to average about 400 or 500 a month. Since the month of January of this year there have been about 5,000 arrivals. This, of course, is largely due to the discoveries of gold, and to the opening up of new country by the construction of railways. The gold export of the year ending June, 1892, was 45,105 oz., valued at £171,899; and the export for the year ending June, 1893, was 72,884oz., valued at £276,807. The difference between the general external trade is not so great; but, notwithstanding the depression, the returns for 1892, which are the latest available, show an improvement over 1891, the total amount of exports and imports in 1891 being £2,079,559, and in 1892 £2,273,257. Revenue and railway receipts are also mounting, the total for 1891 being £517,985, and for 1892 £575,822, while the estimate for 1893 is £589,500. In dealing with figures which for Australia seem very small it must be remembered that when Western Australia obtained the dignity of responsible government, hardly three years ago, the population was estimated at 45,000 people. It is now some 63,000, and in proportion her revenue is actually higher than that of any of the Australasian colonies. Her expenditure also has a tendency to rise. It is no doubt inevitable in a new country with large public works on hand, but Sir John Forrest was able to claim, in dealing with the general indebtedness of his colony, that it owes per head of the population less than any of the sister colonies, and that the public works on which the later loans have been expended have not yet had time to contribute any return to the revenue. The public indebtedness of the colony on June 30 last on the loan account was £2,280,012, but there was at that time to the credit of the colony in the sinking fund £114,294, so that its actual indebtedness was £2,165,718, or about £34 per head of population. Since 1890, when the colony got responsible government, £900,000 has been added to the debt, and the whole of this sum has been spent on public works; but with the exception of the railway to Bunbury, lately opened, none of them are quite finished, and therefore none have yet begun to pay. It may be worth mentioning by way of comparison that the average indebtedness of Australia is about £50 per head. The money which was raised on Friday is part of a sum authorized by the Loan Act of 1891, and does not add to the authorized indebtedness of the colony. Sir John Forrest, however, announced that it is his intention to submit shortly for the approval of the House a new Loan Bill of £540,000, to be expended almost entirely on the development of railways and the improvement of harbours and roads. When this amount is raised it is hoped that all the public works at present arranged for will be completed, and that the colony may then rest, with a non-borrowing policy for some years."

"THE VIKING AGE."

Mr. Du Chaillu has written a romance for the purpose of enforcing and popularising the views as to the Norse origin of the English people, which he has so ably set forth in his book on "The Viking Age." That work has at least had success enough to make the reading public aware of his contention that the old belief in the Anglo-Saxon descent of the English is wholly baseless—that the earlier England at the base of the peninsula of Jutland is a myth—that the people who settled in Britain were not Angles, nor Saxons, nor Anglo-Saxons, but Norsemen pure and simple. His theory has excited much controversy, and has made some converts, and a letter from Mr. Gladstone shows us the Prime Minister, not indeed as a convert, but as one prepossessed in favour of the theory, if not an actual Norseman. Mr. Du Chaillu's theory cannot be called fanciful, for, whether sound or not, it has a strong substratum of antiquarian facts; but it will appeal very strongly to the imaginative reader in the romantic guise in which it is now presented in the story of "Ivar The Viking" (3). The authentic facts on which the

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tale is founded have been dug from graves and other treasure-houses of ancient remains, and so cleverly have they been used by the author, that he is able to dress and adorn his characters in things which it is certain the people of the time actually wore, and to present us with a probable enough picture of how they lived and acted. The story of Ivar begins with his birth, traces his growth to manhood, records his commercial enterprises and warlike voyages, and shows him to us as a ruler of men. In the course of it ample opportunity is given for describing and depicting the manners and civilization of the time, but though the aim of the book is to teach, it is a genuine romance, and as such is brilliant and interesting.—From *The Scotsman*, Oct. 25, 1893.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having seen the "New Era at Hand" mentioned in the BANNER, I procured a copy, also the enclosed supplement, and it is with reference to that portion of the latter which I have underlined that I now take the liberty of addressing you.

The first fourteen verses of Ezek. xxxvii. allude, I think, in most distinct allegorical language to the British-Israel question. The writer of the words which I have underlined * is quite right in using the word resurrection, but I think, with the aid of the "Identity" lamp, that ver. 12 and 13 point to a very different resurrection to what he expects, and which I myself, in the absence of a better expression, should be inclined to call a resurrection of the "living mind," and not that of the "dead body," and I will try and explain to you what I mean.

With the word "grave" we associate such words as "dead," "buried," "hidden," "lost," &c., &c.; therefore no more expressive symbol could be employed to represent allegorically the "blindness" of the House of Israel than the word "grave," and with this key I think the true interpretation of ver. 12 and 13 become apparent.

The following few passages from Scripture support, I think, the theory that this "blindness" represented by a symbol is often met with in the Bible, and that the removal of this "blindness" is generally, if not always, promised before the restoration.

Chapter and verse where "Restoration" is promised	Symbol representing "blindness."	Chapter and verse promising removal of "blindness."
Ezekiel xxxvii. 22.	Death.	Ezekiel xxxvii. 10.
Ezekiel xxxvii. 12, 22.	Graves.	Ezekiel xxxvii. 12, 13.
Isaiah lviii. 12.	Darkness.	Isaiah lviii., last clause of ver. 10, also first part of ver. 8.
Isaiah lx. 21.	Darkness.	Isaiah lx. 20. Isaiah lx. 1, 2.
Isaiah lxi. 4.	Captives and Prisons	Isaiah lxi. 1.

Although the last prophecy quoted has been more than fulfilled in a spiritual sense, Luke iv. 21 does not say that it was fulfilled in the sense in which we understand that word, the words of the verse being, "This day is this Scripture fulfilled in *your ears*," or in other words, I think, intimating that, whereas they had previously only seen the prophecy in writing, they that day heard it corroborated with their ears.

Matt. x. 34—36 does not favour its having been fulfilled, nor does Luke xii. 51 (see Rom. xv. 8). Ezek xxxvii. 10, and also Isa. lx. 1, 2, point, I think, to a future and general awakening of the British nation to a knowledge of its true ancestry, and Ezek. xxxvii. 12, 13 indicates more of an individual awakening.

In trying to interpret the plaintive wail of the whole House of Israel contained in the last part of ver. 11 (same chapter), the first question that naturally occurs is, why are the bones dry? which is reasonably answered by saying, on account of their having lain so long, or, as the prophet himself intimates, so very long in the valley. Valley is the antithesis of mountain, where Israel, in ver. 22 (same chapter) and many other passages of Scripture, is represented as being in prosperity; consequently the conclusion we arrive at is that in this passage she is described as being in very different circumstances, viz., captivity. Applying these interpretations, we get the following translation:—

"Our bones are dried."	We have been a very long time in captivity.
"Our hope is lost."	These are simply the words which are proclaimed by the Shepherds of Israel (with a few exceptions) in that language which is said to be golden, and foretold in Isa. lvi. 10.
"We are cut off for our parts."	Judging from ver. 21 and 22 of the same chapter, this refers to the land and their brethren the House of Judah.

Dan. xii. 7 appears to support the British-Israel theory; the words I refer to being, "And when He shall have accomplished to scatter the power of the holy people." The word "scatter" I understand to mean in this passage "extended," "spread about," &c. "Power" may reasonably be taken to express in one word colonies, forts, garrisons, coaling stations, fleets, and armies. The question then arises, which of all the nations at the present day has its power most scattered? and as there can only be one reply, viz., the British, then it seems at least very probable that the British people are the people referred to in the verse, and that when their power is scattered "all these things shall be finished."

Begging to apologise for the length of this letter,

I am, yours faithfully,

A READER OF THE "BANNER OF ISRAEL."

December 8, 1893.

NOTE BY THE EDITOR.—The writer is requested to authenticate. We require the name and address for our own private information.

* As the Restoration of the Jews begins at the end of the Gentile times (Rom. xi. 25), in 1898, *does not Ezek. xxxvii. 12—14 state that it is preceded by the resurrection?*

ISRAEL IN BRITAIN.

BY M. TURNER.

To God's own appointed place,
Israel's banished exiled race,
Travelled onward in their course,
By a secret mighty force.

Like a restless, surging wave,
See! they Britons' shores invade—
Anglo-Saxons, Normans bold,
Welded into one great fold.

In this Empire of the West,
Israel sought their promised rest,
Wanderers lost—have found a home,
Never more again to roam.

Prophets, ages long foretold,
How their history would unfold,
And that in the "latter days"
Israel "should show forth His praise."

Into realms of darkest night,
"Messengers" of Gospel light,
Speed they at their Lord's command,
Preach His truth in every land.

Never may their faith grow dim,
Ever may they trust in Him,
And His faithfulness proclaim,
Through all ages still the same.

Israel, let your voices ring,
Loud in praises of your King,
Till o'er every land and sea,
Christ shall reign triumphantly.

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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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ASHANTEE AND BRITISH PROTECTION.

THE following appeared in the *Daily News* of Dec. 5th, and coming from such a source, it is remarkable that a British protectorate is represented as the only expedient for the establishment of peace, the restoration of trade, and the avoidance of trouble and expense for the future. It thus is seen that even near Coomassie, the poor barbarous savages who indulge in human sacrifices, and are the victims of them, see that their only earthly prospect of peace and safety is to come under the wings of the rapidly expanding British Empire.

THE TROUBLES IN ASHANTEE.

(Through Reuter's Agency.)

Accra, Dec. 4.

The British force, under Colonel Sir Francis Scott, which left here early in October to repel an expected incursion by the King of Ashantee, is still at Abetifi, the capital of Quarhoo, situated on the frontier of the Atabsibu Protectorate, which is no longer threatened. The tribes subject to Coomassie derive their only strength from the prospect of British protection. Two thousand prisoners were taken by the Ashantees in their late engagement with the Coranzas, and human sacrifices are since said to have been frequent at Coomassie. All that is required to establish peace, to restore trade, and to obviate trouble and expense in the future, is the extension of the Protectorate over the frontier tribes, and it is considered here that Coomassie must also inevitably come under British protection. The Coomassie tribes have been very apprehensive on this account, but are now beginning to regain courage, owing to the reported refusal of British protection to the frontier tribes. The withdrawal of Sir Francis Scott's force would, however, enable the Coomassie tribes to triumph over their weaker neighbours, and would lead to a sanguinary war. The decision of the Secretary of State in regard to the protectorate question, is therefore anxiously awaited by both Europeans and natives.

In one way or another, God, we see, is compelling our nation to extend its protection over larger and larger portions of the cheaper races of the earth. Lately it was Matabeleland, by war. Now the tribes near Coomassie, and Coomassie itself, to prevent war and human sacrifices in those parts.

It seems strange that while we have already such enormous territories to defend, we have no scruples about adding to our responsibilities, and to our dominions, while at the same time we shrink from adding to our national burdens a single penny!

The food of the people of our island homes is carried to our shores across the ocean by fleets of merchant steamers, which, in case of war, would be a prey to the enemy's privateers, and yet we decline to increase our maritime insurance by additions to our navy, to make it adequate to the work we impose on it as guardians of our commerce. The magnitude of our imports from the United States alone, in the matter of food for our people, may be seen from the late message of President Cleveland. The comments are those again of the *Daily News*, of Dec. 5:—

In his account of the agricultural exports the President does justice to this country. We are, in fact, the great customers of the States. Their cattle, their beef, and pork, their corn, cotton, and flour find their chief markets in our ports. Three-quarters of all their exports are agricultural, and more than three-quarters of the agricultural exports come to us. The inference from these facts and figures, whether the President intended it or not, is that it is the true policy of the United States to cultivate close relations with "the Old Home," and to extend and strengthen the commercial relations and the business intercourse of the two nations.

How weak we are in defence of this mighty store of wealth, which is part of the food of our teeming population, is well shown by one of those striking papers published by the *Daily Graphic*, on Nov. 20, last, in reference to "The Key of Our Empire—Shall We Throw it Away?" The writer said that our country alone was

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DANGEROUSLY UNDER-INSURED.

France possesses 1,057,708 tons of merchant shipping, estimated by *Lloyd's Register* to be worth £10,100,000, and she insures it and other interests by paying an annual premium, in the shape of votes for the navy, averaging £10,694,860. Russia possesses 481,799 tons of merchant shipping, estimated to be worth £3,000,000, and she insures it and other interests by paying a similar annual premium averaging £5,040,139. Great Britain, on the other hand, possesses 12,455,087 tons of merchant shipping, estimated to be worth £122,000,000; but she has sought to insure it and her other enormous interests by paying, in the shape of naval votes, an annual premium averaging no more than £18,480,916. While, therefore, France spends upwards of 100 per cent., and Russia upwards of 160 per cent. of the estimated value of her merchant marine upon the annual insurance of her maritime and over-sea interests, we spend much less than 16 per cent. of the estimated value of our mercantile marine upon similar objects. In a word, while they over-insure to an extent which, from an under-writer's point of view, would be regarded as in the highest degree suspicious, we under-insure to an extent which common-sense must know to be absolutely dangerous. France and her dependencies have a population of 70,000,000. Each of these individuals may be said to contribute about 3s. annually to the maintenance of the navy of the Republic. The British Empire has a population of 340,000,000. The contribution of each of these individuals may be said to be only about 1s. And yet we aspire to be navally not merely equal to France, but superior to France and Russia combined.

We are indeed, as a nation, living "carelessly and confidently" in the isles, as declared in Ezek. xxxviii. 11, and xxxix. 6. Were our confidence resting on the protection of the God of Israel, we might be satisfied with our nation's attitude. But that is not the case. It is the confidence and carelessness of the blind who know not where they are going, and who, in spite of God's commands in Isa. xxvi. 20, 21, are unwilling to take precautions against disaster, who refuse "to shut their doors about them, and hide themselves." Their safety is assured, because God declares in Isa. xlii. 16, that "He will not forsake them." But He demands of them that they should make their chambers, and their Gates secure and free from insult, which is far from being the case to-day.

We are sorry to notice the attitude which the Prime Minister has assumed after the resolutions of the Cannon-street meeting of the citizens of London, of Dec. 12, had been placed before him. He resented it as a vote of want of confidence in his own ministry, quite independently of the facts which that meeting offered to his consideration as proof that at sea the nation had become dangerously weak as compared with France and Russia!

Were it not for Our Identity and the certainty that God has our affairs well in hand, with no intention whatever of forsaking us, we should be disposed to despair of our country! For we are tied hand and foot, as it seems to us, in the power of a statesman, who has a majority of only thirty-eight at his back, composed of Irish Members, hostile to the bulk of our British population, and prepared to carry out his policy of the dismemberment of the Empire, to the bitter end, and with civil war as the sure result. We hope, however, for better things. God rules, and He will bring us the solution of our troubles in due time. Even now we may realize the Divine power which encircles us, and promises us deliverance. We may join in the spirit of Mr. J. G. Taylor's triumphant song (No. 14), wherein he says:—

"We hear, O Lord, Thy tender voice,
What wondrous words are those?
'Thou art the people of My choice,
'Twas thee I loved and chose.'

Now do we see Thy mighty deeds,
What marvels Thou hast wrought!
From age to age supplied our needs,
And made our foes as nought.

Now do we own Thy fostering hand
Our only help hath been;
The gatherer of Thy scattered band,
Their rock, and power, and screen.

Now do we know Thy faithful arm
Is round about us still;
Preserving from all deadly harm,
And guiding through all ill.

Praise Father, Son, and Holy Ghost,
Let Jacob's God be praised!
From Israel's isle to Sinim's coast
Perpetual thanks be raised!"

EATING UP THE NATIONS.

Numb. xxiv. 8.

A FRIEND at Liverpool has sent us the following from a paper called *South Africa*, of November 11th, being of opinion that nothing could better explain God's promises to Israel in Deut. xxxiii. 17: "With his horns he shall push the people together. They are the ten thousands of Ephraim, and they are the thousands of Manasseh." The cutting was this:—

"THE 'SPECTATOR'S' SIMILE.

"'We are eating kingdoms as if they were peaches.' So the *Spectator*. 'We have swallowed Upper Burmah at a bite. We have turned the "Old Cape Colony" into "South Africa," with frontiers 1,600 miles away from each other, and with in the North no direct communication with our only true base, the sea.'"

We think these expressions seem rather to point to Num. xxiv. 8, "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows." There is no nation which answers so exactly to this scriptural description as our own. In India we have literally "eaten up" or absorbed the nations. We have set aside their native rulers and constituted ourselves the paramount or ruling power. The Tamil and Telugu races, numbering sixteen and fourteen millions of souls respectively have been completely absorbed into the British "Raj," or Empire. So have the Mahratti-speaking races—the Guzurattis, the Hindusthanis of the Deccan outside the Hydrabad territory. Bengal, with its 36 millions, is British; most of the Hindusthanis or Urdu and Hindi-speaking races of the North-west of India are under our flag. Burmah and its three millions we have lately "swallowed up." The Cingalese of Ceylon and the Sikhs of North-west India are British, the first being two millions, the latter eight millions of souls. India shows us that 16 to 18 nations have been "eaten up" by the British folk. The same process is going on in South Africa. The last addition to the Empire was Matabeleland, where, as we have seen, two or three pitched battles have sufficed to destroy the cohesion of a nation of savages, and to give their vast country to their British conquerors as the prize of war. Australia, Tasmania, and New Zealand, as well as the Canadian Dominion, are all instances in point, and all show that the race which in these days "eats up the nations," breaks their bones, and pierces them through with their arrows, is the British. This process of absorption which is so remarkable that Secular writers and journals like the *Spectator* and *South Africa* note the fact, and wonder, would

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be immoral were it not justified by God's command and by the prophecies of the Word.

The world is to be Israel's inheritance, and God's mercy to the world has decided that the heathen or nations shall become His people's inheritance, that they may all be brought to Christ as their Saviour. The nations of Europe who are putting on their armour for the fight do not seem included among those who are to fall under Israel's dominion for the moment, since God means to bring them to punishment at their neighbours' hands; but Israel will not till some time has elapsed, it seems to us, be able to exercise lordship over them or their lands.

It is remarkable that God points to the transfer of the nations to Israel's dominion as a proof of "the power of His works." Nothing less than the exertion of His divine power could bring the nations of the world to submit to Israel's dominion and the preliminary victories achieved by Israel's armies and navies have been granted to them as the direct gift of God. Accordingly, in Psa. cxi. 6 (R.V.) we find it recorded that "He hath shewed His people the power of His works, in giving them the heritage of the nations."

In India the heritage of the nations located there is their respective territories; but these, by the will and power of God exerted in His people's favour, He has caused to be transferred to the latter, in order that "He may establish His covenant which He sware unto their fathers, as it is this day."

The British being Israel, we are bound when we notice how we are perpetually "eating up the nations" to remember that without God's help we could not have effected these great victories, and that He gives them to us, not for our worthiness but because He is faithful and true to His promises and covenants to and with "Abraham and his seed for ever." He gives us these successes also because He would have us go both with power, grace, and influence to Christianize the heathen and all who at the present moment are perishing for lack of knowledge. To Him let Israel ascribe all the glory and all the praise.

A LECTURE ON THE IDENTITY NEAR BATH.

On Tuesday, December 19th, a lecture was delivered by Mr. Rowland Waterton at the Evercreech School-room, at which the vicar presided, and, being a believer, commended the subject to the audience as one worthy of the most careful consideration. A short sketch of the lecture has been furnished to us, and we proceed to quote the notes:—

1. The lecturer gave a short introduction, showing the need of the study of prophecy with regard to God's people, and the necessity of care in studying the Word so as to distinguish the "two families," Israel and Judah.

2. He took up then the subject of the promises made to Abraham, traced through Isaac and Jacob, and showed their unconditional character. They were given to Abraham as the reward of obedience rendered. "Because thou hast obeyed My voice" (Gen. xxii. 18). He was careful to point out the stability of the promises by referring to Gal. iii. 17. The division of the blessings by Jacob on his deathbed was noted, and the lecturer showed that the birthright was confined to the House of Joseph.

3. The separate histories of Judah and Israel from the death of Saul were referred to, showing their separate destinies. The lecturer pointed out the separate localities of the two captivities and the separate times when they occurred.

4. He pointed out, in proceeding, that the Jews returned from their captivity, but the Ten Tribes did not. He gave proofs of this from the pages of the British-Israel "Handbook." He argued, therefore, that these two Houses are still separated since the Jews are known.

5. But the Israelites and Jews are yet to be politically joined together again. To prove this, many lines of evidence were given from Scripture. There was the prophecy of the two sticks in Ezek. xxxvii. 15—19, which had special reference to the matter.

6. As the House of Israel still exists, "where is it?" asked the lecturer, "where is it? How may it be known?" By God's marks. The lecturer went through the list of marks or signs by which prophecy declares Israel shall be known in the last days, adding the evidence in respect to each, with illustrations to each point. The conclusion of the lecture enforced the argument and recommended the study of the subject to the enquirer.

Discussion having been invited, a young clergyman who came prepared to oppose on the ground of historical and scientific objections, found the ground cut from under his feet. He knew nothing of the subject, but was surprised to find the lecturer grounded his case on Scripture only and advanced nothing scientific, and only a few points derived from history. The objections were really trivial, and were easily answered. They were chiefly these: (*a*) The Sabbath is beginning to be kept in a lax way by some owing to the bad examples of high society. (*b*) The British is a mixed race, and has no Israelite blood mingled with it. (*c*) There is a danger in advancing "private interpretations of Scripture." (*d*) The immoral character of Israel's proceedings "pushing nations to the end of the earth," *vide* the pursuit of Lobengula, a proceeding unworthy of our nation; the Radicals present cheered this objection. (*e*) The identity of the two terms "Israelites" and "Jews" was strongly insisted on. This was advanced as a view upheld by a late article in some church quarterly. The quotations showed that in the writer's view "Israelites and Jews" are absolutely one and the same race, now united.

Another opponent made the same mistake, and said the Israelites and Jews were now one people. The lecturer answered all these objections satisfactorily, and the meeting concluded with a few remarks from the chairman, who, being a believer, asked his hearers to "prove all things." The reporter of the proceedings writes to us that the meeting was entirely successful. "There are many in the village here," writes the lecturer, "who know something of the subject. I feel sure that now it has been once publicly brought forward, it will not be allowed to relapse into a dormant condition."

The above shows what an unassisted believer can do in furtherance of our views. With diffidence the lecturer undertook to open the ground in a rural parish and finds the vicar a believer! The curate knows little of the subject, and perceives that the lecturer is too much for him. The audience is interested, and others in the place who were not able to attend at the lecture have had the subject fairly brought before them. We wish our other friends who have this matter at heart and are qualified to read a lecture, or to address an audience, would take the notes we furnish above, and repeat Mr. R. W.'s able *résumé* of our case in every parish in the land. Vicars are, of course, mostly in opposition, but there is sure to be in each locality some curate or medical man, some lawyer or squire,

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able and willing to take the chair, and give the Identity at least fair play, and a patient hearing, drawing out our chief points by candid inquiries and by patient consideration of our case, as well as of the current facts and history of the day, as portrayed in the public journals of the secular press. We say to our friends, Go and do what our lecturer has done, and let the Editor of the BANNER OF ISRAEL know in due course what the result has been.

FREEMASONRY AND THE GREAT PYRAMID.

By H. R. SHAW.

(*Concluded from page* 55.)

V.—A MASONIC GARLAND.

IN the heart of the City of London, immediately beneath the shadow of St. Paul's Cathedral, we have lately come across quite a sheaf of Masonic symbols, which form the paving of the little quadrangle called Printing-house-square, well-known to most London visitors as the courtyard of the block of buildings occupied for the printing-offices of the *Times* newspaper.

The square is slightly oblong from east to west, and is paved, as regards its central space, with what the paviours call granite cubes, amongst which the Masonic symbols are set in a kind of mosaic pattern, in the following manner. Two lines of cubes cross the square diagonally, dividing it into four equal portions of triangular shape; each quarter thus formed contains a circular line of cubes in its centre, and within each circle is a different symbol: that to the south represents our old acquaintance the Square and Compasses; and that to the north, near the office doorway, shows us the six-pointed star, or double triangle, that we have lately had under consideration as a Trinity symbol. In the east compartment we find a cross, or what may be intended for a pair of diagonals, but the lines are slightly twisted from the general squareness of the pattern; and in the final or west compartment we have a five-pointed star composed with five interlacing lines in the form of the ancient pentacle or pentalpha; this is also set in twisted position, which, while destroying all idea of symmetry, gives it the appearance of a revolving star, in marked distinction from the setting of the six-pointed star, which appears fixed and symmetrical within its compartment.

Having made enquiry of the proprietors of the *Times* as to what might be the meaning or object of setting these Masonic symbols in the paving of their square, we gather from the courteous reply of their manager that they are unable to give any information about the paving, but they have no doubt that Printing-house-square occupies the ground of the old Blackfriars monastery, which became subsequently the King's Printing House (whence the name), destroyed by fire; also that, in the course of excavations for the present buildings, the charred remains of some old prayer-books were discovered. We have already dealt with the Square and Compasses and the double triangle, and we need not now stay to speculate upon what may be the Masonic virtues hidden within the symbol of the cross, which may or may not stand for the "cross degrees" of which we sometimes hear; the cross is known to be a very ancient symbol indeed, and, apart from its being used as the sign of the Christian religion, it has been adopted by generations of men as far asunder as the kings of the Fourth Egyptian Dynasty and the illiterate Bill Stumps of the nineteenth A.D. century, each of whom have therewith signed his name or made his mark.

More interesting, perhaps, is the pentacle, which occurs on old Greek coins, and is said upon good authority to have been used as a symbol of mystery, perfection, or of the universe, by Pythagoreans, Neo-Platonists, and Gnostics, and it has also formed the device of various secret societies, some of them Masonic, and hence appears in ecclesiastical architecture (as at Rouen). Which last remark seems to afford corroboration of Mr. Langley's discovery that the Freemasons were concerned with Gothic church building during the middle ages. It is remarkable, however, that the chief illustration brought to bear by him upon this point should be a portion of the floor paving of Beverley Minster, Yorkshire, the central device of which represents, he says, the sun, drawn as an eight-pointed star. Now, an eight-pointed star may be formed in two ways—either fixedly, by crossing two squares, or spirally, by interlacing eight lines after the manner of the pentacle's five lines, and it is this latter manner which has been chosen by the paviour of Beverley, and which is undoubtedly the more elegant way, since it conveys to the eye the appearance of rotation.

Now, when we turn to the Great Pyramid, we are unmistakably confronted with the source of all these emblems. The cross within the circle is but a modification of the square and compasses, or circle-squaring problem, there found solved in built masonry; while the fact that the lines are crossed diagonally, like an X, relatively to the figure of Printing-house-square, and absolutely as regards the points of the compass, gives us a well-found hint to examine the hidden diagonals of the Pyramid's base, whose sum in earth-derived inches counts for the number of years in the Precessional period 25,827 to the nearest inch. No other inch and no other pyramid answers to this diagonal test. While, to place beyond all doubt the origin of this kind of cross, we may refer to Dr. Lepsius' book containing plates of the cartouches or oval signatures of all the rulers of Egypt from first to last, and we find that, as soon as the sign of a pyramid appears, then also appears with it the sign of a cross delineated within a circle, exactly as at Blackfriars,—so exactly that it might have furnished the copy for the London paviour. And this first pyramid and cross forms part of the signature of Cheops or Khufu, the first of the rulers of the fourth dynasty, and the universally accepted builder of the Great Pyramid; while it may be added that the cross and circle is so placed upon the king's cartouche, underneath the pyramid, as to suggest the idea of an architectural plan and elevation for the same, and it can be no objection to this idea to say that the plan was drawn circular while the building rose four-square in shape.

That the pentacle may be claimed as being purely Great Pyramid derived, no reader of Piazzi Smyth's "Our Inheritance" can fail to perceive. In form it is endlessly *five*-ish, and such, in brief, is the description of the Pyramid, which has five faces and five corners when complete and undilapidated. For the many other quinary details of the building, from its unit inch, which divides the earth's axis of rotation *five* hundred million times exactly, to its sacred cubit of five times five of these inches, we must now, for want of space, refer the reader to the work just mentioned, contenting ourselves with here remarking that its intense *five*-ishness, like Moses' Pentateuch, caused it to become as much an object of hatred to the ancient native Egyptians as the pentacle was long supposed to be to certain other evil spirits of the middle ages.

But the most noteworthy feature from a British-Israelite

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point of view in this Masonic garland in Printing-house-square is the grouping together of the pentagram and hexagram, as are called the five-pointed and six-pointed stars. The present writer has, in his "Egyptian Enigma," and further, in the pages of the BANNER for five or six years past, shown first that the supposed modern British yard of six times six inches is really a very ancient measure, found over and over again in the Great Pyramid in both very simple and very scientific manner, and also in combination or juxtaposition with the ancient and lost sacred cubit of five times five inches; next, that these two distinct measures are found united in the step-measure of 61 inches and its many multiples about the Great Pyramid, thereby typifying a future reunion of Britons and Jews as the two sticks of Ezekiel's prophecy, to the discomfiture of other European people, represented metrologically subordinate in the building by such measures as the French metre and Russian foot; next, that the people owning these two measures, to the exclusion of all others, as do now the British and Americans, by means of the yard and the ordnance 25-inch survey maps, must needs be a people approved (however unworthy), and therefore the people of the Israelite Lord, Jehovah. Because these two measures, when in conjunction, are quinto-sextuple, and such was the character of the name and fame of Jehovah, as many Scriptural and scientific facts are found to testify—the bare enumeration of these facts would fill a number of the BANNER—but our constant readers will readily recall them to mind.

A few points may perhaps be mentioned; the name J.H.V.H., when written in its original Hebrew, counts 10, 5, 6, 5, because each letter may be used as a numeral, and Hebrew scholars aver that the numerals 5 and 6 form the root of this name. The most common form of animal and floral nature contains five digits, but there are many notable exceptions; thus, most simple flowers, including the wild rose, have five petals, and are spiral in growth, like the pentagram we have just been considering; while endogens, including the lily, have six divisions of the blossom—they are scarcely petals—and the growth of the plant is from the centre, like as is produced the hexagram. The days in the solar year, and the years in the precessional period, do by mathematical treatment, suggested indeed by the square base and diagonals of the Great Pyramid, but quite independent therefrom, resolve themselves into the elementary factors of five and six respectively. Various extraordinary combinations of five and six are observed among natural divisions of temperature and atmospheric pressure, when we use inches for the barometer and Fahrenheit's scale of 180 degrees for the thermometer, or in the latter case even absolutely, without any scale whatever.

As regards the Scripture revelation, it is truly remarkable how the Lord with the quinto-sextuple name deals with the world, through His people Israel, entirely in harmony with the fives and sixes: the choice of patriarchal instruments to carry out His righteous will; the various calls of Abraham; the successive entails of the heirship of the world down to the present tenants, Lost Israel,—all partake of this quinto-sextuple numbering; while, oddly enough, the troublesome *fin de siecle* critics, who would assure us that our Shakespeare was written by somebody else, have also come to the conclusion that Moses did not write the Pentateuch, which was produced by authors as numerous and varied as a BANNER New Year's number, but which ought to include the book of Joshua, thus making it a Hextateuch!

For the various interesting discoveries made by the present writer of the reproduction of the Great Pyramid's (or shall we say Printing-house-square's?) quinto-sextuple proportions in the various sacred Israelitish structures, viz., the Ark and tabernacle of Moses, the temples of Solomon and Ezekiel, and the New Jerusalem of St. John, not to mention our own antiquity at Stonehenge, the reader must be referred to the volumes of the BANNER for 1890 and 1891, where it will be found that, not only do these buildings of untold antiquity lisp in numbers of five and six, but do measure these numbers accurately in inches such as are practically now found only upon British standard measures.

We must now conclude these researches amongst the symbols of Freemasonry—at any rate, for the present. Should any of our Masonic Anglo-Israelite Great Pyramid students feel interest in following up the clues we have endeavoured to place in their hands, we have no doubt they will be rewarded by finding many more symbols that have been derived from the Great Pyramid, and which may strengthen the hands of those who contend for Our Identity with Lost Israel.

24, Ludgate Hill, E.C., November 23, 1893.

REPLY TO REV. ALFRED PLUMMER, M.A., D.D.

By Rev. Edward K. Tullidge, M.A.

(*Continued from page* 40.)

PART II.

Dr. PLUMMER'S second objection to belief in our Israelitish origin is from the scientific standpoint. It reads as follows:—

(2) The change of a Semitic race into an Aryan race, of a Semitic language into an Aryan language, would be a miracle of the very highest order. Where is the evidence of the miracle? It is trifling with faith to believe in a miracle utterly unsupported by evidence. A nation disappears from history; after a lapse of many centuries another nation, entirely different in type and language, grows up in quite a different part of the globe; and we are asked to believe, without anything that can seriously be considered evidence, that the one has become the other. We might as well believe that the rose-trees in the Temple Gardens sprang from the olive-trees of Gethsemane, through cuttings brought home by the Crusaders.

Dr. Plummer opens with a statement which is, most undoubtedly, true to the very letter. But he ought to have spared himself the time and ink necessary to write it down. It would be a miracle of the highest order for a Semitic race to change into an Aryan race, for a Semitic language to change into an Aryan language. But such scientific heresies are not to be charged upon Anglo-Israelism. We say that a people hitherto supposed to be Aryan is in reality Semitic, which is a very different thing. As to language, it may be admitted that certain individuals among us have occasionally allowed their enthusiasm to run away with them to such an extent, as to need to be reminded of old Fuller's witty remark that "we are not to infer the Hebrew and the English to be cognate languages because one of the giants, son of Anak, was called *A-hi-man*." But Anglo-Israelism is not to be held responsible any more than any other doctrine, for all the untenable speculations started by its promoters. Our real position in regard to language is identical with that now held by all ethnologists, that difference of language is no argument for difference of race. Dr. Plummer, at least, seems to hold that it is. We maintain no such absurd scientific heresy.

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But while not asserting a miracle, we do maintain what is so contrary to the general belief of mankind that the best of evidence is rightly demanded of us before we can hope to convince men of their error.

Now, when it is declared to be a glaring absurdity to believe in the Semitic origin of the English people, our most natural course is to inquire what may be the invincible arguments which justify such a contemptuous attitude towards Anglo-Israelism. Probably, no one has stated the argument on which the Aryan theory is based more interestingly than Archdeacon Farrar, in his lectures on "Families of Speech," delivered in 1869. He writes as follows:—"Fifty years ago, few would have believed that Dutch and Russian, and Icelandic, and Greek, and Latin, and Persian, and Mahratti, and French, and English, were all indubitable developments from one and the same original tongue, and that the common ancestors of the nations who speak them were in times that may be almost called historical—in times, at any rate, the reality of which can be rigidly tested by the microscope, and spectrum analysis of philology were living together as an undivided family in the same pastoral tents. In the present day, no one doubts the fact but a few intrepid theologians. When we look at the table which is before us, a table which in its remotest branches represents the treasured discoveries of devoted and laborious lives, it is but a concise statement of the astonishing truth, that we Europeans, together with the Persians and Hindoos, however wide may be the apparent and superficial differences between us, are, nevertheless, members of a close and common brotherhood in the great families of nations." Whether Dr. Farrar would stand by all this to-day the writer very strongly doubts. At any rate, there is a host of "intrepid theologians," and men of science who would tell him that similarity of language is of little or no value for proving a relationship of race. He would be an intrepid man indeed who would deny this. We need cite but one thoroughly competent authority. Dr. Isaac Taylor, in his book "The Origin of the Aryans," writes:—"Forty years ago it was believed that relationship of language implied relationship of blood, and it was the fashion to talk of the Aryan family and the Aryan race. The pendulum then swung in the opposite direction, and Oppert lays it down that "there are Aryan languages, but there is no Aryan race." "While race is to a great extent persistent, language is extremely mutable. Many countries have repeatedly changed their speech, while the race has remained essentially the same. Language seems almost independent of race. Neo-Latin languages are spoken in Bucharest and Mexico, Brussels and Palermo; Aryan languages in Stockholm and Bombay, Dublin and Teheran, Moscow and Lisbon, but the amount of common blood is infinitesimal or non-existent. . . . . The speech of Tunis has been in turn Numidian, Phœnician, Latin, Vandal, and Arabic, and may ultimately become French. In Syria the speech was at first Semitic; it afterwards became Aryan, and is now once more Semitic." "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." There does not seem, therefore, to be any insurmountable barrier in the way of those who wish to prove that the English people are of Israelitish blood. The argument from language is all that the Aryan theory of race ever had to stand on, and it has been completely pulverized and cast to the winds by all scholars worthy of the name.

We need not fear an argument that amounts to no more than the assertion that a Semitic people could not learn an Aryan language. But, of course, this is not enough. We must present some evidence of a positive character, something that will prove the idea of our non-Israelitish origin an absurdity. Such an argument is not far to seek. It is found in the intense Hebrew affinities so abundantly manifested in English national character. It is something which excites the utter amazement of foreigners.

Pere Hyacinthe says:—"These ancient, Oriental, Asiatic books are as thoroughly assimilated in England, as if they were of English origin, the growth of their own language, history and piety. Nobody in England can free himself from associations with Scripture, which imbue every thought, and colour laws and manners, legislation and literature. The very infidels of England think and speak in idioms of Scripture." Taine, in his "History of English Literature," marks it as the most prominent trait of national character. Of Caedmon's poetry he writes:—"Is the song of the Exodus more abrupt, more vehement, or more savage? These men can speak of the creation like the Bible, because they speak of destruction like the Bible. They have only to look into their own hearts in order to discover an emotion sufficiently strong to raise their souls to the height of their Creator. . . . In this manner will Milton hereafter speak, the descendant of the Hebrew seers, last of the Scandinavian seers, but assisted in the development of his thought by all the resources of Latin culture and civilization. And yet he will add nothing to the primitive sentiment. Religious instinct is not acquired; it belongs to the blood, and is inherited with it." (Mark that.)

Again, speaking of the Reformation, he says: "The short Hebrew verse style took hold upon them by its uncultivated austerity. They have no need, like the French, to have the ideas developed, explained in fine clear language, to be modified or connected. The serious and pulsating tone shakes them at once; they understand it with the imagination and the heart; they are not, like Frenchmen, enslaved to logical regularity; and the old text, so free, so lofty and terrible, can retain in their language its wildness and its majesty. More than any people in Europe, by their inner concentration and rigidity, they realise the Semitic conception of the solitary and Almighty God; a strange conception (mark that), which we, with all our critical methods, have hardly reconstructed within ourselves at the present day . . . Never has a people been so deeply imbued by a foreign book, has let it penetrate so far into its manners and writings, its imagination and language." No one needs to be reminded of the well-known passage in the opening chapter of Macaulay's History, in which he describes how the Puritans "sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings." To read about the Puritan period of English history is like reading a book of Old Testament history.

Another evidence of Hebrew affinities is to be found in the choice of Hebrew names, which Matthew Arnold calls attention to, still so prevalent among us. Mr. C. W. Bardsley, in his "Curiosities of Puritan Nomenclature," writes: "If we look over the pages of the directories of West Yorkshire and East Lancashire, and strike out the surnames, we could imagine we were consulting anciently inscribed registers of Joppa or Jericho. It would seem as if Canaan and West Riding had got inextricably mixed." There is, then abundant evidence to justify the assertion that if Englishmen are not Hebrews, it is yet true that not Hebrews themselves could show a more passionate attachment to their peculiar national sentiments. What does this prove?

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It proves beyond any possibility of intelligent contradiction that Englishmen are descended from Hebrew ancestors. For, as Mr. Bagshot says, national characteristics are "the least changeable thing in this ever varying and changeful world." Or, as Dr. Geikie says, commenting on the destinies assigned to Shem, Ham, and Japheth, "The moral and intellectual qualities of a race are, perhaps, only the perpetuation of those of their first ancestors; the moral features stamped as abidingly as the physical or intellectual."

To say that such profound Hebrew characteristics could have been derived from any other than Hebrew ancestors is to make war upon the great law of heredity, which God Himself recognises as one of the fundamental principles by which He guides the destinies of mankind. We might as well say that the acorn, from which some mighty oak has reared itself, grew on a hazel-bush. For Englishmen to have derived their intense Hebrew affinities from any other than Hebrew ancestors "would be a miracle of the very highest order. Where is the evidence of the miracle?"

The argument from language, which was the sole dependence of those who assert the non-Semitic origin of the English people, has been contemptuously repudiated by all scholars who have any right to the name, and those who oppose themselves to Anglo-Israelism have really nothing to urge in their own behalf save the "Everybody thinks so." But, as Dickens says: "Everybody is, often, as likely to be wrong as right. In the general experience, everybody has been wrong so often, and it has taken in most instances such a weary while to find out how wrong, that authority is proved to be fallible."

To one of the most changeable things in this ever-varying and changeful world, we have opposed one of the least changeable. To seek to identify races by means of language is like classifying trees by means of the vines that may have attached themselves to their trunks; but to identify them by mental and moral peculiarities is like classifying trees by the grain and texture of their wood, which decides their fitness for human use. Language, in this connection, refers to a people's vocabulary, the mere form of words. But there is an aspect of language of very great ethnological value—the idiomatic peculiarities of speech, which are intimately connected with the mental peculiarities of a people. Why is the English better adapted than any other language for the translation of Hebrew? Because, as Addison says, "the Hebrew idioms run into the English tongue with a particular grace and beauty;" or, as Tyndale says, "The Greke tongue agreeth more with the Englyshe than the Latyne, and the properties of the Hebrew tongue agree a thousand times more with the Englyshe than with the Latyne." It must be remembered that Tyndale had in mind only the Greek of the New Testament, which was the work of Hebrew writers using their accustomed idiomatic expressions. It is this aspect of language which called forth the remark, "Language is assuredly a growth from character, moulded to it, as the bark to the tree."

The nation, which Dr. Plummer says grew up in a different part of the globe, entirely different in type and language from the Hebrew people who disappeared from the knowledge of mankind, does not prove, on closer examination, to be so different in its type and in the genius of its language after all. On the contrary, a marvellous resemblance is clearly manifest. But perhaps Dr. Plummer also had in mind the physical type, the "show of their countenance." He would say, "We know a Jew as soon as we see one. The English races have not the Jewish cast of feature, and therefore are not of the same parentage." If this is Dr. Plummer's view, we would like him to give us a statement of the general law of which this is an application. Does he hold that the type of feature cannot be altered by change of circumstances? We trust not. For it is unquestionably one of the most changeable things in the world. Dr. Geikie says: "The Jews of the East are now as black as the inhabitants, while those of cold countries are as fair as Caucasians. The American differs in the whole physical appearance and in the shape of his face from the Englishman, whose near descendant he is. The Turks of Europe in a few centuries have diverged so far from their Tartar original that they are sometimes referred to the Caucasian stock, though we know their Mongolian origin. The Magyars of Hungary have lost in a thousand years nearly every trace of the Tartar features of their ancestors, the Ostians of Northern Siberia. The tall, lank American Indians can be recognised as derived from the squat and strongly marked Mongol only by the unerring witness of their various languages. Who would suspect the uncouth and stunted Lapp to be of the same family as the tall, well-formed, handsome Magyar? Yet they were originally one."

Not only external but also internal conditions produce these results. Emerson says: "Each religious sect has its physiognomy. The Methodists have acquired a face; the Quakers a face; the nuns a face. An Englishman will pick out a dissenter by his manners. Trades and professions carve their own lines on face and form."

It is but natural, therefore, that the tribe of Judah should preserve, to a remarkable extent, the type of feature which they seem to have possessed since the time that Israel became a nation; because they have always lived in the midst of civilization, and especially because of the fierce national prejudices which have distinguished them since the return from Babylon. It was but natural, on the other hand, that the northern kingdom, the main body of the nation, after living a nomadic, half-civilized life for centuries, under various climatic conditions, should develop a somewhat different cast of countenance and general physical appearance.

Is there any argument from an historical point of view that should be regarded as an insurmountable barrier by all those who would seek to prove Our Identity with lost Israel? Far from it. All ethnological speculation has traced the English races back to Asia, and to the very region to which the House of Israel was carried captive. Sharon Turner tells us, on the authority of the *Chronicon Holsatiæ*, that the Jutes and Danes actually claimed an Israelitish origin! How, in the name of common sense, could they have ever made such a claim if it was not the literal truth? What folly to dispute their claim in the light of the after history worked out by their descendants, which proved them to be possessed of a national character intensely Hebrew in all its essential elements. To quote once more the words of M. Taine: "Religious instinct is not acquired; it belongs to the blood, and is inherited with it." How unutterably absurd, therefore, to believe that the English races are as far distant in blood-relationship from the children of Israel as the so-called Aryans are supposed to be! "We might as well believe that the rose-trees in the Temple-gardens sprang from the olive-trees of Gethsemane, through cuttings brought home by the Crusaders."

(To be continued.)

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THE WITNESSES TO JESUS AND THEIR QUALIFICATION.

THERE is a singularly suggestive text in Acts i. 8 which should be familiar to Anglo-Israelites, and fill them with joy. The words recorded there are the words of the Lord Jesus Christ, God the Son; and they are words which, being addressed to that portion of the children of Israel then in Jerusalem and Bethany who were not of Judah, but of the House of Joseph or Israel, and therefore apply to our own nation at the present time. The Lord told these favoured ones that they (and those who follow them) were to become "witnesses unto Him," reminding us of Isa. xliii. 10—12, where, addressing Israel, the blind people, but the Lord's created and formed ones, set apart to shew forth His glory, He called them His witnesses, and the servant He had chosen to prove that He is God. In Acts i. 8 our Lord drew for us the picture of these His witnesses. Before they could witness for Him before the world, they required first a qualification to make them competent and fit to fulfil their glorious commission. They must "receive power," "by the Holy Ghost first coming upon them," and then they will be qualified to witness for Jesus throughout the world. In the Revised Version this appears very clear, and ver. 8 reads thus: "But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Before our nation could witness for Jesus, as she certainly is doing in her missionary operations, she must have come under the power of the Holy Ghost—a thought which ought to fill our hearts with joy and praise. If the localities to which the disciples were directed to go, and actually did accordingly travel, satisfied the command they received, "the uttermost part of the earth," which was one direction they had, must have been limited to the earth as far as it was then known. America, Australasia, parts of Asia and Africa, were not then discovered, and could not have been visited by the apostles under the Lord's commands. But to us the direction comes with binding force. We are still called on to go with the Gospel to Jerusalem, to "all Judæa and Samaria," which are receiving adequate attention, and to "the uttermost part of the earth," as we now know it. Those parts, too, are having the Gospel preached to their inhabitants. The fulfilment of the Lord's injunction was not confined, then, to the apostolic times, but must relate to the end of the Dispensation, just as those He gave in Matt. xxviii. 19, 20 applied to "the end of the world" (*i.e.* dispensation or age): "Lo, I am with you alway," He said, "even to the end of the dispensation." The House of Israel, now known to be the British nation, has thus a vast responsibility indeed thrown upon it. It has had conferred on it the power of the Holy Ghost. Its people have been endowed with vast opportunities, great wealth, and dominion, to enable them to appeal to all nations, families, and kindreds of the earth to receive the salvation through the cross of Christ and the Atonement by His blood. They are thus nationally the Lord's witnesses, testifying by their past history, as well as by their teaching, that God exists, and is the Ruling Sovereign of the world. They have the teaching of the Spirit of God to guide them, according to Psa. cxlvii. 19, 20, for "He sheweth His words unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation, and as for His judgments they have not known them." His Sabbaths, which were God's gifts to His people Israel, and one of the signs whereby He was to be known to them and they to Him, they possess, and they make the blessing known to other nations (Exod. xxxi. 13—17). His holy laws, ten in number, another of the signs which God gave Israel, the British honour, and found on them the laws of their own land (Deut. vi. 4—9). Thus, with blessings temporal and spiritual the British people are girded. God has thus endowed this our nation that they may, in the power of the Holy Ghost, be witnesses for the Lord in all the world. In going to the heathen abroad, we may see from the teaching of Acts i. 8 that the "home heathen" are never to be neglected. Not only "Jerusalem," but "all Judæa and Samaria," are first to be attended to in the ministry of the Word. When the children have first been filled, then the claims of those living in "the uttermost part of the earth" must come into consideration. To the Lord be all the praise for the consolation this subject affords to us.

THE STONE KINGDOM.

By J. R. MITCHELL.

(*Continued from page 52.*)

PART II.

WHERE, then, is Israel? where is the nation which was to destroy those great kingdoms? It is most certainly in existence. Such a nation as that I have described cannot be hidden away in some remote portion of the earth's surface; that it refers to the House of Judah, the present state of that suffering people certainly disproves; and they will never be lifted up out of their present miserable condition until Israel is found and a joint return is made to the land given to Abraham. As is well known, the last we hear of Israel is, that they were completely taken away, and placed by Shalmaneser and Sargon in the country on the south-western border of the Caspian Sea, about the year 721 B.C.; since which date they have become lost; and not only lost to the world, "but to themselves." Surely this was the hand of God! But yet they must be in existence, and, when found, they must bear the marks upon them which I have read to you from the inspired Word.

Let us try what we can do. The prophecy says, "In the days of the kings shall the Lord set up a kingdom which shall never be destroyed." This kingdom, I fully believe, is the Empire of Great Britain and her Colonies, and there are many indications in Holy Scripture to show that the seat of government, or head-quarters, should be in islands to the north-west of Palestine, but space forbids going into that now; I only mention it to make the course of my argument more clear. Now, we know that the Tribe of Dan escaped, and at the same time also, in all probability, Simeon and the Phœnicians or Canaanites who dwelt on the sea coast, to the west and south-west of Judea. Dan being the mariner of Israel, it is not likely he would remain to be taken away prisoner when he had his ships to escape in, and we consequently find from the history of Ireland, that just after the date of the captivity, the Tuatha de Danans formed large settlements in the island, and it is a generally admitted fact that the Tribe of Dan, and the Phœnicians also, had before that date traded for tin in the Casseterides, or Scilly Islands, and Cornwall. Here we have two distinct races of people coming about one time to Ireland, the descendants of whom form the greater portion of the population of that country. This will be noticed further on; the nucleus of the stone kingdom is thus formed. But what of the great bulk

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of Israel who were in captivity? We have especially two most interesting accounts of their after history by authors who may be deemed without much doubt to be fully reliable—viz., Esdras and Herodotus. We will take the account of the Apocrypha first. See Esdras xiii. 39 and following verses: "And whereas thou sawest that he gathered another peaceable multitude to him; these are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away captive, and he carried them over the waters, and so they came to another land. 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, that they might there keep their own statutes, which they never kept in their own land. And they entered the Euphrates by the narrow passages of the river, for the Most High then showed signs for them, and held still the flood till they had 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 Arsareth."

This account, which, though not in the canonical version of Scripture, may yet, I think, furnish a reliable starting point from which to pursue the enquiry; it is a distinct assertion of the escape of the Israelities from the place of their captivity; which, being to the north of the country occupied by the Assyrians, and between the Caspian and Black Seas, would leave them the only course open by which to make their escape—viz., to the north-west from the district in which they were located. Now, if we draw a straight line in a north-westerly direction from Media, through Armenia, to the boundary of the world as known to the Romans, we shall find that it passes through the Crimea to the northern portion of the provinces of the Danube, now known as modern Roumania, where to the present day is to be found the city of Sereth, situated on the river bearing the same name. May not this region have been the Arsareth of Esdras? If so, Israel entered into Europe about 650 B.C., and their first settlements in the new continent were immediately to the north-west of the Black Sea. Again, if we measure the distance from Media to the mouths of the Danube, we shall find it to be about 1,500 miles, and as the journey is said to have occupied a year and a-half, this would be a reasonable time in which it might be effected, considering the numbers of the emigrants, accompanied as they were by their wives and children, together with their flocks and herds. Another remarkable coincidence is the fact that one of the characteristics of the Tribe of Dan appears to have been the naming of places after that of their own, and therefore on the line of route indicated such names as Moschi, perhaps derived from Moses; the river Israel-Su, which empties into the Black Sea to the south-east, the Don, the Danieper, the Dniestr, and the Danube, to the south of which, and between the river, and the Haemus, now the Balkans, was a large district know as Moesia, also probably after Moses.

We now come to the account of the movements of the Scüths, or Scythians, as given by Herodotus, which is equally remarkable. He states that the Scythian Nomads who dwelt in Asia, being harassed in war by the Massagetai, crossed the river Araxes (the very spot which Esdras gives as the starting point of Israel) and entered the Cimmerian territory, which from the description given by Herodotus is also the same district described by Esdras as the country of Arsareth; and the date is also identical—viz., about 655 B.C. This being so, there is every probability that the Ten Tribes, lost to view in Media, have been found in Europe as the Scüths of Herodotus. This is further borne out by the description given by this historian of the faith, or belief, of the Scythians. They imagine that they themselves do not die, but that the deceased goes to the deity Zalmoxis, which Zalmoxis was a man, and lived in slavery at Samos, but after that, having procured his liberty, he acquired great riches, and returned to his own country where he taught the people that neither he nor their posterity for ever, would die, but would go into a place where they should live eternally, and have every kind of blessing. While he did and said as above described, he, in the meantime, had a subterraneous habitation made, and when the building was completed, he disappeared from among them; and, having gone down to the subterraneous habitation, he abode there three years. But they both regretted him, and lamented him as dead; but in the fourth year he appeared to them again; and thus what Zalmoxis said became credible to them. Stripped of the myth and legend with which the history of this people must have become surrounded during so many years of exile, how wonderfully this account corresponds with the sojourn of Israel in Egypt, their escape, and the death of Moses on Mount Nebo. Again, according to Herodotus, the Scythians say that they are the youngest of all the nations; and from the time of their first king to the invasion of their country by Darius is a period of 1,000 years. This would bring us to about 1,500 B.C., the time of the first national leader of the Israelites, Moses.

I would here draw attention to two prophecies which bear on this point of my subject—viz., from Hosea and Amos. Speaking of Israel, it is written, "My God will cast them away because they did not hearken unto Him, and they shall be 'wanderers' among the nations. And they shall wander from sea to sea, and from the North even unto the East, and they shall run to and fro to seek the word of the Lord and shall not find it." Now in all the accounts given by Herodotus of the Scythians, he describes them by the name of Nomads, the wanderers par excellence, and the name Scüth itself is in all probability formed from the Hebrew word meaning booths or tents, and applied to wanderers of the Hebrew race. Another prophecy, which was literally fulfilled is to be found in Jeremiah—viz., "Set thee up waymarks and make thee high heaps," and we find from the description of travellers, that on the whole of the line of march from Media, on the North of the Black Sea, and in the Crimea, are to be found great numbers of tumuli. Dr. Clarke, the great traveller, counted no less than ninety-one all at once in view, one of which, at Taman, he describes as being quite a mountain. It was opened by General Vanderweyde, Commandant of Engineers there, who employed the soldiers of the garrison in the work. The interior was found to consist of masonry, the stones of the sides being all square, perfect in form, and put together without cement, while the roof exhibited the finest turned arches imaginable. Among the many things which were found there, he was shown a zone of the purest massive gold, which was either a zone for the leg, or bracelet for the arm, and was to be sent to Petersburg for the Emperor's cabinet. Its weight equalled three quarters of a pound. It represented a serpent having two heads; the eyes being formed of rubies, and had no doubt been the property of some prominent chieftain of this great race of wanderers. I mention this fact here as another remarkable coincidence, as it is well known that the cognizance of Dan was a serpent.

Other tombs that had been opened were also found to contain the well turned Gothic arch, which is such a notable feature in our own architecture. Having traced the Scüths and Israelites to Europe, through the writings of Esdras

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and Herodotus, we will proceed to quote from more modern authors, taking first Sharon Turner, who, speaking of the second or Teutonic stock of the European populations, observes: "It is peculiarly interesting to us, because from its branches, not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxon, Lowland, Scotch, Normans, Danes, Norwegians, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythians, German, or Gothic, and also that the first scenes of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes, which was the very spot into which Israel had been brought. The late Dr. Moore observes in his writings that the word Sakai is remarkable in the history of language, and its origin has never been traced. The word Isaac is equally remarkable, and means laughter. The initial 'I' is not essential to it, and is, perhaps, prefixed to make it a personal as well as a prophetic designation."

Now, as we find this name adopted by the House of Israel, and applied to them by the prophet Amos, we have only to discover reason and occasion for their using this designation afterwards, to account at once for the name of Sacae and all that is connected with it. In Amos vii. 9, the word Isaac is employed as synonymous with Israel. In verse 16 the prophet calls them the House of Isaac. This is memorable, and it is highly probable that they boasted of this name at the time of the Assyrian captivity. Herodotus states that the Persians called all the Scythians, Sakai. Did time permit, many more extracts could be furnished from different writers, showing that the original starting point of the ancestors of the British people was, without doubt, the identical district to which Israel was taken captive; but we must retrace our steps, and consider verse 44 of our chapter, which shows that the fifth kingdom should break in pieces, and consume all those preceding it, bearing in mind also that it should be in times of the kings of those different empires.

At some date subsequent to the last deportation of Israel into Media, probably about the close of the 8th century B.C., the Medes revolted from the Assyrians, and gained an independence which they kept till their subjection by Cyrus. So great was the lawlessness throughout the whole of Media, that, when one man was known to practice justice, he was elected their first king. At one time, when he, for his own objects, before his election, ceased to dispense justice, plundering and lawlessness was carried on to a much greater extent than before throughout their villages; then it was that the Medes besought their former judge to be their king. Such was the people among whom the captive Israelites had been placed, as some think, in order to keep the Medes in subjection to Assyria. But there is another equally probable supposition—viz., that the Israelites were placed on the further side of the mountains of Media, to prevent their return to their own land, and for no other reason. If so, the Medes and Israelites would have had a common enemy, and as long as there was any need, the Israelites would support the Medes, but on the breaking up of the Assyrian Empire, they would naturally be led to make their escape, and from the parallel already given from Esdras and Herodotus, there is every reason to think that the Scüths and Israelites were identical. It is thus seen that the very act of the Assyrians, in taking Israel into captivity, eventually led to their own downfall.

Later on, we find these Scüths, having invaded Media, were opposed by the Medes, who gave them battle, but being defeated, they lost their empire, and the Scüths became masters of Asia. They marched against Egypt; but Psammiticus, the King of Egypt, having sent to meet them with gifts and entreaties, they returned again to Asia, where their dominion lasted for 28 years, during which time they scoured the country and plundered everyone of whatever they could, carrying ruin and desolation over all the fairest regions of Lower Asia. From the writings of Strabo, Pliny, Diodorus, and other classic writers, we find that branches of these same people, under the names of Kimmerians, Kymry, Kelts, and Goths, swarmed and fought their way from East to West, all along the line of the four successive empires of the image, carrying almost everything before them. They invaded Asia Minor as Kimmerians about 650 B.C.; and Media, with the rest of Western Asia, as Scüths in 628. They defeated Darius in 507, in Scuthia, and compelled him to retreat to his Asiatic dominions. As Kimbri, or Kymry, they crossed the Alps about 390, B.C., under Brennus, and almost exterminated the Etruscans in the plains of the Po; they advanced on Rome, almost annihilated the Roman army, and burnt the city by fire. In 279 B.C., they overran the country corresponding with the modern European Turkey, and defeated and slew Ptolemy Geraunus, the successor to Alexander the Great, and in 261 B.C., they defeated and slew Antiochus I., the representative in Syria of the former empire of Alexander.

Again we hear of these people from about 114 B.C. to 300 A.D., fighting against the Romans, and carrying all before them, till at length they settled in Denmark and Sweden, where they were variously known as Saxons, Jutes, Danes, Kimbri, and Angli, and eventually passed over to these island under those names. Truly they had acted the part assigned them by the prophets. They had been the Lord's battle-axe on the preceding empires; they had torn in pieces, and trodden down, and there was none to deliver. Of course, it would be impossible to trace the fortunes of these people link by link, and absolutely to identify them with the Israelites of the captivity, otherwise the knowledge of the whereabouts of Israel through all those centuries would not have become lost: but when we consider that their whole history agrees to the tittle to the prophecies concerning Israel; when we know that their starting point corresponds with the place of Israel's exile; when we find them rolling in sucessive waves to Europe; and when we know from our own historians, that the early ancestors of the British people came from among them to our own shores, is it not reasonable to suppose that they must have been Israel under their Lo-ammi name? To me it seems conclusive. It also appears to be more, much more than a coincidence with regard to the prophecy, that the kingdom of stone should fall on the feet of the image, and by repeated blows to grind it to powder, to know that 219 distinct victories have been gained over France, and 35 over Spain, the two countries where, from the dream, the feet of the image would rest. Does not this seem a fitting sequel to those former victories gained by our ancestors over the other portion of the image, in the different portions of its body?

(To be continued.)

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

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

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

THE BANNER OF ISRAEL.

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

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THE KARENS OF BURMAH AND THE LOST TEN TRIBES

WE have received two copies of a little periodical called *Jerusalem, Messiah's Witness*, for July and August respectively, published, we suppose, in Jerusalem. These periodicals were sent to us, we presume, because they contain a portion of an article on "The Miraculous Book and the Miraculous Nation," by Miss L. Somes, of London, who holds advanced views regarding the Ten Tribes. She believes the Karens of Burmah are part of the Tribe of Ephraim of the House of Israel; but with some heat she declares that it is "false" to assert that the Ten Tribes are "lost," but "found" and "restored," "never to be plucked up again," "in England." Believing, however, that the Divine and exclusive guidance of the Hebrew race "to be a fact," she gives the proof of the fact in the following history of the Karens, whom she believes to be Israel. Thus:—

We do indeed, as the Rev. Baring Gould asserts, "assume exclusive Divine guidance of the Hebrew race." As one somewhat recently discovered proof of this, consider the following extract of January, 1893, from a Presbyterian missionary work, of a people found in Burmah, farther India, bordering on China. A people whose name, when analyzed, throws added light upon their own simple tradition; a tradition, which in its simplicity, is as a breath of Hebrew Scripture itself. And Israel, wherever found even in their very mistake and sin, still seem to minister to those who have been enlightened by their covenant Jehovah.

The Karens are a mountain people in Burmah, farther India. Judson was the first to preach to them, and from the beginning of their contact with the Gospel they have welcomed it with marvellous eagerness. They had no written language when the missionaries found them. The missionaries reduced their language to writing, and they have now quite an extensive literature. Though they had no written character, they had the word for "book" in their language—a pure Karen word, not borrowed from any of the surrounding languages. They had, moreover, a very remarkable tradition cast in the form of a song, which was sung at all their tribal festivities, and handed down from father to son. This tradition recounted that the Karen was the oldest son in God's family; that God had committed to him the keeping of His oracles, but that on account of the Karen's disobedience God had taken this book from him and had given it to a white brother; and the tradition went on to say that the white brother would come to them from over the Western waters, and bring back the white book, and that then prosperity would return to the Karens. This tradition, wherever it came from, wherever it originated, has been wonderfully used of God to prepare the way for the reception of the truth. In the very first days of the mission, actually thousands received the truth. "Why," they said, "this is just what we have been waiting for." There are now thirty thousand church members among them, gathered into four hundred and fifty churches, and they support their own pastors, build their own meeting-houses, support their own schools, and carry on their whole work without a penny's aid from England, America, or any other foreign country. Beside that, they are sending out missionaries from among themselves into the regions round about them; within the last three years going to the very confines of China, to the newly-opened Shan country.

Miss L. Somes comes to the following conclusion, in a good deal of which we are able to concur; but as to the surprising decision recorded at last, we feel quite unable to grasp the evidence on which it is based, for the good reason that no evidence is given on the subject to enlighten us.

In the days in which Isaiah's song was written, the kingdom was divided, and known under the names of Israel and Judah. The capital of Israel was Samaria, which belonged to Ephraim the son of Joseph. And though "Judah prevailed above his brethren," because "of Him who was to become the Chief Ruler;—the birthright was Joseph's"—the "birthright" (of deposed Reuben) under Jacob's will (1 Chron. v. 2) "was given to the sons of Joseph"—Ephraim, before Manasseh. Therefore Ephraim in their future was looked upon as "the oldest son in God's family." Ephraim, when thus carried captive to "Halah, and in the

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cities of the Medes," found himself in a line between the Caspian Sea and the India Ocean, bordering on Persia. And therefore, to find a distinct colony of more than 30,000 children of Ephraim in the midst of Burmah, farther India, would not surprise any one, except those who speak of the Ten Tribes of Israel as the Lost Ten Tribes"; or, as "found," already "restored—never to be plucked up again"—"their identity really lost in England." Both of which statements are false.

Why we, as Anglo-Israelites, should be surprised to find 30,000 children of Ephraim in Burmah, while believing that the true remnant under covenant is, notwithstanding, located in the British Islands, we are not aware. The Karens legend itself seems, to show that they were cast out of the covenant and sent Eastward, while their "white brother" from the West has the precious Word of God to offer them, and, therefore, from the evidence of Psa. cxlvii. 19, 20, must be "the House of Israel" under blessing, and within the covenant of grace made by the God of Israel. It is very strange that an opponent like Miss L. Somes should be ready to believe that the Karens are Ephraim-Israel merely from their dim tradition that they once had the Book of God, but for disobedience had lost it; and that when "the white brother" brought it back to them they accepted it in thousands. If this be a sign that the Karens are Israel, is she reasonable to doubt that the "white brother" of the Karens who have always had the Book, and freely offer it to the whole world, including the Karens, must be "Israel obedient," in possession of "the Isles of the West," "the Gates of the world," also of the three Empires—namely, that of the sea, of the colonies, and of the Heathen Empire of the earth—besides the Holy Book, the Holy Day, and the ten Holy Laws of God? If the great advance of the Karens in Church membership is a proof of their Hebrew origin, why is not the much greater advance of the British in the same respect worthy of consideration? If the Karens support their own pastors, build their own churches, support their own schools, and ask no help from other nations, and so prove their Israelitish origin, we excel them in all these respects, and must, one would think, be Israelites too!

The last hit about the missionaries sent by the Karens to the neighbouring nations as proof of their Hebrew origin is, we fear, a point which concludes the case against the Karens, because Israel were to go, and as the British do go, with "the good news" to "all the nations," "all the families," and "all the kindreds" of the earth, according to Gen. xxii. 18, xxviii. 14, and Acts iii. 25; whereas the Karens attempt nothing of that kind, and therefore are not the "Israel obedient" of the Pentateuch! In short, the Karens may very possibly be a part of scattered Israel; but they are not "gathered Israel," who alone are counted by the Lord, for "the remnant," as beautifully proved to us by the Rev. Dr. Hanan in one of his luminous papers in the BANNER upon this subject (see BANNER, vol. xiii., p. 71, Feb. 13, 1889).

We are glad the case of the Karens have been brought before us by Miss Somes, but she will see, if she consults Dr. Hanan's paper alluded to, that, after all, the Karens though possibly descended from the Ten Tribes, long lost, and now only re-discovered and "found," even on her own pleas, is yet not the blessed branch or remnant of the House, to whom the blessings of the birthright are reserved. Because these blessings are ours, let us praise the Lord, and teach the Karens how to praise Him too!

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. XIII.—ANGLO-ISRAELISM.

(*Continued from page* 607, *vol. xvii.*)

ETHNOLOGICAL AND HISTORICAL PROOFS THAT ANGLO-SAXONS ARE ISRAELITES.

SIR,—"Barrington" passes by my attempt to prove that the Scotch are Israelites. Your readers expected some reply, but there was none to hand. So your correspondent will give us "short metre" again on ethnological topics—a few more adjectives and phrases in lieu of arguments, a few more hard names—but no reply. This is hardly courteous; but no one will fail to see the significance of the fact, that now I am meeting your correspondent on ethnological ground he runs away; reads again and again former letters; searches sermons which appeared months ago; tries to fasten insane opinions upon us, strangely misrepresenting our real teaching; discusses odds and ends; manifests, in short, a dread of a real, solid, friendly discussion confined to ethnological topics.

Sir, I shall nevertheless calmly pursue my orderly method. In my next, with which I shall close this long controversy, I shall state more clearly than ever what our real belief is and thus sufficiently reply to your correspondent's continued misrepresentations. Two remarks, however, I must make now. (1) Everybody knows what we mean when we say, "The British Empire is Israel;" everybody knows we do *not* teach that *any* within that Empire are Israelites except Anglo-Saxons, Scotchmen, Ulstermen and Welshmen; everybody will shrewdly guess why "Barrington" wasted a column and a half in trying with unaccountable folly to persuade his readers that he does not know the very A, B, C, of the subject he is discussing; everybody will appreciate my "kindly silence" when I generously left unnoticed the aforesaid strange folly. (2) "Barrington" says I accused him of slandering Anglo-Israelites because he pointed out certain deeds of shame perpetrated by Great Britain. I did no such thing. I said that when he affirmed that I justified those deeds he was guilty of slander, and so he was. Again, your correspondent writes: "Mr. Cooper says such work" (*i.e.*, these deeds of shame) "is a fulfilment of prediction." I never said anything of the kind. If "Barrington' cannot distinguish between things that differ, the sooner he learns the better. His ideas of honour may allow him to continue his endeavour to fix upon us opinions which we most earnestly and indignantly repudiate—opinions for the existence of which there is not a particle of evidence except in a prejudiced imagination—but, if so, his ideas are below those of the average gentleman.

The only arguments from ethnology which your correspondent has urged are based upon language, manners, customs, and religion. As to language: Admitted our tongue is Aryan, does this prove that *we* are Aryan? It cannot, for the simple reason that several nations have entirely forgotten their mother tongue and learned another. Therefore Israel may have done the same. And mark: the African races, living in the West Indies, are not Aryan, yet they speak an Aryan language. Thousands of men of one race do not know a word of their mother tongue, but are to-day speaking the language of an entirely different race; therefore Israel may be doing the same thing. This is our argument which "Barrington" tries to obscure—and it is unanswerable. Your correspondent quotes from authorities but he gives their conclusions only. If he had given their

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arguments, there would have been something to reply to. Mere authority cannot settle this matter between us. When Galileo taught facts concerning the universe, authorities, pronounced them fictions. Sir, "Barrington" is a perfect slave to authority. He cannot even tell us that "Christ is the light of the Bible," or "the fulfiller of Scripture," or "the truth of God," unless another has said it. I doubt whether he dare say that Christmas is coming unless he could back up his statement by some authority. Sir, our contention is that authorities on ethnology are clearly wrong in many of their conclusions; and when their arguments are presented I will meet them. But we have really had them, and they have been proved inconclusive.

ANGLO-SAXONS, ISRAELITES.

I will now exhibit four links connecting the Anglo-Saxon race with Palestine and proving their Israelitish origin. The Ten Tribes were carried away captive by the Assyrians, and located south of the Araxes, and behind the upper waters of the Euphrates. This is link the first—from Palestine to the Araxes and Euphrates.

The revolt of the Medes (in whose country lay the scene of Israel's captivity) against the supremacy of Assyria began in the first half of the seventh century, and before 650 was definitely successful. During this period Israel escaped. In 2 Esdras iii. 40—46, we read: "These are the Ten Tribes . . . they entered into the Euphrates by the narrow passages of the river. . . . Through that country there was a great way to go—namely, a year and a-half—and the same region is called Arsareth. Then dwelt they there until the latter time." The region of Arsareth was immediately to the North west of the Black Sea, in Europe. Now for another witness. Herodotus informs us that the Scythian nation which had for some time previously been settled South of the Araxes (the exact spot where lived captive-Israel) migrated into Europe settling immediately on the north-west shores of the Black Sea. Now it has been justly remarked, "The difficulty is not to trace any possible connection between the Scythians and the Israelites, but to conceive that the two peoples can be anything but one and the same; when their migration, as recorded by two entirely independent witnesses, was identical in its starting point, identical in its destination, and identical in its date. The word Scythian, or more properly Scuthi, comes from a Hebrew word meaning 'booths' or 'tents,' and was applied to Israel because they became 'wanderers.'"

The evidence from manners, customs, and religion is very striking. From Herodotus, who wrote about 500 B.C., and other sources we learn (1) that they said that as a nation they had only existed 1,000 years—*i.e.*, from 1,500 B.C.—the very epoch of the exodus of Israel under Moses. (2) Those Scythians who lived nearest Greece were called Getœ. They believed that their God was the true God, and that there was an immortal life beyond the grave. (3) "The Scythians were an exception to the unpolished character of the surrounding nations." (4) The poet Æschylus speaks of them as being ruled by "good laws." (5) Thucydides, writing about 420 B.C., says no single nation in Europe or Asia could match them in respect of military strength. (6) "Their customs point to contact with the Mongolian races of Northern Europe and Asia; some indicate a temporary residence in Media, while some are plainly of a Hebrew origin." (7) They hated all foreign customs. (8) They made booths as the Hebrews did. (9) Describing their sacrifices, Herodotus says: "After flaying the beasts, they take out the bones and put the flesh into cauldrons; then placing the bones of the animal beneath the cauldron they set them alight, and so boil the meat." Professer Rawlinson connects this custom with the Israelitish usage described in Ezek. xxiv. 5. "Take the choice of the flock, and burn also the bones under it and make it boil well." (10) Their soothsayers foretold the future by means of willow wands. Compare Hosea iv. 12: "My people ask council of their stocks, and their staff declareth unto them." (11) They never used swine in their sacrifices, "nor indeed is it (says Herodotus) their wont to breed them in any part of their country." (12) "They abstained from animal food from religious motives." These few specimens of Israelitish customs must suffice as space is so limited.

Further, although the nation as a whole had forsaken God, we have interesting evidence that the Lord had a faithful few as His witnesses even on the shores of the Black Sea—and long after Israel's exile. "There are tombstones now in the museum at St. Petersburg which were discovered in the Crimea. The dates on these stones come within the first century A.D., and the inscriptions are as follows: 'This is the tombstone of Buki, the son of Izchak the priest. May he rest in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile.' 'Rabbi Moses Levi, died in the year 726 of our exile.' 'Zadak the Levite, son of Moses, died 4,000 after the creation, 785 of our exile.'" ("Israel's Wanderings," p. 95.)

Can any one doubt, after reading all this, that Israel settled on the North-west shores of the Black Sea after their escape from Media? Our second link, then, is from Media to the Black Sea.

I have no space for any account of how the Scuthi or Israel became for a time masters of Asia, or how many of them from time to time immigrated further into Europe, and fought against Rome many times, nearly always conquering. I will say, however, that this nation under different names, as Scuths, Getœ, Goths, Dacians, Saxons, &c., fulfilled the prediction of Micah v. 8: "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." This is a most important consideration for all who believe in inspiration. It is useless for "Barrington" to fly off at a tangent and accuse me of justifying war, plunder, &c. I am justifying nothing. The prediction is in the book your correspondent accepts as the Word of God. If he hurls forth his anathemas let him remember they will hit Micah. It is the holy prophet who foretells the deeds of the remnant of Jacob when among the Gentiles. And now mark well: I call upon "Barrington" to show if the Scythians were not Israel when this prophecy was fulfilled; and I deliberately say he cannot do it. Watch for his reply. Will there be any? I trow not.

But to proceed. "The English name and language were brought into Britain from the regions of the Elbe and the Danish Straits. Thence in successive streams came Angle and Saxon and Jute and Dane and Norman." How did these people get to the regions of Scandinavia, and whence came they thither? Sharon Turner traces them from the very place where Israel was settled in their captivity, and he says, their migrations began in the 7th century—the very time when Israel escaped into Europe. I beg that this fact may be duly observed. Further, Du Chaillu, whose authority everybody accepts, says: "A careful perusal of the Eddas and Sagas will enable us with the help of the ancient Greek and Latin writers, and without any serious break in the

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chain of events, to make out a fairly continuous history which throws considerable light on the progenitors of the English-speaking people, their migrations northward from their old home on the shores of the Black Sea, their religion, and the settlement of Scandinavia, of England, and other countries."

"Barrington" has several times referred to Odin or Woden. There can be no doubt that he was a real historical personage. According to Sharon Turner, he lived in the first half of the third century A.D. The old Saxon chronicles tell us that he was a Scythian, and led an enormous multitude of the Scythian nation from the banks of the Dnieper into Western Germany. Their conquests of the lands of the North are given in Haigh's "Conquests of Britain by the Saxons," also in Otte's "Scandinavia." Want of space forbids my giving quotations or particulars. It must suffice that the great Scythian nation did migrate to the Northern shores of Europe, and were there joined by their brethren who had penetrated into the heart of Europe earlier.

Let me here add, that Sakai, whence Saxon, was the Aryan name for Scythian. Jute seems but another form of Scuth, while Dane recalls the Tribe of Dan. Some of these latter remained on the continent until joined by the other tribes. An old Danish chronicle says, that the Danes and Jutes were Jews (Israelites). ("Vetus Chronicon Holsatiœ," p. 54.)

I hasten on to show how many of the customs and much of the religion of our ancestors in their northern home point to their Hebrew origin. (1) They used the term "se'n-night" (week) and "fortnight," which shows that they, as Israel, reckoned time by nights instead of days. (2) They observed the new moon. (3) The number twelve was prominent in their ceremonies. (4) They had three great religious festivals. That dedicated to Eostre always corresponded to the Hebrew Paschal feast. Their September ceremonies corresponded to the day of Atonement and the feast of tabernacles. (5) During this feast they built themselves huts of the boughs of trees. (6) As Israel of old they divined by rods, "taking counsel at their staff." (7) They were adverse to marriage with other nations. From the Voluspa and the Edda we learn that (8) they believed the great God, or Al-father created all things out of nothing, and that (9) He had placed within man an imperishable soul; that (10) the first pair fell into sin; that (11) a great flood took place from which only one family was rescued; that (12) afterwards God chose a special nation, and gave them a code of divine laws; that (13) the Supreme Being was eternal and immutable; of infinite power, boundless knowledge and incorruptible justice; that (14) in worshipping Him no one was allowed to form any representation of Him, nor pray to Him through any image; that (15) He was always present and always willing to help man. Here surely we have the Semitic conception of God, which goes far to prove the Semitic origin of these people. (16) They never undertook an expedition during a festive season. (17) In their sacrifices the blood of the victim was not allowed to flow away upon the ground, but was caught in a large basin, and then sprinkled on the altar and the assembled people—a distinctly Mosaic rite. (18) During their feasts they baked cakes in honour of their God. (19) "They had a more delicate and romantic feeling about woman than any other ancient people living at that time." (20) Adultery was punished by the death of both parties (comp. Deut. xxii. 24). (21) An insult passed upon a maiden was punished by a double fine (comp. Deut. xxii. 28), and so on in exact reduplication of the Mosaic tradition. (22) It was counted a disgrace among them to be without children. (23) They were not allowed to make slaves of any of their kindred. (24) They were forbidden to insult or ill-treat a slave.

How different all this from the one-sided view of our forefathers which "Barrington" has given. In reviewing the whole evidence we may truthfully say: "From first to last the Saxon rites and beliefs are embedded in the old Hebrew faith: but they also give evidence of having been polluted in the same foul stream, which, mingling with the religion of the Israelites as communicated through Moses, corrupted its purity and caused the people to fall into disfavour with God, which brought about their ruin as a nation, and their divorce as the people of Jehovah's choice."

Here, then, is link the third—from the Black Sea to the regions of Scandinavia. Link the fourth—from Scandinavia to the British Isles. And I may add yet a fifth link—from the British Isles to Nova Scotia. Rejoice, ye Saxons of this fair province, for Palestine, hallowed by so many precious memories, is the home of your fathers, and ye are indeed and in truth the "Israel of God."

Yours, etc.,

C. F. Cooper.

From *Yarmouth Light*, June, 1893.

THE STONE KINGDOM.

(Daniel ii.)

By J. R. Mitchell.

(*Concluded from page* 70.)

PART III.

We will now refer to another people—viz., the Kelts; there is every reason to believe that they were composed partly of Israelites and partly of Canaanites, or Phœnicians; indeed, modern Irish writers proudly refer to the descent of the Southern and Western Irish, from the inhabitants of ancient Phœnicia, and it is the race division that exists in Ireland that has caused, and will continue to cause, so much trouble to our statesmen. The two races never have, and I believe never will be welded into one. These people, as far as can be ascertained, made their way from Palestine from about B.C. 771 to B.C. 720, passing on their way through Spain, thence by sea to Ireland. It will be remembered that the Hebrews and Canaanites were two adjoining races, speaking two distinct forms of the same language; and authorities are agreed that the so-called Keltic races contained two plainly-marked divisions, one the Kelts proper, also called Gaels and Gauls; the other the Kymry or Belgae. These also spoke two distinct forms of the same language. Of these two branches of the Keltic race, the names of the section connected with the British Isles are distinctly Israelitish. The kingdom of Israel, according to the Assyrian inscriptions, was known as Beth Khumri; the Belgae of Britain were known as Kymry, a name preserved in Wales to the present day. Some of these Keltic Kymry, who settled in North Ireland and Cumbria, were known as Scuit or Scoti. In the Roman period, we hear of the Isle of Man being peopled by the Scots, and in the 3rd century A.D. the Irish Scots effected a permanent conquest of Argyle and the Hebrides. Some writers suppose that the Highland districts were occupied by portions of the Canaanites, which was probably the case, but there are many reasons for

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believing that that element has long since been purged out. Many remarkable identities of the British with Israel are to be found in the writings of the late Dr. George Moore (whom I had the pleasure to know). He states that we have six or seven hundred words of Persian origin in our language, which agrees with our origin amongst the Persians, but not of them. In his "Pillar Stones of Scotland" he proves, beyond a doubt, that that country was peopled by a Hebrew-speaking community. He arrives at this fact from his translations of the inscriptions (in the Ogham characters) on the Newton Stone in Aberdeenshire, the Logie Stone, and others; one of which especially has carved on it the figure of a serpent, again the cognisance of the Tribe of Dan. His own words are as follows:—"We infer that a Hebrew-speaking company of Buddhists visited and dwelt in Aberdeenshire, amongst a people also Hebrew speaking, and that they employed the Ogham character." We need not satisfy ourselves *how* this could be, as we have the evidence before us of the fact, which the inscription on the Newton Stone plainly affords us. Did time permit, several other instances of the presence of a Hebrew-speaking people in Scotland at a very early date could be quoted, but I have now almost reached the length of my essay. Before closing, I would draw attention to two matters affecting the argument. First, Professor Rawlinson states that there were eight tribes of Scuths, there were also eight Anglo-Saxon governments established here—viz., Kent, Sussex, Essex, Wessex, Bernicia, Deira, East Anglia, and Mercia, all coming from the continent. Second, two tribes escaped by sea, Dan and Simeon, and we find here a people of the same race as Scots and Kymry, making in each case Ten Tribes. Again, Benjamin was lent to Judah for a time, but disappears from history as a body, after the destruction of Jerusalem by Titus; and another striking coincidence occurs by the arrival of the Normans here to complete the eleven tribes of Israel, the present Jews consisting only of Judah and Levi.

In this paper I have endeavoured to show that in a literal manner the image seen in the dream, and the different empires of which it was composed, was destroyed as it was shown by Daniel it should be, by another kingdom of stone set up in the time of those kings, and which all along the line of history, from that time till now, have fulfilled almost to the letter the words used by the inspired prophet.

But as a stone kingdom, which was to become a great mountain and fill the whole earth, should we not have a something like a symbol of stone, to show that not only in name but in reality are we a stone kingdom. That we are rapidly growing in numbers and filling the earth no one will deny, and at our present state of increase it has been computed that we shall number, a hundred years hence, no less than one thousand millions of people, and our colonies are in all zones. Our country answers to the description of Daniel, being literally cut out from the mountain of the continent without hands, and is, without boasting, a stone, the weight of which all nations have felt; and who, indeed, has ever fallen on this stone that has not been broken? Britain has been referred to by more than one eminent writer as a stone, and embedded in the very seat of our Empire is the symbol which is required: I mean the Coronation Stone. It has been called by very many the stone set up by Jacob at Bethel; but be that as it may, it is a fact that our British sovereigns for over 2,500 years have been crowned upon it, in Ireland, in Scotland, and in England. The prophetic tune attached to it was rendered by Sir Walter Scott thus:—

"Unless the Fates are faithless grown,
And prophet's voice be vain,
Where'er is found this sacred stone,
The wanderer's race shall reign."

Truly has it been said by Dean Stanley in his memorials of Westminster Abbey, that it is the "one primeval monument which binds together the whole Empire."

"This royal throne of kings, this sceptr'd Isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise;
This fortress built for Nature for herself,
Against infection, and the hand of war:
This precious stone set in the silver sea,
Which serves it in the office of a wall,
Or as a moat defensive to a house,
Against the envy of less happy lands,
This blessed spot, this earth, this realm, this England."

Can it be that all the events which have been brought before us this evening, are nothing but a long string of strikingly curious coincidences, or are they proofs of God's faithfulness to His people? Which?

"THE HEAD AND NOT THE TAIL" EVEN IN LITERATURE.

It seems there is a great prospect opening out for those who create and who live by literature. Mr. Colles, the secretary of the Author's Syndicate, in an article in the *New Review*, declares that the prospect is glowing beyond description for the writers of books of the present day. He assigns two reasons for this, the first is the rapid and unexampled growth of the nation colonies of Great Britain; and the other is that we have, as a nation, just concluded an international copyright with the Government of the United States. Hitherto British works of merit were pirated as soon as they issued from the press here, and were reprinted and republished in the States, who paid nothing to authors, but got all the profits of the transaction amidst 60 millions of readers. "America stole its literature from the authors and publishers of England," says the *Kilkenny Moderator*, of May 6, last. It seems the American literature is for the most part somewhat inferior in kind, and the best of that which is valued comes from London! American editions of standard English works proved very profitable to the printers and publishers there, as stolen property, but the British authors got nothing from the American sales among a vast reading public who called for hundreds of thousands of the book. There was in past time no international copyright between Britain and the States in respect to literature. All this now has changed. International copyright has been established between the two nations, and English authors can secure the copyright of their works in America, and sell them there for their own benefit, but not for that of those who robbed them.

"Now," says the Irish journalist, "sixty millions of people are added to the honest *bonafide* and paying audience of every Englishman and Irishman who has made his mark in the world of letters." Such is the first fact. The second is the growth of Greater Britain.

The rest of the utterance of the *Kilkenny Moderator* must be given in his own words, since they approach very closely those of our own organ, The Banner of Israel. He wrote thus, alluding "to the steady and victorious advance of English-speaking men in Canada, in Africa, in New Zealand, in Australia, and elsewhere.

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Copyright, of course, extends to all the Colonies, and the British author is defended against piratical publishers wherever the flag of England floats. Taking all these facts into consideration, it is calculated that ere many years shall have passed, the English-speaking, English-reading races of the world will number some two hundred millions of people; and this vast multitude of persons, so far as they desire to consume the products of the literary craftsmen, will, like other consumers, have to pay the craftsman. Other causes are at work too. For example: English is gradually assuming the place occupied by Latin in the middle ages, and by French in the eighteenth century. It is becoming the international vehicle of communication between the nations of the earth. The educated classes of Russia and Germany already speak English. International arrangements for the securing of copyright are being made. In fact, there will one day be hardly any limits to the audience of a great British author. Twenty years hence a man like Byron, whose genius has something of a world-wide character, if he writes in the English tongue will have to a great extent the civilized world for his audience — certainly will have the educated world; and Mr. Colles, who seems to know what he writes about, declares that authors of a really great and noble character will have as good a chance of becoming millionaires as any owner of paraffin oil-wells or Chicago cornerer of pork or corn.

"If Mr. Colles's vaticinations prove correct, the most beggarly and despised of all the professions will be one of the greatest and most lucrative. In such a state of things certain important results will necessarily ensue. Honours, dignities, and temporal powers, following as they always do in the track of wealth and fame, will naturally accrue to authors. Then, again, as a consequence of all this, the superior minds which are now drawn mainly to the regular professions of which the prizes are so great will be attracted to the literary profession: and the output of literary matter, while growing vaster and vaster, will also be more brilliant as the best minds going devote themselves more and more to an occupation so lucrative in itself, and which holds out for really great aspirants such glittering rewards." Mr. Colles also maintains that the new order of things will have another remarkable feature. The men who write deep but not popular books will be provided with a livelihood, and the State need not be called upon to endow research. Hitherto no man who had not a private income could devote himself to science, philosophy, or history. His paying audience was too small. Mr. Colles anticipates, as the result of international copyright and the enormous growth of the English-speaking public, that all such men, if they excel in their various departments, will be able to live by their work. These are certainly strange anticipations. Mr. Colles may be an enthusiast, but no one can contemplate the facts and their significance to which he calls attention without perceiving that there is a great deal to justify his prophecies.

Here we have, then, another indication that God is showing us a fresh path to national supremacy promised to Israel in Deut. xxviii. 1, 13; also that He is indicating a new means by which our nation is in future to have "the power to get wealth," for the specific purpose mentioned in Deut. viii. 18. God means "to establish His covenant which "He sware unto our fathers, as it is this day." And as a means to that end, He has, in regard to British literature, opened up to our writers a nation of 60 millions of English speaking readers to bring the former wealth almost beyond conception. We have here another unlooked for indication that the British are Israel. Men write to our friends and ourselves that after the maturist consideration "they cannot accept our *theory*." "The movement has done a great deal of good; for it has made many people carefully to study the Old Testament." "The Identity school reminds them always of the old alchemists. They set to work to find the philosopher's stone, and the transmulation of metals. They didn't find it; but they did make wonderful chemical discoveries, which have benefited mankind." The only use of our labours, then, it seems, is the fact that all study of the Scriptures is and must be good; and we poor crazy ones promote that! The answer to such a letter, of course, is exceedingly difficult; because there is nothing alleged any one can lay hold of. We are well meaning and to a certain extent do the good we did not aim at, but do not achieve the thing we went for! The curious fact is that according to our experience those who really give themselves to the study of the Old Testament end by embracing the Identity. It does not appear that our opponents have seriously considered our Scriptural argument; and at any rate are not prepared to tell us what they find to be wrong and defective in it. All facts and all circumstances connected with our nation's condition to-day point in our direction; and this cumulative evidence is our strong point. Can our opponents break it or show us wherein we are wrong?

A HARMONY OF PROPHECY.

By J. G. Taylor.

(*Concluded from page* 13.)

How are these conflicting texts to be conciliated? Not by ignoring the divergent lots of Israel and Judah. If the Twelve Tribes are blended together in the Jews there is no chance of arriving at an agreement, nor can there be if Ephraim-Israel was punished with extinction. And if that people are surviving in Red Indians, Afghans, or Nestorians, the situation is scarcely less unfavourable, for those petty races have not fulfilled the requisite predictions, and are not qualified to do so in the future. To justify the Bible, the Ten Tribes must be (1) existing, (2) disconnected from the Jews, (3) responding to those Scriptures which stand so glaringly in contrast with Jewish circumstances. And Great Britain meets all the demands. For the moment we will not say that it alone meets or ever can meet them, but will rest content with the statement that it admirably covers the vacant ground. The British conform with prophecy in that they are domiciled to the North-west of Palestine, constituting a flourishing and truly "mighty" nation, with a swarming population, and having emphatically a "place of their own"—an island home. This "place" also has proved to be too "strait" or "narrow," in consequence of which their children are tenanting "far countries." In addition to this, they are "lost" as Israel both to themselves and mankind generally, being "buried" in a grave of mystery which the world for ages has vainly endeavoured to unseal, but which, now that the restoration draws near, God is gradually opening.

Still assuming the correctness of common theology. prophecy needs to be reconciled with *the New Testament*, The latter is held up as a continuation or completion of the Old Testament, and that is its function, but it has been transformed into a denial and subversion of the Old Testament. This is so to such a degree that when stress is laid on some plain Old Testament prediction it leads to the rejoinder,

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"You must be ignorant of the New Testament," as if acquaintance with the New Testament was incompatible with faith in the Old. The dissension is not confined to jots and tittles, but extends to the vitals of Revelation. In prophecy, for example, Christ is pre-eminently the Redeemer of Israel; not a spiritual Israel, but flesh and blood Israel—the Israel that worshipped Baal, apostatized, and called urgently for ransom (Hos. xiii. 9—14; Zech. iii. 8, 9; Isa. xli. 14, xliv. 6, 22—24, xliii. 3, liii. 8, liv. 8). Messiah was the nation's hope, and every Hebrew worthy from Abraham to Simeon looked onward to His advent. But expounders of the New Testament exhibit Christ as pre-eminently the Redeemer of Gentiles, and tell us that He deprived the Hebrew of "God's kingdom" (Matt. xxi. 43, xxiii. 38) giving it to the Gentile. Their bulky volumes ring with Gentile, Gentile, Gentile; and even when they articulate the name "Israel" they imply Gentiles. They allow that the Hebrew will eventually be saved, which is kind, but maintain that first of all the Gentiles in their millions have to be won; and when what they term "the Gentile Church" has been fashioned, or when the Gentile department thereof has been fully stocked, Israel will be graciously permitted to enter. Prophecy not simply omits to formulate these doctrines, but prohibits them. The Gentiles are no doubt mentioned in connection with the Gospel scheme, but usually conjointly with Israel; and instead of Israel's conversion being a mere appendage to the conversion of Gentiles, that order of precedence is reversed (Deut. xxxii. 43; Isa. xlii. 6, xlix. 6). Isaiah xlix. 6, and especially the Revised Version of it, makes this very manifest. "It is too light a thing that Thou shouldest be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give Thee for a light of the Gentiles, that Thou mayest be my salvation unto the end of the earth." The word "also" helps to interpret the prophetic mind on the point. But, besides this, according to current ideas, the conversion of Gentiles has been the "light thing" and the conversion of Israel an exceedingly onerous thing, for Europe embraced Christianity with avidity, and the "end of the earth" has heard the Gospel with gladness. Even after a lapse of two thousand years the Church is supposed to consist almost exclusively of Gentiles, nor are the tribes of Jacob raised up or the preserved of Israel restored to their bygone prosperity.

The kingdom which is alleged to have been withdrawn from Israel has evidently a twofold quality. At times it is said to be spiritual, comprising the divine favour and God's service. At other times it is literal—the national standing and Davidic throne. We are told that in consequence of their wickedness the Hebrews lost both the literal and the spiritual sovereignty, although, of course, only the spiritual one could be transferred to Gentiles. But prophecy teaches that they would lose neither of them. The properties of the spiritual kingdom are well summarized in Rom. ix. 4, and its "fruits" (Matt. xxi. 43) comprehend all projects for the moral reclamation of man. This, however, is the very task for which Israel was created, and to which God has consecrated her (Gen. xxii. 18, xxviii. 14; Isa. xliii. 21, lviii. 6, 7, lxvi. 19). Israel is His chosen and His servant (Isa. xli. 8, xliv. 1, 2, 21, xlix. 3); His elect, His ministers, and His witnesses (Isa. xlv. 4, lxi. 6, xliii. 10); it is Israel who "declare God's glory among the Gentiles" (Isa. lxvi. 19), and it is Israel who bring forth the fruits of the kingdom (Isa. xxvii. 6). This is the tenour of the entire Old Testament (Gen. xvii. 7; Psa. xciv. 14; Hag. ii. 5), and from beginning to end of it there is not a hint that Gentiles would be entrusted with the work thus assigned to Israel. Prophecy is equally firm in its attestation as to the fixity of Israel's literal dynasty (Jer. xxxi. 35, 36, xxxiii. 24). The latter passage also guarantees the permanence of David's throne, and a throne implies a kingdom. It may be objected that the promise to David was conditional, and that his heirs forfeited the sceptre by their disobedience; but this is a misconception, as 2 Sam. vii. 13—16 show: "I will establish the throne of his kingdom for ever. . . . . If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart from him, as I took it from Saul, whom I put away before Me. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

We must again ask, How is Scripture to be met? The separate existence of Ephraim-Israel is essential, so as to carry on the Hebrew monarchy in unbroken line, and if the tribes can be found in the shape of a Christian community, enjoying a special measure of God's blessing, energetically promoting His spiritual kingdom, and acting the part of servant to Him, we find the vindication of prophecy. Great Britain continues to comply with the requirements. "Divinely-favoured people," "highly-honoured nation," "fortress of Christianity," are some of the platitudes applied to it. The British had their Church when Rome was ruled by Pagans, and from the first it was a missionary Church, bearing the Gospel to the rude hordes of Europe, from Scandinavia in the North to Lombardy on the South. So intense were the labours of the early British Church that D'Aubigny designates it "a new Israel"; and what it was in its infancy it is to-day. The contrast between British evangelistic efforts and those of foreigners is significant, while in exertions for the renovation of society and uplifting of oppressed races the Anglo-Saxon has no consort worthy of the name.

Once more, prophecy needs to be reconciled with *history*. The bulk of Israel's promises concern the populating, the control, and practical ownership of our planet (Gen. xxii. 17, xxviii. 14, xlviii. 19; Deut. xxxiii. 8, 9, xxxii. 12—17; Isa. xxvii. 6, xlix. 8, xxxv. 10, liv. 3, xli. 15, 16, lxi. 6, lx. 12; Jer. li. 20; Micah v. 8, vii. 16, 17). A couple of centuries ago, when the world was half empty, the Church could contemplate these predictions with complacency, and could afford to entertain very erratic opinions upon them. The theologian might have said, and did say, that they were not intended to be accomplished literally; that the days of widely-distended, all-absorbing empires were gone, and that the next universal dominion would be spiritual. But the march of history has dispelled that illusion. The fifth universal monarchy has arrived, corresponding in its features with the prophecies spoken of Israel, and if the Church still holds that it was not God's will to have them fulfilled literally it is forced into the peculiar position of having to admit that they are being fulfilled against His will. Or, the theologian might have sincerely believed that they had a literal intent, and yet maintained that the Jews were the whole Twelve Tribes, for although Israel had not then achieved her destiny he could have argued that she would do so in generations to come. But that plea cannot be put forward now. Stupendous changes have occurred during the last two hundred years. The world has ripened; the scene has been revolutionized: and the Jews are just what they were. What they were, but not where they were, as they have missed their opportunities. The "ends of the earth," the "deserts," the "Gates," the scope

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for rearing "a company of nations"; these have ceased to be at their disposal, and their appointed mission is executed, or is being executed with great rapidity.

There is one saving circumstance in the case—a circumstance which all friends of the Bible would welcome with eagerness if they appreciated the gravity of the predicament. That is, the Hebrew benefits have not been distributed promiscuously among the Gentiles, nor among "the favoured descendants of Japheth." They have been carefully centred in a single nation, and that nation which (as we have seen) agrees with Israel in its geographical position, unconsciousness as to its origin, Christian character, and religious and philanthropic ministrations. It is the Anglo-Saxon who has pushed his conquests and colonizations to the uttermost parts of the globe, "taken root" in all regions, turned the wilderness into a garden, become as the dust and the stars for multitude, given birth to a family of States, inherited the Gentiles, captured his enemies' strongholds, shattered the powers who disputed his advance, established the earth, and already obtained nearly a third of its habitable space together with the acknowledged mastery of the sea. Hence, the same people who harmonize prophecy with itself and with the New Testament also harmonize it with the developments of modern history, whereas no other race in existence is competent to do so. The issue, therefore, is clear. Either our asserted identity with Ephraim-Israel is true, or Scripture is not. The Hebrew lineage of the British is the sole available alternative for the Christian in this matter, and those who at present disdain to accept it will probably ere long be thankful that they have such an alternative to accept.

THE SONG OF MOSES AND THE SONG OF THE LAMB.

By the Rev. Denis Hanan, D.D.

The knowledge of the place that Ephraim-Israel occupies in the purposes of God sheds a flood of light upon many inspired statements which must otherwise remain obscure. Doubtless, in time, a commentary upon the Bible will be produced, written upon Identity lines. Meanwhile, unconnected papers may give suggestions which others may adopt or correct, and which may be at least suggestive of what may be done. Take for example the confessedly difficult book, the Revelation of St. John, and a difficult chapter and verses therein, xv. 2—4, and try to answer the questions. What is the song? Who are those that sing it? What are the works and ways that the singers rejoice in? What are the nations that will come and worship because those works and ways are manifested?

1st. The song. It is to be noted that two songs are mentioned, and also a doxology,—viz., the song of Moses, the song of the Lamb, and the words, "great and marvellous are Thy works," &c., &c. This doxology is not the song of Moses, nor is it the song of the Lamb; but it is the result of the singing of both, it sums them up and unites them.

The song of Moses is that recorded in Exod. xv. 1, &c. The great consensus of opinion agrees upon this. The song of the Lamb is most generally recognised as that mentioned in Rev. v. 9, 10. The song of Moses was a pean of praise, because of the deliverance at the Red Sea, "I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea," &c. But this song must be sung with a deeper significance, for Jeremiah foretold that the days would come "that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up and led the seed of the House of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land." Thus the song of Moses is an exclusively Israelite ascription of praise, and because of it, and the events which it recounts, the nations are to learn to worship.

Again, the song of the Lamb is sung by those who have been redeemed out of every kindred, and tongue, and people, and nation. It is an ascription of praise for the redemption through the blood, a redemption which has resulted in gathering the singers *out* of the nations, &c. It is not praise for the salvation of the nations. It is praise for a deliverance such as that which was to eclipse the rescue at the Red Sea, when in the words of Jeremiah—words strangely like those just quoted—Israel was to be gathered from the North country, and from all countries whither they had been driven. This was Messiah-work for Israel, it was part of the travail of His soul, and this work done by Him is foretold in Isa. liv., and by all the prophets, a work which so far from excluding the non-Hebrew peoples, is, in its all-reaching power, the means of their salvation; but, nevertheless, a work specially done for Israel in fulfilment of the covenant with Abraham. The view that the song of the Lamb thus corresponds in character with the song of Moses, both referring to Israel's deliverance through the Lord Jesus Christ, is supported by the answer to the second question. Who are the singers? In chap. v. it is the living creatures and the elders; in chap. xiv. the 144,000; in chap. xv., the victors over the beast, &c. The 144,000 are the victors, and they sing the song previously heard sung by the elders—*i.e.*, but these 144,000 were sealed, of all the tribes of Israel. They were representative of redeemed Israel, and they sing the song which they only could learn, the Israelitish song which applied only to the redemption wrought for them, and because they sing it; they who are the living witnesses of the preservation and deliverance: the nations learn to worship. Just as in chap. vii., after the sealing vision, the apostle saw "a great multitude that no man could number, of all nations and kindreds," &c., "saying salvation to our God," &c. What, then, are the "works and ways" which have been manifested, to the joy of the singers, and which have resulted in the conversion of the nations? Undoubtedly those which caused the fulfilment of the covenant with Abraham and his seed, through the work of the Lord Jesus. Works and ways which manifest His existence, and His ruling power and character. Works which are summed up in His providential care of the nation of Israel, and which the knowledge of Israel in Britain, alone enables us to estimate. Ways in which His long-suffering faithfulness is shown through His redeeming grace, whereby "mercy and truth are met together, righteousness and peace have kissed each other." Surely they form the theme of a wondrous song. The safeguarding through the long ages, the recovenanting in Christ; the gathering of the lost sheep to the one fold; the spiritual and temporal blessings consequent thereon; the national change from the outcast "Lo-ammi," to the pardoned "Ammi" condition, and the ultimate restoration of the possession of the land of Palestine; the nation delivered, gathered, blessed, and glorified; and no people, except redeemed Christian Israel can bear this witness to the Lord our God.

Finally, because of this witness, the nations are to acknowledge that Jehovah rules, they will come and wor-

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ship; they are those whose obedience is foretold by the prophet Zechariah (chap. xiv. 16) and are in contra-distinction to Israel, those that are "left of all the nations which came against Jerusalem." And note that the song is prospective, it is sung before the "last plagues" are poured out, it says that all nations *shall* come and worship, so that the sealed nation will recognise God's faithfulness to itself before the nations are convinced. The new song can be learned *now*, but only by those who recognise the works and ways of the Lord God of Israel towards the present-day representatives of the covenant race; the multitudinous nation and company of nations that have been formed from those who were sealed during their wanderings, and which now constitute the recovenanted Israel of God.

The song of Moses, and the song of the Lamb, will yet be sung by British lips all the world over, and then the nations will come and worship, for "Ye are My witnesses saith the Lord." "This people have I formed for Myself; they shall show forth My praise."

THE UNITED STATES AND TINPLATES.

To the Editor of the "Liverpool Daily Post."

SIR,—The results of the November elections in the United States are not very encouraging to those who expected that President Cleveland would soon be able to carry out some of his ideas in regard to the commercial freedom by removing the hampering and vexatious restrictions placed upon Anglo-American trade by the M'Kinley tariff. There seems, however, to be a strong party in the United States in favour of protection, and the followers—I should rather say the dupes—of those described in your leader of the 21st inst. as "boss" politicians are slow to be convinced.

I ask space to put before your readers an example of how protection is managed in the United States. On the continent protection is looked upon as a defensive or offensive weapon, and nations attack each other commercially whenever any dispute or tension arises between them. It is, moreover, a plausible expedient for raising revenue for the support of immense standing armies. But in the United States the avowed object of tariffs is to establish, foster, and develop new industries. The tinplate industry is the example I shall take of a new industry which, on account of their large canning trade, the Americans have endeavoured to establish in the United States. In the M'Kinley Act, which imposes heavy duties on imported tinplates, it is provided that protection shall be afforded to the tinplate industry of America until October, 1897. After this date, unless the amount of tinplates actually produced in the United States during any of the preceding years equals one-third of the amount of tinplates imported, the duty on them shall be abolished.

Now, what has been the result? The most favourable reports show that only 34,500,000 lbs. of tinplates were produced in the United States during the period which elapsed between July, 1891, and April, 1893, while the imports of tinplates to the United States amounted to 680,060,925 lbs. in the year 1889-90, 1,036,489,074 lbs. in 1890-91, and 422,176,202 lbs. in 1891-2. From the above figures it will be readily seen that the American rolling mills supply a very small portion of the tinplates used in the United States, and, moreover, one of the most important of these—the Norwood Works—was closed last September. Meanwhile, the large stocks of tinplates imported before the M'Kinley tariff came into operation are being exhausted. There seems altogether little chance of a flourishing tinplate industry taking root in the United States. But with a duty of $23.10 per lb. or 55 per cent. *ad valorem* on tinplates, the American consumers are made to pay dearly for an experiment in protection which aims at achieving impossibilities.

Yours, &c, X.

Liverpool Daily Post, Nov. 24, 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 TWENTY-SECOND MONTHLY REPORT.

THE following subscriptions and donations, received from Dec. 15th to Jan. 19th, are very gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
By the Treasurer:—		
Miss K., Newdale, Manitoba (1 dollar) ...		0 4 1
Mrs. S, Cheshire	0 5 0	
J. R. M., Masham	0 3 8	
J. S. A., Croydon	0 10 6	
Collected by E. L. Dwyer, Launceston, Tasmania, £1, as under:—		
The Misses W.		0 5 0
Miss S.		0 5 0
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T. R., N. Zealand, per Messrs. Banks & Son		0 10 0
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K., Croydon		0 1 3
W. R., Newcastle-on-Tyne		0 2 0
By Miss Rush:—		
G. W., Tunbridge Wells		0 0 6
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Hon. Mrs. F., Cannes		4 0 0
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E. L.		2 0 0
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W. W., Upper Norwood	5 5 0	
W. H. P., Lympstone, per Philo-Israel, for BANNERS		2 0 0
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Mr. & Mrs. B., Southport	0 5 0	
Anon		0 1 0
Sale of Leaflets		0 1 0
	£7 4 2	£14 8 7

Total, £21 12s. 9d.

K., Croydon, is informed that Miss Lawrence sent the 1/3, as requested, to the British-Israel Association, but it has been returned to her, with the intimation that they "never receive any amount under 2/6." Will K. kindly let Miss Lawrence know his wishes regarding it?

J. LAWRENCE, *Hon. Treasurer.*

TREASURER'S REPORT.—It will be noticed that the Treasurer has acknowledged in a different form, in this report, money received. This manner for the future, it is hoped, will make the statement more clear, following a very usual style, where both annual subscriptions and donations are received. When our friends are able to reckon to give a certain sum annually, or at shorter intervals, and will signify this, we shall feel obliged by their consideration. At the same time it will be evident that donations will still be extremely acceptable, and very gratefully received.

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. It will be taken as a favour if a reply post-card be sent when making enquiry. 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, 220 weekly, with extra numbers in addition, and 83 Literature packets have been sent to the following places:—ENGLAND: Aldershot, Alvaston, Andover, Ashurst Wood,

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Barnsley, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Bingley, Birkenhead, Bishopstrow, Bournemouth, Bridport, Brighton, Calne, Canterbury, Catford, Carlisle, Chatham, Cheetham, Chelmsford, Chester, Chiswick, Croydon, Devonport, Dover, East Twickenham, Eltham, Faversham, Greenwich, Guildford, Harpurhey, Heaton Chapel, Highgate, Hull, Leeds, Lewisham, Leytonstone, Liverpool, London and Suburbs, Lowestoft, Malvern, Newcastle-on-Tyne, Plympton, Richmond, St. Just, St. Leonards-on-Sea, Salisbury, Sandgate, Shrewsbury, Southwold, Southsea, Staplehurst, Teddington, Teignmouth, Tunbridge Wells, Twickenham, Uxbridge, Wadingham, Wellingboro, Wimbledon, Woolwich. WALES: Cardiff, Maesteg, St. David's. SCOTLAND: Dumfries, Dundee, Edinburgh, Cockburnspath, Hamilton, Northroe. IRELAND: Dublin, Fermoy, Laracor. PARIS; NEUCHATEL; MALTA. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Rangoon, Moulmein. HAWAII. AUSTRALASIA: (N. S. W), Dubbo, Grose Vale, South Kurrajong (Victoria), Broughton, Castlemain. (S. Australia), Pinery (New Zealand), Dunedin, Gisborne, Taranaki, MAURITIUS. SOUTH AFRICA: Maritzburg, Mossel Bay, Ograbeis, Port Nolloth, Vryburg (Central), Universities' Mission, Likoma Island. (West) C. M. S. Station, Ake-Abeokuta. WEST INDIES: Barbadoes (B. Guiana), Berbice, George Town. U. STATES: (Michigan) Albion, Detroit. CANADA: Port Arthur, Yarmouth (British Columbia), Victoria (N. W. Territory), Theodora (Nova Scotia), Cape Breton, Halifax.

SOWING THE SEED.

Readers of the monthly reports of our Fund, will have noticed that they date from the middle of each month, this being necessary to suit the editor and publishers of the BANNER OF ISRAEL, consequently the close of the past year is still in mind, as well as the commencement of 1894. The busy time, as usual, brought the despatching of almanacks to our home Sowers, those abroad having been previously supplied, and many dozens extra of the first No., for this year, of the BANNER have been, and are being, sent to safe hands, that will gladly receive the valuable addition, to lend or give to those who will be willing to read them. We trust that not one will be lost or wasted in the distribution, but that through the attraction of the BANNER to minds desiring to receive new light and truth, many fresh subscribers may be won. Other varieties of British-Israel literature have been included in many of our parcels.

We have been glad to receive "heartiest thanks" for what we have sent to the "MISSION TO DEEP SEA FISHERMEN," and from a correspondent, well known to BANNER readers, we also hear of the work of one of our Sowers, a Reader in charge of one of the stations of the MISSIONS TO SEAMEN, who preaches at times concerning the revelation of Israel, and our friend reports that "the sailors are very much interested."

It may well be imagined how thankful we are to do what we can to show those who toil midst great dangers, and often with much hardship and real suffering, the faithfulness and love of the Almighty One who watches o'er them. "He slumbers not nor sleeps." Also, we rejoice to tell those who guard our shores, our commerce, and our near and distant possessions, of Him whose strong arm has ever been the true guard, and who has ever gone out before the champions of Israel who have trusted in Him who alone is mighty to save (Psa. xlvi.). We hope to do yet much more, as God shall prosper us, for those who are brought so constantly face to face with the perils of the deep. True, yes, true indeed, our Lord cares for all mankind, but He has set us in very various positions and places, and we who know on land how many aids and comforts are within reach, if sudden disaster befall us, may imagine what it must be when the time of trial comes, to realize that there is nothing immediately at hand beyond what the floating temporary home can afford, but the wide waste of waters. Is it not good to try by every legitimate means to lead our fishermen and seamen to fortify their minds and hearts with knowledge of the Word of God, pointing at the same time to the only safe Anchorage for weary and storm-tossed mortals, which our Saviour freely offers to all who will believe and trust in Him? We shall have also the intense satisfaction of knowing that the literature we provide, is powerful to counteract the deadly influence of the infidel publications with which the navy is flooded. Let us rejoice in the great work committed to our hands, and thank God for every step forward we can take.

A WORD TO SOWERS.—Through special gifts, which we thankfully acknowledge, there will be a reserve for extra or special BANNERS, which our Sowers may apply for, who know of further certain and good openings for their introduction. A post-card sent to me, stating shortly the particular need, with the Sower's signature will be sufficient, all addresses being in our books. E. M. RUSH, *Hon. Sec.*

Jan. 20th, 1894.

Subscriptions and donations will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers: London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month nine new members have joined, making a total of 1,494. Twenty-two old members have sent for the new card for 1894.

There is a growing desire for more earnest prayer. To meet this let us all join, say, on the last Sunday in each month, in prayer for a special phase of the work. The subject will be published each month in the report. In obedience to our Lord's command, let us begin by specially praying this month for our brethren of the House of Judah.

The Card of Membership has a list of chapters for the whole of 1894, 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, 86, St. Martin's-lane, London, W.C.

ISRAEL'S SCRIPTURE AND PRAYER UNION REPORT FOR 1893.

Expenditure.

	£	s.	d.
Owing to Secretary from 1892	0	3	4
Secretary's Honorarium	3	0	0
Postage	0	13	8½
Stationery	0	0	8
	3	17	8½
In hand	2	8	2½
	£6	5	11

Income.

	£	s.	d.
By Cards	2	6	2½
,, Donations ...	1	5	9½
,, Monthly Comments	1	6	0
,, Monthly Comments sold by R. Banks & Son	1	3	6
,, Prayers	0	4	5
	£6	5	11

Examined and found correct, JOHN PAGE.

In reading the statement of accounts for Israel's Prayer Union, the members will see that the past year has been one of progress. The numbers of new members enrolled has been fifty-two, being an increase of thirty-three on the previous year, and the largest number since 1885.

The number of old members who sent for the new card of membership was not so great as might have been expected.

Several letters have been received from members, which tell of much individual effort for the spread of Identity Truth; and testifying to the great benefit received through regular study of God's Word. They tell of greater faith in God, produced by seeing His promises fulfilled in the daily events of our individual and national life.

Let all the members join in praise and thanksgiving for the blessing which God has given to our Union during the past year, and each pray that His blessing may be more abundantly bestowed upon all, and that He may teach us by His Holy Spirit, that we may all be "His witnesses," both in life and deed to the truth of His Holy Word (Isa. xliv. 21, 22; Jer. iii. 22, 23; Isa. lxii. 6, 7).

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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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"WE ARE NOT AS OTHER NATIONS ARE!"

THE *Liverpool Mercury* of January 12, last, published the outlines of a capital address given by Mr. Archibald R. Colquhoun, in that city, the day before, on the subject of "Matabeleland and our position in South Africa." We republish the address because it bears upon questions most interesting to our nation, and to ourselves as British-Israelites, in regard to British expansion throughout the world at the present time. The speaker's estimate of our duties and position as a nation, which he said truly, "was not as other nations are," was very striking. He added, that having "an inheritance," it was right and needful that we should be "put in full possession" thereof. In other words, "we dwell alone," and are heirs of Jacob's birthright, which it is "our imperious duty" to acquire as our imperial heritage. Mr. Colquhoun was well fitted to deliver the lecture, since he was the first Administrator of Mashonaland, and had had before that much experience in pioneer work in Burmah and Indo-China. Mr. Chas. McArthur presided on the occasion, as president of the Liverpool Chamber of Commerce, and the meeting took place in their board-room. The report is as follows :—

The president said that many years had elapsed since they had the pleasure of listening to Mr. Colquhoun, who spoke to them on the prospects of British trade in Indo-China. He had since been a pioneer of civilisation in other parts, and came that day to explain his view of our position in South Africa, a subject he was qualified to deal with from his lengthened experience in that country. He carried through the treaty by which this country secured not only a valuable tract of land, but an outlet for the trade of Zambesi with the sea. At the present time, when so many questions had to be decided as to the future of Matabeleland, it was particularly important that reliable information should be placed before the public as to the capacity of the land for commerce and colonisation, and also as to the views entertained by their fellow-countrymen in South Africa, by whose enterprise and intrepidity they had emancipated the land from savagedom and brought it to the threshold of civilisation. (Hear, hear.)

Mr. Colquhoun, who was cordially received, pointed out that the travels and discoveries of Livingstone, Stanley, and others, the opening of the Suez Canal in 1869, and the Brussels Conference of 1876 were among the principal causes that led to the rediscovery and partition of South and Central Africa. It was only when some of the European Powers, developing colonial aspirations, began to partition Africa, that Britain took steps to secure a portion of the regions rapidly being appropriated. Germans, Boers, and Portuguese being ready to lay hands on Matabeleland, it became evident that no time was to be lost if Britain was to secure the Zambesi as the northern limit of her South African extension. He then referred to the treaty of amity and peace which was concluded with Lobengula in 1888, and afterwards alluded to the growth of the British South Africa Company out of the concession then obtained by Mr. C. D. Rudd and others. After describing the general physical features of the company's territory south of the Zambesi as an elevated table land, about 4,500 feet above the sea level, with an area of about 150,000 square miles, he stated that the greater portion of it had a climate similar to that of the Transvaal high veldt, being cool, clear, and invigorating, and it was well watered by a network of running streams, enabling irrigation to be effectively carried out. The greater portion of this high plateau would produce the fruit and vegetables of Northern Europe. A feature of Mashonaland deserving special attention was, that when the long summer grass was burnt off—usually in June to August—there sprang up a short sweet herbage, on which cattle and horses throve well. During September and October, therefore, when the Transvaal and Bechuanaland were a scorched and arid waste, and the cattle poor and miserable, the Mashonaland and Matabeleland valleys were everywhere green, and the cattle in good condition. The future commercial development of the country, however, in his opinion, actually depended upon the gold industry (which was a magical stimulant in a new country), which would bring the two primary essentials—white settlers and capital. These, in turn, would necessarily demand colonial native labour, which would gradually become civilised. The present extent of gold-bearing formation, upon

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which systematic active development was being carried on in Mashonaland, was upwards of 27,000 square miles, the six principal goldfields being as follows:—Victoria District, Manika, Bartley Hill, Mazoe, Lo Magondi, and Salisbury. Mashonaland was a country with gold reefs in all directions. Over 25,000 mining claims had been registered, and on 4,000 of these the reefs had been partially tested by shafts and cross-cuts. In cases where it was at one time feared that the "ancient workings" had exhausted the gold, it had been proved that the richness of the reefs continued far below the depths which had been obtained by the previous workings. It was believed that the gold-belt starting from Umtali, in Manika, passed through Victoria, and would, in all probability, connect with the gold-belt stretching eastward from the Tati Goldfields, in the south-western portion of Matabeleland, on which considerable development had already taken place. The Salisbury district, as a mining centre, was discovered in the early part of last year. The reefs began within fifteen miles of Salisbury. Mining in Mashonaland was so far merely in the early development stage, and carried on under very great difficulties. When the stage of regular mining was reached, there was, he believed, no reason whatever why Mashonaland should not take a very important place as a mining country. Very little was really known about gold in Matabeleland, but it was considered by all those who had travelled or lived in that country to be of great extent. The best known of the gold districts of that country was the Tati Goldfield, where mining had been carried on for some time, the reefs being rich and extensive. Insecurity and want of necessary capital had been the chief agents in delaying the development of this field, which was certain to become one of importance. Already the third, South Africa promised shortly to become the most productive gold region in the world, the output having risen from 34,000 ozs. in 1887 to 794,000 ozs. in 1890, and 1,600,000 ozs. for 1893. The potency of gold as an agency for effecting the development of a new country was magical, bringing with it the two essentials—capital and population. South Africa would repeat the past of Australia, whose advance was stimulated in such a wonderful degree by gold. Gold, which has Anglicised the Transvaal, would open an area much wanted for the still strong trekking disposition of the Boer. The resources of the country in coal, iron, copper, asbestos, salt, and fireclay, were invaluable, and, indeed, absolutely indispensable to the gold industry. He most fervently trusted that the people of this country were beginning to realise the immense importance of all these new fields for British enterprise. In these days, when every market in the world was being closed against us, it was the duty of every man in the country to inform himself on this question, and support the Government in the endeavour to retain all the markets we possessed, and in opening fresh ones. (Hear, hear.) It was only too apparent that we could not afford to let pass from our hands any single outlet, whether it were in Africa, or in further Asia, where we had immense markets ready at hand, and only wanting railway communication to open them. There was no question in his mind, that the chief remedy for the problem of the unemployed, and even for anarchism as understood in this country, consisted in the retention of every existing market, and the development of every new one we could lay hands on. South Africa loomed very large indeed in our Imperial horizon. It was now in the throes of a crisis which would affect the lives and fortunes of millions of men yet unborn, and, which, before it was solved, promised to strain our Imperial system to its very foundations. Hence to us and our generation no subject was fraught with such deep practical issues, and on their mere territorial merits these vast regions so long neglected as a field for colonisation, were now on their way to being recognised as a land of such marvellous and varied resources as gave assurance of a brilliant future to those who might be fortunate enough to cultivate the soil and exploit its hidden treasures. (Hear, hear.) It was a pertinent question for us to consider how these promising fields might be profitably occupied, and our people put into full possession of their inheritence. Such problems could not nowadays be left to solve themselves, but demanded earnest attention from those who were in the van of our national industry and trade. The needs of our people were pressing, and our urgent business was to push our commerce by defending our old markets, and seeking new ones. (Hear, hear.) Our position was being everywhere assailed. Our commercial supremacy which forty years ago was unchallenged, was being now invaded on every side, and by energetic competitors who were hardly noticed a generation ago. Strenuous exertion was now needed even to maintain what a short time ago was ours without effort, and the opening of new fields of enterprise was a task which would amply engage our national energy. Current events, notably in Western Africa and Indo-China, emphasised this argument. (Hear, hear, and cheers.) In conclusion Mr. Colquhoun said the extension of our empire was a national and a social necessity; and wherever, without violating conventions or existing rights, we can prepare the way for our kindred to live and spread under conditions which promise prosperity, it is the most urgent of all duties to seize such opportunities as they arise. The Providence which has guided our destiny so far has by the mere force of circumstances *rendered our imperial duties imperious duties, for we are not as other nations are.* Not only are our own islands too small for our people, but the course of our commerce and industry has been such that we are increasingly dependent for their maintenance on a trade against which incessant war is waged as if we were the Ishmael of civilised nations. As we cannot grow our own food, we must either send our people to distant countries in search of it, or find ever new customers for our manufactures. We, in fact, resort to both alternatives, but are still not able to keep pace with the natural growth of our people, and the requirements of advancing civilisation. There is no object which a British statesman can set before himself, comparable to the central necessity of providing for the development of our own race. If that be a selfish national policy, may our statesmen be saturated with such selfishness. And no nobler contribution to the ways and means of such a development has ever come across the national path than this opening up of South Africa, which is to crown a century of Imperial achievement. (Applause.)

In reply to questions, Mr. Colquhoun mentioned that the commerce of South Africa now stood at thirty-five millions sterling per annum, so that the country was doing comparatively well considering the area that was yet developed. He was struck, however, with the large proportion of German manufactured goods that he found in the country compared with those of English manufacture. As regards the machinery in the goldfields, the large proportion was from America. He trusted that English manufacturers would bear these facts in mind. As to the yield of gold in the Mashonaland fields, he could not say in so many words how much it would produce, but something like 52s. profit was made on every ton that was crushed. (Hear, hear.)

Mr. Joseph Thorburn moved a vote of thanks to Mr. Colquhoun for his interesting address. This was seconded by Mr. Horace Walker, and carried, after which the proceedings terminated.

It will be noticed how many Identity points Mr. Colquhoun mentioned above in describing the British Empire during the course of his address. He showed that our rapidly increasing population was located in islands too small for them. This was to be Israel's case, as Isa. xlix. 19, 20, shows.

He said, "we were not as other nations are," which is only another mode of describing Israel's condition "dwelling alone" (Num. xxiii. 9). He recognised that as a people we had "an inheritance" in foreign lands, to acquire which it was the duty of our statesmen to consider the "ways and means." But Israel's possessions were to be in the "coasts," "the ends," "the uttermost parts of the earth," and they were declared by God Himself to be "the heirs of the world," of "the kingdom and dominion, and

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greatness of the kingdom under the whole heaven" (Dan. vii. 27; Rom. iv. 13; Psa. i. 8; Jer. xxxi. 7, 8; Isa. xxvi. 15). The lecturer saw that we needed to acquire, for purposes of commerce, and even for subsistence, "every new market we could lay our hands upon." But Israel was to be "found in many waters" according to Balaam in Num. xxiv. 7; with "a power to get wealth" which was to be God-given, as Deut. viii 18 tells us was to be the sign of God's blessing to His chosen ones.

On the whole Mr. Colquhoun's address is a very powerful and comforting one in the present time of our nation's perplexities. Our God has given us many like him, however, in these our latter days, and we may joy and rejoice in the fact, never forgetting at the same time to praise the Lord for all His mercies and loving kindnesses to us, His people Israel.

REPLY TO REV. ALFRED PLUMMER, M.A., D.D.

By Rev. Edward K. Tullidge, M.A.

(*Continued from page* 67.)

PART III

"It were better to have no opinion of God at all, than such an opinion as is unworthy of Him."

Dr. Plummer's third objection to assigning a Hebrew origin to the English races is from a theological standpoint. It is on this ground, of course, that we prefer to discuss the question. It is only on account of its theological bearings that the subject has any special interest or importance in our eyes. The objection reads as follows:—

(3) Even if the theory were true, what would be its value? As already stated, the blessings promised to Abraham, Isaac, and Jacob have passed over to the Christian Church. "He is not an Israelite who is one outwardly." Human generation has nothing to do with spiritual regeneration. "If righteousness comes by the law," if spiritual blessings depend on descent from Abraham, "then Christ died for nothing" (Gal. ii. 17).

Dr. Plummer, it seems, is willing to be added to the list of those objectors to Anglo-Israel identification who have impatiently asked one of the most stultifying questions that ever waited for an answer. In this instance, it seems, "Truth's a dog must to kennel." If men cannot see the awful presumption, as well as folly, of such a question, we must do what we can to enlighten their eyes. To those who believe in Our Identity with Israel, it is not credible, however it may be to others, that God should bring anything to pass, of which it can be safe for men to question the wisdom, especially of that to which He saw fit to give centuries of preparation. The writer hopes to convince all such objectors that their proper course is to fall upon their knees, and pray God to forgive them the thought of their heart and the offence of their tongue.

To think, in the first place, that men of intelligence should ask such a question regarding anything recognised as truth, that they should dream of doing such despite to Bacon's glorious words: that "truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." But, to think, above all, that this question should be reserved for a truth bearing upon the highest subject upon which the mind of man can be engaged! For, beyond all contradiction, God's relation to the children of Israel is in most intimate and vital connection with His plan of salvation. The whole Bible, in fact, is simply the history of this people. It is most true that God's apparently exclusive care for them was because He cared for all mankind, because His wisdom marked it out as the best method for ultimately bringing salvation to all. But none the less is it true, that the covenants of blessing were made exclusively with this people, so much so that our Saviour Himself said, "I am not sent but unto the lost sheep of the House of Israel," adding words of an apparently still harsher import; and St. Paul even declared that the admission of the Gentiles, to share in Israel's covenant blessings, was due to the rejecting of the Gospel by a portion of the nation to whom it had first to be offered. "By their fall salvation is come unto the Gentiles." "But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root and of the fatness of the olive tree; glory not over the branches; but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, 'Branches were broken off that I might be grafted in.'" "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. Of course, this was not in any way due to partiality, but only to God's love taking counsel with His wisdom. It is most abundantly clear, therefore, that if the inhabitants of the British Isles and their numerous kith and kin are Israel of flesh and blood, English history is simply the most marvellous chapter of Hebrew history, and there is opened to us a more intimate and accurate knowledge of God's plan of salvation than we have ever possessed before. To ask regarding England's identity with Israel, "If it is true, what is the value of it?" is precisely the same as to ask "What is the value of a fuller knowledge of God's plan of salvation?" And men ask this question whose whole lives are devoted to a study of this very thing! We trust that this consideration will produce some confusion of face in those who have been conscious of no impropriety in asking the question. They, who believe in Our Identity with Israel, think "no pleasure is comparable to the standing upon the vantage ground of truth," especially when a wider outlook is thereby gained over God's plan of salvation. What interests God ought to interest a Christian.

Why does the Christian man, who asks such a question, suddenly become blind to the apologetic value of the fulfilment of prophecy? The condition of the Jews, so wonderfully correspondent to the predictions of prophecy, has generally been considered to be one of the most striking and unanswerable arguments for the truth of revelation. If the fulfilment of only a very small fraction of the predictions made regarding the destiny of the Hebrew nation is to be esteemed as possessing so much apologetic value, what should be the natural conclusion when the whole body of prediction has been seen to have come true to the letter? Unbelief, in all its strongholds, would be utterly paralyzed by the establishment of such a fact, and science would definitely range itself on the side of the miraculous. If such a truth as this is not valuable, what truth is to be accounted so? Instead of contemptuously asking "What is the good of it?" when the possibility of such a truth is suggested to us, the right word to leap from our mouths should be "God grant that it may be so!" and then to search the Scriptures diligently, and all other sources, to see if it is indeed so.

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Did St. Paul, the man who said, "There is no difference between the Jew and the Greek," think there was no advantage in belonging to Israel of flesh and blood? He declared that there was "much every way,"—meaning, as Canon Liddon says, "however we look at the matter." Or, as he unfolds these advantages more fully in Rom. ix. "Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Pray note that he does not say "whose was," but "whose is the adoption," &c. How could language more strongly express his sense of the inalienable privileges belonging to the children of Israel, by natural descent, than that which he uses in chap. xi. of the same epistle? "For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree, how much more shall these which are the natural branches, be grafted into their own olive tree?" But, according to the present prevailing belief of Christendom, the wild olive grafts have constituted the whole Church for nearly 1900 years; the vast majority of the Hebrew nation has been "blotted out of existence," (Dr. A. B. Bruce) without even having the Gospel offered to them; what St. Paul calls the good olive tree is gone root and branch. Strange fulfilment, forsooth, of the covenants and the promises! Is there not some awful mistake here? Shall the unbelief of a few "make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." The vast majority of the covenant nation "blotted out of existence," without even having the Gospel offered to them! Perish the thought!

St. Paul says:—"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?" That is, the more of them, the better for the world; there cannot be too many of them. If the English peoples are Israel according to the flesh, we say, "Behold their fulness," the anticipation of which filled the apostle's heart with such triumphant joy. Dr. Plummer, and others likeminded with him, say, "Well, what is the value of it?" How do such objectors think this multitude of Israelites ought to feel, when some of them, at least, read or sing day after day, "Blessed be the Lord God of Israel: for He hath visited and redeemed His people." "He hath remembered His mercy and truth toward the House of Israel." "To be a light to lighten the Gentiles: and to be the glory of Thy people Israel?" Are they to be blamed if such words then come home to them with a peculiar force? If so, then is God thereby blamed for bringing such a nation into existence. St. Paul says again that the receiving back of the unbelieving Jews will be the occasion of such an outpouring of spiritual blessing, that it can be adequately described only by calling it "life from the dead." What more likely to bring about the grafting in again of the unbelieving branches than the coming to realize that the vast majority of their nation have, under the wonder-working providence of God, accepted Jesus as their Messiah, and are fast accomplishing the wondrous destiny promised them, causing all the ends of the earth to see the salvation of God? If it be an error then to think there can be any special advantage in belonging to Israel according to the flesh, we are content to err with St. Paul. Possibly it may be thought by objectors that this was an instance when St. Paul spoke "by permission and not by commandment." Surely Dr. Plummer would never have penned the words "What is the value of it?" if he had had the eleventh chapter of Romans open before him. Let him square them, if he can, with the words just quoted from it.

No one has asserted that spiritual blessings *depend* upon natural descent from Abraham, but simply that inestimable privileges are connected with it. Coleridge has said, "To have been born an Englishman is a matter of which one can easily be too proud, but for which one cannot well be too thankful." If Israelite be substituted for Englishman, is the truth of the sentiment thereby destroyed? The Old Testament gives abundant evidence that the Israelites who lived in those days thought that the past dealing of God with their nation was something to be thankful for, enough even to raise some of them to the highest flights of inspiration. "So didst thou lead Thy people, to make Thyself a glorious name." Was that proper for an Israelite to say three thousand years ago, and is it not so for one of to-day who has come to realise that to the very letter have been fulfilled all the promises made to his fathers, the prospect of which drew from the prophets their most exultant strains? As when one of them so gloriously burst out, in prophetic rapture, "Remember these, O Jacob and Israel; for thou art My servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." Incited by the belief that we are God's covenant-nation, we cannot but take up, with thrilling hearts, the words of the prophet, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the House of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses." If this be heresy, then we are content to be heretics, and can only say, the more of such heretics the better. We think that we have made good our promise to show the presumption of those who dare to let such a question pass the door of their lips as, "What is the value of it?" The only charitable supposition is, that such objectors have, like Hotspur, out of their grief and their impatience, answered neglectingly, they knew not what.

But we must justify ourselves more fully for the quotation from Lord Bacon printed under the heading of this article. If it can be shown that the present prevailing belief of Christendom, regarding the fate of the greater part of the Hebrew nation, makes God guilty of want of justice, or mercy, or truth, or love, or wisdom, in the very smallest degree, then, beyond any peradventure of a doubt, that belief is proved to be impossible for all those who look at the mysteries of life from the divine standpoint,—that there is a God who exercises lovingkindness, judgment, and justice in the earth. "It is not safe for men to exalt a deity to the throne of the supreme Providence, till they are certified of his character. . . . For the chief thing for individuals, as for nations, is not to believe that God reigneth, so much as to know what kind of God He is who reigneth" (*G. A. Smith*).

Now, what are the facts that enable us to form a judgment on a matter of such tremendous import? There is before us the fact of "a race selected from the finest physical stock of the world; watched, trained, and cultured by divine oversight, in accordance with every physical and mental law for the production of sound and vigorous mental and bodily

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conditions." From the earliest period of their existence as a nation they had instilled into them the conviction that they were set apart for unlimited and unimaginable greatness, a conviction thoroughly justified by the fact that they were undergoing a special divine training, splendidly adapted to work such qualities into their national character as to make them fit instruments for achieving such an imperial destiny as that of bringing the whole world into subjection to the purposes of a loving and righteous God.

The next fact to consider is, that by far the greater portion of this nation disappeared from history some 2,600 years ago, and under its ancestral name, at least, has not since been counted on the roll of nations. There are different explanations of this disappearance. Some say that they became hopelessly "lost, by intermarriage with the heathen population of Assyria" (*Dr. Plummer*), "blotted out of existence" (*Dr. A. B. Bruce*). Others say that they must still be in existence, because the Scriptures are so plainly pledged to it; but where they are they do not know. Others say that they are not only in existence, but that they are the inhabitants of the British Isles, and those of the same blood scattered over the earth; because they are fulfilling the very mission for which Israel was divinely chosen and trained. It is claimed, moreover, that temporary loss of identity was absolutely necessary in order that their great mission might be carried out consistently with human freedom. Which of these explanations is the only one in accord with the justice and mercy of God? If the Ten Tribes are hopelessly lost, how is it to be accounted for and justified from a theological standpoint? Of course, there is but one explanation that a Christian would dream of suggesting. Their fate has been worse than that of their brethren of Judah, still living in the midst of Christendom, because their sin was worse. They had so corrupted their ways as to justly forfeit the great future that had been held before their eyes. Something might possibly be said in behalf of this, if there were a sufficiency of fact to support it. But such an attempted explanation is rather astonishing when we find great and holy men who lived then, and knew just how things were, making such statements as the following: "And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. . . . 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" (Jer. iii. 11, 18). "And thine elder sister is Samaria, she and her daughters that dwell at thy left hand. . . . Yet hast thou not walked after their ways nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. . . . Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done" (Ezek. xvi. 46, 47, 51; xxiii. 4, 11). What is to be said when, in the only place where facts on this matter can be obtained, they are stated, with such *tremendous* emphasis, to be the very opposite of what they are wont to be represented? Few persons probably realise that there are any such passages in the Bible. There is not only a statement of facts, but actually an argument drawn from these facts. For, as the Dean of Canterbury says, in the "Speaker's Commentary" on Jer. iii. 18, "The right translation of the preposition is important. . . . Israel is represented as the first to repent, and Judah must go TO her in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people. The gist of the whole prophecy is that, in case of Israel's repentance, Judah must humbly seek her out, and be content, henceforward, to take the inferior place, as having been the more guilty." Now note the facts. Judah, according to the divine verdict already inexpressibly more guilty of even the national sin of idolatry than Israel, added to this burden of guilt by going to the most awful extremity of wickedness that it was possible for a people to go,—the crucifixion and rejection of their Messiah,—and yet is still wonderfully preserved, with the promise of again being restored to full divine favour (Rom. xi. 23, 24). Israel, on the other hand, according to the prevailing ideas, has been "blotted out of existence," absolutely without any offer of salvation being made to them,—they, the vast majority, and, according to the divine verdict, beyond all comparison the more righteous portion, of that nation, of whom we are told that it was necessary that salvation should be offered first to them, and that it was because of the unbelief of that portion to whom it was first offered, that it was then offered to the Gentiles! Is it presumption for us to decide anything as to the justice or injustice of such a course of action? Most assuredly not. It would be a sinful thing to hesitate to give in our decision on such a matter. The very blackness of darkness descends upon a man's soul at the thought of the Ruler of the universe acting in any such way. He could not be, in such a case, a God "whose property is always to have mercy," but a capricious, irresponsible despot. We must go to the theology of the Middle Ages to find an equally damnable thing charged against the divine nature. It is a most necessary idea of justice that, "of worse deeds, worse sufferings must ensue." "Doth God pervert judgment? or doth the Almighty pervert justice?" Better indeed, as Bacon says, "to have no opinion of God at all than such as is impious towards His divine majesty and goodness." Face such a possible course of action on the part of God, and then say, if you can, that "the heart of the Eternal is most wonderfully kind."

We said above that sinfulness might be a possible explanation of the failure of the greater portion of the nation to realise the future that seemed to be in store for them. We take back those words. The fact of their sinfulness, however great, cannot be offered as an excuse for their rejection. For Israel was chosen and trained by One who saw their sinfulness from the beginning. We cannot think of God as trying an experiment, or being taken by surprise, nor that the result of centuries of special divine training should be that the subjects of it should become actually less fitted than any other portion of mankind to be the agents for bringing the world into subjection to the divine purposes. If there seems to be any presumption in these words, what will be said of the following passage from Isaiah?—"For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. . . . For Mine own sake, even for Mine own sake will I do it: for how should My name be polluted? and I will not give My glory unto another" (Isa. xlviii. 8, 9, 11). The future, therefore, promised to Israel was not conditional, as Dr. Farrar, Prof. Kirkpatrick and others would have us believe. Israel's glorious future was not simply a matter of promise. We must take into account a special divine effort, extending over centuries, to make them fit for that future. "This people have I formed for Myself; they shall shew forth My praise" (Isa. xliii. 21). "Will the potter lightly break a vessel upon which he has lavished his utmost skill?" (Cheyne on Isa. lxiv. 8). Or was God not able to carry His purpose into effect? It was once the plea

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of Moses, "Remember Thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence Thou broughtest us out say, Because the Lord was not able to bring them into the land which He promised them, and because He hated them, He hath brought them out to slay them in the wilderness. Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm." Was that plea available for only one occasion, or does it contain a principle good for all time? "Is it good unto Him that He should oppress, that He should despise the work of His own hands?" (Job x. 3).

"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?" (Num. xxiii. 19). Or, as St. Paul says: "The gifts and calling of God are without repentance" (Rom. xi. 29). Commenting on this text, Dr. David Brown says: "Those who think that in all of the evangelical prophecies of the Old Testament the terms, "Jacob," "Israel," &c., are to be understood solely of the Christian Church, would appear to read the Old Testament differently from the apostle, who, from the use of those very terms in Old Testament prophecy, draws arguments to prove that God has mercy in store for the natural Israel." (A good and faithful expositor, not "handling the Word of God deceitfully.") What, then, were the "gifts and calling" of Israel which could not be repented of? They were appointed and trained to be God's special agents for restoring the world to its true allegiance. It was the special prerogative of the Tribe of Judah to give birth to Him whose right it is to have "dominion from sea to sea, from the river to the ends of the earth." As God promised in this case, so has He of a truth brought it to pass.

The special prerogative of Joseph was a different one. "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chron. v. 2). What, then, was this birthright, but to acquire supreme dominion over the whole earth for the Chief Ruler, whose right it is? Passage after passage of Scripture asserts this. This was the unlimited and unimaginable greatness for which they underwent a training competent to work into their being those grand elements of national character which would fit them to achieve so great a destiny, to make them a nation, in short, alive, beyond all others, to spiritual things, recognizing the presence of God in human affairs, possessed of a dauntless, unquenchable spirit of freedom, and a capacity for self-government, and rejoicing in the sweetness of domestic life.

Only under the Christian dispensation ought we to expect such a destiny to even begin to be realized. For what was the meaning of a preparatory dispensation if not to prepare those who were under it for work under the Christian dispensation? The language which some men use in speaking of the divine purposes regarding Israel, comes perilously near asserting that the Christian dispensation was a second thought on God's part. How is Dr. Plummer's language that "the blessings promised to Abraham, Isaac, and Jacob have passed over to the Christian Church" in any imaginable way consistent with the idea of a preparatory dispensation, especially if it be a fact, as he believes, that the greater part of the nation passed out of existence without even having the Gospel offered to them?

We think that we have proved conclusively, both from Scripture and from the reason of things, that the present opinion of Christendom regarding the fate of the greater part of the Hebrew nation is a pollution of God's holy name, making Him guilty of want of love, and mercy, and justice, and truth, and power. Away, then, with such a damnable opinion. Let it be banished to the shades of endless night. Better "to have no opinion of God at all than such as is impious towards His divine majesty and goodness." What opinion, then, shall we hold? Why, simply this—that the vast majority of the covenant people of Israel must be in existence as a Christian nation, as the head of the Christian nations, carrying out the glorious mission which God committed to their hands. We are to believe that temporary loss of identity was simply a necessary step in order that the divine purposes regarding them might be carried out consistently with human freedom.

We can speak without presumption of necessities in regard to God's working in history, inasmuch as He always acts in strictest accordance with the laws He has Himself laid down in human nature. Thus, by loss of identity, would all risk from national prejudices be avoided, and the grand traits of national character cause a predisposition in favour of Christianity. So would be removed the danger of their coming to think themselves the exclusive favourites of God, and the danger removed of neighbouring nations combining in jealous animosty to defeat the divine purposes regarding them. So would they be enabled to exercise, to the best possible advantage, their "gifts and calling" for the good of mankind.

What was punishment, then, in one sense was blessing in another. God did but allure and bring His people into the wilderness in order to speak comfortably unto them there, that He might give them their vineyards from thence, and the valley of Achor for a door of hope, that they might sing there as in the days of their youth, and as in the day when they came up out of the land of Egypt (Hos. ii. 14, 15). They were "shut up in disobedience, that He might have mercy upon them" (Rom. xi. 32, R.V.; *cf.* also Hosea i. 6—10, ii. 23; Isa. l. 1). "Sin and forgiveness are the pivots of all history, especially of Israel's history."

Can any one doubt that the mission of the English peoples is exactly correspondent to that entrusted to Israel? If any such there be, let him read Isaac Taylor's splendid essay entitled "Ultimate Civilization." What would the world be but confusion worse confounded if it were not for the English peoples? Should it increase our pride to know that we are God's covenant people? or should it rather fill us with a sense of profound humility and thankfulness, and lead to a fuller consecration to our great mission to know that our splendid traits of national character are there simply because God in His gracious wisdom placed them there; that nothing is of ourselves, but that all is the gift of God?

To suppose that the Ten Tribes are in existence only as some obscure remnant of humanity is every wit as objectionable as the one just condemned. It is quite as inconsistent with justice and mercy, after the divine verdict that their sinfulness was almost as nothing compared with that of Judah. They are just as completely lost, in that case, for the purposes for which they were divinely educated as if they had indeed been "blotted out of existence." The great elements of national character, by which only could they work out such a destiny as was promised them, must be almost as completely gone as if they had never existed. If the English peoples are not Israelites, and yet have been able to go so far towards acquiring that supreme dominion, and doing that splendid spiritual work for which Israel was

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specially trained, without themselves having received any such training, then they are perfectly capable of doing the rest of it.

But in that case all the training of Israel for centuries was a mere farce, and God is thereby charged with doing what He could not do consistently with the laws of human nature. For as Dr. Mozley says in his great lecture, "The End the Test of a Progressive Revelation": "God can no more force an immediate moral enlightenment upon an existing age, and antedate a high moral standard by two thousand years, than He can instantaneously impart a particular character to an individual. He has endowed man with intellectual faculties of a certain kind, which move in a certain way, and with a gradual progressive motion requiring time. He cannot impart to it a truth in such a way as contradicts that institution of the understanding, and communicate in a moment that which, by the laws of the being's nature, can be only received slowly and by degrees." "Now it is a great truth that the All-mighty and All-merciful is the All-methodical too; and no religion is complete in its creed or healthy in its influence which does not insist equally on all these."—*G. A. Smith.*

We claim, therefore, to have proved that belief in the Israelitish origin of the inhabitants of the British Isles and their numerous kith and kin, is the only one in the least consistent with the everlasting attributes of the divine nature. We also claim to have proved in a previous article that these same people exhibit in their national character such profound Hebrew affinities, that they must be descended from Hebrew ancestors, if there is any truth in the law of heredity as a statement of fact. To these arguments let Dr. Plummer now reply with that "clear and round dealing" which "is the honour of man's nature."

924, Walnut-street, Philadelphia, Pa., U.S.A.

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 1.

THE object of the BANNER OF ISRAEL is to prove that Ten of the Twelve Tribes of the children of Israel having been "lost," in the sense of having disappeared and been hidden somewhere, are now discovered in the British Empire and people. The question has been, "How is that proved, by evidence which can be relied on? The BANNER, for eighteen years, has been engaged in the task of adducing that evidence, and we believe has succeeded. The main line of proof is from the Holy Scriptures, understood literally:—

How God chose Abraham and Sarah, and promised them that He would cause their posterity to develop into a great and mighty nation, multitudinous as the sea-sand, possessing the Gate of their enemies, blessing all the nations, and bringing forth the good fruits of the kingdom of God among them, is shown by Gen. xii. 1—3, xxii. 17, 18, Isa. xxvii. 6, and Matt. xxi. 43. The united Twelve Tribes remained as one body under a pure theocracy first, then under judges, and finally under kings of God's selection till B.C. 975, after the death of Solomon, David's son. Then the great disruption occurred, and the Ten Tribes went northward, having separated in anger from the Two Tribes under Solomon's heir. After 235 years, in B.C. 740, the Ten Tribes were carried away captives into Media and Assyria by the Assyrian kings, and from that captivity never returned to Palestine, and to this hour have not been reunited to the House of Judah, or the Jews. They are going to be restored, with Judah, to their land, as Ezek. xxxvii. 16—28 and Jer. iii. 18 tell us; but, pending that event, where are they hidden? They are "Lost," but going to be found. The BANNER and its readers say they are found in Britain and its Empire, because that nation is fulfilling vast masses of prophecies applicable to Israel in the latter days, or Christian dispensation. For example, we find the British fulfilling all the promises God gave on oath to Abraham and his seed for ever, in Gen. xxii. 17, 18. They exclusively fulfil Deut. xv. 6. They are located in islands afar off from Palestine (Jer. xxxi. 10). They have their domicile in "the Isles of the Sea," or West (Isa. xxv. 15). They have expanded to the west, the east, the north, and to the south, and have become at last "a nation and a company of nations," according to Gen. xxviii. 11, xlviii. 19, and xxxv. 14. They have adopted a reformed religion, answering to the condition of "Israel obedient," and are blessed with the possession of the oracles of God,—the Sabbaths, and the laws of God—and are the chief, if not only, true missionaries of the Gospel to all the nations and families of the earth. These, and many other blessings, exclusively given by the Lord to Abraham and his after-seed, we British exclusively possess; and as the Jews, by their rejection and killing of their Lord, have been put aside, we argue that the British, whose origin was Media and Central Asia, must be the lost people, found as the Anglo-Saxon British race in our present days.

RANDOM SHAFTS.

A CORRESPONDENT of the BANNER recently suggested that it should always contain elementary instruction, for the benefit of those who are not familiar with our lines of proof. I hardly think it would be an improvement to have the Identifications appearing every week. But, on the other hand, it would no doubt be an advantage were the groundwork of our case kept continually before the public; and if this can be done in some less monotonous way than by repeating the bare Identifications, perhaps all concerned would vote for the innovation. It has occurred to me that the object could be gained if a column each week was devoted to short selections from our writers,—the selections, of course, to embody a fact or clearly state an argument. In the old numbers of the BANNER there is much which seems far too good for oblivion; while the books, pamphlets, tracts, and magazines issued during the last fifty years offer a mine of material. This column of "Gleanings" would have to be in charge of one who has an extensive acquaintance with our literature, and BANNER readers could assist him by sending forcible paragraphs they came across. I hope this recommendation will not fall like seed on thorny soil, because a series of marrowy extracts might be useful to more than the beginner.

* * *

Israel's business is to pioneer, liberate, teach, raise, and "ring in" the full-developed man. And Sir Samuel Baker was a notable example of the all-round Israelite: many-sided, with every faculty on the stretch. We find him hunting great game from India to the Rocky Mountains; founding an agricultural colony in Ceylon; writing brilliant books; constructing the first of Turkish railways; penetrating Central Africa when travel was a different matter to what it is now; governing the Soudan; conducting military operations against Arab slave-dealers; and exploring Cyprus from end to end in a caravan. This is a career scarcely ever sur-

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passed, and the independence of character which distinguished it is shown in the circumstance that Baker's ventures in Ceylon and on the Nile were carried through at his own expense. Carlyle asserts that Britons are in the degenerate stage. We certainly have no such intellects as Shakespeare or Bacon, and society in general is more giddy than it was. But when we consider the activity and resolution of men like Baker, Burton, Livingstone, Stanley, Rhodes, and Captain Wiggins of Siberian fame—who has been called the modern Sir Hugh Willoughby—we must admit that the degeneracy has not set in very deeply as yet.

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Well said, M. Lockroy. That statesman has just lectured his compatriots in the Parisian *Eclair*, his theme being the next war with Great Britain. He contended that it would have to assume the form of a wholesale raid on our commerce, and that France ought therefore to build swift cruisers, multiply her torpedo boats, secure naval stations in the Mediterranean, Atlantic, and Pacific, and prepare for blocking the sea trade-routes of the world. But why should France be compelled to adopt this method, which is simply privateering? For the reason, he declared, that a war upon our ocean traffic "is the only one that can be waged with Great Britain." Our island, then, is at length pronounced invulnerable—an absolute sanctuary (Ezek. liv. 17; 2 Sam. vii. 10).

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It has taken France many centuries to discover this, and the discovery has been made at a time when we might least have expected it. On the introduction of steam navigation, it was felt in this country that the "silver streak" had been abolished, and that our ancient "insular security" would soon be a thing of the past, for foreign foes could strike a sudden blow with comparative indifference to wind or weather. That, too, was Fulton's opinion; and, needless to add, it was France's. Yet to-day, when ships fly along at a faster pace than ever, and the passage from Calais to Dover is done in an hour, the bitterest of our enemies openly confesses that we cannot be invaded. This is "an unlooked-for pleasure" in face of the Franco-Russian wedding and the stream of bombast thereon from the French press. But M. Lockroy knows what he is talking about, and the journalists don't—that is the difference.

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The death is reported of "A.L.O.E.," Zenana missioner, and author of 150 books for the young. I am not aware whether Miss Tucker ever became a convinced Israelite or not, but some years ago she was on the threshold, and it will be worth while reproducing part of a letter she addressed to a friend: "I have read a few works on it [the Identity], and am inclined to welcome the idea. Still, it is rather with me a hope than a persuasion, though a dear nephew thoroughly adopts it. . . . I feel with you that it is wrong to spiritualise away simple plain promises which God will literally fulfil. I believe that the Jews will literally be restored to Palestine, and Ephraim also. I should like to think my own dear countrymen Ephraim, and am by no means sure that they are not." It is a favourite saying that the Identity is "most absurd." "A Lady of England" evidently did not see the absurdity. We are also often informed that our subject is hostile to evangelical doctrines. But Miss Tucker's sympathy with it did not prevent her from leaving home at the age of fifty-four, and going thousands of miles to labour among the heathen.

In this dispensation of "perfect racial equality" it requires a well-strung nerve to publicly avow that Anglo-Saxons are the chosen custodians of Scripture and disseminators of Christianity. But facts and figures are making that contention a not very difficult one to prove, and if they were collected into a pamphlet by some industrious Israelite a service would be rendered. Popery cannot be deemed true religion any more than Mohammedanism; and, although there are two or three nominally Protestant nations on the Continent, they are only Protestant in the sense that they protest against religion of all kinds. In the north of France Protestantism is commonly styled "the English religion"; and if English was altered to British, or Anglo-Saxon, the French estimate would not be excessively wide of the mark. Should opponents dispute this, we invite them to take a census. Missionary operations are an acknowledged test of a church's vitality; they are certainly the test of its value to humanity, and none can deny the overwhelming presence of the British in that field.

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With respect to the custody of the Bible, other nations doubtless possess it in type,—and Samaritans possessed the Pentateuch. But what are these other nations doing with it? They are either hiding it as if they did not know how to get rid of it, or they are repudiating its claims. Here, as we are often reminded, the Established Church displays the Ten Commandments where they may be read by the congregation. Contrast that with the experience of a clergyman at Rome when it belonged to the Papacy, related in "The Approaching End of the Age." His wife having died and been buried there, he wished to put a text on her tombstone; but the Pope refused permission, stating that it was illegal to expose any portion of Holy Writ in the sight of the Roman people. Protestant Europe does not suppress the Scriptures, but treats them in a way which must be equally offensive to God, ranking them with traditions, or fables, or moral narratives. I remember an Identity meeting at which it was argued that the Scandinavians were just as devout as the British, and esteemed the Bible as highly; but a Norwegian gentleman replied that he was sorry he could not accept the compliment, for in his native land the Bible was regarded more in the light of a story-book than an inspired volume.

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Philo-Israel's decision to exclude the remainder of "Barrington's" tirades, and his subsequent intimation that he will not insert captious attacks, would be received with approval. We cannot hinder our antagonists from adopting a contemptuous and bullying tone in unfriendly organs; but they should temporarily mend their manners when inditing a communication to the editor of an Anglo-Israel paper if they wish their literary performances to appear. As for "Barrington," he is bad at the best. His mode of quoting Scripture is grotesque, misleading, and occasionally dishonest. It resembles the method said to have been employed by an American railway company to show that free passes were not granted in the Old Testament era, and would not be granted by them.

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A board with this notice was nailed up: "In those days there were no passes:—'Thou shalt not pass' (Num. xx. 18). 'Suffered not a man to pass' (Judges iii. 28). 'The wicked shall no more pass' (Nahum i. 15). 'Though they roar, yet can they not pass' (Jer. v. 22). 'So he paid the fare and went' (Jonah i. 3)." That is not un-

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like "Barrington's" logic. With an effort it is bearable, but when augmented by personal abuse and paltry insults it is time to cry a halt, and I should not have been surprised if Mr. Cooper had declined to continue the discussion. Fortunately for the reputation of Christian polemics, the Nova Scotian raver is an exception. Give our opponents their due. They are fond of jeering at us; they have an immoderate affection for commentaries; and imagine themselves wiser than they really are; but they seldom sink so low as "Barrington." JOHN SHOOTINGHAM.

WESTERN AUSTRALIA AND GOLD.

WE are glad to be assured by the following interesting letter from the Department of "Lands and Surveys" in Perth, Western Australia, that gold is being found in that part of our glorious colonial daughter-nation's territory. The Plan which the "Under Secretary for Lands" has obligingly favoured us with is very instructive and suggestive. There appear to be at least five large goldfields in the territory, namely: the "Kimberley," to the north; the "Pilbara," in the North-west Division; the "Asburton" goldfield in the Gascoyne Division; also the much larger one called the "Murchison" goldfield; and lastly, the "Yilgarn," mentioned by our correspondent in Perth, in the Eastern Division. The plan is dated 1893, and is the latest general one of the colony. We are glad to see by our friend's letter that he is a reader of the BANNER, that he appreciates the subject with which it deals, and sees that his own portion of the mighty Island-continent, belonging to Israel, is sure ere long to become one of "the company of nations" into which, prophetically, the children of Israel were to develop in "the latter days." We are sorry we cannot place the plan (for which we thank Mr. C. Clifton) before our readers; but they can well realise that, whereas gold has been found in immense quantities in the earth during the last century, it has invariably happened that it has been discovered on lands either in Israel's possession already, as in Western Australia and Victoria, or its discovery leads, by an almost natural process, to the appropriation of the auriferous region by the British, often without any desire on their part to obtain it, as in the late instance of Matabeleland, in South Africa, in Mashonaland, and in Kimberley, in Griqualand West, in respect also to the diamond mines, where British companies are at work. Who can refrain from connecting this wonderful fact with the promises of God to Joseph and the House of which he was the head, wherein God guaranteed to them "the chief things of the ancient mountains, the precious things of the everlasting hills, the precious things of the earth and the fulness thereof," and "the good will" of the Lord God of Israel, the Almighty! (Deut. xxxiii. 15, 16, R.V.). At any rate, the circumstance is an additional confirmation of the fact that the British are Israel, and that, as part of the Hebrew birthright promised to the sons of Joseph in 1 Chron. v. 1, 2, they are in enjoyment now of the vast majority of the gold and silver mines, the diamond and ruby mines, and the asbestos and tin mines of the world. Mr. Cecil Clifton wrote as follows:—

To the Editor of the "Banner of Israel."

DEAR SIR,—Under separate cover I am sending you a copy of the latest general plan of this colony, showing the position of our goldfields, most of which have been discovered within the last few years in regions that until lately were considered little better than waterless deserts.

The latest goldfields in the region of Coolgardie (Yilgarn goldfield) are of exceedingly large extent, and in many cases very rich. They are attracting considerable attention.

These goldfields, and the introduction of a liberal policy under responsible government, are pushing this hitherto little known colony ahead, and it will soon take its proper place as one of the "company of nations" in connection with the mother nation to which we, like all her other daughters, are loyally attached.

It occurred to me that this plan might be of interest to you, as another evidence of the riches of the earth having fallen to the lot of the English nation,—in other words, to "Israel."

I need hardly tell you that I read your paper (the BANNER) with great interest. Yours faithfully,

R. CECIL CLIFTON.

Department of Lands and Surveys, Perth, Nov. 1, 1893.

THE GREAT WAR.

BY A WATCHER.

A LADY has asked me if I thought there would be a great war to bring about the restoration of the sceptre to Jerusalem. In answer I gave the scheme for coming events as a watcher has worked them out by comparing the words of God in prophecy:—The building of God, the Great Pyramid; the discoveries of many that run to and fro in this century (Dan xii. 4); and the present state of the world as it now stands.

I find the introductory plate of "Modern Hieroglyphics" is a wonderful prophecy from 1878 to the present time, and I believe it will be so till nearly 1897. The carcase still lies in Constantinople, the Powers watch over him, and the Lion of Judah keeps his paw upon Cyprus and the protectorate of all his Asiatic possessions, shown there as his skull.

But the state of England is very much worse. In the place of a Jew bent on the spread and aggrandisement of Israel's Empire, we have one who seems determined to hinder its extension in all parts of the world, while he gives a free hand to its enemies, both English and Canaanite, to pull down and expel the sceptre of Judah, and the wealthy aristocracy who help to exalt it. If by political art he can hold on the present Parliament a year or two longer, the mischief may be done, and Anarchy may reign instead of the sceptre. Nothing can be more favourable for peace than the present position of Europe. We have only to read of the effects of machine guns in Matabeleland and of explosives in Barcelona to show us the terrific consequences of a meeting of two fleets in battle, and that must be a sedative to the war mania which is urging on all nations to such excessive armaments which they will be afraid to use. The two against three and three against two arrangement of Europe is so curiously complete that it is clear that British-Israel holds the balance and can crush whichever side he takes part against. The Russian fleet in the Mediterranean may hasten the crisis, for if Greece gives him an island and port, Lord Rosebery may have a claim on Beyrout or Haifa, in return to secure his Eastern protectorate and the Gate of Gates.

That may hang on for four years, but the restoration of the sceptre will be quiet and simple. Either Es Senoussi will set up a Cailiphate in Mecca, which the Moslems will be bound to accept, or the death of the Turkish sultan will call together the eagles in Constantinople. The Gate is open: who is to shut it—England or Russia? There cannot be two opinions. The Bear will slink off when the Lion of Judah stands up! Rationalism, Anarchism, Socialism, the masses and the Canaanites would all join readily to blow up the Queen and Prince of Wales, and leave George V. to gather up the throne in Westminster Abbey, the sceptre and the title-deeds to Anathoth in Tara, and transfer them to his inheritance in Jerusalem. The Levite High Priest in Nablous will go and fetch the breastplate from Tara, where he will find a record of where the ark is buried in Mount Nebo, and he will minister to the Church in Jerusalem; but I believe

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that the two sacraments symbolized by the water and blood from our blessed Lord's side will always be the life and food of the Church of Christ in all ages and all places, although the Christian priesthood are disinherited because they would not search and seek after the lost sheep of the House of Israel (Ezek. xxxiv.).

All this treats of the time from the treading under foot of Jerusalem by Omar (637 and 1260 equals 1897), but there is no mark in the Pyramid there. It is certain the carcase must be buried then, and Israel take possession of his inheritance. But it took 51 years to build the mosque of Omar, so it may take as long to prepare for the sceptre. That would take us through the low passage into the Anti-Anti-Chamber, nine years before the granite leaf, which undoubtedly means the return of Christ and the millennium, and a more likely time for a first restoration.

Therefore we may hope that Lord Salisbury may return to power and keep the masses and Canaanites in order till the Holy Land is more fruitful and till the railway predicted by Baruch and already designed from London to Jerusalem, even to crossing the Channel and Bosphorus, is finished (Bar. v. 5—7). No doubt a great war is predicted either in Europe in this low passage to grind to powder the ten toes of the Roman Empire; or in the second low passage, when the battle of Armageddon will annihilate Gog: perhaps both, but neither have anything to do with Israel.

Correspondence.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have great pleasure in forwarding you a report of the work which it has pleased God to enable me to do during 1893. I have given 27 addresses on Brighton Beach, I have also opened up the subject at several local mission halls, besides which I have given 25 addresses at Turner's Hill, Copthorne, West Hoathley, Beeding, Southwick, Bexhill, and East Grinstead. I went to East Grinstead three times, more as a challenge to the Young Men's Christian Association, who in their discussions on the inspiration of the Bible had treated the British-Israel question with discourtesy; but they proved themselves much better able to sneer at the subject rather than fairly discuss it. In all probability they consider this a great sign of intelligence. At Bexhill I spent a very happy time with Mr. and Mrs. Reep, and am confident that our united efforts to make known the truth of Israel in that locality were blessed by God.

My friends and I have circulated an enormous quantity of literature during the year. At least 20,000 BANNERS, over 4,000 of which were kindly sent by Mr. Banks. Mrs. H. Leslie sent me a splendid parcel of literature, and also some bound volumes of the BANNER, and Miss Willis also sent me some very useful works. Parcels have also been received from the following friends containing an enormous number of tracts, pamphlets, and leaflets :—

Philo-Israel (1,000 tracts), Mrs. Inceldon, Lady Wyatt, Mr. J. H. Wheldon, Miss Price, Mr. Noakes, Mr. Quinton, Mrs. Heatherclift, Mr. Oaks, Mrs. Hoste, Mr. H. H. Smith, S.H.L., Mr. Scott, Miss Parker, Miss Cox, J. R. Banks, I. A. (Northfleet), Mrs. Dymond, Mrs. Warren, Mrs. Daybue (Clifton), Mr. W. T. Wardle, Miss Chundy, Mr. J. A. Riddley, Miss Leekey, Mrs. Cronk, Mrs. Day, Mr. Jones, Mrs. Coope, Mr. Christopher, Miss Payne, Mr. Bailey, Mrs. Cundy, Miss Harriss, Mr. Brown, Mr. Powell, and many anonymous friends, besides which the free distribution friends (God bless them) are never ceasing to render valuable assistance.

The following have kindly sent financial help:—Mr. Charles G. Porter, £3 3s.; S. H. L., £2; Mrs. Hoste, 2s.; Miss Lang, 5s.; A Sower, 10s.; Mrs. Huntley, 5s.; Dr. D., 10s. 6d.; R. Green, 2s.; Mrs. A. Partridge, 3s.; Mr. J. G. Taylor, 10s.; Mr. E. Bennett, 5s.; Miss Babington, 10s.; Miss Tyler, 5s.; R. E. C., 10s.; Mr. G. Haworth, 2s. 6d.; Miss E. Pearce, 5s.; Miss M. Barton, 1s. Balance due to me, 8s.; total, £9 16s.

The following is the expenditure of the above:— R. Banks and Son, for tracts, £3 19s.; British-Israel Association, for tracts, £2; postage, £1 1s.; stationery, 7s. 6d.; carriage of parcels, 8s. 6d.; hire of seats, 7s. 6d.; handbooks presented, 9s.; railway fares to East Grinstead, 12s.; miscellaneous, 11s. 6d.; total, £9 16. I have to thank one kind anonymous friend for £1 for books sent in reply to Miss Rush's kind note in the BANNER. I must also mention that I have disposed of another 100 copies of the "Handbook," and by the end of 1894 trust, by God's help, to bring my total up to 1,000 since its publication

With gratitude to all who have helped,

I remain, dear sir, yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton.

To the Editor of the "Banner of Israel."

DEAR SIR,—I hope you will pardon me for calling your attention to the statement made by one of your writers in the BANNER OF ISRAEL date January 3rd. In describing the Union Jack, and when speaking of the third flag which composes it, he says: "St. Patrick was sent as bishop by the Pope of Rome about the year 432 to Ireland to convert the Irish," a statement which is altogether a mistake and likely to mislead. The Irish early Church was not under Rome in any way whatsoever, and none of those who preached the Gospel then, or for long afterwards, would permit Rome to exercise any jurisdiction at all over the early Church there. So strongly did those who preached the faith of Jesus the Christ then feel about that, that one of the Irish missionaries refused even to partake of food in the same house as St. Augustine some centuries afterwards in South Britain (England) because they regarded themselves as having nothing at all to do with Rome. I point to this because I grieve to say people are only too ready to ascribe to Rome the introduction of the faith of Christ in early times into these islands, whereas the Gospel was preached in them long before Rome ever made any effort to teach it there. Yours truly,

A. A. L.

Salisbury, Jan. 6, 1894.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

Statement of Accounts from January 1st to December 31st, 1893.

RECEIPTS.	£	s.	d.
Balance in hand ...	12	17	3
Subscriptions & Donations	137	6	0
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Examined and found correct,

THOS. CLARK WESTFIELD, JESSIE LAWRENCE,
Hon Treasurer.

January 13th, 1894.

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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 COMING EUROPEAN WAR.

GENERAL SIR ARCHIBALD ALISON has been reviewing in the pages of *Blackwood* the condition of "armed Europe" at the present hour. It would be satisfactory, before we make mention of his conclusions, that we should state concisely what have been our own views on this deeply interesting matter, as often enunciated in these pages. Our opinions on the subject are entirely based upon the prophecies of the Scriptures, and on the events of the day as we see them enacting before our eyes, and recorded in the daily journals of our time.

In the first place, we see that Europe is at present divided into two vast camps. Two Powers against three; three against two. The Dual Alliance is that of France and Russia, distinctly for offensive war. The triple, the well-known and recognised union for defence only, of Germany, Austria, and Italy. The objects of the Dual allies are not the same. The French care not for the Russian's wants, the Russians have no particular sympathy for the French objects. The French desire to avenge their tremendous defeat in 1869—70, and to recover Metz and Strasbourg, Alsace and Lorraine, and intend to strangle the German Empire at Berlin, the capital. They cannot do this alone; but they wish for the aid of Russia on the East, while they cope with the divided German army and crush it in the West. The Russians, on the other hand, propose to become the dominant power in the earth; but seeing that the British are aspiring to occupy that position, they mean, one day, to possess themselves of Palestine, to cut off Britain's access to India and the East by the Canal and Red Sea route, and to obtain that result, they are preparing to clutch at Constantinople, the Gate of all the Gates, since it holds the key of the Black Sea, and will freely admit the Russian fleets into the Mediterranean, and so enable the latter to prevent British merchant ships passing to the East, and force them at last out of the Mediterranean. But according to our views, Russia cannot touch Constantinople before she has destroyed the power of the natural custodians of this strong city—namely, Austria and Germany. She wants to fall on these two powers, therefore, and destroy them first. But as Germany is the stronger, Russia aims to annihilate the German armies first, before she takes Austria in hand, and then to fall upon Constantinople and the Holy Land, as the next step towards universal dominion.

She cannot achieve all this alone. For Germany and Austria, aided by Italy, are mighty powers. She will be glad, therefore, to become France's ally, and help her to attain her objects by engaging the German armies on the East, while France destroys those on the Western German Frontiers. France thus hopes for revenge and glory, as well as for the recovery of her lost provinces, and the mighty ransom of Berlin, by the help of Russia. But Russia means to rob Britain of India and her vast commerce and wealth by securing the Holy Land, after obtaining as the means to that end the Gate of Constantinople. The troublesome opposition of Germany, Austria, and Italy, who mean to perish before they allow Russia to touch the Gate, the Russians must conquer. French help will be invaluable to Russia, therefore, in attaining all these objects, and hence the Dual Alliance.

The Germans, Austrians, and Italians are in a position of defence. They are banded together to prevent Russia and France carrying out their purposes to their destruction, and hence these five powers are armed to the teeth, and the world, in breathless suspense, awaits the shock of war. And such a war! There are twenty millions of armed men standing ready for the word, and that word may be spoken any day! There are fleets which have been silently prepared in the Black Sea, and in Toulon, and other French ports, for years back, ready to take part in the awful carnage! This is the picture which presents itself to-day to anxious Anglo-Israelites, and it is the picture which facts attest, but the accuracy of which no one ventures to deny.

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In all this, what becomes of the British nation, its power, its wealth, its Gates, and its fleets? Russia's object is the destruction of this God-blessed nation, being Israel. Will it collapse and Russia triumph? Hardly so! Eventually the great Gate is to be ours, not Russia's; and, as to the land, it is the inheritance of Israel, which Russia, making a desperate effort to appropriate, will meet her national death and dissolution there upon the mountains thereof, according to the prophecies (Ezek. xxxviii. and xxxix.).

The position of our country on the outbreak of the coming great war-woe, the greatest the world has ever seen (Rev. xvi. 18), we are persuaded from Scripture will be one of "isolation." We shall take no part in the continental war of Titans. We shall fortify our Gates, and hide within them, as it were, for a little moment, as Noah hid in the ark, and Lot in the cave, till the indignation of the Lord against the continental nations who have rejected Christ be overpast (Isa. xxvi. 20, 21).

These are our Anglo-Israelite views as derived from the study of the Scriptures, as taught us by Our Identity reading, and by the current history of the hour, as the English daily press records it.

We turn now to Sir Archibald Alison's article, and ask our readers to notice what he, as an authority and expert, considers will be the course events will take in the future. It will be seen that his views are the same as ours—ours derived from the prophecies, and based on our nation's Identity with Israel! The story is told in the following, taken from one of the papers of the day:—

General Sir Archibald Alison fears that his review of "Armed Europe" in the pages of *Blackwood* may have little interest to the great majority of readers. This fear is simply the outcome of Sir Archibald's modesty. Probably no subject has such a great interest. The prospect of a European conflict, which has been expected any time since 1872—when, as recent revelations show us, England and Russia, aided by Bismarck, prevented another Franco-German war—gives interest and importance to the thoughtful and pregnant article in question.

Sir Archibald thinks a general war inevitable before long. The nations of Europe are living in a constant state of preparation for instant battle. Some day the strain will become unendurable, and war will be the only road to disarmament. When the nations have reached the final point of competition with each other in the race for military superiority, the power of the sword will be called in to decide the contest. France has almost reached the end of her tether; Germany, under her new Army Act, will reach hers in a few years. Italy cannot stand the financial strain of any increase. Russia is already a long way ahead of any other nation in war equipment and men. What countries will the war involve? Sir Archibald thinks, from the disposition of troops and other signs, that England might well keep out of the greatest struggle with which the world has ever been threatened. Russia's aim is to possess Constantinople. But she sees that she cannot hope to get there yet. Russia cannot hope to obtain the capital of the Turks until the Triple Alliance is broken up by disagreements, or has been defeated by herself and France. India and Afghanistan are quite out of Russia's calculation at present. She has only a handful of men in the whole of her Transcaspian dominions. British troops in India far outnumber the Russian troops at all points near our Eastern frontier. The great bulk of her army is massed on the German frontier, and in reserve behind it. For five years Russia has been moving troops westward, and the conclusion drawn is that they are being massed with the eventual object of a war in alliance with France against the Triple Alliance. Russia has also accumulated a gold reserve of over £4,000,000 to be ready, it is presumed, for the necessary payments in gold required by an army operating beyond its own frontier, where its own paper currency is not available. France has all her arrangements for rapid mobilisation as complete as any can be, and they are fully equal to those of Germany. The recent decision of the German nation to increase their army, and the fraternisation of Russia with France, are signs confirming the idea that we are drifting to war in Europe. Sir Archibald Alison shows that the peace footing of the Triple Alliance is below that of the Dual Alliance. The war footing gives a slight balance in favour of the former, but the latter would have an equivalent advantage in its naval strength. If these shadows are cast by coming events, and Sir Archibald correctly interprets them, ought not England to prepare herself for possibilities by increasing the strength of her navy?

If our friends, on comparison, can find any material difference between the views we have long held and enunciated on this important subject, and that put before us by General Sir Archibald Alison, we should like to hear what it is? We ourselves cannot discover it! The secular writer is ignorant of Our Identity, but comes to the same conclusions we do from Scripture and facts, because we know from the former that the British are Israel, and we give God thanks!

THE FUTURE MEDIUM OF NATIONAL INTERCOURSE.

By F. Gass.

The necessity of a universal language—or, to be exact, a language that shall be universally accepted as the medium of communication between all nations—is one of the questions of the day. This is shown by the frequency with which the subject comes to the surface in contemporary literature. Fifty years ago, when the present century was still young, French was the one foreign language considered an indispensable part of education in every school of any pretensions. The schoolmaster and the parents of the scholars concluded that the great bulk of commercial and polite correspondence carried on between the different European nations would be in that language. The traveller on business or pleasure bent found that, with a fair command of French, he could make his way comfortably through every part of Europe. After a time, about thirty years back, German came to be considered a useful language, and, without supplanting French, ranged itself by the side of it as a possible future rival. When the Franco-German war (1871) became history, German increased in importance, and French, as a means of national intercourse, fell somewhat behind its place of undisputed supremacy. Now, at the present day, the English language bids fair to take the lead. Of late years the proprietors of the various Continental hotels and restaurants, and the heads of commercial and financial houses, have discovered that Englishmen and Americans thronged in ever-increasing numbers into their establishments. Consequently they learned the tongue themselves, and took good care to have those about them who could converse in English. Also the polite interchanges of diplomatists are now frequently made in the same language. This custom is said to have originated with Lord Beaconsfield at the Berlin Conference. The result of all this is that foreigners have made the discovery that the English language can be mastered with comparative ease, that it is concise and forcible in expression, and capable of assimilating in a remarkable degree what is best in all other languages. Like the Anglo-Saxon race, it is found to be masterful. German has

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drawbacks; among others, it has a quaint stiffness in pronunciation and as printed. It is felt to be, before anything else, a commercial medium in certain lines of business, and shows no symptoms of taking a high place as the language of polite circles in society. There are also insuperable barriers to its coming into general use in Europe, in the keen jealousies of the surrounding nations.

At one time it was thought that an artificial speech might be constructed capable of world-wide use. With this object Volapuk, a clever and ingenious means of communication, was invented. It was soon found that insurmountable difficulties surrounded its general adoption. Dr. Schroer, an authority in languages, advocates, in an article lately published in a German magazine, making the acquisition of the English tongue compulsory in schools. He sees that a universal language is a pressing need of the time; but that an artificial language, such as Volapuk, is devoid of historical association and of a literature, and can therefore never become popular as a world-speech. People will not study it because it is uninteresting and uninstructive. The introduction of an artificial language is consequently hopeless and unnecessary; for, as Dr. Schroer says: "There is a universal language ready for use, and that is English. The English language embraces the whole earth. It has attained a position far in the advance of all others, and is easy to learn. So powerful is its position that it cannot be shifted from its present post of advance." He concludes, on these grounds, that the English language is the world-speech of the future, and will become every year more and more so. Thus, a German scholar sees that at a critical period, when vast national changes are in progress, English, by following everywhere the energetic and restless Anglo-Saxon race, has taken a hold on the nations that they cannot loose. There is so much potentiality in this great fact that the present generation will hardly realise the changes that will accompany its full development. When English becomes the universal language between the nations, England will have no choice but to take the lead in the affairs of the world. The keen commercial instincts of the competing nationalities would impel them to resist its adoption, if their interests were not too strongly set in its favour.

However, we should scarcely be justified in arriving at the conclusion that, when English is the universal language of national intercourse, it will wholly supplant all other languages. Almost inconceivable changes must take place in international relations before this can occur. Yet such a state of things does appear to be foreshadowed in the Scriptures, and British-Israelites will be slow to say it can never be. It may be safely predicted that the twentieth century will not suffice for its accomplishment. A well-known French astronomer, in a clever article which appeared in an English magazine last year as to the future of the world, pictured the dying-out of every European nation except the British, which remained as vigorous as ever, with the full command of the sea. This was only speculation, but it sufficed to show what is in the mind of many able foreigners with regard to the future of this nation. Should a day come when the great Anglo-Saxon race are undisputed masters of the world, the event would be but preliminary to the universal brotherhood of all mankind. What glorious spiritual and social changes would come to pass! The softening of the bitter competition which is answerable for so much suffering to the toiling millions of the earth would become practical, with the consequent turning of multitudes with gratitude to the Saviour of the poor and needy. Where the language penetrates the race must follow, and British blood, when it mingles with that of other nationalities, is apt to hold more than its own. This movement towards the use of English is not confined to Europe. Two years ago a noted missionary publicly stated that in India the many nationalities are finding English the most convenient means of communication between them. In the great continent of Africa, in Egypt in the north, and the Cape Colony in the south, the language is spreading. If these tendencies continue at work, the day is not far distant when no nation will feel itself strong enough to declare war without the permission of the federation of the Anglo-Saxon nations now approaching. A permission that they are not likely to receive. Then the horrors of war will no longer dismay mankind, and millions of men in the prime of life will be set free to add to the wealth of the world, instead of consuming it in training as soldiers.

THE NATIONAL DEFENCE.

Mr. William Tallack, one of the Society of Friends, wrote to the *Times* on January 19th, 1894, on the subject of the total silence of politicians and statesmen respecting the "protection and overruling of Divine Providence as to our nation's defence against the assaults of our enemies. Mr. Tallack called God's protecting care "an inadequately appreciated national defence." Alas! who can deny that so far from appreciating it at all men ignore it *in toto*. Our debates in Parliament seem to put God out of the question. Our journalists virtually deny God's interference in the matter. The discussion the letter has caused tends to the belief that the idea of God's protection of this nation more than other nations is an audacious and daring assertion insulting to God, and a piece of presumption on the part of men which must be at once and for ever discredited and silenced. Of course we cannot follow Mr. Tallack in supposing that we can claim protection and safety from the Lord as a nation because we have a British and Foreign Bible Society, or great missionary societies doing grand work for the world to God's glory; or because we seem to have been predestined to national blessing by reason of the geological treasures hidden in our island, millions of years ago for our benefit to-day. These are not reasons for claiming God's protection as if we could deserve them at His hands. We take a broader and wider view than that, and a truer one. We believe that we are bound to acknowledge God's protection in the past, expect it in the present, and also in the future, because He is our God, and we His chosen people! We are Israel, and as Israel we are inheriting blessings He promised on oath to give our forefather Abraham in the Christian dispensation as it is this day. Because of our origin He gave us a Bible society, and the many missionary societies to carry on His alloted work in the world; to bless, civilize, and Christianize it, according to His promises and prophecies. Because we are Israel He prepared this "appointed place" our island home, as stated in 2 Sam. vii. 10, to serve as the House of His chosen nation, where He promised to safeguard them from all their enemies, and never let their foes succeed in effecting their destruction. We dare not, like Mr. Tallack, presume upon our national excellence as a missionary nation, or to expect as the reward thereof, that God will for such righteousness on our part preserve us in being, and never let France or Russia effect our undoing and so succeed to our inheritance in the world. God forbid we should advance such pleas as

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those! We are "unprofitable servants" in His sight, and in doing what we do, are but occupied in our duty, doing it, it must be confessed, in a perfunctory and unworthy way. God maintains us in being and in power, giving us honourable work to carry out for Him, simply and solely because we are Israel, the afterseed of Abraham of the House of Joseph, to whom the promises were tied up, when it was foretold of them that they should "blossom and bud, and that they should fill the face of the world with fruit," as it is this day. (Isa. xxvii. 6, R.V.). Why our lecturers, our journalists, and others so persistently refuse to admit that God is the Sovereign of this world and has something to do with its government and the disposal of its affairs, we do not understand, or stop to inquire. The fact is so. It is a shameful fact, and one which must be offensive to our God who has chosen us, loved us, redeemed us, and sent us forth nationally to bless the inhabitants of the world, by giving them Christianity, civilization, the ten true laws of God, His Word, His Sabbaths, and all the blessings that lie at His right hand, according to His promises to Israel. The men of this world refuse to submit to Christ, the King of Israel, and declare that "We will not have this Man to reign over us" (Luke xix. 14). We regret the spirit of the times just as sincerely as does Mr. W. Tallack, but we differ from him as to the ground he takes why men should claim God's protection, or why we should cease to look well to our defences for the reasons he advances. We have often ourselves discussed this question and shown why, being Israel, and therefore under God's special care, we cannot safely put aside the means He uses to carry out His purposes. These means are material forces—ocean fortresses (called the Gates), battles by sea and land, and military and naval supremacy. Nothing else, under God, has given us our present security in the British Islands, our Gates, India, our Colonies, and, now as events are proving, Africa, North, South, East, West, and Central, not omitting the land of Egypt, virtually our possession to-day. While we cannot follow the *Times* editorial in all that it urges against Mr. Tallack's letter, we go with the leader in a great portion of its reasoning. The conclusion, according to our views, is quite sound—namely, that like Cromwell we have always "to put our trust in God," yet in conformity with that trust and looking for His blessing on the means, "to mind and keep our powder dry."

We annex extracts from Mr. W. Tallack's letter for our readers information, with reference to the above remarks:—

" . . . But I may confess to a sense of pain (shared, I hope, by many others) that in all the discussions of national defence lately, and still indulged in, there should have been such an entire ignoring of reference to the grand historic guardianship and developing guidance of our beloved country by a Providence whose outstretched hand has so long, so seriously, and so manifestly been exerted in order to maintain Britain as the foremost instrument for diffusing civilization, literature, the Bible, and the Gospel, throughout the world.

"It may not be altogether irrelevant to point out that our nation's 'manifest destiny' for these special purposes, and therefore for special defence by God, was indicated even innumerable millions of years ago by the geographical position, the coast outline, the mineral treasures, and the geological features of our country. The geological map of England, so marvellously complete in its set of formations, is in itself a most suggestive gem. Where in any region of the earth a hundred times as great can you find such a finished and varied frame of geological development? And is there herein no lesson of august Providential predestination of England to honourable service and to defence in the same?

"Of course the mere mention of Providence will provoke in certain quarters the sneer that Providence is always on the side of the biggest battalions. But is this allegation a general historic truth? What decided the results experienced by the vast armaments of the invincible 'Spanish Armada'? Or did the big battalions of the first Napoleon suffice to avert final catastrophe? At the same time, even the most ardent lovers of peace may thankfully admit that the vast evils of war have been repeatedly overruled for the world's progress, as is so admirably shown by Professor Creasy in his 'Decisive Battles of the World.' Alas for mankind if it were not so.

"But how desperately narrow and contracted has been the view taken of national defence in the recent discussions. Not the faintest hint has been given that one institution (a close neighbour of the *Times*), 'The British and Foreign Bible Society,' alone is worth, for national defence and Providential favour, any number of first-class line-of-battle ships or ironclads. So are the aggregate of our great missionary societies and various other educational and civilizing agencies that could be mentioned. But who has credited these with a moment's regard in the late discussions? The more is the pity—the cause for humiliation.

"What abundance of reference we have had to a possible combination of France and Russia. This reminds me of the remark of Charles II. to his brother James, Duke of York, when the latter was apprehensive respecting the King's assassination. 'Never you fear for that. No one would be so unwise as to kill me to make you king.' And similarly (if one may avoid irreverence by the comparison) Providence is never, never, likely to allow Great Britain to be destroyed in order to raise to a higher position two nations, France and Russia, which have done so exceedingly little comparatively for the evangelization or moral elevation of the world. The very idea of Providence deposing England to make way for Russia seems almost to savour of blasphemy, when one contemplates the huge miseries and cruelties forced upon the unhappy millions of Russians themselves by their own 'Government,' so-called.

"Neither newspapers or Parliament are places for the ordinary introduction of Scripture texts. But one can hardly refrain from being reminded of the allusion to the builders who forgot 'the chief stone of the corner,' when one regards the recent entire exclusion of references to Divine Providence as the chief defence of Britain. And if it be replied that these sacred references are 'not in good form,' or are opposed to the recognized rules of Parliamentary etiquette or Press custom, and of the whole prescription of fashionable society, and of West-end clubs, then some of us may heartily cherish, in regard even to the most influential of these powers, the conclusion and the spirit expressed by the sturdy apostle of old—'To whom,' let us 'give subjection—no, not for an hour.'

"Respectfully yours,

"WILLIAM TALLACK.

"Stoke Newington, N."

WE are glad to learn from a lady correspondent (a countess) at Cairo, Egypt, that considerable interest is just now being taken in the subject of Our Identity with Lost Israel in that city.

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THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. XIV. — Anglo - Israelism.

(*Continued from page 76.*)

THE ETHNOLOGICAL ARGUMENT STANDS GOOD.

To the Editor of "Yarmouth Light."—Sir,—Absence from home and pressure of other work have delayed my reply to "Barrington's" last.

Your correspondent tries to be witty and funny. I shall not follow his example. The subject is too sacred, and arguments too plentiful. Moreover, I shall still strive, as I have striven from the first, to keep up the tone of this controversy. It shall never degenerate into a mere contest as to who can say the smartest things. I am too busy and too serious for such trifling.

Your correspondent's return to the statement, "The British Empire is Israel" and his persistent and guilty misrepresentation of Anglo-Israel teaching on war, are unworthy of anything but a sigh of profound pity.

In reply to "Barrington's" criticism on the story of Dan, allow me to say:

(1) Bashan is generally understood to be synonymous with Palestine. Moreover, Amos iv. 1 proves beyond a doubt that Bashan is sometimes used for Samaria, which is even more to the purpose. "Hear this word, ye kine of Bashan that are in the mountain of Samaria, which oppress the poor," &c. The prophet here addresses the northern kingdom as the "kine of Bashan." "Kine" is put for the sinners of Israel, and it necessarily follows that "Bashan" means the land they inhabited. Again, if Bashan be not a synonym for Palestine, then, since Bashan proper was not in the territory of Dan, it follows that the prediction "Dan shall leap from Bashan" is meaningless. At any rate I call upon "Barrington" to give an intelligible interpretation of this passage. I have often asked him for an interpretation of different Scriptures, but he has generally failed to make even an attempt. Gen. xlviii. 19, xlix. 26, Deut. xxxiii. 17, Micah v. 8 are examples. The fact is these and many other passages cannot be understood apart from Anglo-Israelism. This great truth casts a brilliant light on many obscure and perplexing statements of Holy Scripture, and make them clear as crystal. With this divine light we can understand the Bible as we do any other book, without forcing or straining any single passage. The prophecy concerning Dan is a beautiful example of this. None but an Anglo-Israelite can show how this prophecy was accomplished. We trace Dan all the way from Palestine to Ireland.

(2) Your correspondent is sorely perplexed because he cannot understand how ten tribes could be carried away captive if Dan emigrated before the deportation to Assyria. Well, a thorough knowledge of Scripture clears away difficulties, while a partial knowledge often creates them. We have seen that Dan was to emigrate; but there is one passage which informs us that a small portion of this tribe remained in Palestine until the very day of the captivity. This portion, therefore, we may safely conclude, went into captivity. Judges xviii. 29, 30: "And they called the name of the city Dan. . . . And the children of Dan set up the graven image; and Jonathan, the son of Gershom, he and his sons were priests to the Tribe of Dan until the day of the captivity of the land." Now, how shall we reconcile these two seemingly contradictory statements—(*a*) "Dan shall leap from Bashan" and yet (*b*) Dan remained in Palestine and was carried away captive? Easily; thus—Laish or Dan was situate inland, and the inhabitants of that city did not emigrate. This was the portion—a very small portion—of the Tribe of Dan that remained behind according to the statement of Judges. The rest of this tribe—a vast majority—lived on the sea coast, and they did emigrate according to prophecy. Again I ask does not Anglo-Israel truth make the Bible beautifully clear? As to the omission of Dan in the enumeration of the tribes sealed in Rev. vii., this is the explanation: That sealing refers to the dispersed of Israel who were living in the Roman Empire during the persecution of the early Church. God proposed to preserve a certain number of each tribe. The Tribe of Dan, being for the most part in Ireland, and outside the range of these persecutions, there was no necessity to seal any of them. Here, then, is another passage of Holy Writ which has sorely puzzled the commentators made clear as daylight by Anglo-Israel truth. I may add that this omission to seal any of the Tribe of Dan is a further confirmation of the fact of their early emigration.

(3) "Barrington" denies that Javan is the Biblical word for Greece. Everybody else accepts it as such. Let your readers consult any commentary they may possess. Dr. Adam Clark on Ezek. xxvii. 13, says, "Javan means the Ionians." Barnes on Isa. lxvi. 20 tells us that Jerome renders the word Javan Greece. He goes on to say, "Javan was the father of the Ionians and the Greeks." On Dan. xi. 2 he says, "Daniel, speaking of Xerxes, says, 'He shall stir up all against the realm of Javan.'" Also, "Alexander the Great is described by the same prophet as king of Javan." "The Hindoos call the Greeks 'Javanas,' the ancient Hebrew appellation." Surely nothing but the exigencies of controversy could lead "Barrington" to deny so well-established a fact. Ezek. xxvii. 19, where Dan and Javan are associated, does not prove that those of this tribe who were thus connected with Greece were in Palestine during the lifetime of Ezekiel. It only proves that the prophet knew where they were and what they were doing. I am glad your correspondent has got so far that he admits this tribe did leave Palestine if it was only to conduct caravans to Arabia. Every now and then he puts a step forward in the right direction. If he could only lay aside all prejudice and begin the study of this subject *de novo* he would soon become an Anglo-Israelite.

(4) It is all very well to make light of the early chronicles, legends, and traditions of Ireland; but the fact is, the origin of nearly every nation is lost in the dim and distant past, and we have very little to guide us in coming to any conclusion on the subject except such chronicles and traditions. Now, whilst no one contends that they are correct in every detail, yet there must be a considerable substratum of fact for every legend and every tradition and every chronicle. And since the Israelitish and Phœnician origin of the inhabitants of Ireland is universally taught by the early chronicles, it is only prejudice that can doubt this origin. Will your correspondent tell us how such a strange story could have originated and have been universally accepted if it were not true. Now, Professors O'Curry and W. K. Sullivan are the two highest authorities on Irish history—*i.e.*, they have studied this subject and made deeper research into it than any others, and they have a very high opinion of the historic value of the old Irish traditions. Here is what they say in "The Manners and Customs of the Ancient Irish" concerning the prose and poetic tales and legendary histories of the Irish: "There is internal evidence of antiquity in many of the tales. The heroic period of Irish history has left as indelible an impression upon the popular

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mind as that of Grecian history upon the Greeks . . . being preserved in the memory of the bards and transmitted orally from one to another from Pagan times. . . . One of the most characteristic features of Irish historical legends and poems is the definite localization of all the personages and incidents of the tales. It is possible to determine with great minuteness and accuracy the ancient topography of the country. We can follow the line of march of an enemy or of an individual warrior or bard, with nearly as much certainty as we could in our day. . . . It is quite clear that if we found the old names used throughout a piece to the exclusion of the new ones we should be justified in assuming that it was older than the change of names. In the recasting of tales and poems this topographical feature is in general well preserved—a circumstance which would seem to indicate that the tales were either simply abridged or amplified; the chief events and descriptions of the original being, when retained in the new piece, left unchanged."

The reasons of this were that "no great displacements of people took place from about the second century to the twelfth; while the bardic institution existed in unbroken succession during the whole period, and the circumstances of the country which immediately succeeded the introduction of Christianity were more favourable to the transmission of old tales and poems than to the production of new ones" (pp. 11, 12). Thus those scholars who have examined these ancient chronicles, poems, traditions, etc., attach great weight to them as documents of real historic value. That they teach the Phœnician and Israelitish origin of the Irish people none can deny. Who then, can doubt that the Tuatha de Danaans and the Milesians were Hebrews of the Tribe of Dan? Let me here state that the province of Ulster was peopled by Israelites, and the provinces of Leinster, Munster, and Connaught by the Phœnicians.

(5) "Barrington" would have us believe that the Hebrew names of so many places in Ireland prove nothing more than such names as Salem or Canaan in Nova Scotia prove. It is true they would prove nothing to the point if they were of recent introduction, but most of them were given to the places so named long before Christianity reached Ireland. Given by whom? By whom could they be given except by Hebrews?

"Barrington" has little to say concerning my many and varied proofs that Anglo-Saxons are Israelites. In reply to that little I may observe:—

(1) Ezek. xxxviii. had not yet been fulfilled, as any one may see who reads the chapter. Ver. 16 assures us these prophecies will be accomplished some time during the Christian dispensation.

(2) Gog and Magog are generally allowed to be Russia. They cannot possibly be the Scythians.

(3) Your correspondent is pleased to reject the authority of Herodotus. "As to the Scythian civilisation, Herodotus unsupported is not up to date." Will "Barrington" kindly give us some reason for this strange assertion? Does he know that before Herodotus wrote of the Scythians he visited them? In my last letter I said, "'Barrington' is a perfect slave to authority." That statement requires modifying. Your correspondent is a great worshipper of authority when it happens to agree with him; when it does not he casts it aside as worthless. He has on former occasions thrown overboard Sharon Turner, Du Chaillu, Dean Prideaux, and others; and now, forsooth, because Herodotus' account of the Scythian civilisation favours the Hebrew origin of these people, the great historian is unworthy of credit. Still, people in general will think that Herodotus knew more about the Scythians than your correspondent knows. Of course, by such a method anything may be proved or disproved.

(4) There is abundant proof that Woden was an historical personage.

(5) Your correspondent is wrong in the derivation of Saxon. It comes from "Sakai."

(6) It is all very well to call the "Edda," including the "Voluspa," "fairy tales." The fact is, they are reliable exponents of the religious belief of our early ancestors in their northern home. This is but another illustration of "Barrington's" method of controversy. But no one will mistake the use of adjectives and commonplace phrases for arguments. Certainly Nova Scotians are a little too shrewd. Will "Barrington" give some reason for doubting the general accuracy of these poems when they describe the religious belief of the inhabitants of Scandinavia? Such a scientific historian as Du Chaillu considers these ancient poems of considerable historical value.

(7) I again call upon "Barrington" to prove that the savage Germans Cæsar describes are our ancestors. He cannot do it, or they most certainly were not.

Now, sir, "Barrington" closes by denying that my account of the wanderings of Dan and of the Ten Tribes is sober history. Well, I ask all interested to re-peruse my last two letters and then judge for themselves. They will notice that "Barrington" has left unnoticed the arguments which led the eminent ethnologist Latham to conclude that the Argive Danai were the Tribe of Dan. He has omitted all mention of the proof from Maccabees and from Josephus that the Lacedœmonians were related to the Jews. He has not attempted to account for the name Tuatha de Danaans, which means literally the Tribe of Dan. He has passed over the evidence of language without a single comment. These are all weighty proofs against which your correspondent has nothing to urge. I call particular attention to this.

Again, "Barrington" has nothing to say concerning the escape of Israel as given in Esdras, and the removal of the great Scythian nation at the same time, from the same place, and to the same place, as told by Herodotus. He has made no attempt to show how any one can doubt that these migrations were one and the same, and therefore that the Scythian nation was Israel. He has nothing to say to the fact that Sharon Turner traces our ancestors from the very place where Israel was settled in their captivity, and says their migrations began in the seventh century—the very time when Israel escaped into Europe. He rejects the account Herodotus gives of the civilisation, &c., of the Scythians, but does not attempt to explain how the historian could have stated that such and such customs and religious observances so similar to those of the Hebrews were common amongst them if they had not been so. He refuses to accept the ancient Scandinavian poems as containing reliable information concerning the religious faith and practices of our ancestors, but he gives no reason whatever for this scepticism. I call the attention of your readers to these facts, which are of the highest possible significance. On the whole, I ask, has our ethnological argument been weakened in the least degree? I venture to think not.

Now let me once more point out how completely "Barrington's" argument from ethnology has broken down. The argument is this: The Anglo-Saxon tongue is Aryan, *i.e.*, Japhetic; therefore, since language is a reliable test of race, we cannot be Semitic, and hence we are not Hebrews. Now the fallacy in this argument lies in the statement that language is a reliable test of race. I have already named

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several nations—the French, Spanish, Portuguese, &c.—who have entirely forgotten their mother tongue, and speak that of another people; and I have pointed out that the Hamitic race living in the West Indies speak a Japhetic tongue. Now I offer further evidence. Your correspondent has quoted from Robert Needham Cust. Well, this writer says: "The Arab race is Semite, but the Arabic language has spread much more widely, and it is probable that most of the nations and tribes speaking it are not Semitic, but Hamitic." Here, then, according to this authority, we have many nations of one race speaking the language of another race. Then I ask, in the name of common sense, is it not possible that Israel may be doing the same thing? Will any one after this maintain that language is a test of race? Is it any wonder that ethnologists now admit that it is not? Professor Sayce (another of "Barrington's" authorities) says in his preface to the "Races of the Old Testament": "Ethnology itself is but a young science." And on page 29 he admits that "language is not a test of race."

Remembering that our "Aryan" tongue is almost the only basis of any argument from ethnology against our Israelitish origin, I ask, is it possible for any argument to break down more completely than "Barrington's" ethnological argument has broken down? Yours, &c.,

C. F. COOPER.

From *Yarmouth Light*, July 13, 1893.

THE WORTH OF OUR COLONIES.

BY WALTER J. PENN.

THE series of lectures on this most important subject, recently commenced at the Imperial Institute, deserves the careful attention of all who are interested in the present and future of Britain; and so from us, as God's people, claims special study. The great revolution of opinion, on which Mr. Lecky remarked, forms yet another link in the chain of Our Identity, yet another proof of Israel's determination, under a divine Ruler, to hold fast those innumerable possessions which have played such an important part in the building up of this vast Empire "on which the sun never sets." Reference to the *Times*, of Nov. 21st, will furnish a good idea of the light in which our colonies have been regarded, both in bygone years and at the present time:—

"The doctrine that our Empire is a burden, from which we should seek to rid ourselves as quickly as we could, stood, indeed, at one time in high favour with a numerous band of able and influential politicians. But they could never persuade the country to accept it. They talked and wrote a great deal, and they talked and wrote well; and, as their opinion on some questions were undeniably popular, it seemed, for a brief space, as if they had persuaded us that the true secret of greatness was to strip ourselves of the possessions we had inherited from our fathers. The elder Mill had demonstrated, with all the impressive dulness of which he was a master, that 'the classes' prized our colonies for the most sordid and selfish ends. They loved the colonies, he suggested, for what they could get out of them, just as Sancho Panza aspired to the governorship of an island in order to sell off the population and pocket the prize. Cobden had proved, by the irrefragable processes of simple arithmetic, that the whole Empire was a ruinous bargain. To his mind it was a matter of pounds, shillings, and pence; and so grievously did the extravagance trouble him that he described the retention of India as a calamity, and a curse to the English people. But the English people could not be brought to see it. Neither the eloquence and arithmetic of the Manchester school, nor the philosophic speculations of doctrinaire statesmen of a more academic type, shook them in their determination to keep what they had got. At the moment when the faith in 'the calico millennium' was most fervent the Crimean War and the Indian Mutiny revealed the real spirit of the nation. They showed that the race remained at bottom what it had always been; that it was prepared to fight, and to fight to the death, for the dependencies which its councillors bade it abandon as costly encumbrances. Nobody marked the lamentations of the prophets. The nation obeyed its Imperial instincts, and called Palmerston to a lease of power, which, with one short interval, lasted till his death."

So much for the past. Had those who advocated the abandonment of Britain's possessions shared but a dim presentiment of her future, and that of her dependencies, surely they would have despaired in the mere attempt to shake off the so-called "ruinous bargain." And what of our recent convictions and determinations? Let us turn once more to the *Times*. In continuation it says:—

"The history of recent years has but served to confirm the great body of the people in their traditional opinions. They hold the old beliefs, but they are better able than they used to be to give a reason for the faith that is in them. The spread of education and the diffusion of the newspaper press have created in hundreds of thousands of British citizens a new and lively interest in the remote parts of the Empire. Whole classes, to whose parents the very names of our distant possessions were hardly known, have come to realise how nearly their own welfare is knit up with the prosperity of Canada, and Australasia, and India. The lesson has been brought home to them by the action of other Powers. They have watched the fierce scramble for the unoccupied markets of the earth, and they have come to the conclusion that all the statesmen of Europe are not wasting their energies for nothing. With greater knowledge of the colonies, and a more intelligent appreciation of their value, there has sprung up amongst us a loftier conception of our relations towards them. The whole nation dimly discerns the possibilities of the Empire in the future, and the magnitude of its achievements in the present. Many causes, as Mr. Lecky observes, have contributed to its growth. We owe much to our command of the sea at critical periods of the world's history. We owe something, too, to fortune; but the true key to our success, as nation-makers, must be sought elsewhere. It lies deep in the national character, in the daring and the enterprise, the resource, the energy, and the dogged and stubborn perseverance of the race."

Mark well the admission, "The whole nation dimly discerns the possibilities of the Empire in the future, and the magnitude of its achievements in the present." Can it be possible that at last the nation is going to give ear unto the Lord; to accept the message of Isaiah? "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." It should, at least, be a matter of great satisfaction to those who embrace Identity truths, to find our foremost daily paper offering such an assertion, and a greater consolation to see clearly themselves already, and to possess, as we claim to do, knowledge of our

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power in the realisation of God's great mercies to His people Israel.

The concluding lines in the *Times* tell, however, only too truly how spare is the light which does not emit sufficient luminous power to lay bare the "true key" to our greatness. We do owe our success to the command of the sea, and to fortune; to our capabilities as nation-makers, to our natural character, resource, and enterprise. Yes, assuredly all these have worked together for our good, though they are but signs of a divine favour and the gracious fulfilment of God's promises. Thus we *do* find the true key elsewhere; we *do* believe the greatness to lie deeply rooted in our natural character—planted, nourished, established there as a divine gift, in the possession of which we shall continue to multiply both in numbers and in wealth.

"THE VINEYARD OF THE LORD OF HOSTS IS THE HOUSE OF ISRAEL."

ON Dec. 10th, being the Second Sunday in Advent, the first lesson prescribed for the morning service was Isa. v. Here "the parable of the vineyard of the Lord" is set forth to show what God did for His people, and what base returns they made to Him for all His care of them. We wonder how many of the clergy who read that lesson, and how many in the thousands of churches of the land who listened to the lesson, realised that the parable was obviously the history of two people, both of them the objects of God's tenderest love and care, and both ungrateful to Him, who tended them so lovingly, looking for the fruits which He was entitled to receive at their hands. We are satisfied that the general view, which both clergy and people entertain when they listen to the lesson, is that it applies to "the Jewish people," and beyond the spiritual application to all believers alike it has no reference to our times or to our nation as one of those referred to. Yet the passage, carefully studied, plainly shows that it deals with the two divisions of the children of Israel into which prophecy describes them as divided in modern times. "The vineyard of the Lord of hosts is the House of Israel." The majority of the Israelites were gathered as Ten Tribes, or Ephraim, into one kingdom or nation, and the vineyard of the Lord of hosts were they. But what was Judah's part, the Two-tribed House? They were "God's pleasant plant," as ver. 7 declares, being "the men of Judah." To the latter God appealed for judgment against the Ten-tribed House. He asked them in ver. 3 to say as the inhabitants of Jerusalem (that is, as Benjamin), and as the men of Judah (that is, as Jews), what more could He have done for Ephraim or the House of Israel, than He had done for it? (ver. 4). He looked for Ephraim to bring forth fruits for His glory and praise, but they brought forth wild grapes instead of good grapes. Hence, Israel was set apart for punishment and correction, but not for destruction.

In truth, Israel's predicted punishment has fallen upon that House, according to verses 5 and 6. God "has taken away the hedge thereof, and it has been eaten" or burnt "up" (*margin*). The covenant privileges of Ephraim have been removed, and the nation has descended to the condition of Gentiles, being God's "Lo-ammi," His not-a-people, as described in Hosea i. 9. Israel's fences have been trodden down, and God has laid their patrimony or inheritance waste. It has not been pruned or hoed since their captivity, but briars and thorns grow in it (R.V., ver. 6). The Lord has also commanded the clouds, and no rain has fallen on the land or on the people. As regards the law, they are uncovenanted; but under their original covenant, made by the Lord with Abraham, they are blessed indeed (Gal. iii. 17). But there is mercy for Israel, even though they have provoked the Lord to anger, as described in Isa. v. From ver. 26—30 the seer describes the agents appointed by God to carry out His vengeance against Israel, and their terrible work. But chap. ix. shows there is deliverance at hand. The mighty God," and "Prince of peace" appears in man's form, to pay the ransom for His people, to assume the government over them on His shoulder; to establish David's throne and kingdom, with judgment and righteousness, for ever; and this word, sent unto Jacob, has lighted upon Israel, "even Ephraim" (ver. 6—9).

Here, then, is the whole mystery of God's dealings with His people Israel, the vineyard of the Lord of hosts, His heritage and inheritance, His chosen ones—the apple of His eye. They have been chastised for sin, but have repented of their misdeeds and have been redeemed by the precious blood of Christ, their atonement. They are now set apart to serve the Lord, and to bring to Him the fruits of the kingdom of God, according to the appointment of the Lord Jesus Christ in Matt. xxi. 43. That they are doing this is freely admitted even by our opponents. We press upon them therefore to reflect that the people who possess all the blessings promised to Ephraim-Israel exclusively, and who exclusively are bringing forth the fruits of the kingdom of God, to the glory of God and of His Son the Lord Jesus, must be Ephraim-Israel, but cannot be a purely Gentile, non-Israelite people, to whom no such promises as these were made. To Him be all the praise.

ZECHARIAH IV. 6.

By H. E. OLIVE.

A MARKED feature of the wars of the Israelites while passing through the wilderness and subsequently in acquiring the land of Canaan, was their numerical disproportion to the enemies they encountered, thus necessitating on their part the exercise of a visible faith in God and reliance on His support, and on the part of God the manifestation of His power. The host of Midian was discomfited and dispersed by the three hundred led by Gideon; Jericho fell before merely the shouts of victory; everywhere, humanly speaking, the enemies that confronted the people of God were greater than they. Goliath the giant was slain by a sling held in a boy's hand.

We have few instances of the Israelites flying before their enemies or being conquered. Once at Ai there was a notable defeat, but this proved more conclusively that the presence of God in their armies only secured victory. The song of Zerubbabel is the refrain, the pæan of these small ranks of men as they marched under Moses, Joshua, Gideon, David: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." We see them treading onwards, gazing heavenwards; we see that their leaders see God, we feel the breath of the presence of His angel as looking back through the centuries they sweep before us. And have not God's elect so borne themselves and so fought throughout the ages, in their conflicts with heathendom, with schismatics, in the first centuries of Christianity were not His true followers—the few against the many, once even culminating in the climax that placed "Athanasius *contra mundum*"? Always

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the weak against the strong, victory supernatural, and won by courage inspired by faith.

Wherever the kingdom of God has had to win its way we see the same feature of inequality in the opponents. The enemies of the Lord are myriad and strong; His soldiers are few but inspired. The wars of the Crusades, by which Palestine was won from the Saracens and preserved for the Christians, the persecutions of the Protestants, the religious wars of the middle ages, the struggle for supremacy among the European powers, indeed, we may say the decisive battles of the world which have carried forward the purpose of God in the progress of humanity have revealed the arm of the Lord. We cannot deny this in the history of our own country. Has not God strangely elected England to this? That she rarely fights but for a righteous cause, that she has rarely been conquered? Compare the battle of Waterloo with the Napoleonic victories. In the former the English troops hurried unexpectedly into action, turned the power of a host flushed with success, and altered European history. No blood shed that day was wasted. The latter were a splendid series of evanescent convulsions to the glory of man alone, volcanoes that burst over the nations, destroying millions and becoming extinct themselves; raising only the prestige of one man for a short period of history. The blood of countless heroes flowed to waste, and thousands perished needlessly. The positions gained by such triumphs were quickly lost again; their glory was ephemeral. They read like the magnificent but cruel and wasteful wars of the ancient Assyrians, Persians, and Egyptians. The arm of the Lord was not revealed in them; the world at large was not the better for them.

The great lessons to be learnt from thoughts like these seem to be, the certainty of victory in a good cause, and that faith in God must be invincible. A great fact also is proved—*i.e.*, that God has elected a nation and a people for the continuity of His purpose—for the salvation of the world. Whether conscious of this election or not, this nation and people have manifested these signs which hitherto have proved them to be invincible. After all, is not history a record of the battle of this world against the supremacy of God? The world fights in its own strength, as Nimrod did, the followers of God in His strength. What is the egotistic burden of the old heathen inscriptions discovered among the ruins of their mighty races? "I the king did this; I took this city; I destroyed those armies; I built these walls," &c. But with the elect their strength may not obscure God's presence in their midst. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts"; "Not I, but Christ"; "Forward in God's name"; "*Dieu et mon droit.*" These are their shouts of victory, and in the secret of their triumph they go forward.

We are living just now in very ominous times. A great cloud is rolling up on the horizon of the future, and men's hearts are failing them for the things that are coming to pass. We are entering on wars and rumours of wars; the air is full of stir and expectancy. To every Englishman the outlook is one of extreme anxiety. The British navy was thus lately spoken of by Lord Salisbury: "The news that reaches us from abroad is of a nature to make us reflect upon our position, upon our duties, and upon our danger. All nations now in these days are armed with such tremendous power of doing mischief to each other that for each nation it must be the heartiest prayer that all its neighbours may be well governed and well guided. Everything depends upon the skill with which these great powers are governed, on the competence and foresight with which their steerage is handled. The nations of Europe are like a squadron of those terrible, tremendous ironclads, of which we have heard, unhappily, so much during the present year. . . . . I daresay you have followed the discussions that have been held in the newspapers and elsewhere, and you must have noticed that, coming from all parties, men of different schools, with respect to maritime and military defences, men of very different service and experience and ability, all combine in this, that our navy is very much below the point at which we should be able to say that we are safe against any contingency of the alliance or combination of other powers."

A naval officer says: "Great Britain is dreaming while the world is hastening onward with ever-increasing rapidity. Her sea-power has ceased to be convincing, undoubted, recognized. To-morrow it could be shattered, perhaps immediately by France alone, if only France had no other pre-occupations, and if she were assured beforehand of Italy's non-interference. For the citadel of British sea-power, the vantage-point upon which rests the centre of the British position in Europe is *in the Mediterranean*, where a Russian, as well as a large French fleet, unitedly outnumbering the British fleet, are now stationed; and, excluded from the Mediterranean, the United Kingdom would, in a few years, be no weightier a factor in international politics than the Netherlands or Denmark."

One cannot read the opinions of foreign ministers or of those in opposition to the Government on the condition of our navy without grave apprehension. We are told that Russia is threatening Europe with one of the greatest wars that has ever yet taken place, and we are not ready to meet it—that we who have secured and held the Gates of the world will not be able to defend them. What can we do who look on? We can strengthen our rulers and leaders by prayer in this emergency. We can also firmly grasp our sure faith in God's Word, which cannot fail. "*Teneo et teneor*" will be our words of confidence as we cling to the cross of Christ. We as Israel will read our destiny, and in that read also our ultimate victory. As our ancestors were led through the wilderness, through seemingly overwhelming obstacles, to the conquest of Canaan, by a supernatural power, so will it be with us. There will be sorrows and sufferings, terrible experiences, we shall indeed be led "by the way of the wilderness" to victory; but if borne through all by the purpose of God, let us trust that we shall also be borne through storms and tempests to the haven of His love.

GLEANINGS.

No. 34.—The Queen's Ancestry.

As many readers do not know the ancestry of Queen Victoria, the following extracts from a "History of the Guelphs," in the genealogical department of the Guildhall Library, London, may be of interest to them:—

"The House of Guelph, from whom the Queen of England is descended, appear as Sovereign Princes from the earliest period of their history, and trace back for thirty-three generations and one thousand years. There is no family in Europe which can establish, by clear and contemporary proofs, a similar antiquity. If, therefore, antiquity and illustrious birth are entitled to any respect, Great Britain may be proud of her present Sovereign; and although George I. owed the crown more immediately to his female parent, the reader will find by consulting the genealogical tables that he was the only lineal descendant of the Plantagenet stem. The first known ancestor of this distinguished

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House was Guelph, Prince of the Scyrii, A.D. 476. From him the line passes through Adebertus, Count of Bavaria, who had the government of some provinces in Italy in 756, to Azo the Great, Marquis, or Margrave, of Este, in Ferrara, in Northern Italy, living in 1097, who married Cunisa, or Cunigunda, daughter of Guelph, fourth Count of Altdorf and second Duke of Bavaria, in 1030. She, on the death of her brother, Welpho IV., became heiress of Lower Bavaria and the Guelphic States. Their issue bore the name of Welpho, or Guelph, and became the Dukes of Brunswick. The son of Azo the Great was Guelph, sixth Count of Altdorf, and third Duke of Bavaria, who died in 1101. From him the lines go through Henry the 'Proud,' Duke of Bavaria and Duke of Saxony, who died in 1139, Otho the 'Child,' created Duke of Brunswick and Luneberg 21st Aug., 1235; to William, Duke of Luneberg, ancestor of King George IV. of England, who died in 1523. The arms of the Dukes of Brunswick were—'Gules, a border of the last, over all a lion rampant, face to the sinister, double queued argent.' The book also gives a list of the numerous monuments to different members of the family in the churches of Germany. W. D. H.

"Liphook, Hants."

(From the *Yorkshire Weekly Post*, Sept. 2, 1893).

CHARLESTON, SOUTH CAROLINA, U.S.

The Anglo-Israelite Association.

The monthly meeting of the Anglo-Israelite Association of Charleston was held at the residence of Major E. Willis last evening. Matters of great interest were discussed, and a well-known member of legal profession was chosen as lecturer for the next meeting. The subject for discussion will be "Coincidences of English and Israelitish Laws as Evidence of the Identity of the Two Peoples."—From *The News and Courier*, Charleston, U.S.A., Dec. 21, 1892.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—I am much pleased with your little book, "The History of the House of Israel, told for the Children." I have bought it for a young girl of 16 who has shown an earnest interest in it and a desire to understand the Identity. She will teach the younger ones—four in number. I have converted four others, but in general I am answered by the *Cui bono* question.

I am much interested in the Yarmouth discussion, and agree with the Rev. C. F. Cooper. The replies of Mr. B. seem shuffling and not meant to be understood. In the Bible the people of the ten-tribed kingdom were never called Jews.

I send you a copy of a few lines I lately sent to the *English Churchman* on "Emancipation Results":—

"Sir,—Emancipation for the Jews was not only a just action, but a great gain to our beloved England in giving us Disraeli for a faithful Prime Minister, a man from God's chosen nation.

"Emancipation to the Roman Catholics has put a sword in their hands to destroy Protestantism, and to place our Empire once more in a condition of ignorance under Jesuitical guidance. It has already caused troubles which will increase as they succeed in blinding John Bull for a time till he is roused and discovers Jesuitical traitors in his very midst.

"A Daughter of Israel.

"London."

I am going to send for two more of your "History of Israel for the Children." I will only add that the light upon the Bible I gain from your Banner of Israel is the greatest happiness of my life, and has been for the last fourteen or fifteen years. Yours, &c., L. D. B.

London, Oct. 10, 1893.

To the Editor of the "Banner of Israel."

Sir,—Will you allow me to ask for a correction of the initial "N" put to my name? It should be G. C. Cooper, as I find there are more Coopers mentioned in the Banner. Mr. H. R. Shaw refers to the measurement of $\frac{1}{8}$ more than I referred to in the Temple. As my measures gave the polar dimension of the earth, does this $1\frac{1}{8}$ measure give an explanation to the words in Job xi. 9, as "the measure thereof is longer than the earth, and broader than the sea." I have found several points which might be taken as such a measure, but look upon this last as the most likely, as it is in such close conjunction with the earth's measure. I would like Mr. Shaw to further examine into the figures, and see if he cannot find out some other relations, which I suspect have existence. I will look into them myself. . . .

Continuing some further examining of the Temple measures, I would add some more items. Taking the measures as I first gave them, of the house, $40 \times 30 \times 20$ sacred cubits = 24,000 sacred cubits; of the Holy of Holies $20 \times 20 \times 20$ = 8,000 sacred cubits. These added = 32,000 sacred cubits = 500,000,000 cubic inches = polar diameter of the earth. Then the other arrangement of $60 \times 30 \times 20$ = 36,000 sacred cubits = 562,500,000 cubic inches, the difference being 62,500,000 cubic inches, or $\frac{1}{8}$th part of the 500,000,000 cubic inches. The Holy of Holies being 8,000 sacred cubits = 125,000,000 cubic inches; this $\div$ 2 = 62,500,000 cubic inches, or the one-eighth part of the two portions of the Temple when joined as one measure. Then by Job xi. 6—the secrets of wisdom are double to that which is. The whole number, 125,000,000, as the diameter, the 62,500,000 = radius of the cube, or symbolically of the sphere within the cube of the Holy of Holies. Yours truly,

G. C. Cooper.

Graaff Reinet, Nov. 16, 1893.

Note by H. R. Shaw.—The words quoted by Mr. Cooper are taken from Job xi., the whole of which I find to be a speech of Zophar the Naamathite, one of Job's comforters; and as such they are to be taken, perhaps, *cum grano salis*, because we read further on, in chap. xlii., that the wrath of the Lord was kindled against the speaker, together with the other two friends, because they had not spoken of the Lord the thing that was right. So serious indeed was their error that Job was required to present their sacrifice before the Lord for acceptance (ver. 8). There can be little doubt that the writer of the book of Job was fully acquainted with the main facts of cosmic science even at that time laid up in the proportions of the Great Pyramid, and only rediscovered by the learned of a much later day, and it may very well be that Zophar did Job a cruel injustice (ver. 6) in telling him in effect that his ignorance or folly was twice as great as his knowledge or wisdom. On the other hand, however, this may have been literally true, because we are all now aware that besides the natural mystery of creation there is the greater Israelitish mystery of redemption, both of which are built up in the Pyramid, but only one of which can be considered to have been in operation previous to the call of Abraham. Job, then, although knowing as much as we about earth, sun, moon, and stars, may well have been ignorant (and was thus ignorant, for all his book tells us) of the mystery of Israel as any trained scholar of the nineteenth century, unless he were indeed, as dimly hinted by Piazzi Smyth, himself the Pyramid builder, and then, as Mr. Cooper or Mr. Brangwyn would doubtless say, "perhaps he was a mason and forbidden by oath to tell the secrets of his trade," and so he kept his counsel from his comforters and submitted to their diatribes with his constitutional patience. The Great Pyramid, as shown in Banner for 1890, having given the pattern for the temple of Solomon, no doubt Mr. Cooper is quite right in expecting to find the same cosmic references in both buildings, and the foregoing is by no means an unfair assumption.

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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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HIS HIGHNESS THE KHEDIVE.

ABBAS PASHA, the present youthful, but exceedingly foolish and indiscreet Khedive of Egypt, has once more allowed his hostility to the British to find vent, and again has had to submit with ignominy to the strong hand which has maintained him in power, and keeps his country prosperous and rich for him. A year ago he committed a piece of folly for which he had to beg pardon and received forgiveness. He attempted then to form a new ministry favourable to himself, and obnoxious to the British, and in twenty-four hours had to undo his work, because the British rulers of Egypt would not allow him his way. He then dismissed the Premier favourable to Britain, and proposed, as his successor, Fakhri Pasha, who hated reforms, and detested the English. The appointment was disallowed and Abbas Pasha was "reprimanded." But he has learnt nothing from the lesson then read to him.

Quite lately the Khedive visited the frontier provinces of his Government, and there, separated from his ministers, whom he left behind him, he proceeded to make adverse criticisms respecting the frontier force, and in reference to the English officers who command it, his remarks were more disparaging still. For this outrageous conduct the Khedive has had to suffer. He has been obliged, by the stress of the British Government and their representive at Cairo, to retract and apologise to General Kitchener for his words. He has inserted the required proclamations in the Official Gazette, and has had "to do penance before the Egyptian army, and the Egyptian people, for his mischievous attempt to subvert military discipline." But these fitful outbreaks of temper and disloyalty to the British, followed by apologies and retractions, are bad omens for the future of Egypt. The Khedive wishes to get rid of the British power, interference, and military occupation of his land; but his outbreaks merely delay the longed for day indefinitely. While we are striving to make the Egyptians strong enough to govern themselves, the true policy of the Khedive should be, like that of his late father, to support our authority, and strengthen it in every way. "The more retrograde that policy is, whether in great things or small, or in both, the longer does he postpone the moment at which Egypt will be able to do without our guidance and support."

These were the strong words of the *Times* leader on January 30, last, and they were followed by others, threatening Abbas Pasha with deposition from his throne if he continues thus to make British government impossible, and his country's revival a thing which cannot be achieved. We hope our readers notice how God, by various methods, has made our relinquishment of the government of Egypt impracticable. When our Prime Minister, some years ago, resolved to abandon the country, he was chained to the spot by the disasters which overtook the then Khedive's armies. Finally, in 1882, the bombardment of the Alexandrian forts consequent on the rebellion of Arabi, when France abandoned her right to interfere in Egyptian affairs left this country the sole right to occupy and govern Egypt.

Since our Government to-day is of the same mind still regarding the policy of abandoning the country, we find that God is using a new series of providences to force us to stay. The young Khedive is incited to thwart British-Israel's beneficent efforts to raise Egypt in the scale of nations, and he hampers the British with overt acts of hostility accordingly. Such abortive efforts have one, and only one, result. They defer the future abandonment of the country, and so, in a fresh way, compel us to remain in the land, to carry out our rather absurd intention of remaining only till Egypt has risen in the scale of nations, and is then able to dispense with our presence, by governing herself with success. The idea is extravagant; for Egypt is an oriental country, and her government a corrupt and effete thing. It is, in the language of the prophecies, "a base kingdom" (Ezek. xxix. 14, 15); nay, the basest of them, with no power at all of rising again to national ascendancy. The

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stern words of reproof administered by the *Times*, of January 30, to Abbas Pasha will bear repetition, and we give them below:—

In his latest revolt against the necessary conditions of his existence Abbas Pasha has taken counsel of no one. He left behind him all the men by whose advice he is bound, as a Constitutional ruler, to guide his course. He put himself out of reach of expostulation by the representatives of the Powers, who, whatever their jealousies, would at least unite in deprecating a mad attempt to stir up fanatical disorder in the Egyptian army. Though France does not always treat us generously in Egypt, it is a pleasure to acknowledge that in this matter, so far as is known, her attitude has been perfectly correct. It would seem that Abbas Pasha has really conceived the extraordinary idea that he is strong enough and wise enough, to defy at once this country and the public opinion of Europe. He cannot too speedily rid his mind of this hallucination. He may be very well assured that whatever mischief he may attempt, or whatever disorder he may cause, one indubitable result will be his disappearance from the position he now occupies. He is not the sort of man to ride the whirlwind or direct the storm, whether in East or West. He is safe enough while he observes with passable loyalty the conditions of his place, but if he did succeed in his mad attempt to upset the existing order no hand would be extended to pluck him out of the confusion. He may, perhaps, take a lesson from the result of his recent exploit. It ends simply in the curtailment of the liberty he has abused. He has compelled this country to interfere with his choice of subordinate Ministers, and he may depend upon it that the precedent will be freely followed if he persists in the course of conduct which has compelled its establishment. While the English are responsible for the administration of Egypt, they can neither permit wanton attacks upon order, nor can they allow the idea to gain ground that it is only their friends and supporters who go to the wall when a conflict is provoked by the Khedive.

If we are asked why Egypt, as a country, is of importance to our nation as "the remnant of Israel," our answer is that the restoration of Israel and Judah constituting the Twelve Tribes is drawing near, and that in the details of those great events, it is manifest that Egypt must be in the hands and under the Government of the Power which is to control and carry out that movement. Israel and Judah are to go back together, the powerful factor being the Ten-tribed House (see Isa. xviii. 1—7; Jer. iii. 18; Ezek. xxxvii. 15—28; Hosea i. 10, 11). The route of the tribes from "the Isles of the West" to the Holy Land Eastwards, and from the Indian Ocean Northwards, must have Egypt on the flanks of the march; and, therefore, as Egypt is "the Gate" of the route, it must fall to the power of the House of Israel, who will conduct the restoration, to make that military operation safe and successful. God has directed the affairs of Israel from the beginning, and has provided for the last triumphant return of His people according to the prophecies. He has, therefore, given to His people Israel the possession of this important "Gate" (Gen. xxii. 17). He has bidden her to smite Egypt, and then to heal her wounds as is the case this day. In the end we shall see that Egypt and Israel will be linked together in blessing, as declared in Isa. xix. 20—25. For "The Lord of hosts shall bless, saying, "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." To the Lord be all the praise!

ERRATUM.—Page 92, column 1, line 24, for "Ezek.," read "Isaiah."

THE REMNANT.

BY W. H. LARKINS, LIEUT.-COL.

(Rom. xi. 4, 5; 1 Kings xix. 18.)

THE remnant referred to in the passages quoted above has reference to that of the 7,000 men who had not bowed the knee to Baal, and was the answer given to the intercession made by Elias against Israel. There are two points here worthy of consideration: 1st, What was the cause and nature of Elias' intercession; and 2nd, Who were the 7,000 men in Israel who had not bowed the knee to Baal?

Elijah the Tishbite, so called from his native place in Gilead, was a prophet accredited to the kingdom of Samaria during the reign of Ahab, king of Israel (B.C. 919 to 896). After announcing to Ahab that there would be "neither dew nor rain these years, but according to My word" (1 Kings xvii. 1), Elijah disappeared for a while, and he was told to hide himself at the brook Cherith, and the ravens brought him food morning and evening (1 Kings xvii. 6). It came to pass after a while that the brook Cherith dried up from want of rain, and Elijah was told to go to Zarephath in Zidon, where a widow woman would sustain him, and Elijah dwelt with her many days; but the barrel of meal diminished not, neither did the cruse of oil fail (1 Kings xvii. 16). In the third year Elijah was told to go and shew himself to Ahab, who at that time, with Obadiah, the head of his household, were wandering about in different directions in search of water and grass for their horses. Elijah fell in with Obadiah, and said to him, "Go and tell Ahab Elijah is here"; but Obadiah hesitated to do so until he had bound Elijah by an oath that he would show himself to Ahab that same day. When Ahab met Elijah, he said, "Art thou he that troubleth Israel?" Elijah answered, "It is thou and thy father's house that have troubled Israel, in that thou hast forsaken the commandments of the Lord, and have followed after Baalim" (1 Kings xviii. 1—15).

What followed on Mount Carmel, when Elijah slew all the prophets of Baal, is fully recorded in 1 Kings xviii., and it need not be entered into here beyond this, that when Ahab told Jezebel what had happened to the prophets of Baal, she threatened to serve Elijah in the same way on the morrow. He fled to Beersheba in Judah, and, leaving his servant there, went a day's journey into the wilderness, and laid down to rest under a juniper tree. While resting there, an angel of the Lord came to him, gave him food, and told him to go to Mount Horeb, where he lodged in a cave, and the voice of the Lord came unto him, saying, "What doest thou here, Elijah?" He said, "I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken Thy covenant, thrown down Thine altars, slain Thy prophets, and they seek my life to take it away" (1 Kings xix. 14).

Here we have in full the grounds of Elijah's complaint against Israel, which indeed induced him to make intercession against them. What he asked for was that there should be neither dew nor rain, but according to the word of his mouth. St. James, in his epistle, when speaking of the effects of the fervent prayer of a righteous man, cites the case of Elias, who, being a man of like passions as we are, prayed earnestly that it might not rain, and it rained not for the space of three years and six months, and again he prayed, and the heavens gave rain, and the earth brought forth her fruit (James v. 16—18).

What was the answer to Elijah's intercession against Israel? His prayer that there might be no rain was

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accepted, but at the same time he was told that amongst the very tribes against whom he made intercession God had yet left to Him 7,000 men who had not bowed the knee to Baal (1 Kings xix. 18). This brings us to the second point—namely, who were these 7,000 men who had not bowed the knee to Baal? This much is certain, that they were Israelites of the tribes which formed the kingdom of Samaria, or, as Hosea more properly terms it, "the kingdom of the House of Israel" (Hosea i. 4), inasmuch as it was composed of tribes belonging to that House, Dan and Benjamin excepted, comprising nine tribes (counting Manasseh as one in place of Dan), which were given to Jeroboam "because they had forsaken the Lord their God and had worshipped strange gods, and had not walked in His ways to do that which was right in the sight of the Lord and to keep His statutes (1 Kings xi.).

The answer to Elijah's intercession against Israel leaves no room for supposing that these 7,000 men had been reclaimed from idolatry, but, on the contrary, that they had not up to that period of their existence as a separate kingdom bowed the knee to Baal, some seventy or eighty years after its formation, and that they must have remained faithful to the worship of the Lord their God from the first. If so, then it is quite possible, and indeed quite within the range of probability, to suppose that these 7,000 men represent, if not the whole, a portion of those godly ones who, on the formation of the kingdom of Samaria, preferring the worship of Jehovah to that of idols, separated themselves from their brethren, and strengthened Judah for three years (2 Chron. xi.). What became of these godly ones at the expiration of the three years it is difficult to say, from want of any information on the subject; but, as Judah was not long in following the idolatrous practices of the sister kingdom, it is natural to infer that at the end of the three years, seeing that the object which had induced them to join Judah no longer existed, they reverted to their respective tribes in Samaria. Although the conclusions arrived at, in the absence of any information on the subject, must be conjectural, yet there are some grounds for believing they come quite within the range of probability.

THE DISCUSSION IN YARMOUTH, NOVA SCOTIA.

No. XV.—Anglo-Israelism.

By the Rev. C. F. Cooper.

(*Concluded from page* 103.)

MAY HE WHO IS THE TRUTH GIVE US A RIGHT JUDGMENT IN ALL THINGS.

Sir,—"Who are the Anglo-Saxons, and whence came they?" Such is the question we have been discussing for more than six months. Let me then ask: Why is the origin of this people of interest so absorbing? Why is the very thought of their destiny so inspiring? There is only one answer: The Anglo-Saxon race is the greatest and best in the world. In the words of the London *Times* (Feb. 3rd, 1876), one portion of this race rules "the greatest and noblest empire that Providence has permitted to exist on the face of the habitable globe. The British Empire is still growing, still developing, still moving and working towards an unborn form and majesty." And, as the London *Telegraph* (May 20th, 1875), observes: "The waste places of the earth are all falling under the sway of our own people; a 'greater Britain' is growing up round the globe; the language, the laws, the form of government, and the religion of England are springing up in every part of the world, and . . . English influence is spreading everywhere."

Speaking in 1885 at a banquet on the anniversary of American Independence, the Hon. W. B. Dudley, Attorney-General of Sydney, observed: "Unite these stupendous forces (those of the British Empire and of the United States) and you will have an area of 12,600,000 square miles; a population of 368,000,000 persons and revenues amounting to £278,000,000, a trade of £1,352,000,000 a year, armies of 1,700,000, and navies of 68,000 men. You will have a fourth of the globe, and more than a fourth of the human race. You will have 100,000,000 men of Anglo-Saxon descent, and you will have 42,000,000 men capable of bearing arms. The imagination of the strongest is affected by such a prospect; and no words could picture such an awful grandeur of power and authority as these few figures present to our wondering eyes. Already the signs of the advent of their glorious alliance may be seen in the growth of a fresh tenderness of relationship in the spread of that education which enlightens the mind and softens the hearts of nations, and in the very necessities of the times themselves. He is the faithful servant of humanity who, wherever he may be, and whatever may be his gifts, humbly and lovingly offers them up, to hasten the approach of that time which will come like the olive-crowned and meek-eyed messenger from heaven of Milton's immortal ode, as

> "Waving wide her mystic wand,
> She strikes a universal peace through sea and land."

The late Rev. E. Budge writes: "When we take into account that this collossal power (the British Empire) has enthroned itself upon all the scientific discoveries of the age and possesses the best opportunities for turning them to account by the immunity it enjoys from external enemies, it exhibits a still more marvellous spectacle of unrivalled greatness. . . . And having thus taken the lead, she must retain it, if true to herself and the star of that destiny which has guided her throughout all her wanderings like the pillar of old, and this with undiminished brightness, beckoning her onward to a higher day of glory than earthly empires have yet enjoyed, even in their wildest dreams. To what, then, shall we ascribe it that during the long lapse of ages, this wonder has been slowly developing itself, amidst the fall of mighty empires and the revolution of states now passed into oblivion? No mere human causes will suffice to explain this problem in the history of nations, that England has become what she is at the present day. If we believe that there is a power above us, in whose hands are the destinies of empires, we are warranted in thinking that England's power and England's destiny have been specially under that controlling influence which regulates the kingdoms of the world, ordering their prosperity and decline according to His own sovereign schemes of mercy and of judgment." Let us ever remember that notwithstanding their sins, England and America are carrying on beneficent work in every part of the world; that they are the chief civilizing and Christianizing powers; that not only is there carried on within their own borders a persistent and vigorous warfare for God and right, but that they are fast evangelizing the whole world. To understand the great blessing the Anglo-Saxon race is to mankind we have only to try to conceive what the world would be to-day if this race were heathen or infidel. The heart sinks appalled at a thought so terrible. Is it any wonder that students of Scripture are everywhere asking themselves whether it be probable or credible that of a people so manifestly blessed of God and so immensely

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important to mankind generally, not one word should be revealed in those Scriptures which profess to give in outline the history of the world from the fall of man to the creation of the new heaven and the new earth?

No one who tries to realise these marvellous facts and to appreciate their true meaning will wonder that Anglo-Israelism attracts and interests thoughtful minds. For the idea that a people so mighty, so unique, so influential for good have developed in a few hundred years from naked savages is no longer tenable or reasonable. As the latest scientific historian has pointed out, a people with a history so splendid and achievements so magnificent, must be able to trace their lineage from some nobler source. Who, then, were the forefathers of this great people? We answer, with all the confidence of an earnest conviction, the grand old patriarchs Abraham, Isaac, and Jacob. Only an origin of such lustre and renown can adequately account for the striking phenomena and the living realities set forth above.

Now, in trying to make good a claim so startling and so magnificent, we are met at once by what was formally a serious objection, viz., the evidence of ethnology. Since, however, the assumptions and the arguments of ethnologists have been submitted to the scrutiny of scientific research, and tested by facts now acknowledged on every hand, this objection has gradually grown less until, we may say, it has now no force whatever. For the very ground assumption of ethnologists has been proved, and is at length by themselves admitted to be, a fiction. "Language is a test of race." So it was formally believed. But further research has revealed the fact that several nations belonging to one race speak the language of another race. The evidence of this is so clear and convincing that Professor Sayce, himself an ethnologist, is constrained to admit — these are his own words—"Language is not a test of race." Therefore our Aryan tongue is no witness against our Hebrew descent. The facts concerning the manners, customs, civilization, and religion of our ancestors, as we have seen, go far to prove our Israelitish origin; and it is a very significant fact that such writers as "Barrington," in order to break the force of these facts, are compelled to deny the authority of Herodotus even when he writes as an eye-witness; also to cast away as worthless the oldest extant poems, chronicles, and traditions of our forefathers. The more one studies the evidence of ethnology the deeper grows the conviction that we are indeed the people of the Lord, veritable sons of Israel.

Just a word in passing about Herodotus. Some portions of his writings are doubtless incredible because of the extraordinary and even fabulous nature of their contents. But in these portions Herodotus is writing from hear-say. When he writes what he saw with his own eyes and heard with his own ears, and his assertions are *per se* in every way credible, he is accepted as perfectly trustworthy. Now these conditions are present in the description this historian gives of the manners, customs, civilization, prowess, and religion of the Scythians. Moreover, he is herein supported by other writers, such as Epiphanius, Diodorus Siculus, Æschylus, etc. It is worthy of remark that Professor Rawlinson accepts the account Herodotus gives of the Scythians as true.

We have seen also that history has much to say on behalf of Anglo-Israelism. As to the story of Dan's wanderings, opponents are silent concerning the clear logical reasoning of the eminent ethnologist Latham, which proves that the Argive Danai must have been the Israelitish Tribe of Dan; as also concerning the fact that it is proved beyond doubt by the author of Maccabees and by Josephus that the Lacedæmonians claimed kinship with the Jews and that the Jews acknowledged the claim. Now these facts by themselves—facts, let it be remembered which "Barrington" has not disputed though his attention has been called to them twice—prove the emigration from Palestine of the Tribe of Dan Add the further fact that sometime after war and confusion began to reign supreme in the Greek Peloponnesus, there appeared in Ireland a people calling themselves the "Tribe of Dan," bringing with them a multitude of Hebrew customs, and can any one doubt that this people came from Greece and were the descendants of those who emigrated from the Holy Land? But from this "Tribe of Dan," mentioned in the early Chronicles, etc., of Ireland, have descended the Scotch and the men of Ulster. We believe then that they are Israelites.

Now let us enquire what history has to say of the origin of the Anglo-Saxon race. Sharon Turner, the father of Anglo-Saxon history, says that in the 7th century B.C.—the very period of Israel's captivity—our ancestors began to emigrate from the very place whither the Ten Tribes were carried captive. Thus the Anglo-Saxons came from the regions where dwelt the captive exiles. I beg your readers to mark well this important fact. Further, the book of Esdras informs us that the Ten Tribes escaped at this time; and Herodotus gives an account of the emigration of the Scythian nation from the same place and at the same time. Now Sharon Turner brings the ancestors of the Saxons to the shores of the Black Sea. Esdras places the Ten Tribes in the same spot, and Herodotus informs us that in this identical place the Scythians settled. The dates of these settlements also all agree. Is it not then highly probable—is it not all but certain that these accounts are accounts of one and the same people? It is not surprising that Herodotus calls them Scythians, for that is the name they bore at the time he wrote. They were so named on account of their wanderings. These facts, which cannot be disputed, "Barrington" passes over without one word of comment, though his attention has been twice called to them. I have said it is "almost" certain from the evidence just given that the forefathers of the Anglo-Saxon race, the Scythians and Israel were really the same people. This high probability becomes a moral certainty when we remember that the account Herodotus and other ancient writers give of the manners, customs, civilization, and religion of the Scythian nation, confirms in a most striking manner its Israelitish origin.

Further, we have seen that Du Chaillu traces our descent from these Scythians; and that when we find them on the shores of Northern Europe we discover most singular and satisfactory evidence of their Hebrew origin, though they had then passed through many vicissitudes and wandered through many countries.

But, sir, Anglo-Israelites have hitherto relied mainly upon the argument from Scripture. We find from Genesis to Revelation prophecies concerning the position and work of Israel during the Christian dispensation—prophecies in number almost unlimited; in grandeur beyond the power of any uninspired man to conceive. Space allows me to mention but a few of these predictions. Here are fifteen taken (for sake of variety) from Dr. Hanan. In the Christian dispensation Israel must be found, (1) a Christian nation (Hosea i. 10); (2) possessing since A.D. 70 the kingdom of God (Matt. xxi. 43); (3) blossoming and budding and filling the earth with fruit (a missionary nation—Isaiah xxvii. 6); (4) a nation and a company of

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nations (Gen. xxxv. 11); (5) allied to a great people (Gen. xlviii. 19); (6) multitudinous as the sand and stars (Hosea i. 10); (7) wealthy, lending and not borrowing (Deut. xxviii. 12); (8) powerful—possessing the Gates—(Gen. xxii. 17); (9) dwelling in a place free from invasion, where they have renewed their strength (2 Sam. vii. 10; Isa. xli. 1); (10) Sabbath keeping (Ezek. xx. 20); (11) witnesses for God (Isa. xliii. 10); (12) yet declared to be not God's people (Hos. i. 10); (13) a maritime people (Isa. xvii. 1); (14) peopling the world (Deut. xxxiii. 17); (15) ready to possess the land of Israel from the North and West (Jer. iii. 18; Hos. xi. 10). (Note—that for the sake of brevity only one text is given referring to each identity).

That the Anglo-Saxon race possesses every one of these marks of identity no one can deny. It necessarily follows that we are Israel. To put the matter beyond doubt I call attention, to the following mathematical truth, as presented by Dr. Kinns in "Moses and Geology" (quoted by Dr. Hanan): "The permutations of fifteen things may be further understood by setting down the first fifteen letters of the alphabet, something in this way: G, m, h, d, a, j, k, c, f, e, b, n, i, o, l, and challenging any number of persons to try to imitate the order in the list without seeing it. It would be found that if thousands—nay, millions—of people were to attempt to do so they would fail; in fact, if the whole population of the globe were to endeavour to accomplish this, and each person of the twelve hundred millions were allowed to try a thousand times over, there would still be a great probability that after all these many thousands of millions of trials, not one list would correspond in sequence with the unknown order." Now, applying this truth to the question before us we see (1) how utterly incredible it is, how morally impossible that any writer not inspired could foretell that a nation should arise possessing these marks; and that his predictions, should be literally fulfilled. (2) The Anglo-Saxon race, and it alone, fulfilling every one of these predictions, must be the race concerning which the prophets spake. But beyond dispute they spake of Israel. Therefore the Anglo-Saxon race is Israel.

The only possible way to escape conviction on this subject is to believe, if one can, that these plain literal statements of Scripture are to be understood figuratively. Israel does not mean Israel. Material blessings are merely symbols of spiritual blessings. Now (1) we require proof—and absolutely none has ever yet been given—that the prophets did not mean exactly what they said. (2) This spiritualizing is manifestly and grossly inconsistent, inasmuch as everyone interprets prophecies concerning the Jews and every other nation literally. Jews means Jews, and the material curses have been literally endured by them. By what authority then does anyone assert that Israel does not mean Israel, and that the material and spiritual blessings promised to them are not being realized? This question "Barrington" has failed to answer. (3) All will admit that if the prophecies are to be understood literally we must be Israel, for none can deny that the Anglo-Saxon race answers exactly to the description the prophetic word gives of Israel. Now the very idea that a portraiture so sublime, so unique, so full of details could be drawn by inspiration and find its literal counterpart among the nations, and yet not be intended as a literal portrait is inconceivable. I ask the thoughtful attention of my readers to this most important consideration—a consideration in itself, to my mind, conclusive.

But, sir, "Barrington" thinks all this too material and opposed to the spirituality of the New Testament. Besides, are not race privileges abolished? To which I reply: (1) Since the material greatness of other nations is foretold in God's Word, why should not ours be? (2) As a matter of fact the Anglo-Saxon race has privileges enjoyed by no other race. Have not, for instance, children born in Nova Scotia infinite advantages over children born in India, China, or Uganda? (3) These special blessings—whether of material splendour or spiritual power—are bestowed upon us because we are God's appointed agents to bless mankind with a knowledge of the truth; and to this end such blessings are necessary.

But (say some) suppose we are Israel, what does it matter? If we are Christians is not that enough? To which I answer with a prayer that God will help the reader to a right judgment. (1) If our Hebrew origin is a fact and our present privileges a literal fulfilment of Scripture, this truth must be of great value. Dare any one contend that God has done a useless thing in preserving by such strange and unique providences the House of Israel? Nay; the development of God's purposes concerning the nations is a matter of stupendous interest; and the intelligent, earnest, loving Christian will delight in learning the principles and methods of God's gracious dealings with the world at large that he may fall in line with the divine plan. Moreover, our Identity with Israel being nationally acknowledged, many perplexing, political, social, moral, and religious questions would be settled at once and always on the side of God and right. (2) If the Anglo-Saxon race are Israel, God has indeed spoken to man, and in these days of unbelief He has given grand and convincing and scientific evidence of the truth of His Holy Word—evidence which the unlearned may understand and effectively use. This is just the very thing that is needed at the present time. The ordinary working man can prove the inspiration of Scripture in five minutes by Anglo-Israelism. Thousands are continually doing so. Further, our common sense, apostolic method of interpreting Scripture makes the Bible a new book replete with absorbing interest. It clears away most difficulties and enables us to understand the meaning of many prophecies which are inexplicable riddles to the vast majority of Christians. "Barrington" has in many instances passed by in silence my demand for a reasonable explanation of passages of Scripture other than that which Anglo-Israelism gives just because he does not possess the right key of interpretation. (3) Anglo-Israelism will help on the temperance movement, the effort after social purity, and every other moral reform. It will purify our churches, driving away heresy and schism. It will do much to put an end to war, for it is the truest friend of peace. It will increase a thousand fold our missionary zeal. Anglo-Israelism will accomplish all this, for it teaches with an authority no other belief possesses that for this very purpose—that we might be good ourselves and do good to all mankind—has God chosen, preserved, blessed, and spendidly equipped our race. Yes, Anglo-Israelism will do all this; but it will not of itself save a single soul. The man who trusts to natural descent from Abraham for his individual salvation is trusting to a broken reed. That will never save him. He must have his sins washed away by the atoning blood of Christ, for that is the only means whereby we can be saved. Abraham cannot save us. Christ can. This is the gospel we preach. It is perfect, and charms our reason while it chains our affections. Our only hope is in Him "who bore our sins in His body on the tree." He is our only plea for righteousness, our only hope of glory.

I close this long controversy with mingled feelings of gladness and some regret—gladness that I have been

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enabled to present what is to me a precious truth before the minds of hundreds who before knew little or nothing of it, and to confirm the faith of many devout believers—some regret that this labour of love is now ended.

To you, sir, on behalf of your Anglo-Israelite readers—and they are not a few—and on my own behalf, I tender grateful thanks for the large amount of space you have given us. To "Barrington" I offer herewith friendly greetings, praying the Lord may abundantly bless him always and everywhere. To your readers I bid an affectionate farewell.

It may interest "Barrington" to know that our letters are appearing *in extenso*, without note or comment, in the BANNER OF ISRAEL, a weekly journal published in London, England.

Yours, &c.,

C. F. COOPER.

August 12th, 1893.

—From "*Yarmouth Light*," August 17, 1893.

OUR RACE: ITS ORIGIN AND ITS DESTINY.

OBJECTIONS TO THE ISRAELITISH ORIGIN OF OUR RACE.

WE find that Professor Totten has selected some of our articles written long since (before the BANNER OF ISRAEL was born in 1877), and published in Mr. E. Hine's "Life from the Dead," to illustrate in his Series iii., No. 8, the most serious objections that have been raised against our views, and the proper answers to them. As these have not yet appeared in the BANNER, we propose to repeat them in these pages, retaining Professor Totten's remarks as they appear in "Our Race."

SOME OBJECTIONS TO THE SCRIPTURAL EVIDENCES OF THE IDENTITY CONSIDERED.*

BY PHILO-ISRAEL.

When we adduce what are called the scriptural proofs of the Identity of our nation with Lost Israel, we are very often met in conversation and in print with the reply that these statements are not "proof"—that they are mere "analogies," "coincidences," matters of "fortuitous similarity," but constitute nothing approaching to evidence—that "we have jumped to a conclusion in regard to our nation, and have assumed that because the English seem to answer to the terms of some of the prophecies regarding the Lost Ten Tribes, therefore our race must be the House of Israel."

When we ask these objectors how evidence from Scripture of identity, whether of nations or of individuals, can possibly be tendered except in the way attempted in this case—namely, by appealing first to the averments of prophecy and then by pointing to actual facts answering thereto, in hundreds of particulars, we meet with no response; but the old objection is repeated, "that coincidence is not evidence, analogy is not proof, and similarity in appearance is not reasonable ground for concluding Identity."

We wish now to place before those who thus object to our arguments a line of thought which may serve to show the unreasonableness of their opposition, as Christian believers.

We ask what other species of evidence the apostles of our Lord Jesus Christ oftener present to us, as confirmation of His divine mission, than that objected to now—namely, the appeal on the one hand to prophecy, and on the other to the Lord's exact fulfilment of the same in the smallest jots and tittles?

Let us pursue this argument for a little, and show how exactly the evidence of our Lord's mission has the counterpart in the character of that we rely upon in proof of our averments in regard to Lost Israel.

A prophet once said (Micah v. 2) that "Out of Bethlehem, Ephratah, in the land of Judah, should come a Governor, to be Ruler in Israel." The Lord Jesus was born in that village, and the apostle St. Matthew notes the circumstance as proof of His identity (Matt. ii. 6). Shall we reject it as a "coincidence?"

A prophet of Israel said, "Out of Egypt have I called My Son" (Hos. xi. 1). Christ was taken into Egypt by His parents, and came out of it again with them. St. Matthew calls this a proof that Jesus was the Christ (chap. ii. 15). Shall we describe it as "a remarkable and interesting similarity in facts," but deny its probative value?

A prophet of Judah declared a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children because they were not (Jer. xxxi. 15).* St. Matthew (chap. ii. 18) calls attention to this prophecy, reminds us that Herod caused numbers of little children in and near Bethlehem to be put to death, and declares it is a proof of the truth of Christ's mission because a fulfilment of a prediction which had close reference thereto. Shall we decline the inference, and call it too obscure a matter to throw light on the Redeemer's mission—that it proves nothing?

The prophets generally bore testimony that the Messiah should be called a Nazarene. Jesus Christ was of Nazareth, and lived there. The Holy Spirit, speaking by St. Matthew, tells us to mark this as an identification of our Lord (chap. ii. 23). Shall we call it an analogy, without force to convince reasonable minds?

A prophet long since said (Isa. xlii. 1), God's servant when He came should not strive, nor cry, and no man should hear His voice in the streets. Our Lord withdrew Himself from the multitudes, and instructed those about Him not to make Him known (Matt. xii. 17). The apostle calls this a clear proof of Messiah's advent. Shall we designate it a mere analogy—not evidence?

A prophet (Zech. ix. 9) of old proclaimed that the Lord should come to Zion sitting on an ass, and a colt, the foal of an ass. Our blessed Saviour did enter Jerusalem on one occasion riding on an ass, and the colt, the foal of an ass. The apostle (Matt. xxi. 4) bids us see in this an indication of the Lord's identity with the promised Messiah. Are we to reply, "It was certainly an interesting and striking fact, which merely proves curious coincidences sometimes do occur; but can such trifling matters as an ass and its colt suffice to prove the Messiahship of Him who was spoken of? and is this evidence which a court of law would accept as conclusive of the Identity?"

A prophet of Judah (Zech. xi. 12) formerly wrote that the price the Lord was to be valued at was "thirty pieces of silver." And, "I took the thirty pieces of silver and cast them to the potter in the house of the Lord." The sum of thirty pieces of silver was actually paid about 530,† years after the above was written, to Judas Iscariot, as the price of blood; it was by him returned to the chief priests, and "cast down" in the temple; ultimately it was expended by them in the purchase of the potter's field to bury strangers in (Matt. xxvii. 4—7). The apostle calls on us to note these transactions, as proving Jesus is the Saviour of the world, and that the predictions regarding Him were literally fulfilled; and shall we, in reply, remark that "coincidences and mere analogies are not evidence, and prove absolutely nothing."

* The following article, with which we commence our selections from the later and more copious arguments in rebuttal, is taken from No. 22 of Volume II. of "Life from the Dead" (1875), a monthly magazine now long out of print, but for several years ably edited by Edward Hine while he was in the prime of his strength as an expositor of Identity truth. The article in question is by E. W. Bird, Esq., whose *nom de plume* is "Philo-Israel." He is at present the aged editor of the BANNER OF ISRAEL, the best known English weekly devoted to the identity of our race with Lost Israel, and is himself not only the lineal successor of Hine but a greater than his master. For information as to the BANNER OF ISRAEL (see Collateral Reading).

* This remarkable chapter of Jeremiah also refers to the millennial days just ahead of us, in which days these children of Rachel shall indeed come again from the land of the enemy (Death). C. A. L. T.

† 540 True Chronology.

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In speaking of the "righteous," the Psalmist said, "He keepeth all His bones, not one of them is broken" (Psa. xxxiv. 20). At the institution of the Passover, 1490 * years before Christ, the law-giver said, "Neither shall ye break a bone thereof"—*i.e.*, of the Paschal Lamb (Exod. xii. 46). Christ's bones were not broken at the crucifixion, but His side was pierced with a spear. The apostle John bids us remember these facts (chap. xix. 36) as evidence that Jesus Christ was the Redeemer, as proof of His being the Son of God. Shall we reply against Him, that these were only remarkable and striking "coincidences which lead one to reflect; but as to proof of identity, that requires more to establish it than these obscure similarities can afford?"

The Psalmist said, "They parted My garments among them, and for My vesture they cast lots" (Psa. xxii. 18). At the crucifixion the Roman soldiers did precisely these things. St. Matthew calls attention to the facts as fulfilment of prophecy (Matt. xxvii. 35). Shall we reply, "This, too, is of the nature of a strange concurrence of chances, but the value as proof is *nil*?"

It may be objected that in each of the above cases God was His own interpreter; that the apostles drew our attention to fulfilments which, but for that, we might have failed to see.

Well, the following are a very few of many other instances not so explained by the inspired writers, but which Christians are not accustomed to overlook on that account, or fail to recognise as weighty evidences of the Saviour's identity.

The prophet Isaiah said that, "As a sheep before her shearers is dumb, so He opened not His mouth" (Isa. liii. 7). The Lord Jesus answered Pilate never a word; He gave him no answer. The Psalmist declared, "They gave Me vinegar to drink"; "They pierced My hands and My feet"; "All they that see Me, laugh Me to scorn, saying, He trusted on the Lord that He would deliver Him" (Psa. xxii.). Did not these things literally occur? Were not these words actually spoken of our blessed Lord?

Isaiah stated, "He gave His back to the smiters and hid not His face from shame and spitting"; also that He would "Make His grave with the wicked, and with the rich, in His death" (Isa. liii. 9). Was not the Lord "smitten?" Did they not "spit in His face?" Was not His sepulchre in the garden in Golgotha, where those executed were usually buried? And did not the rich man of Arimathea come to Him at His death and remove His sacred corpse?

So we might go on till we wearied you. Numbers of minute jots and tittles are recorded in the prophetical writings as to what the Lord should do, say, suffer; where He should be born, where He should go, where live, where and how He should die, where and how He should be buried, how soon He should rise again, what those around Him would do and say in various circumstances, how they would on one occasion forsake Him and leave Him alone; all these, and very many more, details were stated, sometimes very obscurely, sometimes very clearly, and unmistakably.

But every iota, every jot, came literally and exactly to pass in and during the life of our blessed Lord. Taken all together, they constitute a mass of fulfilled prophetic evidence, quite apart from the miracles, teaching, and resurrection of our Lord, which amply suffices to prove that Jesus was the Christ—evidence which the Church all through the ages has accepted as valid and sufficient corroborative proof of His identity.

To advert for a moment to the case of the House of Judah—the Jews. A prophet of old declared that they would, when they fell into sin and came under God's judgments, be dispersed, be few in number, and scattered among all the nations (Jer. xvi. 4—7; Deut. xxviii. 62).

Another prophet predicted that their name would be left for a curse, that the very "show of their countenance" would be a witness against them (Isa. lxv. 15, iii. 9).

Another declared that they would be "without might," bereft of settled government, and be a "trembling," "faint-hearted" people (Jer. xix. 7, xvii. 4, xxxv. 17; Deut. xxviii. 65). These and many other predictions have exactly and literally been fulfilled in the House of Judah—a people whom we see about us now, and know by our own observation to be undergoing these same curses to the very letter.

Are we to regard these facts as only so many "coincidences," mere "chances" and "analogies" which cannot be relied on as evidence of the truth of the prophets, or that the Jews, and they alone, are the people indicated? Common sense says no! and admits that the Jews are God's standing witnesses of the truth of the prophets—an evidence which the most stubborn unbeliever dares not gainsay, because he sees this people respond to the curses predicted against them in the Word of God, and they alone do it.

Now, why we ask in the name of reason and the same common sense, are we to put aside evidence precisely of the same kind and coming from the mouths of the very same accepted witnesses—the inspired prophets of the living God—when the utterances have reference not to the Person of the Lord Jesus, nor to the House of Judah, but to the sister nation—the Lost Ten Tribes of Israel? Also, when we see one particular race, and one only, exactly fulfils each and all of the separate predictions applicable to them, found also in the Holy Scriptures, we ask again, *Why* are we to reject that testimony, and view it as inapplicable? Surely it follows that if we value the points as evidences, wherein our blessed Saviour literally fulfilled prophecy, we must also value the same kind of evidences wherein Israel fulfils Scripture? or *vice versa*, if we consider these latter immaterial and value*less*, then all those connected with Christ become likewise immaterial and value*less*, and they cease to be of any real probative force? * Can this reasoning be set aside? †

God Himself declared His people, the tribes of Israel, should become "a nation and a company of nations"—"as the sand by the seashore, innumerable, as the dust of the earth and as the stars of heaven for multitude."

We know the Jews do not answer to these predictions, for, as we have remarked above, they are under a parallel series of condemnatory prophecies, one of which (fulfilled in them) dooms them to be few (Jer. xv. 7).

But of all the nations of the earth, England, and she alone, does respond. She doubles her population every fifty-six years, her colonial possessions every twenty-five years. Why may we not recognise this fact, patent to our senses, and accept it as one of a very large number of most remarkable identifications of the lost people, all pointing to the selfsame race now extant which our God expressly gives us—to you and me—for our guidance?

God's Word, further, has set certain signs or marks on the Ten Tribes of Israel, when hidden, and declares they shall be found, as—

1. A powerful nation (Micah iv. 7, v. 8).
2. Possessing the Gate of their enemies (Gen. xxii. 17).
3. An island or coast people (Isa. xxiv. 15, xli. 1).
4. An undefeated race (Isa. xvii. 14, xli. 12, 15).
5. The chief of nations (Isa. xli. 8, 9).
6. Living north-west of Palestine (Jer. xxxi. 8, xxiii. 8, iii. 18; Isa. xxiv. 15).
7. With colonies in all zones, immense in size (Isa. liv. 1—3, lviii. 12).
8. Scattered everywhere among the heathen (Ezekiel xxxvii. 21).
9. Yet mistress of the ends, sides, and uttermost parts of the earth (Deut. xxxiii. 17; Psa. xcviii. 3, ii. 8).

* 1483 B.C. True Chronology.

* Our Lord's teaching in Luke xvi. 31 seems to assign a very high value, indeed, to Moses and the prophets as evidence to command belief. "If they hear not them," He says, "neither will they be persuaded though One rose from the dead."

† The constituency of "Our Race" will recognise this line of argument as the one pursued in Study No. 1, Chapters IV. and VI. See also Bishop Niles' testimony, page 254 of that Study.

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10. With possessions forming a great girdle round the Gentile nations (Deut. xxxii. 7, 9).

11. Living ever under a monarchy (Numb. xxiii. 21; 2 Sam. vii. 13, 16).

12. Holding a great heathen empire in dominion (Psa. ii. 8).

13. Immensely wealthy (Deut. xxviii. 1—13; Isa. lx. 11).

14. Lending to all nations, borrowing from none (Deut. xxviii. 1, 14).

15. Abiding always by their ancient Israelitish, perfectly just and God-given system of weights and measures (Lev. xix. 36).

16. Always separated from the Gentile nations (Lev. xx. 24, 26; Isa. xli. 8, 15; 1 Sam. xii. 22).

17. Kind, as a rule, to the aborigines of their colonies, but finding them, to their distress, "dying out" before them (Jer. xxx. 10, 11).

18. A Christian nation, redeemed from the Mosaic law (Isa. xlv. 17, 19, xlviii. 20).

19. The chief missionary power of the earth, carrying the Gospel everywhere (Micah v. 7; Isa. xxvii. 6).

20. A Sabbath-keeping race, nationally and by law (Exod. xxxi. 17).

21. Full of good works and fruits of righteousness Isa. xxvii. 6; Matt. xxi. 43).

22. Called by Isaac's name—Saxons (Rom. ix. 7).

23. Yet, alas! prone to idolatry, and ever lapsing into it (Hos. viii. 11).

24. Addicted, as regards very many of the people, to all sorts of wickedness and abominations hateful to God (Ezek. xxxvii. 23).

25. Having a "part" of the nation afflicted with *porôsis*, or hardness of heart, or blindness (Rom. xi. 25).

26. Nationally addicted to the vice of drunkenness (Isa. xxviii.).

27. Blind as to their origin (Hos. ii. 6).

28. Ever declaring here in England they are not God's people Israel (Hos. i. 10).

29. Yet continually acknowledging here in England they *are* God's people Israel in the services of the Established Church, Sunday by Sunday, and notably on Sunday, the 20th of June, when the following prayer is prescribed and used: "Let there never be one wanting in her [the Queen's] 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," etc.

30. In public worship using the eastward position for themselves, as Israel is directed to do in Solomon's prayer (1 Kings viii. 44, 48), but properly denying it to their ministers.

31. During a part of their past history living for centuries without a king, but governed by chiefs, as during the Heptarchy and prior thereto (Hos. iii. 4).

32. A people separated from all others by God Himself, and in covenant relation with Him for ever (2 Sam. vii. 24; Deut. xxvi. 18, 19).

33. And, lastly, kind to strangers, making England an asylum for the foreign refugee (in a manner not followed anywhere else),* treating him here, and here only, as "One born among them" (Lev. xix. 33, 34).†

These and many others are the marks and signs God has given us in His Word by which we may know and recognise His lost people. We look around now—now that we have reached the Saturday evening of the world—now that there is absolutely no time left, as all good men are agreed, for the rising up of new nations or new companies of nationalities—and what do we find? Not any of the nations on the globe—be they Christian, be they Mohammedan, heathen, or Jewish—respond to all these identifications with one exception, and that one is Great Britain. [Joseph-Ephraim and Manasseh, England and America. We of these United States must not forget that our separation as a "great people" of independent destiny is one of the most magnificent identities in the Galaxy.—C. A. L. T.]

She, and she alone, responds to them every one. She, and she alone, lacks not one. This is our point on which we take our stand and on which we challenge discussion.

What are we to say to all this? Are we to reject the whole of these fulfilments now before our very eyes as "mere analogies," "coincidences," and "remarkable similarities," and think no more of them? Or, are we to accept the evidence they afford as reasonable men? Surely reason, common sense, analogy, and reverence for God's Word all compel us to admit that the evidence—rebuttable as it may be, abundant as it is, truthful as it must be, convincing as it surely will be deemed—suffices to show, *prima facie* at any rate, that the lost people are identified and found; also that God's Word is true as regards them in every—yea, even in the very least—particular?

In conclusion, we would once more ask (what we think ought always to be put forward and answered in connection with this subject), Where does all this tend? *Cui bono?** Why seek for Lost Israel? and what good will it do if the British nation be found to be the Lost House of Israel, first, to themselves; second, to the world at large? †

To those queries we reply, "Much, every way." For, speaking generally, by searching for the lost sheep of the House of Israel we are most distinctly doing God's work, and acting according to His clearly-revealed will. He declares, speaking of the two Houses of Israel and Judah: "I will rejoice over them, and do them good, and I will plant them in this land assuredly with My whole heart and with my whole soul" (Jer. xxxii. 41). To enable God to act thus by them, Israel must first be found and identified. When found, God's Word declares that Israel and Judah together will be blessed in themselves, and bring down blessings from on high to the whole world. He says, "And it shall be to Me a name of joy—a praise and an honour before all the nations of the earth which shall hear all the good that I do unto them" (Jer. xxxiii. 9). Never let us undervalue what God Almighty Himself, Jehovah, the God of Israel, declares is for His glory, and what He says He will carry out "with His whole heart and with His whole soul."

Coming to particulars, the blessings to accrue to England by her identification as Israel will be beyond all expression. For (1) she will experience the outpouring of God's Holy Spirit on the nation at large (Joel ii. 23). 2. She will become in truth a righteous nation (Isa. lx. 21). 3. The nation will be satisfied with God's goodness (Jer. xxxi. 14). 4. The people will all know Him, from the least to the greatest (Jer. xxxi. 34, speaking of Israel). 5. They will be triumphantly acknowledged by the Lord, before all the world, and "He will make them a name and a praise among all people of the earth" (Zeph. iii. 20).

Then, as to the Jews, their benefit will be great and glorious indeed. They will be gathered in the West—England (Isa. xliii. 5)—and return to their land, in union with the British, with them, the subjects of one Monarch (Ezek. xxxvii. 21, 22; Hos. i. 11). They will be grafted in again into their own olive tree—Israel (Rom. xi. 23); for "God is able to graft them in again." Once in their land, they will be cleansed from their iniquity; on them, in God's good time, will be poured out of the spirit "of grace and of supplication; they shall look on Him whom they pierced, and shall mourn for Him as one mourneth for his only son" (Zech. xii. 10).‡

* Except in America, God help us!—C. A. L. T.

† The reader will find all of these identities, and others, sixty-nine in all, discussed at length in Study No. 1, "Our Race," Series Chapter VI.

* And what good if we of Manasseh be "the great people" of separate identity and destiny—what good forsooth if we be blessed of God! for so the question of the fool resolves itself.—C. A. L. T.

† What good? Edward Hine's pamphlet *Cui bono* (see Collateral Reading) gives a valuable discussion of this topic.—C. A. L. T.

‡ The evidence of Judah's awakening is pouring in on every side. Can it be that the case is once more to be reversed and that this time it will be Judah that shall justify herself more than Israel?—C. A. L. T.

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To the Gentile world the blessing will be beyond all calculation. The "casting out" of the Ten Tribes is "riches" to them now; the stumble of Lost Israel is "salvation" to them at present. But when the British (Anglo-Saxons) are identified and "received," when Israel is "brought back," it will be to the Gentile world as "life from the dead" (Rom. xi. 15). Then "strong nations" and "many people" will "come" to the Lord, will "come" to the light and to the brightness of Israel's "rising" (Isa. lx. 3; Zech. viii. 22). "And the earth" (so glorious is the prospect) "shall be filled with the knowledge of the Lord, as the waters cover the sea (Hab. ii. 14).

And lastly, the discovery of Israel will vindicate the truth of God's Word—the Bible,—render infidelity impossible, and make God's faithfulness so clear that all nations shall admit it, and submit to His holy will.

We ask you, as reasonable men and women, above all, as believers in the Lord Jesus Christ in the goodness and faithfulness of our covenant-keeping God, whether the prospects held out to our nation and to you in the views we entertain are not most glorious in themselves most honouring to our gracious Redeemer, and most clearly revealed to us as the divine will in the Scriptures, which we all hold to be most justly our infallible Guide in life? If so, then I press upon you, as your bounden duty, your obligation to embrace these views and to propagate them as God's revealed truth and will by every lawful means in your power, looking for His blessing, who over, and over, and over again declares that the two Houses of the Hebrews, Israel and Judah, are "His people," "His inheritance," "His servants," "His chosen ones," "His elect," for ever, while He (sublime thought!) is, in a peculiar sense, "their God" (Jer. xxxi. 33, 34, xxxii. 38—40).

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 2.

(*Continued from page* 91.)

SOME assure us that Israel returned from their captivity to Assyria when Judah returned from theirs to Babylon, in B.C. 536. That this could not have been so, let the following reasons show:—

When Israel returns "the second time" they were never to be pulled up again out of their land (Amos ix. 15). But Israel who returned from Babylon was "pulled up" by Titus under the Romans in A.D. 70.

When Israel of the Ten Tribes returns, their gathering will be in "the Islands" (Jer. xxxi. 10). At the return from Babylon no islands had been in possession at all.

When Israel returns they will be in union with Judah (Jer. iv. 40, iii. 18). At the date of the return from Babylon Israel was still in rebellion against Judah (2 Chron. x. 19).

When Israel is gathered, it must be in "the west" (Isa. xliii. 5). Babylon was to the east. Israel returns redeemed (Isa. li. 11). The Jews were not redeemed.

Before Israel returns she must have become a multitudinous seed (Hosea i. 10). The Jews returned from Babylon a mere handful. The Isles must have become too small for Israel's people (Isa. xlix. 19). The Jews from Babylon knew nothing about islands. When Israel returns she must possess immense colonies (Obad. 17). The Jews never had any "possessions" since they were in Babylon.

Israel returns a righteous nation (Isa. xxvi. 2). The Jews were not so when they returned from Babylon.

Israel's return was to be the ending of their sorrows (Jer. xxxi. 12). The Jews had more sorrows after their return than when they went to Babylon!

Israel must return in power to reign as the rightful heir (Jer. xlix. 1, 2). All the people from Babylon returned to be vassals to a foreign Gentile government,—Rome!

When Israel returns Samaria will be her possession (Jer. xxxi. 5). The people from Babylon had nothing of the kind. Israel must return to sing (Isa. xxxv. 10). The Jews returned to cry and mourn.

Israel was to return representatively, "one of a city, two of a family" (Jer. iii. 14). The people from Babylon were not so selected. When Israel returns, one King is to be king to all of them (Ezek. xxxvii. 23). The people from Babylon had no king.

The Lord promises to do better for Israel upon their return than ever before (Ezek. xxxvi. 11). But the Lord did worse for the Jews than ever before after they returned from Babylon.

When Israel returns, the deliverance from Egypt is to be forgotten, and a new song sung (Jer. xxiii. 7, 8). But Egypt is not yet forgotten, and the new song has never yet been sung.

Upon Israel's return they will "eat the riches of the Gentiles" (Isa. lxi. 6). The Jews from Babylon knew nothing of this.

These, and many other reasons, may be advanced why it is impossible that Israel and Judah returned together from Babylon. The promised return is therefore yet future.

THE GATE OR KEY OF FOUR CONTINENTS.

THE French *Figaro*, quoted by the *Messenger*, for February, page 68, gives in a few lines a very clear picture of the strength of the British Navy and the power built thereon, regarded from the standpoint of a naval conflict between France and Britain. "What would be the consequence of a conflict with Britain?" asks the *Figaro*. "The loss of our (French) colonies, our mercantile marine abandoned and helpless, and the paralysis of our fleet along our coasts." As matters stand now, we do not see how it can be otherwise, for the coaling stations in the Eastern seas and on the route to them *via* the Cape are all in British hands, and even if the Mediterranean were to be abandoned by us, our navy can be depended on to make the Red Sea, and the approach to the Indian Ocean—viz., Suez, Perim, Aden, and Socotra—an impossible task for the French or Russian fleets in search of coaling stations for the use of our enemies' ships.

Regarding this, however, the *Figaro* has more to add—thus: "As for England, her colonies would be altogether sheltered from attack, and her maritime movements hardly affected at all. At most a few changes in the itineracy of her steam lines would have to be made." Then follows an elaborate enumeration of British coaling stations and strongholds, not forgetting Egypt, "which they will never quit, and where they are entrenching themselves more strongly every year. The neutrality of the Suez Canal under such conditions provokes a smile. The possession of Egypt gives to England the key of four continents—Asia, Africa, Europe, and Australia."

For this view we have long contended, and now a French journalist admits the fact. Egypt as a country is a veritable Scriptural Gate—"the Gate of our enemies"—being Israel. The possession of this Gate is absolutely necessary for our existence as a European, Indian, South African, and Australasian Power. Deprived of it we could not, without

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enormous cost and danger, retain our hold on India and Australasia. With it, we retain these countries and the sea routes with ease, according to the prophecies. Egypt is the Gate of Central Africa, the Nile, the Soudan, and of Uganda. Holding it, Mr. Rhodes' dream of an African-British (or Israelite) Empire becomes possible; without it, impossible. The possession of Egypt is a condition precedent of the safe return of Israel and Judah from the west, as well as from the far south and south-east.

As the Gates were promised by the Lord "to Abraham and his seed for ever" by God's oath and covenant, so it is needful that that strategic land should now be in our possession and under our protection, as a turning-point in the future plans and purposes of the God of Israel for His people. We do not look, then, for the transfer of Egypt in the future to the French, or Russians, or both, but to its continual retention by our own nation as a part of the counsels of the Most High.

The *Figaro*, for a purpose, no doubt, runs down the power of the French Navy and its cruisers, and as to the French coaling stations, it says, "that, ornamented at certain points with a few guns, they are apt to come in useful, chiefly for our enemies!" "Let it be remembered," adds the Frenchman, "that the nation that has the mastery of the sea has the mastery of the world in our present state of civilization. For it ruins its enemies with brief delay. It was so in Napoleon's time. Much more would it be so now with the development of commerce and colonies." The remedy for all this is pointed out by the *Figaro* with confidence. If they (the French) wish to speak as they ought to speak to England, "the first condition is to establish for our vessels fortified coaling stations upon the greatest possible number of points." This is indeed the plan! God foresaw that very clearly as the secret of predominance and mastery in the nineteenth century, and therefore promised (four thousand years ago) that His people in the Christian dispensation should "possess the Gate of His enemies" (Gen. xxii. 17, 18).

It is vain, therefore, for the French to think that God's counsels are going now to be reversed, and that, after giving Israel the Gates, the latter are now going to be removed from them or their value obliterated by an equal or superior number of Gates becoming the coaling stations for the dwindling French population. In vain! God's purposes cannot change. "The gifts and calling of God are without repentance" (Rom. xi. 29). Balaam foresaw that, under the inspiration of the Spirit of God, and declared in Numb. xxiii. 19, "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?" He hath commanded to bless Israel. He hath blessed, and neither Balaam nor the modern French can reverse it (Numb. xxiii. 20).

Our future safety and our dominant position are both, therefore, assured, because God has made, formed, and created Israel for His glory, and has raised them to power and eminence that they may thus prepare the world and its inhabitants to become "the kingdom" of its rightful King, the Lord Jesus Christ, by imparting to them the Gospel of His grace. An important means to this end is Israel's possession of the Gates of the world; and a position like Egypt, which, doubtless, is the key to four continents, as Palestine is the centre of the commercial world and the very metropolis of God's dealings with mankind, cannot be abandoned to the French, who would frustrate God's designs and carry out Satan's programme for its fallen inhabitants, instead of God's, who "so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life" (John. iii. 16, R.V.). To Him let British-Israel give all the praise!

THE UNIVERSAL LANGUAGE

THE following appeared in *Answers* of Dec. 9, 1893, and suits our pages exceedingly well. We ask those who see the tendency of our language to become universal, to explain how it is, that a language can be dominant in any part of the earth, if the people who use that language be not also dominant as a race, where it spreads? The English language is spreading because the race has first spread to the ends, the coasts, and uttermost parts of the earth, and because we have in possession the Gates, the empire of the colonies, of the heathen, and of the ocean. Besides that, the language is suited to become the vernacular of the whole world, for the reasons stated below. The writer said:

"WILL ENGLISH BE THE UNIVERSAL LANGUAGE?

"The advocates of English as the universal language have received a coadjutor from an unexpected quarter. There recently appeared in a German magazine an article from Dr. Schroer, advocating making the study of English obligatory in the schools.

"The reasons assigned for this are more interesting than the proposition itself. The need of a universal language has long been felt. The effort to introduce Volapuk was a recognition of this, but Dr. Schroer condemns any attempt to construct an artificial world-speech. A language, he says, without historical development, literature, or linguistic relations will not be studied by any considerable number of people until it becomes universal, and hence it cannot become universal at all.

"Attempts to introduce artificial languages are not only hopeless, but they are unnecessary, for, says Dr. Schroer, there is already a universal language, and that is English. But in what sense is English a universal language? It is, says Dr. Schroer, one which, by its spread over the whole earth, and by the ease with which it may be learned, has reached a position so far in advance of all others that neither natural nor artificial means can deprive it of its assured position as the future means of national intercourse. He, therefore, concludes that the English language is the world-speech, and will, to all appearance, become more and more so every year."

AS OTHERS SEE US.

A CORRESPONDENT in the *Berliner Klinische Wochenschrift*, writing about the study of medicine in England, thus sketches the students:—

"They are quiet, retiring gentlemen, obliging to a foreigner who has been introduced to them. Anybody who is acquainted with English families knows that the well-educated middle classes in England live in a comparatively unpretentious style, and that in many circles no alcoholic drinks of any kind are taken. The consequence of this is that drinking bouts are unknown amongst English students, and you never hear of men wasting two or three terms in sheer idleness. The English student takes an interest in physical exercise, he finds amusement in cricket, football, and races. Anybody who has spent some time in England will have remarked the keen interest taken by all grades of the population in the competitions between the universities and the schools. There is an athletic club also in every hospital school, which is always patronised and encouraged by the superiors. But students, many of whom are medical students, take an interest in other matters of a more serious kind. In the larger towns they form societies which devote their spare time and a good deal of money to the relief of the social misery existing there, by working somewhat after the fashion of missionaries."—*Daily Telegraph*, Nov. 14, 1893.

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ÆGYPTUS
ARABIA ET ÆTHIOPIA

BY KEITH JOHNSTON, F.R.S.E.

Scale, 190 *miles to an inch* 1/12,038,000 *of nature.*

Roman Miles
0 50 100 200 300

English Miles
0 50 100 200 300

Longitude 60 East of Ferro

45 50 55 60 65 70 75 80

30 25 20 15

MAGNUM MARE

Canopus
Alexandria
Paraetonium
Nili Ostia
Rhinocolura
Sais
Rameses
On v. Heliopolis
Busiris
Memphis
Arsinoe
Oasis Ammonii
Heracleopolis Magna
Oxyrhynchus
Oasis Parva
Cynopolis
Hermopolis Magna
Antinoe
Oasis Trynitheos
Lycopolis
Chemmis Panopolis
Antæopolis
Ptolemais
Abydos
Tentyra
Coptus
Memnonium
Thebæ v. Diospolis
Hermopolitana
Latopolis
Oasis Magna
Apollinopolis Magna
Ombi v. Ombos
Elephantine
Syene
Berenice
Dodecaschœnus
Hiera Sycaminos
Primis Parva
Napata
ÆTHIOPIA MCUSHÆ
MERŒ
LIBYA
Bostra, Bozrah
Hierosolyma
Petra
Hor M.
Elana
Ailath
Horeb M.
Sinai M.
Myos Hormos
Leuce Come
Lathrippa
Arga
Macoraba
Badiæ
Mnemium Pr.
Zaaram
Carmana
Thebæ
Ptolemais Theron
Socratis I.
Adule v. Adulis
Auxume
Saba v. Sheba v. Sabatha
Sapphar
Musa
Acila
Adana Arabiae Emporium
Deire Berenices
Posidium Pr.
Macepha
Abisama
Tamna
Cinnamomifera Regio
Babylon
Coromanis
Itanus Por.
Gerrha
Aradus
Solis Pr.
Rhegma
Asaborum Pr.
Ichthyophagi
Occultus Portus?
Coroda mum Pr.
Serapidis I.
Saphar
Prionotus Pr.
Syagrus Pr.
Cana Emporium
Dioscoridis I.
Chatramonitae
Sachalitae
Adramitæ
Zamenus M.
Auxumitarum Regio
Ptolemaeus Sinus
Arabicus Sinus
Immundus Sinus
Porus Albus
Porphyrites M.
Mons Claudianus
Troglodytica
Arabia Petræa
Arabia Deserta
Arabia Felix
Sabæi
Homeritæ
Persis
Persicus Sinus
Gerrhæ
Assyria
Babylonia
Armenia
Gedrosia
Mare Erythræum
Indicus Oceanus
Barygazenus Sinus
Paragon Sinus
Occanus Sinus
Nili Ostia
Rhinocolura
Lacus Sirbonis
Pelusium
Casius M.
Sirbonis L.
Heroopolis
Rameses Herum
Sarapeum
Amarus L.
Thebaicum Ostium
Bubastium Ostium
Mendesium Ostium
Tanaiticum Ostium
Pelusiacum Ostium
Canopicum Ostium
Heracleoticum Ost.
Sebennyticum Ostium
Phatnitium Ostium
Taniatis
Nicopolis
Alexandria
Menelaus
Naucratis
Busiris
Sais
Mendes
Tanis
Plinthine
Heliopolis
Andropolis
Diospolis
Memphis
Cercasorus
Pyramides
Babylon
Acanthus
Aphroditopolis
Crocodilopolis v. Arsinoe
Labyrinthus
Heracleopolis Magna
Arsinoe v. Cleopatris
Heroopolites Sinus
Mœris L.
ÆGYPTUS INFERIOR.
East of Greenwich
East 30 of Ferro

30 35 40 45 50 55

Longitude East 45 of Greenwich

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

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

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

THE BANNER OF ISRAEL.

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

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THE HON. CECIL RHODES' WELCOME AT THE CAPE.

ON January 6th last about three hundred of the most influential men at the Cape gave a banquet by way of welcome to Mr. Rhodes, on his return to Cape Town from the Matabele campaign. It was "a great, representative, and brilliant gathering," as the *Cape Argus* of January 10th described it. We are told by one who knows, that "the company represented every branch of profession and industry,—in fact, the *élite* of South Africa." The short speech of Admiral Bedford, the naval commander of the station, gave the keynote of the meeting, and showed how Israel was advancing in South Africa, "blossoming and budding," and making the deserts and wildernesses to appear like "the garden of the Lord." Where once only recently there were "lions," now, said the Admiral, "there are roads." He spoke thus:—

Admiral Bedford, responding for the Navy, said that he knew that the toast would be welcomed at the Cape, because the Cape and the Navy were so intimately connected that it could hardly be otherwise. In a country whose shores were washed by two great oceans, it must be to their interest to have a powerful Navy watching over their welfare, and he ventured to say that in that great representative assemblage there was no one who wished to see those interests handed over to any other Power than that which at present held them (cheers). Talking over this matter, it was well to recollect that though the Navy was very useful to the Cape, the Cape was absolutely indispensable to the Navy. It was a curious position for an Admiral to be in, but it showed them how events had developed in this country, when he said that part of the squadron under his orders was at present on Lake Nyassa, and that only a few months ago he was cruising on that Lake on a little man-of-war with the white ensign flying. A very few years ago, if he had told any one that he had been on Lake Nyassa, they would have said, "What a tremendous traveller that fellow is!" Now, no one thought anything of it at all, but simply looked upon it as a matter of course. A great deal of this was owing to the distinguished man who was with them that night (cheers). He had an opportunity while up there of finding out what a great work had been done by the great company of which their guest was the head. A great deal of the development of Nyassaland and the country about it was carried out by money provided by the Company, for which, he believed, they got very little returns, but he supposed they would get it by-and-bye (hear, hear, and laughter). A few years ago, when he was one of the Lords of the Admiralty, he came across a map of Africa. It was rather an old one, but not old as the age of countries went generally; it was only in the forties. There was a very bold outline, and a large expanse of white paper in the centre upon which some one had written, "Here are lions" (laughter). If he had anything to write on that paper now, he would put, "Here are roads" (laughter). That might be a little ungrammatical, but there was no doubt that these means of communication were all over the place, and they were greatly owing to the gentleman on his right (hear, hear). He hoped the Navy would long be entrusted with safeguarding the waters which washed these shores, so that the development of the country might go on, that markets might be found for the overteeming populations, and that commerce might flourish in this land (cheers).

The speech of the evening, of course, was Mr. Rhodes', but it is far too long to justify our quoting it at length in our columns. A few of his salient points, however, we may shortly indicate. He said, to begin with, that he early knew "that Africa was the last uncivilised portion of the Empire or the world, and that it must be civilised! also, that those who lived at the healthy base, with the energy that they possess, would be the right and proper individuals to undertake the civilisation of the back country." He saw Israel, in fact, in possession of the Cape Colonies, and he decided to entrust to them the task of subduing and civilising the Hinterland. But he needed money to carry out his project; and God gave him that too. God works by means of wealth, and He gave His people, at the Cape and elsewhere, "the power to get it" in the gold and diamond mines He allowed them to discover under their very feet; and lo! it was done!

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Wealth alone was not enough, however. Mr. Rhodes needed to carry the people of the country with him, and God gave him that also. He knew the Matabele and their king were dangerous, murderous neighbours, and his idea at first, of leaving them alone, did not succeed. The Matabele, by their violence, forced his hand. He had to prepare for war, and it came. The fighting was done by 650 of the ordinary white residents of the Cape Colony,—men who were butchers and bakers, storekeepers, and the like—who, with a very little military training, stood up and resolved to "go through"—and go through they did! (Micah v. 8). God promised victory to Israel if they would only "go through," and in Matabeleland they did that very thing, Mr. Rhodes being our witness. The invincible weapon that destroyed all opposition on the part of the Matabele, and will conquer all Africa if need be, is "the new sharp threshing instrument," described, it may be, in Isa. xli. 15, 16, and known to us as the Maxim gun. The natives speak of it in quaint language, repeated by Mr. Rhodes in his speech, thus:—

"You must remember that you are responsible for 1,200,000 natives. I happened to be the Native Minister (laughter). Well, there are difficulties on certain portions of your border, but Mr. Mayor, don't you see that the destruction of Lo Bengula with a force of 600 men of your colonists is going to render it a perfectly easy thing for us in dealing with the Pondos and our native tribes? (Cheers.) The one story of the Matabele who submitted, and the one story when I came down from the Protectorate, was that this little thing that went "Toot-too, toot-too, toot-too" was an unfair thing, and no one could stand against it; and so, when in your position as individual citizens you weigh the situation, please remember that in so far as yourselves, not one single sixpence has been contributed, and in so far as the direct advantages, there are many that have come to you. That is the proposition that I submit to you, and what more could I do?"

The result of the whole of the operations which formed the subject of Mr. Rhodes' speech, and of those which followed it, was that they afforded a fresh illustration of the Scriptural truth stated in Deut. xxxiii. 17 respecting the career of Ephraim and Manasseh, Joseph's sons, the greatest of whom was Ephraim. "They have pushed" the native races "together to the ends of the earth." These are the ten thousands of Ephraim; but the thousands of Manasseh have done the very same thing with their aborigines in North America. The Maxim guns, aided by the resolute efforts of only 650 white settlers at the Cape, who were not brought up to war, but, on the contrary, were reared in the pursuit of commerce, sufficed to destroy the cohesion of a native monarchy, and transferred or annexed a beautiful country as large as France to the British Empire! These are miraculous events, and would so appear to us if we were nearer the scene of action, and were not accustomed by the details of our past national history to see our handsful of men put ten thousands to flight, and so bring about the unparalleled expansion of an Empire which is in every zone, and threatens to annex all the cheaper races of the world. We conclude with some weighty words of Mr. Rhodes, spoken at Kimberley, and reported also in the *Cape Argus* in the following way:—

Mr. Rhodes thanked all present most heartily for the reception they had given him, and for the outburst of kindliness towards him—for assembling there to wish him "good evening" and "good night" on his return from the northern territory. He was speaking not only for himself, but for the brave fellows still in the north, and it must be remembered that among them were a large number of Kimberley men (applause). They had done very good work indeed—noble work (applause). It was impossible to exaggerate the importance of that work. If he might so put it, they had secured free intercourse with the Hinterland, and they had secured the Hinterland trade—the trade of the country (applause). It would be fresh in the minds of those present that when, two years ago, the employees of the De Beers Company were kind enough to invite him to a banquet at Kennilworth, he pointed out how advisable it was that the De Beers Company, in addition to working these mines, putting out gems which are sold for the adornment of the ladies all the world over, should set aside a sum—something comparatively like the small coin which you put into the plate in church on Sundays—for the purpose of furthering the northern development. With that aid he had been able to carry on the work, and it must never be forgotten the part Kimberley had taken in furtherance of that movement (applause). Now, with only a very small contribution from De Beers, with hardly an appreciable effect upon the shareholders, they had founded a new state. He told the shareholders—and through them the people of South Africa—two years ago, that they were doing something more than working these mines for the sole purpose of providing funds for shareholders' dividends. They had done something more than that. With the aid of many minds and willing hands they had founded a new state in the north, had contributed and were contributing largely to the commercial and political welfare of South Africa (applause). Mr. Rhodes paid a warm and hearty tribute to the eminent services rendered by Dr. Jameson, the mention of whose name was the signal for resounding cheers.

A new state south of the Zambesi, which shall be Israel's and yet British, is a mark of progress which our opponents surely cannot pass over. The events which Mr. Rhodes described are pregnant proofs of our Israelite origin, and ought to make men rejoice and praise the Lord for His manifest faithfulness to His promises to "our forefather Abraham and his seed for ever"!

A REVIEW.

By E. Reep.

Among a series of books designated "The University Extension Manuals," is a work by A. Caldecott, M.A., entitled, "English Colonization and Empire." On the title-page appears an appropriate quotation from Prof. Seeley: "Of all the results of English history none is comparable to the creation of this enormous, prosperous, in great part homogeneous Realm, and it can be paralleled by nothing in the history of any other State." In harmony with this excerpt runs the whole of Mr. Caldcott's Manual, which, as a text-book, is of the same exceptional interest to the British-Israelite reader as to the ordinary historical student.

After adverting to ancient and Oriental civilization and the incorporating by Rome into a great State the peoples of Western Asia, Southern Europe, and Northern Africa, Mr. Caldecott says: "When this welding had accomplished its purpose, the centre of progress moved slightly more to the North and West, and in the country between the Carpathians and the Atlantic was developed the first civilization that seems likely to be common to the whole human race."

Here, in the foregoing, is merely reiterated a fact which for years British-Israelites have been endeavouring to force on public attention—viz., that the House of Israel, and therefore the centre of civilization and progress, was to advance as a lion among the Gentiles North and West, according to the prophecies of Scripture. As the tribes of this dispersed House were to renew their national strength in islands, it is as a great island nation, such as Mr. Caldecott

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has portrayed the British, that we should expect to find them. Israel, we are told, shall be in the midst of many people as a dew from the Lord. How far the British fulfil this Scriptural ideal is a question that speaks for itself in the pages of the Manual under review.

"The kingdom of Great Britain and Ireland," it is asserted, "is the head and heart of a great organism, and the centre of a commerce in which the whole civilized world has concern." From this robust and sovereign kingdom has started in full course the largest pure colony ever yet seen—the thirteen colonies in North America, now the United States. "No development," it is declared, "by growth of offshoots has been exhibited in ancient or modern times on a scale so extensive before; compared with this, the Spanish daughter-nations in South America are puny in strength, besides being hybrid in race. The British people stand before the world as rulers of the many nations summed up under the term India; a government by an outside people carried on *for the welfare of the governed* (italics author's own), such as we have never yet seen attempted on anything approaching the same scale. They have an Empire so placed that they are brought into *direct and effective contact* with all the great nationalities in the world. . . . Upon this basis is erected a *Commerce* which causes nearly a thousand million pounds' worth of goods to pass in and out every year; the corresponding figures for France being 350 millions, Germany 350, the United States 300, Russia 150."

Here we may note how Mr. Caldecott's description of the British as rulers of India accords with the prediction that the House of Israel, after being sifted among all nations, should possess and reign over the heathen (Amos ix.). Likewise how his remarks adapt themselves to the blessing that was to increase Israel's basket and store, or commercial supremacy, and thus compel all nations to acknowledge that they are a people chosen and called by the name of the Lord (Deut. xxviii.).

In a further reference to India we have the assurance that "we do not hold our Asiatic Empire as the Spaniards held Mexico. We subject it to no tribute; we impose upon it no restrictions in order that profit should be diverted for our own benefit. We are there as *rulers*. The right upon which we rely as a reasonable justification for being there is the right of doing good by ruling. . . . It is a situation in which no higher court is known than our consciousness of the responsibilities of nations to the Righteous Ruler of the universe." To Mr. Caldecott the paramount purpose of our rule in India is its education; or, as the British-Israelite would put it, to be as dew from the Lord. The amount of English capital now employed in India is somewhere about 200 millions sterling. This financial assistance has produced a system of railways, and largely contributed to the industrial development of the Indian provinces. Security of life and liberty and of property is enjoyed in such abundant measure as to allow every man to follow his trade and to live in peace, and according to the manners and customs that please him.

"The history of our Australian colonies has been," says Mr. Caldecott, "purely industrial. New Zealand, for example, is almost a simple case of a purely industrial emigration colony of British people. Its history has been as peaceful and serene as that of an English county, save for the one difficulty of harmonizing the relationship of the native race with our colonial development. In Africa we have marked out a highway for European action against the slave trade. Englishmen are at last established at Zanzibar, the emporium of general trade, and in Uganda, so important for interior communication." Collectively the British Empire exhibits forms and methods of government in extraordinary variety. "We find, however," says Mr. Caldecott, "one reflection rising in our minds when we survey the history of this complicated variety—namely, that we are looking at the natural growth of an organism, which in its development has taken different forms in adaptation to differing needs."

According to Darwin the more diversified the descendants from any one species become in structure, constitution, and habits, by so much will they be better enabled to seize on many and widely diversified places in the polity of nature, and so be enabled to increase in numbers.

If we apply the action of the principle of diversity just cited to the descendants of Jacob, whose variety of habits and constitution are specified in Gen. xlix., Mr. Caldecott's British organism, with its different forms of adaptation, responds very literally to what we might expect to find a concrete body of Israelites acting in a national capacity. The unstable vacillations of Reuben, the stern cruelty of Simeon and Levi, the endurance of Issachar, the colonizing tendencies of Dan, the marauding propensities of Benjamin, and the might and strength of Joseph are all characteristics peculiar to the British race, and these characteristics have one and all contributed to make Britain the adaptable power she is. Hence she exhibits, as Mr. Caldecott so well observes, forms and methods of government in almost exuberant variety; and she is withal, despite divers shortcomings, among many peoples, even as Israel was to be, as a seed in whom all the families of the earth are to be blessed (Gen. xxii.).

"The growth of our colonies is an example to the political economist of the rapid development of prosperous and well-organised communities. Wastes (the desolate heritages of Isa. xlix.) have become inhabited; river-basins and sea-coasts have become the seats of cities, towns, villages, and farmsteads." And, adds Mr. Caldecott, "the timber forests and great wheatfields of Canada; the sheep pastures of Australia and the Cape; the goldfields of Victoria; the sugar plantations of the West Indies; these have proved good land indeed in the hands of the families of Englishmen, Welshmen, Scotchmen, and Irishmen who have gone out to work them."

With regard to the liquor traffic our author has no defence to make; but he says: "Our only consolation is in learning that the worst offenders are not English, but Portuguese, Dutch, and German firms, who have entirely ignored the claims of common humanity in the fierce race for business profits."

A more agreeable subject is the news that "in every English-speaking colony there is now a complete apparatus for education, at least in outline. That the grand, common possession of our language places at the disposal of colonists the treasures of our literature and the discoveries of science. That religion is a powerful element in the union of home and the colonies; and that the Federation of the Churches form an important mechanism of sympathy and common interest."

Mr. Caldecott approaches the conclusion of his book with a quotation from Hegel's "Philosophy of History," a quotation that virtually proclaims that Israel is now no more tossed to and fro, but is resting in safety, protected from the envy of her enemies by the divinely-promised blessing —God's covenant of peace (Isa. xxvi. 12, liv. 10). Says Prof. Hegel: "The material existence of England is based

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on commerce and industry, and the English have undertaken the weighty responsibility of being the missionaries of civilization to the world; for their commercial spirit urges them to traverse every sea and land, to form connexions with barbarous peoples, to create wants and stimulate industry, and first and foremost to establish among them the constitutions necessary to commerce—viz., the relinquishment of a type of lawless violence, respect for property, and civility to strangers." To this we have only to add, in the words of Holy Writ: "This is the heritage of the servants of the Lord (*i.e.*, of Israel), and their righteousness is of Me, saith the Lord."

THE SAVINGS OF ISRAEL.

THE prevailing opinion among many of our people is that ours is a thriftless race, spending all it makes by indulgence in strong drinks, outings, and pleasure, but giving little heed to the husbanding of their resources or providing for the time of old age. The fact that the Liberator Building Society has just collapsed, with a loss to the poor, who were the chief investors in the concern, of seven millions sterling, should lead men to conclude that, after all, the British folk of the poorer sort do put by money, though they prefer to place it in doubtful and dangerous investments, which often come to the ground at last. The chief losers in the Liberator Society were, it is said, Welshmen and Nonconformists, "ardent advocates of Disestablishment, Home Rule, and other destructive and revolutionary proposals." They declined to use the Government Savings Banks, which are safe; but preferred to invest their small savings in a Building Society which offered them no security in case of losses. They despised the Government Savings Banks, which have the credit of the Empire behind their backs. The fact, however, speaks well for the thrift of the masses, that so large a sum as seven millions was put by as the savings of the people of this country in one concern only. The fact testifies to the thrift of the investors, though it does not bear witness to their prudence or far-sightedness. But there is more evidence in the same direction to prove that ours is a thrifty people. A local paper, on December 20, put the matter thus:—

"According to the latest available statistics, which come up to the end of the year 1890, there is invested in the United Kingdom in Building Societies a sum amounting in the aggregate to £52,000,000. The amount of Savings Bank investments is £44,000,000, of which, it may be remarked, Ireland contributes more than £2,000,000. It may be put roughly that, leaving out of account contributions to the great Friendly and Benefit Societies, the thrift of the population is at present represented by considerably more than £100,000,000. It will be observed that less than half of this enormous sum is protected by the State. There will be grave divergencies of opinion on the question how far this condition of affairs involves a dereliction of duty. As long as multitudes of people prefer, to the low interest, with absolute security, which they can obtain from the State, investments more lucrative, over which they have—or think that they have—personal control, it is difficult to see what the State can do in the way of guidance and direction. In many cases these would probably be resented."

That forty millions of people, the mass of them being of the poorer classes, with women and children, should have denied themselves, and put by in Government and other less safe securities the vast sum of one hundred millions of money, is a remarkable fact which one ought to recollect in the light of the Identity. God promised to His people that they should "remember the Lord their God, who gave them power to get wealth, that He might establish His covenant which He sware unto their fathers as it is this day" (Deut. viii. 18, R.V.).

National thrift does, we see, confer the power to get wealth among us, as among the French. But in our case it is used to spread the Gospel among the nations, and so conduces to the establishment of God's covenant with the Hebrew fathers, that in their seed "all nations, families, and kindreds of the earth should be blessed" (Gen. xxii. 18). The promise also is as recorded in favour of "Israel obedient," in Deut. xv. 6, R.V., that they should lend unto many nations, but never borrow,—and reign or rule over many nations, but that they (the nations) should not rule over them. The foundation of these national promises is national, God-given, God-sanctified wealth. It is God's precious gift, which, used for Him and His glory, cannot be vain, harmful, or useless. It is a good thing to know that God has given our nation, even to the poorest of the poor, a wish to accumulate, and so to have in store a mighty fund, for use whenever God may call it forth for use to His glory. If the accumulated savings of our poor in the United Kingdom amounts to the vast sum of one hundred millions, what shall we say to the fact that every year the actual savings of our nation, out of a national income of nearly £2,000,000,000, amounts to quite one-tenth of that enormous sum,—namely, to £200,000,000! The evidence of it we see in the constant additions to our metropolis and large provincial towns and cities,—in our docks, canals, and railways; in our electric lighting; our seaside places,—their piers, and palatial hotels and residences; in our gigantic mercantile marine, and vast fighting navy. Wherever we look, in this our favoured land, we see signs of abounding wealth. Any one who, during the late Christmas season, has attentively observed the signs of wealth in our splendid shops and business establishments, must be satisfied that they all speak of the possession by this people of the sacred, God-given "power to get wealth," which is visible in this favoured land as it is not in any other on the face of the earth. It should be borne in mind that this exuberance of wealth could not nationally be acquired by this nation, humanly speaking, without the command of the sea, the possession of the Gates, and of a vast colonial and heathen Empire to minister to our commerce, and to enable that commerce to be carried along the ocean highways of the world free from the molestation of our enemies. There must be, besides these external advantages, certain inherent qualities in our race driving them to successful territorial expansion, and to the desire of enlargement of empire for the purposes of trade, and in order to benefit and bless the nations. All these things God has given us in a peculiar degree, because we are Israel, and in fulfilment of the prophecies. The Gates, promised in Gen. xxii. 17 to the after-seed of Abraham, are a British possession, and confer on us the command of the sea. Expansion of empire and enlargement of territory are ours because of our abnormal increase of population, given us according to Gen. xii. 2, xxii. 17, and Hosea i. 10, R.V., which are promises to Israel exclusively. Our insular position, and our necessities in the matter of food supply, caused by our vastly increasing home population, drive us to acquire foreign territory to serve as colonies, and as openings for profitable commerce. Wealth thus pours in, and the nation, as a final proof of its Israelitish origin, uses that wealth to a large extent in publishing the Gospel among the alien nations, in distributing the Word

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of God among all nations, families, and kindreds of the earth, and in making known the Sabbaths and the laws of God, in view that all men may repent, turn to the Lord, and be saved. This was to be Israel's world-wide function (Isa. xxvii. 6, R.V.), and we fulfil it to the glory of God and of our Lord Jesus Christ, our nation's King. To Him be all the praise for His so faithful fulfilment of His covenants with Abraham, our forefather, and with his seed for ever!

THE LOST TRIBES OF ISRAEL—ENGLAND AND AMERICA.

THE Rev. Edward K. Tullidge, M.A., of Philadelphia, U.S.A., about fourteen years ago published an excellent treatise on the subject of Lost Israel, dividing his work into three portions—1st, regarding the throne of David; 2nd, as to the Kingdom of Stone; and 3rd, in respect to the British Empire. Mr. Tullidge's work is still to be had in this country, and applications should be made for it to Messrs. R. Banks and Son, who can supply it at 1s. a copy, post free. Mr. Tullidge writes like a highly-educated man and a clergyman; and his view is that the three above-mentioned are identical. The throne of David he maintains is over the Scriptural kingdom of stone, and both together are one with the British Empire. How he works this out we must leave our readers to discover for themselves. We propose to indicate various points in the author's argument which are important for our readers to recollect in dealing with the controversy which our views have raised.

In regard to the disappearance of the Ten Tribes from history, which is allowed to be the case by almost all our opponents, our author contends that Scripture does not give the least ground to suppose that God ever intended that the Ten Tribes should be struck out of existence. Scripture on the contrary is positive and explicit that all the tribes will one day be restored to the land of promise together. He quotes Ezek. xxxvii. 15—22 in proof of that assertion, and declares what is true, that "nothing that can properly be called a fulfilment of this prophecy has ever taken place." He might have added that Jer. iii. 18, respecting the union of the two Houses of Israel and their return to the land afterwards, is still on record in the Scriptures as a prophecy yet unfulfilled. That being so the Ten Tribes must be existing somewhere to enable these and other like prophecies to be fulfilled. The only question is, Where are the Ten Tribes awaiting the day which is to see their rejoinder with the House of Judah and their return to the land? Men have seen the force of this argument, and repeated efforts in many directions and at various periods have been made to find them. They sought them among the Afghans, the Red Indians, the Nestorians, and among the Beni-Israel of Bombay, but never reflected that the Scripture did not point in such directions for the lost people. They indicate "a nation" completely ignorant itself of its own exalted origin. They must be among the nations of Christendom, and identified with that nation, if any, "whose history is a plain fulfilment of what had been foretold of the Ten Tribes." They were not to be among the Jews, or assimilated with them in religious manners or customs. They were rather to be in Christendom—a Christian nation—"doing active and efficient work in the interest of Christianity." The author puts his views very clearly in the following passage in pp. 15, 16, where he writes thus:—"The Tribe of Judah was the divinely-appointed means for bringing the Messiah into the world, while the Ten Tribes were commissioned to carry the tidings of salvation to the ends of the earth, and to procure for the Redeemer the dominion which from eternity had been promised to Him as His inheritance from sea even unto sea, and from the river even to the ends of the earth."

Having established the fact that the Ten Tribes must be sought for in Europe, or among the nations of Christendom, Mr. Tullidge asks "Which of these nations have been doing such glorious work for the Almighty as ages ago was consigned to the Tribes of Israel?" His answer is Great Britain, or as he calls the nation—"England." Our author quotes Cowper, Milton, D'Aubigné, Disraeli, Dean Stanley, and M. Taine, to prove that in the opinion of these authors our favoured land has the marks which Scripture places upon Israel, and those national characteristics which it was God's purpose to imprint on Israel's nature by a long course of patient training. After their outcasting or captivity, the Ten Tribes were destined to become wanderers among the nations (Hos. ix. 17). Afterwards they were to renew their strength in islands (Isa. xli. 1); an island home being clearly destined for those Tribes, as shown by Num. xxiii. 9, and other texts.

In regard to the fact, that Israel outcasted and driven from their land, were obviously intended to lose completely the knowledge of their own origin, the rev. author writes thus:—"There needs but one consideration to make this good. Think how woefully the significance of their position has been misunderstood by those sons of Israel who have never lost their identity. They have imagined that God's favour was for them alone, to the exclusion of all the rest of mankind; whereas we know that God's intention to extend favour and mercy to all the world through their instrumentality was the true reason of their being so distinguished by Him." In another part of his work the author pointed out that "as the will of man is contrary to the will of God, and in nothing so much as in accepting and furthering the divine counsels for his own eternal welfare, it was absolutely necessary that the chosen people should bring about unconsciously the grand result for which they had been set apart and trained; that they should lose completely the knowledge of their illustrious origin."

As a description of British greatness literally fulfilling Israel's prophetic destiny, Mr. Tullidge quoted "the splendid eulogy" of Daniel Webster respecting England's strength. "She is," he said, "a power to which for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared: a power which has dotted the surface of the whole globe with her possessions and military posts, whose morning drum-beat following the sun, and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England." Our author, writing as an American, is satisfied that the history of the United States is but a fulfilment or translation into history of the promises to Manasseh. They were to become a people, and also to be great. "There were to be the ten thousands of Ephraim, and the thousands of Manasseh"—with civil war predicted between these tribes (Isa. ix. 20—31). All these things took place according to the prophecies, and the British and American people stand forth to attest that the Scriptures are true, and that the race represents the "whole House of Israel, or the Lost Ten Tribes."

(*To be continued.*)

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GLEANINGS ON ELEMENTARY SUBJECTS.

No. 3.

(*Continued from page 117*).

THE GATES.

ONE of the peculiar characteristics of this nation—which may be said to be unique—is the possession of great strategic positions in different parts of the world, dominating her enemies' lands. These strategic positions in a wonderful manner respond to the Scripture term "*Gate*," as used in Gen. xxii. 17, and xxiv. 60. In the first passage, the Lord sware by Himself to Abraham that his seed should possess "*the Gate of his enemies*."

The late Bishop Patrick, commenting on this passage, wrote as follows:—"These Gates are CITIES, consequently the country; for the Gates being taken, the cities are entered, and the cities surrendered, the country is conquered."*

It is to be observed here that Bishop Patrick uses the word in the plural, whereas in Genesis it is called "the Gate of his enemies." We think the Bishop is unquestionably right in his rendering, for as Israel would have many enemies in all lands, the idea of there being only one Gate for them to possess is unreasonable. Moreover, this promise to Abraham is connected with the time when his after-seed should be greatly blessed, and multiplied "as the stars of the heaven, and as the sand which is upon the sea-shore." Previous chapters have shown that the blessing and multiplying of Abraham's seed is to be during the latter end of this dispensation; and it is therefore *now* that Israel is to be found possessing "the Gate of his enemies."

In the "Journal of the Royal United Service Institution† is to be found the "Naval Prize Essay," by Captain P. H. Colomb, R.N., now the well-known and distinguished Admiral. In this Essay is a remarkable, and, as we believe, unintentional, confirmation of these views. The following is a most significant passage:—"But before leaving finally the geographical part of my essay, it is worth while to note how a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the GATES of these routes. Egypt, it is well understood now, is tied to us by bonds of friendship and interest, and gives us the Gate of the Red Sea route to the East. We already hold the Gate of the Mediterranean, and the outer Gate of the Red Sea. Galle is the Gate leading to the East and South-East trade routes; Singapore that of the China and Japan highways. The Cape of Good Hope forms the Gate of all Eastern trade routes in the Southern Hemisphere, while the Falkland Islands command the Gate of all Western roads by water there. Possessed of these Gates, how are the enemies to pass them? If they do pass them, what hopes are there of success against our trade so long as we hold our chain of posts intact, with sufficient maritime forces resting on them? The answer is clear—NONE."

Observe, Admiral Colomb asks his readers to note "how a sort of destiny has possessed" this nation, "not only with a command over all the great commercial (maritime) routes, but with the *Gates* of these routes." But the Lord had predestined the great maritime commercial routes for the "House of Israel" (see Psa. lxxxix. 25).

We think it would be difficult to conceive a more beautiful and apt fulfilment of the promise made by the Lord, on oath to His friend Abraham, than that which we claim as the accomplishment to this nation; for Great Britain does possess and hold the GATE of her enemies, by land as well as by sea, in all parts of the world.

Can we point, in the present position of the British power, to such places of strength held firmly by our nation, at all answering to the description in the prophecy—"the Gate of our enemies?" We can.

I.—GIBRALTAR is such a Gate, opening the whole of Spain to our armies, the whole of the Mediterranean to our fleets. It was captured in A.D. 1704 by the British, who have resisted all attempts to recapture it; among others, the last and greatest in the years 1779 to 1782, when the full powers of France and Spain combined failed to wrest it from the firm grasp of Britain.

II.—MALTA is such a Gate, menacing the Levant and Egypt, looking to and facing the Land of Promise, to which Israel is yet to return in triumph; standing a continued menace to Italy, Turkey, Greece, and the countries bordering on the Mediterranean. Captured by Napoleon in 1798, it was soon afterwards taken from him by the British, and finally resigned to them in 1800. It is fortified with 1,200 guns, and is a fortress of the first class, of vital importance to the Empire.

III.—THE SUEZ CANAL, which has lately fallen to us as a nation, is such a Gate; it virtually transfers to Great Britain the Suzerainty of the land of Egypt, which itself is "the Gate of the heart of Africa." The date of this acquisition was the 26th November, 1875.

IV.—The Island of PERIM, at the very entrance of the Straits of Babelmandeb, and dominating the Red Sea, is such a Gate. It was occupied by the British about 1865. SOCOTRA is another, added in 1876 to the Empire, to secure the entry into the Red Sea.

V.—ADEN is such a Gate. It is a strongly-fortified, rocky promontory, strikingly like Gibraltar, heavily fortified by the British, and unquestionably one of our strongest, most important stations. It opens Arabia to our forces, and controls the entrance to the Red Sea, as well as all the coasts around. It has been in British occupany since 1839, though many attempts of the fierce races in the vicinity have in vain been made to recapture it.

VI.—PESHAWUR, which is out of India, but yet the very entrance and passage *into* Afghanistan from India, is such a Gate. It fell to the British at the annexation of the Panjab, in 1849.

VII.—BOMBAY, CALCUTTA, and MADRAS, by means of which the whole of Hindostan fell into British hands, are such GATES. They were acquired in A.D. 1662, 1700, and 1639 respectively.

VIII.—RANGOON on the Irawady River, commanding the kingdom of Burmah, and probably destined to aid in the disruption of the Chinese Empire, is such a Gate. It was captured by the British in April, 1852.

IX.—SINGAPORE, MALACCA, and PENANG, which command the Straits of Malacca, are such Gates. They open or close the passage to China at the will of the ruling power, and have been held since 1819 by the British.

X.—SARAWAK in Borneo, and LABUAN off the coast, are such Gates. They have been held by the British since 1841 and 1846 respectively.

XI.—HONGKONG, opposite the Canton River, and COWLOON on the mainland are such Gates. The former has been British since 1841, the latter since 1860.

XII.—CAPE COAST CASTLE, on the west coast of Africa, is such a Gate. Its value we lately had an opportunity of

* See, for this and a fuller description of this subject, "The Geography of the Gates," by Philo-Israel.

† No. 94, Vol. xxii., of 1878, Section 35.

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appreciating during the victorious expedition conducted by Sir Garnet J. Wolseley. It proved then the very door of entrance into the kingdom of Ashantee, and into Coomassie the capital. It has been in British occupation since A.D. 1661.

XIII.—HELIGOLAND, at the mouth of the Elbe, was an ancient possession of Israel; now a surrendered Gate, as CALAIS, DUNKIRK, MINORCA, and the IONIAN ISLANDS, are abandonded ones.

XIV.—CAPE TOWN and NATAL, at the Southern extremity of Africa, are such Gates. They were acquired by the British in 1806 and 1842 respectively.

XV.—SYDNEY, in New South Wales, and NEW ZEALAND, are such Gates. They were occupied by the British in 1788 and 1839.

XVI.—The CHANNEL ISLANDS and ST. HELENA are such Gates. The former were acquired in A.D. 1066, the latter in 1651.

XVII.—In a larger sense, India, Australia, the Cape of Good Hope Colonies, and the Falkland Islands, are "GATES," giving power to the occupants over the neighbouring seas, territories, and races; fulfilling literally the promise that "Israel's seed should possess the Gate of those that" (in most cases) "HATE THEM."

All these "Gates" are now in the solid, undisputed, military or naval occupation of Great Britain, which therefore most clearly represents the "seed" promised to Abraham, and fulfils, before our eyes, the destiny of "the thousands of millions" who were to issue from Isaac (Gen. xxiv. 60).

We notice, finally, in this connection, that in virtue of her maritime supremacy, Great Britain also possesses the 'Gates of her enemies' in the world's highways—viz., in the Atlantic, the Mediterranean, the Red Sea, the Indian Ocean, and the Straits of Malacca" (J. T. Gott).

Also that CONSTANTINOPLE as THE LOFTY GATEWAY (La Porte Sublime) of Israel's enemies (Ezek. xxxviii.; xxxix.), is likely, ere long, to be the chief of Great Britain's GATES; while her own are ever inviolate (Isa. lx. 11).

(To be continued.)

THE REV. S. SCHOR.

THE proceedings of the Liverpool Conference, held in Hope Hall, from Nov. 28th to Dec. 1st, 1893, appear in a new journal—*The Morning Star*—for January. Among the other addresses reported, one on "Israel's Return," by the Rev. S. Schor, appears. We are acquainted with the speaker, and know him to be an able and fluent man, one learned, we believe, in the Scriptures of the Old and New Testament alike. He is a Jew converted to Christ, educated in English schools, and perfectly at home in our language. He has resided long in Jerusalem. Yet with all these advantages we find Mr. Schor throughout his clever address on "Israel's Return," pointing only to the return of the Jews, and confounding Judah with Israel and Israel with Judah in the most bewildering way. He speaks of the coming restoration as that of the Jews to their own land. So wedded is he to the idea that the Jews are all the Israelites and the two terms relate to one and the same people now called the Jews, that in one portion of his address he said that "the Jews spoiled the Egyptians when they left Egypt," and that a Socialist once said to him that on that occasion, in the matter of the Egyptian's jewels, the Lord was teaching the Jews to swindle!

For the defence, Mr. Schor remarked that the Jews served the Egyptians without receiving a single day's wages, and what did God do? In short, Mr. Schor believes the Twelve Tribes then slaves in Egypt were all Jews, since they were Israel, never reflecting that only the men of the one tribe of Judah could be Jews (that is, men of Judah), and that as a matter of fact the name "Jew" does not once occur in the Bible till 2 Kings xvi. 6, in the time of Ahaz, king of Judah, and of Pekin, king of Israel, in B.C. 742.

We do not see in the Word of God notice of the glowing prophetic future which Mr. Schor assigns to his fellow countrymen as the universal and only successful missionaries for Christ. They are not Christians to-day, and the enmity against Christ is not yet removed from their hearts. Yet in spite of that, and of the texts which tell us that "Jacob shall take root, and Israel shall blossom and bud, and they shall fill the face of the world with fruit," Mr. Schor passes Israel clean over, and prefers for the world-wide evangelists of the nations, the Jews, whom the Lord Jesus Himself declared, in Matt. xxi. 43, should be deprived of the kingdom of God, and of the opportunity to bring forth the fruits thereof. Mr. Schor declared that he saw a time coming when immense wealth would be the portion of the Jews, and they would use it, not like the wicked English by spending £130,000,000 on drink in a year, but by using it all for the Lord, "a nation of missionaries, spending their wealth on God's work."

All this is Mr. Schor's picture of the future, which he cannot prove from the Word of God. The Scriptures never speak of the restoration of the Jews alone, to begin with. They tell of the union of mighty Israel with poor, weak, and afflicted Judah. The sticks are to be two, not one, as Ezek. xxxvii. 15—28 shows. Zech. x. 6—9 tells of a mighty, blessed, and powerful Joseph or Ephraim, alias Israel, as distinguished from Judah. Isa. xviii. 1, 2, is to the same effect. Israel, the great sea-power, being the conductor of Judah to the Lord in Mount Zion.

Mr. Schor's imagination quite carries him away, and assigns to the one tribe of the Jews the wealth, Christian zeal, and work for Christ, which God's Word gives to Ephraim-Israel, but not to Judah at all. The Lord Jesus deposed Judah from the chief place of Christian influence, and there is no record in Scripture, pace Mr. Schor, that His solemn judgment was ever to be reversed. We, too, gladly accept Mr. Schor's prayer. "Shall we not pray earnestly," he says, "for the time when all Israel shall be saved?" "All Israel" is not Judah, or the Jews, but is the House of Israel or Ephraim, as the Scriptures of truth would prove to Mr. Schor, if only he would look and learn from the Word written, which cannot be broken.

Another text from Ephraim's prophet Isaiah and one from Jeremiah ought to convince so learned a Jew as Mr. Schor that his address had a good deal of error mingled with some truth when he dealt with Israel's return. Before the return, according to the prophet of the House of Israel, the latter are to become numerous as "the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it shall be said to them, 'Ye are not My people' (Lo-ammi), it shall be said to them, 'Ye are the sons of the living God.'" That is, that while still in exile, called by the world non-Israelite Gentiles, there they shall be known and called also the Christian nation, the believing sons of God, trusting in His blessed Son's

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atonement. Then mark what follows. "And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land, for great shall be the day of Jezreel. Say ye unto your brethren, Ammi, and to your sisters, Ruhamah" (Hos. i. 10, 11, ii. 1, R.V.).

Here we see prior to the return two peoples of the same flock—Israel, the powerful and Christian people, and Judah, regarding whom nothing is alleged. They join, having previously been in separation. They form a political union under one head and go forth out of the land; but the greatest is Jezreel, and Jezreel is Israel, not Judah (*vide* ver. 4). In Jer. iii. 18, R.V., we have some indications of the details of the programme arranged for Israel's return by God Himself, and it would be well if the Rev. S. Schor studied it, with the other passages we have indicated, before he delivers his next address on this topic. There Jeremiah tells us, pointing to the time of the return, "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." This is important indeed. It shows the Houses of Israel and Judah to be in separation till just prior to the return; that the House of Israel has a fixed habitation; that the House of Judah (the Jews) walk or travel to it; and that then, united, these two Hebrew Houses shall come together out of (Israel's) the northern land, and so travel together to Palestine, God's gift to the Twelve Tribes as their inheritance.

This programme differs as widely as the east is from the west from Mr. Schor's. On the whole, we prefer the prophecies of Isaiah, Jeremiah, Ezekiel, Hosea, and Zechariah to Mr. Schor's unsupported and fanciful picture, being sure that the one which, being divine, acknowledges the existence of the House of Israel as separate from that of Judah, in the programme of the return, is more to be relied on than a mere human scheme, which flies in the face of God's Word, contradicts it, and expects us to accept it without inquiry.

HOW CHARACTERISTIC!

By A. B.

An Irish Church paper, *The Ecclesiastical Gazette*, in its review of "Magazines for January," has the following notice of our New Year's No.:—"We never could see our way to accept the standpoint of the writers in this magazine, and we fear (or, shall we say we hope?) we never shall. Rev. Dr Hanan, of Tipperary, who is one of the leaders of this school (a sort of Jupiter, or Jew-Peter, of the party), discourses on Mosaic Democracy. But we award the palm to a Mr. Lagrange, for his paper on 'A Numerical Relation Between the Jacob's Pillow now in Westminster and the Great Pyramid.' This learned letter ought to add fresh interest to the Abbey for the future. Mr. Lagrange has also an eye on the Hill of Tara, as containing 'all the other material signs of identity.' We do not feel at all sure that the Royal Society of Antiquaries of Ireland would permit it to be excavated on such a wild speculation. If people took up the discussion of theories of this kind as a means of cultivating the inventive and imaginative powers, we could partly understand it; but since it is apparently done in solemn, sober earnest, we can only say, 'Such knowledge is too high for us: we cannot attain unto it.'"

That is, the reviewer, who is, we believe, a clergyman, cannot understand how men can in sober earnest desire to ascertain whether the greater portion of the promises and prophecies recorded in Holy Writ have or have not been fulfilled. He hopes—disengenuous admission—that he never shall have an interest in such a question. He dislikes it, and having no argument he makes an attempt at witicism, but we fear that the wit is too high for us; we cannot attain unto it. What has Jupiter to do with the matter? Is "Jew" a term of reproach in the mind of a minister of the Son of David? or is everyone who takes an intelligent interest in the past history and future manifestation of Israel or of Judah to be dubbed a Jew? Surely the wit is weak, if not idiotic. Mr. Lagrange's mathematical calculations are above such an understanding, but the Tara traditions are older far than any such calculations, or than the modern discovery of Israel. We do not wonder at the supineness of the Royal Society of Antiquaries when they are under the influence of men holding fast the reviewer's prejudices. Whatever secrets Tara may hold, or not hold, it is to us passing strange that a locality which is immemorially connected with curious national legends should be the one place passed by, and remain unexplored, by a Society whose very existence demands that it should be the instrument of establishing prehistoric facts, or of dissipating myths.

Finally, we desire to say that the standpoint of our writers, which the reviewer hopes he shall never accept, is this. That God has promised certain great national and spiritual privileges to Ephraim-Israel, and that He has fulfilled them. We are thankful to know that this knowledge has not proved too high for us, or for ten thousands of our race. We and they have attained unto it.

GALATIANS III. 26—29.

By C. P.

These verses, more often than any others, are hurled at the head of the believer in British-Israel truth by his opponents, and at first sight—especially with only the more common Authorised Version of the Scriptures in his possession—the amateur champion of the cause, though by no means shaken in his own belief, yet retreats before the enemy in (what he himself considers) a certain amount of confusion, only for want of a little knowledge of the text in the original Greek, and of the context, which latter, as a rule, is about the last thing his opponent has studied either!

First, then, to give the literal translation of the words as St. Paul wrote them, and then to see what he meant his hearers to understand by them. "For you are all sons of God, through faith in Christ Jesus; for who ever of you were baptized into Christ, have put on Christ. One is not a Jew nor Greek, one is not slave nor free, one is not male and female; for all are equal in Christ Jesus. Then if you are Christ's, you are therefore a seed for Abraham, and heirs by inheriting a promise."

St. Paul, in this chapter, is speaking of two distinct things, "the promise" of "the Seed," Christ Jesus, and the special promises, temporal, to Abraham's bodily progeny. The literal translation of this favourite text of our, often *honest*, objectors (seeing as they do the present version given by the compilers) contains not the slightest indication that the special promises to Abraham were to be abolished or transferred to that illusory nation, "spiritual Israel," or

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any other, because that in Christ, even members of Pagan nations were to become "sons of God" by their adoption of a faith in "unseen facts" such as gained for him the promises (Heb. xi. 1, 9), and made him "heir of the world." On the contrary, St. Paul teaches the very admission of members from heathen nations to the comfort of faith and the knowledge of a God of mercy and justice, was only a proof the second promise—that "in thee and in thy seed shall all the nations of the earth be blessed," or "bless themselves"—had begun, through Christ (his, Abraham's, special "Seed"), to be fulfilled, thus giving them a title to be "heirs by inheriting a promise." And so, at a time when, *as far as human sight* could reach, the physical seed of Abraham, the Hebrews, was about to be totally destroyed by the Romans, it was an evidence and a pledge, that Israel would escape that apparent destruction and ultimately be gathered from amongst all peoples, restored to imperial power, and govern the world.

The doctrine taught by St. Paul, and of all the Gospels is the same, that the repentant, believing heathen would be admitted to the spiritual blessings of revelation; but that, in *addition to these*, which physical Israel also possessed, the Hebrews had in the past, and would again in the future, possess worldly, temporal gifts and power, in which even the believing Gentiles would not share, *except* by absorption and intermarriage with Abraham's race. This false and invented theory, that the meaning conveyed by St. Paul in Gal. iii. 26—29 is that of an "Israel saved" by being swallowed up and lost in the "dark oblivion and eternal night" of acceptation of the Gentilized form of faith, is an abandonment of the distinct promises of Ezek. xxxvi. 37, 38, and similar ones, which should be read and studied by opposers and opposed in conjunction with the 9th, 10th, and 11th chapters of Romans, especially the 9th chapter, where, realizing in his vigorous argument for the admission of the Gentiles into the Gospel covenant, he might lead many to imagine, as do our opponents, that the special promises to the bodily progeny of Isaac were thereby abolished, he calls Christ to witness that he was teaching no such thing. "By Christ, I speak the truth; I lie not." "God has NOT rejected His people." For "the promises of God are irrevocable."

It is also noticeable, as bearing on this doctrine of restoration and temporal prosperity, the apostle, in Rom. ix., x., almost entirely drops the name "Jew," used in the first chapters, and uses the name "Israel," as that part of the race of Isaac and Abraham to be re-gathered to the possession of the imperial and physical promises "made to the fathers" by God; so that this alone overthrows the objections founded on Gal. iii. 26—29. This idea, that the infidelity of the Jew, or even the Israelite, could obliterate the promises of God, is distinctly unscriptural, and especially denounced by St. Paul ("Shall their want of faith make of none effect the faithfulness of God?"—Rom. iii. 3, R.V.), and to hold it is to virtually say that God has broken faith, and Jesus, our Saviour, lied when He promised the disciples that He would "restore Israel."

All who desire to understand St. Paul's epistles, as in his original writings, should purchase "St. Paul's letters," a literal translation from the Greek into English, by Ferrar Fenton (now publishing by Messrs. Digby and Long, Bouverie-street, London, at 1s., or 6d.), and take care that not only believers in our truth, but all searchers after Him who is "The Truth," shall have the chance of studying it too.

MESSRS. CASSELL have just commenced the issue of "The Family Prayer-book" in monthly parts, price 6d. The work is edited by the Rev. Canon Garbett, M.A., and the Rev. Samuel Martin.

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 TWENTY-THIRD MONTHLY REPORT.

THE following subscriptions and donations, received from Jan. 19th to Feb. 16th, are very gratefully acknowledged:—

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OLD BANNERS OF ISRAEL, &C.—Friends having back numbers the BANNER OF ISRAEL and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a reply post-card be sent when making enquiry. 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 go to Sowers who have not the means to defray any extra expense connected with them.

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SOWING THE SEED.

To the MISSION TO DEEP-SEA FISHERMEN 300 small parcels of assorted leaflets have been despatched. Similar parcels, but with one change, the substitution of Philo-Israel's "Address to Seamen" for the leaflet for Fishermen, are being

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prepared, and we hope to send very shortly to willing agents in various places who can put them into the hands of sailors, and we plan to follow on with a like distribution of specialities suitable for soldiers.

A correspondent has sent money, asking for a series of C. A. L. Totten's "Our Race," and saying, "You kindly sent the 'Romance of History' (No. 1 'Our Race'), which, by lending, caused one man, *a Jew*, to say, since reading it, *there was something worth living for after all*, and he sent to friends in America to send him out the Series. Others also who read it took the address for the same purpose." This shows us how readily one book only may take news of Israel lost and found to many people, and proves that the revelation of Israel is likely to attract the attention of our brethren of Judah, and draw them to an intelligent study of the Old Testament, and also of the New we justly hope for. Our correspondent had lately travelled to England from a distant colony, and he mentions that on the return voyage "the 'Anglo-Israel Almanack' was read by very many on board ship with much pleasure. I think if I had had a package of them I could have sold them for the good of the cause. I felt deeply impressed with the greatness of the British nation. I left it in 1852, and knew the nation as an important one, but found on my return a wonderful, God-fearing, and God-worshiping people; was surprised to see the different great churches and chapels and halls filled with people who seemed to love the Lord. Then to visit the different places of strength, outside and away from the Island! Gibraltar, Malta, Aden, Colombo, and the Seven Sisters of Australasia, the same in language, ways, manners, and in the worship of the same God—Father, Son, and Holy Ghost. It filled me with wonder, and more deeply impressed me with the truths of Anglo-Israel's destiny."

The writer of the above then points to the millions of acres of land waiting to be taken up by the teeming population of Britain, and the prosperity awaiting them, by God's help, *if they will work*. The necessity for real industry he insists upon, pointing out some prevailing evils, and adds: "We have passed through terrible depression in the Colonies. We have so many Trade Unions, and the rate of wages demanded through the Unions prevents prosperity." But he looks to God, in hope for better times as the people better learn life's duty, and in wisdom perform their appointed work, and thus be fitted for their high destiny. So we must recognise that the same lessons have to be learned wherever Israel is located, here in Britain, or in the new lands far away. It is good when the knowledge of who we are, and the path we have to take acts as a spur to greater effort and higher aim.

Another correspondent suitably carries on our thoughts, hoping for the free thinkers among our people to accept as Divine that which we deem to be the Word of God, and seeing we are Israel to act according to the light that is given us. The progress of Rationalism in the Church is dwelt upon in the letter, and mention made of a clergyman speaking with contempt of portions of the Bible, also of another who acknowledged that he did not believe in the Old Testament at all. How many are there, both in and out of the Church of England, who approach only too closely this state of Rationalism! How also is it brought home to us that Israel revealed, with Judah, will witness abundantly to the very truth of the Scriptures, and the divinity of our Lord, because the Scriptures witness to Him!

Our friend writes: "Is it any wonder that every kind of error is increasing? There is much need for prayer that the Church may be cleansed, and much need that every child of God should come out boldly and range themselves on the Lord's side, for are we not a *kingdom of priests, a holy nation*, ordained to preach the Gospel to every creature? While there is much to grieve over, there is much also to cheer us, for we still have many faithful pastors, and the laity are taking a much greater part in the Lord's work than they have ever done before, and the Bible is being opened up in a most wonderful way to believers. God is teaching many by His Spirit, without any other help. Who teaches like Him?

Now would I ask, besides the necessary gifts of money for our mission work, is not earnest prayer needed that the hearts and minds of Israel may be cleansed, that all may be fitted to carry out the purposes of God in His chosen people, and that we may be shown by His Holy Spirit the best means to take for making known all Scripture truths that concern life here and our eternal salvation. 'O Israel, return unto the Lord thy God, for thou hast fallen by thy iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity and receive us' (Hosea xiv. 1, 2)."

E. M. RUSH, *Hon. Sec.*

Feb. 17th, 1894.

Subscriptions and donations will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers: London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month five new members have joined, making a total of 1,499.

Nine old members have sent for the card for 1894.

The sum of £2 8s. has been sent to the British-Israel Association. Those who become members will indirectly help to spread the glorious truth. Subject for special prayer on last Sunday in March, Confession of our national and individual sins; praise for the finished work of our great Redeemer.

The Card of Membership has a list of chapters for the whole of 1894, 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, 86, St. Martin's-lane, London, W.C.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—Upon reading in BANNER of Nov. 1, 1893, the remarks upon the river Sambatyon, I thought I could add somewhat in the same direction. In the course of my research into the general question of Anglo-Israelism the need arose of asking some questions respecting the traditions extant among the Rabbis regarding the Lost Ten Tribes. One of the replies told me that they had a tradition that their brethren of the Ten Tribes were upon the other side of the river Sabbation, but they did not know where that river was. It was (or is) a river very violent and turbulent during six days of the week but quiet on the seventh. Upon reading this reply I at once saw that it was an allegory of the river Thames, and the people upon its northern side. It may truly be said of this river and people, that during the six days they are violent and turbulent, while upon the seventh they are quiet. It is quite possible I saw this easier than I might have done, had I not previously found proof that the Israelites are upon the Thames, and that the Great Pyramid proves this point. I have said the people upon the northern side of the Thames, because looking from Palestine to the north-west and then to "the other side of the river," it must be upon the northern side, and this corresponds with the general placement of London, the El Jerhet of the Hebrews of the present day.

I remain, yours truly,

G. C. COOPER.

Graaff Reinet, S. Africa, Dec. 25, 1893.

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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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GREAT BRITAIN AND ITS EMPIRE COMPARED WITH THE UNITED STATES.

MR. JOHN R. PROCTER has written an article in the November No. of the American *Forum* on "America's battle for commercial supremacy," in which, quite apart from Our Identity views, and in ignorance, probably, that he was dealing with God's promises to Abraham and his seed, he passed in review some of our choice blessings. These are the Gates, our commerce and resultant wealth, our supremacy among the nations, our loans to many nations, and our maritime commercial superiority. He still thinks, however, that our ascendency in many of these points must yield to the rapid advance of the American people, who are bravely battling for the chief position in this respect; and concludes with a prophecy that the British and Americans may yet form an Anglo-Saxon league to include all the English-speaking peoples of all lands. He thinks that, while the continental nations are intent on destroying each other by the sword in war, the Anglo-Saxons own the best part of the earth, the supremacy of the ocean, 90 per cent. of the coal stores of the planet, and a magnificent share of its mineral, cereal, and animal treasures. In fact, the list Mr. Procter gives us reads like an abridgment of Deut. xxviii. 1—13, which are God's promises to "Israel obedient" in the Christian dispensation.

Our pessimists should note, what will cheer the hearts of our Anglo-Israelite optimists, that "these peoples," the British and Americans, the Anglo-Saxons as he calls them, are clearly "about to enter upon an era of prosperity, unequalled in human history!" These are glorious words, and anticipations of a secular writer, who is judging from the mere tendency of things; but what would he say if he only knew and believed the fact, that all he predicates, respecting the future of the Anglo-Saxon race is, after all, only what God promised "to Abraham and his seed for ever," and that because of the facts he recognises, our race can be no other than the Lost Ten Tribes since we are not Jews!

A friend who drew our attention to Mr. Procter's article, as reported in the *Daily Scotsman*, of Dec. 27, 1893, declares it is full of interest as regards Ephraim and Manasseh. "It appears, indeed, that we are on the eve of momentous events, and that we who study our Bibles in the light of our glorious knowledge of the Identity, can only watch while we work, and wait in prayerful thanksgiving, the manifestations unfolding from day to day." "The great peace league," adds our correspondence, "spoken of by Mr. Procter, between the English-speaking peoples of all lands, would surely hasten the coming of the King!" We quite join in this anticipation, and have read with great satisfaction the wonderful facts which Mr. Procter has brought together in his article. The extract which has been sent to us by more than one Edinburgh friend, is to the following effect:—

"THE WORLD'S TRADE."

"America's Battle for Commercial Supremacy" is the title of an article in the November *Forum*, by Mr. John R. Procter. He asks at the outset, "Are not Anglo-Saxon freedom, law, and language destined to prevail in all lands where nature has provided the most suitable habitation for man?" He goes on to point out—by the help of a map of British fortified coaling and naval stations—that "It would seem that England is preparing either to fetter the commerce of the world, or to insure the good behaviour of mankind. Steadily she has acquired and fortified strategic points commanding the pathways of commerce." But he concludes that "England's warlike preparations are guarantees of peace rather than threats of war." The world's indebtedness to her in an amount estimated at £2.000,000,000, gives her the strongest interest in peace. He remarks with evident joy that "England's commerce with the sixty-five millions of people under the Stars and Stripes amounted to almost as much as her trade with the three hundred and eighty-six millions under the British flag." Mr. Procter then asks if the commercial supremacy of England is to be transferred to

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the United States, and thus points in answer :—"Of all the coal mines in the world, from the beginning of this century to the present time that speck upon the ocean has produced quite one-half. Her output of coal still exceeds that of any other country. In 1891 she mined 36 per cent. of the world's product, while the United States produced 33 per cent. This country is increasing its output of coal at the rate of 10 per cent. per annum, while the increase in Great Britain is less than 2 per cent. The cost of coal is increasing in Great Britain and decreasing in this country. England exports 31 per cent. of her total product of coal, while this country exports less than 1 per cent. of its product. This country will in the near future become a large exporter of coal. Great Britain has for many years led all other countries in the production of pig-iron, producing until of late years, more than one-half of all the pig-iron made in the world. Great Britain reached her maximum output of iron in 1882, and this country has doubled its production since that time, now producing more iron and steel than its competitor. In 1867 Great Britain produced 52 per cent. of all the iron made in the world, and the United States produced only 14 per cent. In 1891 the United States turned out 34 per cent., and Great Britain only 30 per cent. of the world's product. The production of iron is increasing in this country faster than the increase in population. He grants that "our principle rival" has certain advantages, "not easily to be overcome":—"Her long-established trade relations with all parts of the world; her trained and efficient consular service; her national Board of Trade, working in harmony with local boards and with her consular service and foreign merchants; her stable and consistent financial policy; her great superiority in merchant-marine." "The ample protection given by British fleets to England's merchants trading with semi-civilised countries, and the fact that her trained-statesmen can give their time to the consideration of commercial, industrial, and financial questions," while American statesmen are occupied with the "spoils" system and other pernicious business, are classed as a "tremendous benefit." As a counterpoise is suggested the construction of a "ship canal uniting the Atlantic and Pacific Oceans." This, it is urged, would make the United States the "workshop and clearing-house of the world," and could be done at a cost of less than the annual expenditure on pensions. Civil service reform, free trade, and the canal would give the United States the balance of conditions of labour of industrial and commercial supremacy. Having made this statement Mr. Procter passes abruptly to the following observations:—Between England and the United States there is an increasing community of interest which is drawing these two countries into closer commercial and social relations. Is it unreasonable to hope that these interests and the ties of kinship will draw the English-speaking peoples of all lands into an Anglo-Saxon league that will ensure peace and prosperity to all the world. While the continent of Europe is an armed camp, and millions of men in the prime of life are removed from productive industry to guard against imagined evils, or to gain petty and questionable advantages; and while the effective force of the people is dwarfed by the twin evils of Paternalism and Protection, the unfettered Anglo-Saxons, possessing the fairest and most productive lands, with dominion over the seas, owning 90 per cent. of the world's stores of coal, producing already 70 per cent. of all the iron and steel, 95 per cent. of the raw cotton, 80 per cent. of the tin, 67 per cent. of the gold, 48 per cent. of the silver, 50 per cent. of the wool, 36 per cent. of the wheat, and producing more than one-half the manufactures of all kinds; controlling the short highways of commerce round the world—these peoples are entering upon an era of prosperity unequalled in human history.

Such is a remarkable statement in regard to the world's trade and its present and future possessors. According to our views the heirs are Israel, and the birthright follows those to whom it was granted—namely, Ephraim and Manasseh (1 Chron. v. 1, 2). We are glad to see that Mr. Procter recognises the use and value of the Gates. He describes them as "fortified strategic points, commanding the pathways of commerce." The description is exact, and points to the grandeur and value of the divine gift bestowed on oath, upon Israel. It has taken long to prepare the Gates, and Israel has steadily done her work in selecting and occupying them, for the purposes of God's gift to the race (Gen. xxii. 17). The power that was to possess the Gates, according to the Scripture, just quoted, was to use her great strength for beneficent purposes, not for the destruction of the world. "In thy seed shall all the nations of the earth be blessed." Accordingly Mr. Procter recognises the fact that our British preparations for war "are guarantees of peace rather than threats of war." The world owes us £2,000,000,000, and we cannot provoke wars, and the quarrels which produce them, when we are under such gigantic recognizances to keep the peace. He notes that the best customer we have in the world is India, our own dependency, and that our own kith and kin in the United States are our next best commercial friends. The 65 millions of our own race in America do nearly as much business with us, as our own 368 millions under the British flag! a stupendous fact! On the whole Mr. Procter's article is good news for the Israelites, since it shows that the secular estimate of the situation agrees with the promises of God to Israel. We are not concerned to dispute Mr. Procter's idea that the commercial supremacy of the British is about to be transferred to the Americans. This depends, it seems, upon a ship canal uniting the Atlantic and Pacific Oceans through the States. But that canal has not been dug or built yet, and its cost would probably be enormous. Under any circumstances there is no doubt that prosperity of a kind we have not yet dreamt of will be the portion of the sons of Joseph—that is, of Great Britain and its Empire on the one hand and of the United States representing Manasseh on the other. These two nations own the blessings of the birthright, and therefore must be Israel. To the Lord be all the praise.

THE PRECIOUS FRUIT OF THE EARTH.

In the Epistle of James v. 7, 8, we have reference to "the precious fruit of the earth," for which the husbandman waits with long patience, and the fulfilment of his desires is brought about by his experience of the early and the latter rain. The apostle uses the illustration to inculcate the doctrine that the Lord is certainly coming, and that the children of Israel, "the Twelve Tribes scattered abroad," whom he addressed (chap. i. 1, 2, 3), as already converted to Christ, ought so to wait with patience for that event. The illustration is used in other parts of Scripture in a spiritual sense. It is so adapted in Hos. vi. 3, where with reference (we believe) to the House of Ephraim-Israel, it is stated that after the end of the two days (2,000 years) of death, and national burial, and on the third day that House will be raised up by the Lord, and "live" before Him. Then, it is added, "Let us know, let us follow on to know the Lord. His going forth is sure as the morning, and He shall come unto us as the rain, as the latter rain which watereth the earth" (ver. 3, R.V.). Here the rain evidently is the symbol of the outpouring of the Spirit of God on the people, promised in Jer. xxxi. 33, 34, and Joel ii. 28.

Adapting the words of James v. 6, R.V., then, to facts, we find that the Lord Jesus, the Great Husbandman, has

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His fruit-bearing people, and that He has, and has had long patience, for the time when the people to whom He transferred "the kingdom of God" from the Jews, should begin "to bring forth the fruits thereof" (Matt. xxi. 43, R.V.). The people, who, as a matter of fact, have succeeded the Jews as the custodians of the kingdom of God, and of the oracles of God which go with it (Rom. iii. 1, 2), must be Ephraim, or the Ten Tribes, now proved by many lines of evidence to be the British nation.

It is very proper, therefore, that an epistle which was addressed to some of the two Houses of Israel converted to Christ, should tell us in distinct terms that one of these Houses, which was destined to be the fruit-bearers to Christ, were in preparation for their work, to have the outpouring of the Spirit of God upon them at all seasons, represented by "the early and the latter rains." The early rain in the shape of storms and violent commotions of the atmosphere, representing God's mode of arresting the careless sinner; and then the latter rain, being soft showers of grace, to nourish and support the growing blade of corn, preparing to give forth its fruit for Christ. The preparation of the Ten-tribed House of Ephraim for its fruit-bearing condition was to be a work of time, nay, a long time. The prophecy of Hosea tells us as we saw that the death and burial of Israel was to last at least 2½ days, or 2,500 years. During the currency of the third thousand years it was to revive and become converted to Christ, that is, "follow on to know the Lord." The death and burial of the House of Israel took place approximately in B.C. 678 (Isa. vii. 8; 2 Kings xvii. 23, marg., R.V.). Its resurrection, therefore, must be looked for in A.D. 1822—1900, or in our own present times. In these our days, therefore, we must take note of the sudden discovery of a long since defunct nation, a Christian, mighty, wealthy, colonial empire; full of good and Christian works, hallowing the Sabbaths, valuing the Word of God, Christianizing all the nations, and asserting with the most astonishing persistency (as to a section of them) their Israelitish origin. This nation we must find to be the subjects of repeated showers of blessings from on high, having continual outpourings of the Holy Spirit granted to it from time to time in answer to prayer; being blessed themselves, and a blessing to the world at large.

Such a nation as this, answering to all the above marks, we can recognise only in the inhabitants of these, our own islands. The Heavenly Husbandman has planted them here, in "the appointed place" whence they are to move no more; and where they are to be safeguarded from all their enemies (2 Sam. vii. 10). Here, in "the North country and the isles afar off," in the West; they have grown into a nation of forty millions of souls, and expanded abroad till now "the ends, the coasts, and the uttermost parts of the earth" are theirs, with a Heathen Empire of vast dimensions, and a population of 288 millions of souls. But the Lord looks for spiritual fruit from these, His people, and has long patience for it. He pours out His Holy Spirit on His inheritance, and at last sees the fruit of His soul's travail, and is satisfied. These fruits have begun to appear now, in these "last days," among us, and they manifest themselves in the earnest effort of the nation to take the "glorious Gospel of the blessed God," which they have received, to all the nations of the earth, "blossoming, and budding, and filling the face of the world with fruit" (1 Tim. i. 11; Gen. xxii. 18; Isa. xxvii. 6, R.V.). It is true that the "precious fruits" which the Lord looks for in our nation, are sadly marred by tares and poisonous growths, which throw doubts in some minds as to the reality of the fruits which certainly largely exist. But these blots are the work of an enemy who has access to Israel as to other nations, and has for ages upon ages worked dire mischief to the nation, bringing down God's wrath upon His own chosen ones, the children of Israel. But these tares finally will be "purged out," and the pure and precious fruits will then attest that these are the Ten Tribes of Israel, to whom God will apply His new covenant, "putting His laws into their minds, and writing them in their hearts." The Lord will then be their God, and they His people; and their sins and their iniquities He will remember no more (Jer. xxxi. 33, 34, and Heb. viii. 10—12). Then, to the King of Israel will be all the praise!

GREATER ISRAEL.

By C. Ochiltree Macdonald.

I TRUST you will allow me to outline to your readers in occasional contributions to your columns that portion of Greater Israel—geographically Canada. For two years I have endeavoured to systematically direct the attention of the British masses to Canada as the home of our surplus population, and although I now control an organization capable of reaching about 500,000 persons a week, I feel, or rather have long felt, that the BANNER is an especial instrument for this especial purpose. There is, however, another reason why I venture to anticipate the facilities of your columns—viz., the fact that the systematic press work alluded to above; the organization capable of teaching Britain to the extent of about 500,000 a week, grew out of the Newcastle-on-Tyne Anglo-Israel Association's labours, with which the writer was at one time identified.

With this brief introduction I shall proceed to explain what Canada is. Canada is pre-eminently a country of, and for, great men; her climate similar to that which nurtured the giant hordes which subverted the Roman empire, acts like magic upon the Englishman, and removing all the stiffness out of his bones and intellect invigorates him to supreme effort. Now supreme effort-making is going out of fashion among the young Englishmen of the hour, although Israel is, and is to be, pre-eminently a nation of supreme effort. As appreciation of this land, which the Most High has given unto Israel, it is satisfactory to observe that the severe winters which invaded the country fifty years ago are no more: annually they grow milder, more genial and joyous, and actually it has come to pass that the merry winter times of which Englishmen of to-day are rather ignorant have passed to Canada in all their pleasing trapping. In Nova Scotia—that garden of the wild Atlantic: the Acadia of the French, and the land of Evangeline of Longfellow, the people are much above the average. Thousands of them are descendants of the Loyalists, who stood firm under the banner of Israel during the revolt of the thirteen colonies, and the blood of the true old English Commoners still courses through their veins. Fine, stalwart, active people, their aristocratic countenances and intense affection for the things which are most excellent stamp them as some of the flower of Israel.

I will at once affirm of them that not until I roamed through Nova Scotia did I realise the Herculean proportions of the Anglo-Saxon character. During the last twenty years they have carried their country on and up with a stubborn heroism, which render them deserving of the respect of the entire empire: men who began with a windlass

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and basket but two decades ago, now possess great and wealthy collieries and so on. This is the country wherein to illustrate to the youth what God would actually have Israel do. Every man is a hero: every man has struggled and won: all have a tale to tell of vicissitude which fires one's soul to effort. The successful medical practitioner has not yet forgotten the days when he had holes in his shoes, or as a youth sat down in the city square, homeless, penniless and friendless: the wealthy speculator whose assets may be calculated by the tens of thousands sterling is not ashamed to refer to the day when he had to retail county maps to earn a living! The successful statesman still preserves the memory of his journalistic days fresh and green: the ironmaster, in the midst of his blast furnaces, forges, and rolling-mills, has not yet obliterated the traces of the working blacksmith, and the writer, like an unblushing Israelite, has still a vivid recollection of being stranded in the midst of a snowdrift with one halfpenny ere he turned the corner in the road to success as far as Canadian success is concerned. Truly can the Nova Scotian say that:—

"The heights by great men won and kept
Were not attained by sudden flight,
For they, while their companions slept
Kept toiling onward through the night."

And what is very gratifying is that the Nova Scotian takes very kindly to the notion that we are Israel.

Caw Bay, Cape Breton (Ile Royale), Nova Scotia.

(To be continued.)

THOUGHTS ON THE GATHERING OF ISRAEL.

We draw attention again to an American view of our Israelitish subject, with which, of course, we cannot fully coincide. The writer strangely misses the fact that his people respond exactly to the prophetic destiny of the Tribe of Manasseh, and doubtfully points to "Mount Ephraim," mentioned in Jer. xxxi. 6, 7, as probably indicating his great country. Making allowance for this mistake, we think there is much that is striking in "*Will Elsworth's*" paper. Especially do we cordially reciprocate the remark that the mere possibility of our nation and his being described in prophecy as existing to-day, here and in the United States, ought to fill our hearts with profound gratitude to the God of Jacob, and should cause us to fear Him in these our latter times. The article was as follows; it appeared in the *Sabbath Advocate* of Aug. 8th last, Missouri, U.S.A.:—

"Thoughts on the Gathering.—No. IV.

"by will elsworth.

"The first three numbers of these 'Thoughts' will be found in the *Advocate*, Vol. xxvii., Nos. 33 and 48, and Vol. xxviii. No. 4.

"The standards under which Israel fought for over five centuries, and, by the help of Jehovah, marched to victory over all their enemies until Solomon sat on David's throne—these standards would not be readily exchanged for those of another design, even where idolatry caused the tribes to be led captive among the nations. Indeed, considering the supernatural events connected with their early history, there would be the strongest reasons why Israel should by them preserve in hope the prophetic promises of final conquest, even when vanquished by their enemies.

"Israel, wherever found, must still be a nation (Jer. xxxi. 6), and Ephraim-Israel (see Gen. xlviii. 16) will 'in the last days' be found among 'the chief of the nations' (Jer. xxx. 24, xxxi. 1—7; Gen. xlix. 1, 22—26; Deut. xxxiii. 13—17); and since no great nation can be found without its national colours and great seal, it would not be strange if, for the above reasons, the designs on the ancient standards of Israel should be found on the seals and flags of some nations even to this day, as well as the sanctuary colours, 'blue, and purple, and scarlet, and fine twined linen.'

"With these thoughts in mind, let us look at the flags and seals of the nations, and especially of the great nations north and west of Jerusalem, from whence Israel, when gathered, must come (Jer. iii. 18, xxiii. 8, xxxi. 8; Isa. xlix. 12).

"In the camp of Israel we found Dan on the north, his standard an eagle. This symbol of God's protecting care over Israel would not be forgotten. Has it been? If so, whence came the eagles on the standards of great nations north and west of Jerusalem? Russia, Germany, and Austria all have on their national standard the double-headed eagle. Not that these nations are necessarily of the Tribe of Dan, but that through him they obtained this emblem. Possibly Dan under his eagles journeyed north, leaving his name on river and mountain; for have we not the Danube, the Don, the D(a)neister, and D(a)neiper rivers, as well as the Danaric Alps, where float the eagles over the vast armies of Russia, Austria, and Germany? Nor shall our search for the eagle still westward be in vain, as we shall presently see.

"On the east side of the camp was Judah, his standard a lion, crowned and sceptred.

"On the west was the standard of Ephraim, a bullock or unicorn with horns long and sharp.

"And where is Judah's lion if not on the royal standard of Great Britain, with her London that boasts more Jews than Palestine? This lion looks eastward, even as Judah and the 'Established Church' with its 'east window' pray toward Jerusalem. And, more wonderful still, the unicorn, facing westward, stands guard with Judah's lion over the royal crest. Levi, who remained with Judah, had charge of the sanctuary. On the British national standard are found three sanctuary colours—red, white, and blue. The field of this standard is known the world over as the 'Union Jack.' This name is said by some to be derived from the 'Union of Jacob.' Be this as it may, it requires no great power of imagination to see in 'St. Andrew's cross' the crossed hands of Jacob in blessing the sons of Joseph when he gave them the name Israel as a legacy (Gen. xlviii. 16).

"And where is the standard of Reuben, who camped on the south? We may not be able to find 'the face of a man' on any standard now; for though Moses had said, 'Let Reuben live and not die, and let not his men be few,' yet the dominion was taken from him, so that in conquest he will be unknown; 'unstable as water, thou shalt not excel' (Gen. xlix. 4).

"But there is a 'wilderness of the people' to which all the tribes must be gathered. Will the Lord go before them and set up a standard for all Israel? If so, when we see it, we shall see in it that which stands for all the tribes united in one nation, Ephraim and Judah one. Yet shall not this standard be perfect until 'the set time to favour Zion,' and the Lord shall 'set His hand a second time' to gather His scattered sheep. Then 'He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth'

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(Isa. xi. 12). Or as Jesus expresses it, 'He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other' (Matt. xxiv. 31). Even as Moses had foretold, 'If any of thine be driven out unto the utmost part of heaven, from thence will the Lord thy God gather thee' (Deut. xxx. 4).

"A trumpet blast and the lifting up of an ensign accompanies a call to 'a land shadowing with wings beyond the rivers of Ethiopia' (Isa. xviii. 1—3). In answer to this call Israel comes from the North and the West, yea, even 'from the ends of the earth' (Isa. v. 26), from the very places to which Ephraim should 'push the people together' (Deut. xxxiii. 17).

"We have found Ephraim's unicorn on the standard of 'John Bull' looking across the Atlantic. Pass we still westward to find the land where Ephraim must end his 'pushing,' and what do we see? A land whose original inhabitants have been 'pushed' into the Pacific, and where 'push' is the only word found to express the energy and enterprise which has given the United States rank among 'the chief of the nations' where Ephraim will be found (Jer. xxxi. 6, 7). Is this nation, then, the 'Mount Ephraim' of Jeremiah's prophecy? If so, we may expect to find some of the symbols which show God's care over Israel. For Ephraim having, as we have seen, received that name with the birthright, may in a special sense claim the name of Israel, and God's judgments will be manifest in Mount Ephraim as in no other nation (Psa. cxlvii. 20).

"The mere possibility that by 'Mount Ephraim' is meant our nation and people ought to awaken in our hearts the most profound gratitude to the God of Jacob, causing us to 'fear the Lord and His goodness in the latter days' (Hosea iii. 5). But if it be not so, why are the symbols of ancient Israel found in our national emblems as in those of no other nation? Why does the hovering eagle appear on our great seal (Deut. xxxiii. 11) armed with the arrows, and bearing the olive branch, ready to defend as JAH defended Israel of old, or to speak peace like Shiloh yet to come? Why was the reverse of that seal a pyramid with the top-stone lifted, and in it the all-seeing eye surrounded with a halo of glory, and over all the words, '*Omnia vincet*'—'He prospers our beginning,' even as Ephraim was cradled in the sight of the pyramids of Egypt? Why was the first national flag, unfurled by the hand of Washington, made in the sanctuary colours from the crest of his Norman ancestry? Why was the field of that flag (said to represent thirteen independent states equal in rank and power) a constellation of twelve stars circling a larger central star, the exact symbol of Israel's camp with the tabernacle of Jehovah in their midst, and a still more perfect figure of Israel in the regeneration when 'the Morning Star' shall reign, and the twelve apostles (teachers, Dan. xii. 3, margin) shall sit on twelve thrones about Him, judging the Twelve Tribes of Israel (Matt. xix. 28)? What standard of the nations can be found more fitting than this under which all Israel may assemble? And to the nation born beneath its folds are coming vast numbers from the very nations who dwell under the eagles of Dan, the lion of Judah, and the unicorn of Ephraim—all coming to dwell under the wings of the most sacred symbol God's Word contains to show His protecting care over Israel. Here, then, we may look for the assembling of Israel; not as a righteous nation, but for discipline, trial, and test of loyalty to Jehovah.

"Let us for a moment regard this flag as the ensign, and this land as the gathering-place. What facts in our history, compared with the Scriptures, support the theory, and what Scriptures warrant such an unexpected solution of the prophecy?

"1. The kingdom of Israel and the kingdom of God are one (Matt. xix. 28).

"2. The kingdom of God comes as a snare (Luke xxi. 35).

"3. Israel will be blind and deaf to the plainest signs which herald its approach (Isa. xlii. 19, 20, xlix. 3).

"4. The Lord will allure Israel (not Judah, Hos. i. 6, 7) into 'the wilderness' (Hos. ii. 14), and bring them 'by a way they knew not' (Isa. xlii. 16). In harmony with these would not the preparation for the gathering to 'the ensign of the people' be done in blindness? A snare is never suspected until it is sprung. It is often baited to entice the victim to spring it. So with the gathering to this land. The first thing to allure was the hope of finding gold. Then the spirit of conquest for territorial possession. Next 'a State without a king, and a Church without a Pope' was the gospel which caused the oppressed of all lands to flock to our shores. Then in 1848 came the gold fever, which led to the settlement and conquest of the 'uttermost parts of the earth,' which have now become 'the Palestine of America.' Last of all, at the end of 400 years, comes the World's Fair at Chicago, where the wealth and resources of our land 'allure' all nations to a 'Vanity Fair' far more seductive than Bunyan ever dreamed.

"It took just 400 years to bring Israel into bondage and that degree of oppression that God might display His power in their deliverance, and prove them by His law in the wilderness (Gen. xv. 13, 14).

"It has taken just 400 years to 'allure' Israel into 'the wilderness of the people.' They must yet be brought into the bond of the covenant. Should the Pope of Rome attempt to supplant the Republic with a Monarchy, as he has already decreed, 'the time of Jacob's trouble' may come very near the double of that of ancient Israel.

"B.C. 1491, Exodus from Egypt (Exod. xii. 41, margin).

"A.D. 1492, Columbus discovered America (1491 Jewish time).

"B.C. 1891—400 years before Exodus.

"A.D. 1892—400 years after Columbus.

"But in the end (it may be the full 430 years) Judah too must come. God is working through the Czar to drive them from his domain, and only England and America are willing to receive them.

"Strange indeed it is that as we approach 'the dispensation of the fulness of times' we see these things, and yet fail to see their divine import. Strange that as we reach the time when 'He shall gather together in one all things in Christ' we find the symbol of union become the national colours of three great nations, and prominent in the standards of ten other smaller ones. And as the foe to this union issues his decree, from thousands of school-houses in 'Mount Ephraim' rises the ensign of freedom. Well did the prophet foretell, 'When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him. So shall they fear the name of the Lord from the West' (Isa. lix. 19).

"These 'Thoughts' are not intended to point to our history as the complete fulfilment of prophecy, but to show how all things are shaping for the coming of the kingdom of God and the gathering of His people. May they, so far as true, be blessed of God to all who wait the consolation of Israel, and cause them to watch for the 'ensign of the people.'

"Toddville, Iowa."

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IRELAND AND THE PROPHET JEREMIAH.

We publish the following, taken from the *The English Mechanic and World of Science*, of April 7, 1893, as a remarkable paper to appear in a journal of the scientific character in question. The friend who drew our attention to it, declares that "Our Identity must be making vast strides when the world of science patronises us!" However that may be, we quote the article with thankfulness as a good omen. It appears on pp. 156, 157 of the paper in question. It was headed as above,

"IRELAND AND THE PROPHET JEREMIAH.

"[34766.]—I am fortunately able to enclose you, from the unsuspicious authority of the *New Orleans Times Democrat*, an interesting account of the Israelitish connection with Ireland. Even the Irish themselves are in danger of losing sight of it now. When a child is to be called Dan, the parents in nine cases out of ten, give him the name of Daniel at the baptismal font. Even Dan O'Connell did not escape.

"I regret to say that probably one-half even of those who will vote for the Home Rule Bill never heard of Tea Tephi or the Lia Fail, notwithstanding Mr. Gladstone's injunction to study Irish history.

"LOST ISRAEL.

"*Jacob's blessing and Prophecy concerning 'Dan,' and how the throne of David was transplanted from Ireland to London, England.*

"It is recorded in Genesis xlix. that Jacob, when about to die, called his sons together to bless them, and to tell them what should befall them in the last days.

"The following was his blessing and prophecy concerning 'Dan':—'Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent in the way, an adder in the path, that biteth the horse-heels, so that the rider shall fall backward."

"Now, nowhere, either in sacred or profane history, do we find any fulfilment of this blessing and prophecy, except as we can see it recorded in the Chronicles of Erin, where they relate the incidents of the marriage and joint crowning of Eochidh and Tea-Tephi, to rule over the Danaans of Ireland. Both were royal personages, and Eochidh by birth and inter-marriages had the blood of both Zerah and Dan in his veins.

"And as to the fulfilment of the last part of the prophecy, Jacob, in his visions of the future, must have seen something in Dan's history—hidden still from us, but which, like another 'Bible-mark,' acquired in later days—was represented at Eochidh's coronation in the Danaan coat-of-arms by 'a serpent biting at a horse's heels.'

"If this striking likeness between the Danaan heraldry stood all alone, we might pass it by as merely accidental; but as it is but one of many such identities—like footprints left by Dan upon the way—we scarce can fail to recognise it as another evidence, slight it may be, that our guide has been heretofore, and still is, on the trail of these lost people.

"And again, as straws show which way the wind blows, so does this 'device'—though it be but a straw's evidence—point to England as the resting-place to which the sceptre went from Ireland; for, without a microscope, we can see this ancient emblem still preserved in the 'Circlet-gem' worn by the British sovereigns, even under the disguise of still more recent legends, and the newer names of 'St. George and the Dragon.'

"This heraldic 'biting serpent,' together with the 'unicorn' of Dan, as symbolised by Eochidh's 'war steed,' richly caparisoned and crowned upon its forehead with a single horn of gold, was, upon his marriage, united with Tea's own armorials, and all are now upon the 'coat-of-arms' of Britain.

"Surely such remarkable concordances as these, and many others which are seen between prophecy and Irish chronicles, together with corroborating evidence in Scripture, and in facts of modern history, must add some credence to these traditions, as not merely fables, but fundamentally historical.

"And, furthermore, when it is borne in mind that their relations all date back so long before the Christian era as about 562 B.C., the idea of later collusion is not reasonable.

"We may now, therefore, follow these traditions most trustfully, until they lead us into positive history; and then in this part of these researches for the 'lost,' proceed on firmer ground.

"It has been already told how Dan, in his posterity, began to rule his people 'as "one" of the tribes of Israel'—not all—but only 'one,' the Danaans. Here again is a coincidence in the fulfilment of the prophecy which restricts his rule to 'one.'

"Then we have further seen how the breach between Pharez and Zarah was closed, wherein the promise of sceptre was not only thus doubly secured to Dan, but also to David—though but partially as yet—by the planting of his throne in Ireland. In after years, in preparation for Messiah's reign, the more consecrated name, and precious blood of David's line in Tea's veins prevailed, and Dan no longer claimed the sovereignty.

"And now let us go on and follow our lieutenant's guide, in outlines drawn by selections from his wording of the narrative, as he leads us through the rich details in which the chronicles abound.

"They tell us of the wonderful beauty of Tea. That she was called not only Tea-Tephi, but Te-amor, or Teamair—a name of Hebrew origin from Tamar, and not without significance, considering that this was the name her great ancestral mother bore; and still more, they tell us that Tamar's name was given to other women of distinction, mentioned in these chronicles.

"But Tea had still other names, chiefly that of 'Pharaoh's daughter'—and again with some significance—for she had fled from Egypt with Jeremiah upon the approach of Nebuchadnezzar's army. There she had been highly favoured and fathered by Pharaoh. And even more than this, there was distant blood-relationship between them, running in the line of Egyptian monarchs from Esau, the son of Isaac, the father of Jacob, who was the father of Pharez, the great male ancestor of Tea. It was natural, therefore, in these days of mystery, and at such a distance from that Eastern land, that Tea's actual lineage should not be better known to those who had lost almost all memory of their own. But certainly the fact that Tea bore these names is worthy of consideration, while we seek 'the lost' still in the twilight of tradition.

"And as to Jeremiah's name, it was so common that up to our own day, and in the rhythm of the old proverbial ballad—

"'There's not a hut the isle around
But where a "Jerry" may be found,'

And to his tomb. In the upper lake, 'Lough-Erne,' in the little island of 'Davenish,' there is a rock-hewn sepulchre, which has been known from time immemorial, as

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that of Jeremiah, the great Ollam Follah, or prophet of Ireland.

"These traditions tell us further of change in many names—e.g., that of 'Erin to Innis-Phail,' the sacred stone of destiny; that of Cathir-Crofin changed to Tara. And then we learn the origin of that romantic story—still told in modern song—how David's harp—the ensign yet of Erin—'sounded' under David's daughter Tea's hands 'through Tara's halls.' How Jeremiah, still by right of his commission, planted and built up again a 'school of prophets,' or Ollams, like that of old in Palestine, and how he became prime minister, and still holds, in statue, on the dome of Dublin's capital, the dignity of 'Chief Master.' How in these times, so pregnant with momentous issues, 'Freemasonry' renewed its birth; and with it, of necessity, the worship of Jehovah supplanted Druidic rites and Baal worship then and there for ever. How, too, the royal arch degree was founded (undoubtedly by Jeremiah) to be the guardian of the ark and sacred treasures in their secret resting-place in Tephi's tomb at Tara Hill—known as the 'Great-Mergech'—another name of Hebrew origin, which means 'repository,' and still another indication of underlying truth in these old chronicles.

"This tomb of Tephi, all traditions then and since maintain, remains inviolate to this very day.

"And then they tell us how, that after Eochidh's and Tea Tephi's death, King David's sceptre held its sway, as Heremonn after Heremonn had reigned and 'were gathered to their fathers.' And so, how down the ages, king succeeded king, and all were crowned at Tara upon the 'Lia-Phail.'

"But at last this sacred site was found too narrow, as Jeremiah had prophesied at Mizpah, when he blessed Eochidh.

"And now we close the Book of Chronicles, for just here a real history begins.

"First with Fergus, the first king of Scotland, who left Ireland, and again transplanted the 'red lion rampant,' and the throne of David. He took the stone of destiny with him, and was crowned upon it at 'Duns-tuffnage," in Scotland.

"There for centuries it rested, and there again upon it, in succession, all the kings of Caledonia ('Cale-Dannia'?) took the crown. There, too, it gained new sanctity when, at Iona, St. Columba laid his hoary head upon it and dreamed in dying that it was 'the gate of heaven,' as Jacob called it when he first dreamed on it at Bethel.

"Kenneth II. removed the stone to Scone, and there over it passed the sceptre from successor to successor.

"Finally, Edward I. captured it, and took it, with all the Scotch regalia, to London, and placed it in Westminster Abbey. There it is this day—still in the coronation chair of Britain.

"Upon it every king and queen of England has been crowned, even down to Queen Victoria, the most illustrious of them all.

"In due time the royal line of David followed this talismanic stone, with many loyal subjects, into its new resting-place. And in due time again, when all the rest of Israel had ceased their wanderings over land, and joined their brethren, whose first way 'was on the sea,' they dwelt together with them, around the last resting-place, and under the protection of this palladium of history, called by Dean Stanley the chief jewel of the British diadem. When under James VI., of Scotland, and I., of England, the empire was united, he brought from Scotland with him the 'red lion of the Tribe of Judah,' with its gold and azure field, and placed it opposite the unicorn of Israel, thus uniting the British coat-of-arms, and between them placed the motto of Benjamin, 'God and my right," little dreaming that he was symbolising the blessing that Moses gave to little Benjamin, that he should 'dwell in safety by the Lord's anointed and between his shoulders.'

"In his coronation speech James I. alluded to his right, by lineal descent from Ireland's earliest rulers, to hold this sacred sceptre; and for the first time since Solomon, all Israel' exclaimed, 'God save the king!'

"It has been told in previous articles how that part of Dan who inhabited the sea-coast, and a 'remnant' of Judah in Jeremiah's company, came from Joppa into Ireland in their ships; and also how the Tribe of Simeon had colonies in Wales. But how the multitudes of Israel, lost to history in their wanderings, at last arrived in Denmark, or 'Danmercke'—that is, 'Dan's resting-place'—and how thence they came and conquered England and settled there, and thus again the Ten Tribes, with part of Judah and Benjamin, became one people, united in the Anglo-Saxon race—all this our guide promises to show in future publications, a task which must be so difficult that we wonder how he ever can get through it. Meanwhile, there are collateral parts of this subject to be considered, as necessary preparation for the final struggle with proof, to demonstrate that 'all lost Israel has been found.'—'B.' "HIBERNICUS."

RANDOM SHAFTS.

A PERSON who writes a pamphlet or a paper against the Identity should never sew it up with any other productions of his. I have paid particular attention to this branch of the book-binding business, and can assure our opponents that it is a mistake. Its mischievous results are clear to those who have a habit of digesting, or trying to digest, what they peruse; and by way of illustration I would point out the disadvantages which have accrued from it in the Rev. John Wilkinson's case. He has published a work called "Israel My Glory," composed of several essays on Hebrew topics, and including that ever-to-be-remembered treatise on the Ten Tribes: "Where are they not? And where are they?" A feature of the volume as a whole is the almost repulsive contrast between profession and practice. Mr. Wilkinson's self-abasement is extreme. At times he is "humbled to the dust" by reason of his "very limited acquaintance with the Word of God." Yet his egotism obtrudes at every turn; and the tome is brought fittingly to a conclusion with half-a-dozen closely printed pages of flattery bestowed on him, culled from the religious press. The latter, like myself, was struck by Mr. Wilkinson's modesty, which it cordially commends; and his meekness has not prevented him from displaying this commendation. So that if the world wants to see a truly humble man who advertizes his humility, it knows where to find him.

* * *

In opening "Where are they not? And where are they?" the author declares that "Our present purpose is not at all controversial, but simply to set forth the plain teachings of the Word of God, praying the Holy Spirit to use His own sword and His own hammer," &c. This Christian forbearance makes a great impression on the reader, as no doubt it was intended to do, and we are inclined at the moment to allow that the aforesaid adulation

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is to some extent merited. But this feeling is considerably ruffled when we proceed and hear it stated that Anglo-Israelites are guilty of "wresting, garbling, twisting, and misapplying Scripture texts;" that the Identity is a "master-stroke of Satan," and that its advocates are inspired by the devil. Is this setting forth the plain teachings of the Word of God? I admit it is not "controversial." But it is a good deal worse. Nor is it quite in harmony with the "so very umble" disposition possessed by Mr. Wilkinson. On the contrary it seems to indicate that arrogance and assumption of infallibility which is associated with the ancient Pharisee, or the more modern Bishop Bonner.

***

But we have wandered from our subject. What we had to do was to compare this anti-Identity tractate with the other portions of the book. And, first, let us refer to Mr. Wilkinson's impeachment based on circumcision. He lays enormous weight on that rite; quoting from Genesis to prove that he who neglected it was "cut off from His people;" and contending, therefore, that the non-circumcision of Anglo-Saxons totally excludes them "from all the privileges of the national covenant." In chap. xi., however, there is an "imaginary conversation" between a Christian and a Jew. The Christian, we may safely assert, is the Rev. J. Wilkinson; while the Jew is another profound intellect who hurls precisely the same logic at Mr. Wilkinson as Mr. Wilkinson hurls at us.

***

"We Jews must *all* keep the Passover" (the Hebrew is made to say "keep Pesach." It gives a learned air to the dialogue; but I substitute words which are intelligible), "and we must *always* keep the Passover. The God of Israel says, and this day shall be unto you a memorial . . . for whosoever eateth leavened bread . . . that soul shall be cut off from Israel" (Exod. xii. 14, 15). The biter appears to be bitten here; nevertheless the biter argues, "Your Passover lamb, as well as all the sacrifices under the Jewish law, was a type of the Messiah, God's Lamb, of whom it is said in Isa. liii. 7, "He is brought as a lamb to the slaughter" (I omit the Hebrew—the volume bristles with Greek and Hebrew lettering). "The old original Passover is not kept to-day by eating unleavened bread, neither can the true Passover be kept now but by trusting in the atoning blood of Christ, the true Passover Lamb." If this ought to convince the Jew that the Passover was temporary and typical, Mr. Wilkinson should have been satisfied many years ago that the "old original" circumcision was also temporary and typical.

***

Next, we may look at the objection derived from the "very striking" fact that the restored exiles offered sacrifices for the Twelve Tribes: twelve he-goats, and twelve bullocks. Mr. Wilkinson italicises the "twelve," and holds that this immolation of twelve animals signified the presence of "all Israel"—"the whole Twelve Tribes." But in his dissertation on "Israel's national election," he remarks:—"The nation of Israel—a type of the Church of Christ—is as really *one* in the mind and purpose of God, as is the Church—the antitype; so that we need not be surprised to find sacrifices offered for the whole Twelve Tribes, as recorded twice in the Book of Ezra, even though a very partial restoration from Babylonish captivity had taken place." Israel is certainly one in God's mind; and a twelve-fold oblation was the only form of national sacrifice possible with the Hebrews, whether they all engaged in the act or not (1 Kings xviii. 31). But perhaps few of us hoped for this concession from the author of "very striking."

***

That multitudes from the Ten Tribes joined with Judah at the return, is a vehement contention of "Where are they not?" &c. In addition to the theory of the twelve he-goats, there is a long, but rather irrelevant, survey, of history from 975 B.C. to 521 B.C., and Mr. Wilkinson favours us with this: "Israel was as free to return to Palestine as was Judah. The way was as wide open to the one as to the other. It would seem, therefore, as likely that the Israelites of the Ten Tribes should return, as that many of the Israelites of Judah and Benjamin—called Jews—should voluntarily remain behind." And this: "Sufficient numbers of the Ten Tribes of Israel while in the land fell away to Judah on religious grounds; and a sufficient number returned from Babylon on political and religious grounds, to render the restored captives properly representative of the entire nation; so that should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly entitled to be representative of the interests and destiny of the whole Twelve Tribes."

***

Place that in juxtaposition with the teaching of chapter iv. on the restoration of Israel. Mr. Wilkinson is there combating the fallacy that the prophecies relating to this event had their fulfilment at the return under Cyrus, and may now be spiritualized, as no further restoration is to be expected. He cites Isa. xi. 12 as evidence that there must be a future return, and comments thus: "Besides, the whole nation is here referred to—'the outcasts of Israel' and 'the dispersed of Judah,' when only portions of the tribes of Judah and Benjamin, and Levites, with some individuals of the tribes of Israel, were restored from Babylon" (p. 52). A sufficient number—some individuals! Well may he lament that "Prejudice is blinding" (p. 158).

***

It will be enough if we deal with one more inconsistency. Mr. Wilkinson boils with wrath because in Hos. iii. 4, some of us apply the term "children of Israel" to the two tribes, whereas, in Hos. i. 10, &c., it denotes the ten: "If the Word of God is to be treated after this fashion, and thus made to mean anything to anybody, it will soon mean nothing to anybody. What true Christians dare take the responsibility of reading their notions into Scripture by such a process?" Our incensed censor has himself furnished us with the reply: "We must not limit the term [Israel] to the Ten Tribes or ancient kingdom of Israel, but allow it to describe any of the natural descendants of Jacob" (p. 3). It so happens that he has likewise furnished us with the example. When expounding Rom. xi. he is anxious to demonstrate that the Jews are still an elect nation, and says, on verse 28, "The word 'election' has two distinct applications in this chapter; one refers to individual Jews elect to eternal life in Christ Jesus, and are called a remnant according to the election of grace; the other refers to the elect nation. The latter sense is the meaning in this verse" (p. 299). "Two distinct applications" in the same chapter, not different chapters. Has Mr. Wilkinson ceased to be a "true Christian" since he wrote "Where are they not"? How "dare he take the responsibility of reading his notions into Scripture by such a process?"

JOHN SHOOTINGHAM.

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OUR RACE: ITS ORIGIN AND ITS DESTINY.

Some Objections Answered, and Some Reasons in Favour of Our Identity Given.

BY PHILO-ISRAEL.*

(*Concluded from page* 117.)

It seems to us that at the present day there are two fundamental reasons adduced by our opponents why they cannot accept our nation's Identity† with the Lost Ten Tribes. They are these.

OBJECTIONS.

First, that in their view the Ten Tribes were, after the Babylonian captivity, either merged with the two, or dispersed among the Gentiles, or both, and are not therefore to be discovered as a separate, much less a dominant, Christian, Western nation now.

Secondly, that the British cannot be "lost Israel," because in language, physique, manners, customs, and religion they are decidedly not Semitic in origin, and never had any tradition of such ancestry.

ANSWERS.

In regard to the first objection, we often find the plea that the Ten Tribes returned from Babylon with the House of Judah linked to another line of argument which hardly tallies with it—namely, that the Ten Tribes were dispersed among the Gentile, non-Israelite nations, and thus, separated from the Abrahamic covenants and blessings, were finally lost, never to be recovered from among them. In either case the argument is that after the Babylonian captivity, right down to the present hour, there never has been any House of Israel or "Ephraim," as described by us, in separation from the Jews, and it is therefore vain to search for or inquire about their present representatives. Our answer to this argument as thus put is this.

If the Jews represented all the children of Israel extant in the world at our Lord's first advent, and were in fact the only survivors of the Twelve Tribes with whom, as some of our opponents have lately said, He made a perpetual covenant by instituting among them the Lord's Supper, then it is clear that the Lord Jesus immediately before that event deliberately disowned and disinherited the said Twelve Tribes when He, by parable, told them they were like the wicked and murderous husbandmen who killed their master's son in order to usurp the inheritance, and so drew on themselves the condemnation of the Christ when He said to them in application of the parable, "Therefore I say unto you, the kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43, R.V.). That is, the very nation Israel, to whom numberless prophecies, inspired by the Lord Himself, gave all kinds of special gifts, and above all the gifts of bringing forth "blossoms and buds, and so filling the face of the world with fruit," was, by the Lord's own determination, in contravention of His faithfulness and truth, to be deprived of them all (being yet "Israel" of the Twelve Tribes), and the whole given to quite another nation diverse from them, whose mark and characteristic should be that they would "bring forth the fruits" of the kingdom of God.‡

The views of the opponents resulting in such extravagant conclusions as these must be faulty indeed, and cannot be maintained. It cannot be, therefore, true that Ephraim-Israel is separately non-existent to-day,§ and that it is useless to look for them as the Anglo-Israelites are doing. If our opponents could tell us which nation our Lord intended to indicate, as the one He was about to substitute for the Twelve-tribed chosen one, there might be some show of reason on their part. But they will not, and do not, point out where, apart from, or excluding, Great Britain and the Anglo-Saxon race, such "a nation" exists.* They take refuge therefore, for the most part, in the dangerous allegation (dangerous to themselves) that the Twelve Tribes were completely amalgamated in the return from Babylon, and denying the plea that there was any portion of them who in separation after that date developed into "a great and mighty nation."

Assuming, however, for an instant that the opponents are right, and that the Twelve Tribes were in fact united, and returned together in obedience to Cyrus's proclamation described in 2 Chron. xxxvi. 23 and Ezra i. 3, 4, how does the hypothesis tally with Scripture? Very poorly indeed; for the prophecy of the two sticks in Ezek. xxxvii. 15—28 must needs, according to these views, have been fulfilled in B.C. 535, and there ought to be now, and ever since that date, extant on the mountains of Israel a united kingdom of the children of Israel under one king, "a king to them all," and God's presence among them must always, and now too, have been and be visibly manifest among them. But history and current facts contradict all this, and prove that the hypothesis is totally incorrect. The prophecy of the two sticks is consequently unfulfilled prophecy and awaits its fulfilment in time, future to the present date.

Again, Hos. i. 10, 11 tells us that the union of Israel and Judah is to take place after the vast numerical increase of the former in the land of their captivity and after their public recognition as a Christian people known as "the sons of the living God." This compels us to the conclusion that the restoration can only take place in the Christian dispensation, but not before; after Israel's development as an increasing people into a "great empire," greater than the House of Judah, for that period shall be marked by the fact that "great" will then be "the day of Jezreel," and Jezreel is Israel, not Judah (Hos. i. 4, 10, 11)†

Further, the prophet Jeremiah's account of the details of the restoration of the Twelve Tribes completely contradicts the idea that it took place when the Jews returned from Babylon; for the final return in Jer. iii. 18 is described thus, "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 have given for an inheritance unto your fathers." Nothing of this sort took place when the Jews returned in the days of Cyrus, the Persian.

In the prophecy of Amos, whose predictions chiefly concerned Israel, but not Judah, we find (chap. ix. 9, 14, 15, R.V.) statements which cut the ground from under our opponents' feet. They were never, as the House of Israel, to be destroyed even as to a single grain, though banished to the ends of the earth, and once restored, were never to be "pulled" or "plucked up" again. The words are these, "And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith the Lord thy God." This is a clear and precious promise of perpetual settlement in safety after once the House of Israel shall be restored to the Holy Land. If it be pretended that Israel returned with Judah from Babylon it is manifest from history and patent facts that the whole of the people of Israel were rooted out and plucked up out of Palestine by Titus, the Roman, and sent wanderers into all lands for a period of now over 1,800 years. Therefore, Scrip-

* It is interesting to follow up the foregoing able summary of Philo-Israel by another also from his own pen, but written some seventeen years later, and published in the "Anglo-Israel Almanack" for 1892. It re-expresses the matured convictions of one who has devoted a life to investigating "the *pros* and *cons*" at issue, and of one who is probably the best and most widely known "all-round champion" of the "Identity" in Great Britain.—C. A. L. T.

† Or, as *we* should say, that of "Our Race."—C. A. L. T.

‡ Yes, and the very nation to whom the Saviour directed His disciples to preach (Matt. x. 5, 6).—C. A. L. T.

§ And Manasseh-Israel not a great people.—C. A. L. T.

* Good; nor can they.—C. A. L. T.

† This is a very powerful point, in fact an unanswerable one; Jezreel is Israel, not Judah, and not both Israel and Judah.—C. A. L. T.

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ture being true, our opponents' premises must be wrong and false. Israel has not yet been restored, and the "second time" return of Isa. xi. 11—16 was not the return from Babylon, but is future in time still.

In regard to the hypothesis that Ephraim-Israel has disappeared by reason of complete absorption by the non-Israelite Gentile nations among whom they mingled, the prophecy of Amos ix. 9 just referred to contradicts it. Deut. xxx. 1—6 promises scattered Israel, even when wandering at the ends of the earth, a blissful restoration to their land, and Ezek. xi. 15, 16 makes to the Ten Tribes an unconditional promise that scattered among divers countries and peoples they shall all infallibly be gathered to the land of Israel. The prophecies of Isaiah, Jeremiah, Amos, Ezekiel, and Zechariah all point to the final restoration of both Israel and Judah in union, and there is no place in the Bible for the modern fancy that the Jews and the Ten Tribes being united already have occupied their land, or that the House of Ephraim-Israel is mingled with the heathen, and never can or will be gathered out from among them for restoration to the land of promise.*

It may be well in passing to declare that the Scriptures promise Israel a restoration in joy (Jer. xxxi. 4—7). The Jews, when they returned, went back to weep; Israel returned is to occupy Samaria (ver. 5). But the Jews restored from Babylon never occupied Samaria at all.

Israel restored will be Judah's escort (Isa. xviii. 1, 7). But when Judah went back in B.C. 535 there was no such arrangement. The ships of Tarshish† are to take back the Jews, according to Isa. lx. 8, 9; but when the Jewish captivity terminated in Ezra's day there was no need for ships. Israel in the coming day of restoration is to be in the West, in the North, and in the isles afar off from Palestine (Hos. xi. 10; Jer. iii. 18, xxxi. 10). But when the Jews returned from Babylon there was no portion of them from the West, or the North, or the isles afar off, but they all came from the East—that is, from the province of Babylon. For these, and many other equally valid, reasons it is clear that the united return of Israel and Judah has not yet taken place, but is future still.

In regard to the second branch of objection, our space forbids much detail. The arguments founded on alleged difference of language, customs, and religion, and on ignorance of Semitic origin on the part of the Anglo-Saxons on their arrival in these islands in A.D. 500 are not valid. They have been dealt with by the Rev. Denis Hanan, D.D., and the Rev. E. K. Tullidge, M.A., to which the reader must be referred.‡ Affinity of language, however, is no test of the affinity of race; but generally only serves to prove previous social contact. Physique, manners, customs, institutions, language, and religion are all liable to modification by long absence from a people's original home and by social intercourse in a different country and climate with alien races. Israel has now been 2,500 years absent from Palestine and Semitic surroundings, and this fact answers almost all our opponents' objections.

The ignorance of Semitic origin on the part of our Anglo-Saxon ancestors is not unusual, and far from wonderful in the circumstances of their case. Given the fact that the Ten Tribes exist now somewhere, and it is a patent circumstance that so existing they have utterly forgotten their Israelitish origin, because no nation on the face of the earth does now (*qua* nation) claim to be "the remnant of Israel." The descendants of the African slaves of the United States, now free, have no recollection at all of their African languages, customs, religions, or institutions. Two hundred years have sufficed to wipe them all out of their national memory.

Why should the Anglo-Saxons, paganized, after over a thousand years of wanderings and absence from Palestine and Central Asia, better remember their Hebrew antecedents, language, laws, and customs? Our nation exactly fulfils the scriptural prophecies respecting Israel's future; and as God cannot promise to one people and perform to quite another, we conclude, and not without cause, that the British are the Lost Ten Tribes, to the praise of the glory of His faithfulness and truth.

* Or, that the House of Manasseh-Israel is not "a great people" separated and somewhere.—C. A. L. T.

† *i.e.*, of Israel. See Study No. 7, p. 11—19.—C. A. L. T.

‡ See BANNER OF ISRAEL Collateral Reading.

Correspondence.

BRITISH AND ENGLISH.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Echo*, December 7:—

"Sir,—In a recent number of your paper I observed that you stated that, properly speaking, Scotland was not a part of Britain, and therefore Britain could not be used to include England and Scotland.

"Permit me to remind you that Julius Cæsar describes the whole island as Britain, about 800 miles from north to south. You will find in 'Smith's Smaller Classical Dictionary,' the following:—'Britannia, the Island of England and Scotland, which was also called Albion. Hibernia, or Ireland is usually spoken of as a separate island, but is sometimes included under the general name of the Insulæ Britannicæ, which also comprehended the smaller islands around the coast of Great Britain. The Britons were Celts belonging to that branch of the race called Cymry.'

"After Agricola's campaign, he adds:—'The Roman part of Britain was called Britannia Romana; and the north part, inhabited by the Caledonians, Britannia Barbara, or Caledonia.'

"As you are aware the Romans gave the name of Barbarians to all the free unconqured nations outside of their empire; such as the Germans, and others, who broke that empire into fragments.

"The Scots do not forget how repeatedly the South of Britain was conquered by invasions, and parcelled out amongst the invaders, while they have held their own against all comers; and that Her Majesty Queen Victoria owes her position to her descent not from any of the Welsh, Norman, Danish, Saxon, Roman, or British rulers, who in succession held South Britain, but to the long unbroken line of Scottish kings, reaching back to unknown antiquity.

"The Scots have no grievance against the English, but they naturally object to speakers on important occasions applying the term English to the British, or united English and Scottish peoples.

"No Scotsman, knowing the history of England and Scotland, can have the names confounded with patience.—T. A."

Yours in hope of Israel,
G. WELLS, JUN.

38, Dudley-road, Tunbridge Wells, Dec. 16, 1893.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to paper on page 46 of this week's BANNER, Jan. 17, must we conclude that the new name by which the Lord shall call His earthly people has not yet been promulgated? My dear friend, Marcus S. Bergmann, a member of the council of the British-Israel Association, tells me that Brit Ish are two Hebrew words, meaning, Brit covenant, and Ish man. And that as Annia is also a Hebrew word meaning ships, we have in this designation an assurance that "*Britannia* rules the waves," and will continue to do so. Have we there the new name by which His people shall be called?

Faithfully yours,
ROBERT ADCOCK.

Bracondale, Norwich, Jan. 18, 1894.

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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 EMPIRE'S ADVANCE IN SOUTH AFRICA.

THE *Daily News*, of Feb. 6th, publishes a special correspondent's communication from Stollensbosch in South Africa on the subject of "Painting the Map Red." The article, dated Jan. 16th, 1894, points, of course, to the Hon. Cecil Rhodes as the chief agent by whom the work of map-painting has been carried on, and he writes of the facts by no means to disapprove of the operation, but merely to record the march of events. It is strange to find the *Daily News* publishing the account of the Empire's astounding advance without a word of disapproval, while it is evident from the paper that at general elections at the Cape the people are unanimous in approving of the imperial policy of Mr. Rhodes, the premier, and go with him as one man in all his splendid schemes for making Africa British from the Cape to Alexandria! The *Daily News* wrote as follows:—

Mr. Cecil Rhodes has been busy of late painting the map red. Poring over it to-day, he looks longingly at some stretches of country covered with a tint which map-makers have agreed to assign to other nationalities. Only a year ago there was but a slip of South Africa south of the Orange River painted red, indicating the limits of Cape Colony. It is true that since 1885 Bechuanaland has been under British protection, a portion of it a Crown colony. But England's chief interest in that district has been an annual expenditure of a hundred thousand a year, for which there is absolutely no return. Since the Chartered Company came into existence a huge patch of Central South Africa has been painted red. To-day it is all red from Cape Town up to Lake Nyassa and Lake Tanganyika. The red boldly pushes its way up, taking the pick of the land, pushing aside the green of Germany and the blue of Portugal. North of German East Africa the red shows again over the liberal space of British East Africa. Studying the latest map of Africa, the candid Briton is driven to the conclusion that there is nothing more towering than the rapacity with which England grabs land in foreign parts, unless it be the indignation with which she regards an attempt, however modest, made by other nations to extend their boundaries.

Mr. Rhodes dreams of a day when there shall be direct telegraph and railway communication between Cape Town and Cairo. That is a big order; but he is the kind of man who is apt to realize his dreams, however extravagant they may appear to the prosaic mind. He has marched far since he set his steps in the direction of carrying the British flag northward. Twelve years ago, when Mr. Rhodes, returned to the Representative Chamber, first promulgated the idea of obtaining the unknown interior of Africa as a reversion to the Cape Colony, he stood alone in his crusade. To-day he has not only the Legislative Assembly but the country entirely and enthusiastically at his back. Nothing is more common in the general elections still going on than to hear a member of the Opposition criticise, as in duty bound, some portion of the Premier's domestic policy, winding up with the emphatic statement that he is entirely with him in his Imperial policy.

British acquisition of the lands whereon she has set her feet is a remarkable fact, and cannot be explained otherwise than as God Himself has done in Psa. cxi. 6, R.V.: "He hath showed His people the power of His works, in giving them the heritage of the nations." Israel acquires the lands or heritage of the heathen, but they are the gifts of God to them; requiring the Almighty power to force the heathen to submit, and Israel to obtain their lands.

We have seen the process in India, where Israel was resolved to take no more provinces, but to let the Indian nations enjoy their own and leave them in peace. But God has continually forced His people to go forward and acquire the lands of their neighbours as the only chance of peace and even of safety for themselves. Thus the Punjab was conquered and acquired after nearly ten or a dozen pitched battles; Scinde fell to us by war; so did Bengal, Oude, Burmah (Upper and Lower); and we are not yet at the end of the process. We are likely in time to see more of the power of God's works in respect to the heritage of the nations in North India.

In South Africa wars have done their part in the same

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direction, but gold and "the chief things of the ancient mountains, also the precious things of the everlasting hills," are potent agencies in the hands of God to bring the Anglo-Saxons to the lands He means them to occupy in their millions, pushing the peoples of Matabeleland and Zululand, all of them, even to the ends of the earth, to make way for the coming race (Deut. xxxiii. 17, R.V.). This may seem immoral and wrong in the eyes of men in the present day who regard not the Word nor the ways of God; but if God means this world for His Son's dominion, and these heathen races refuse to give Him place, or obey His will, is He wrong in removing them from His own earth, and placing in the heritage they usurp (by the power of His works) a people He has formed for His own glory, and who will obey His voice? (Isa. xliii. 1, 7, 21; lxi. 9). In short, it is the old, old story. Men refuse to recognize God or His right to control and dispose of His own created earth according to His will.

The fact that the British are Israel is, of course, another point at which men rebel and refuse to see the justice of our inheriting all things as if we were better than the heathen. Whether we are so or not, the fact remains that we are God's people, heirs of the promises, and entitled by the covenants of God Himself to the Gates of the earth, the ends, the coasts, and the uttermost parts thereof, also to the heritage of the heathen, and all for this great end: that the world God loves so well may hear and receive the Gospel of His well-beloved Son, and believing live for ever. God is entitled to choose His honoured agents for this glorious work. The race He chose once and for ever was Israel, as Gen. xii. 1, 2, xviii. 18, xxii. 17, 18, xxviii. 14; Acts iii. 25; and Isa. xxvii. 6 clearly prove.

The race in almost full enjoyment of all these blessings being the British Anglo-Saxon race, we have a full and satisfactory reply to the foolish question, *Cui bono?* The *bonum* is ours as the honoured servants of the God of Israel; the *bonum* is the worlds, for by the now revealed plan God means to restore to man a place in the kingdom of His Son. The *bonum* is God's, since His power and might, faithfulness and love are all proved and illustrated by Our Identity and its consequences. It is a striking fact, pointed out by the *Daily News* in its leader, that the Transvaal, which was foolishly abandoned by the late Prime Minister as the outcome of the defeat of Majuba Hill, is likely now, by mere increase of British numbers, to become one day soon a republic of Englishmen or Britons, independent of Israel of the Isles. How this is to be prevented no one can see yet, but that it will be prevented in the end we believe. The article states:—

The future of the Transvaal is one of the most interesting problems in the politics of South Africa. Every month sees the disproportion between the governing class and the governed widened. In process of time, according to the current rate of progression, the Boers must be shouldered out by the British. In the meantime they are making the most of their opportunity, manipulating matters so that the burden of taxation should fall upon the English settlers who are practically prohibited from taking any part in the government of the country. Mr. Rhodes looks with apprehension on this state of things, believing that it inevitably tends towards the establishment in the Transvaal of an English Republic as independent of Downing-street or Westminster as to the Orange Free State. The only other alternatives are the return of the Transvaal to its former allegiance to the Queen, a course which has no advocates, whether among the Boers or the English; or its incorporation with Cape Colony, which for various reasons is impracticable. The prospect of having as neighbour an independent English Republic does not suit Mr. Rhodes' scheme of a united South Africa loyal to the British Crown.

Under any circumstances the facts show that by the operation of one of God's chief gifts "to Abraham and his seed for ever," namely, vast population increase, the country lost to us by a nerveless grasp will be restored to the race in a peculiarly Israelitish manner by the direct power of God, but not at all by the prowess of the British arms. Mr. Gladstone in power gave the Transvaal back to the Boers. Mr. Gladstone (lately in power) saw the Transvaal under process of restoration to his countrymen, and he could not help it! Praise and thanks are due to the God of Israel from us His people.

THE EPISTLE TO THE ROMANS ON ISRAEL'S DESTINY.

By Rev. Edward K. Tullidge, M.A.

Herewith is presented to the readers of the Banner the first of a series of selections, which it is the writer's purpose to cull from various commentaries, on portions of the Epistle to the Romans, especially on certain verses in the 11th chapter of that Epistle. Do believers in Our Identity with Israel sufficiently realise that the 11th chapter of Romans is probably the very strongest passage in the Bible that can be brought forward in support of our position? The profound significance of these passages from Romans is due, first of all, to their position. They are in the New Testament, and not only so, but in that book of the New Testament which is specially devoted to an exposition of the divine plan of salvation. What does the great apostle to the Gentiles have to say as to the place which his brethren according to the flesh hold in that plan? He says, as we are so often reminded, that "there is no difference between the Jew and the Greek," meaning that every man stands on the same footing as to God's willingness to receive him and grant him the blessing of everlasting life. But does he also say that all difference that once existed as to external privilege is at an end? Far from it. The very man who has just told us that "there is no difference between the Jew and the Greek," is also the man who, in the very next breath, insists on the inalienable privileges of Israel according to the flesh, with as positive an emphasis as can be found anywhere in the Old Testament, condensing all arguments into the one all-sufficient reason, "For the gifts and calling of God are without repentance," which can mean only this—that all that God promised to Israel as a nation must be made good to them. They cannot be forfeited by sinfulness, because God foresaw their sinfulness when He undertook to prepare them for their great future. He cannot be thought of as trying an experiment, or as being taken by surprise. Almost any passage that we can bring forward from the Old Testament, relating to Israel's future, men think they can by some quirk of logic spiritualise away; but it is simply hopeless to attempt it in regard to what it said of Israel in the 11th chapter of Romans. The most determined spiritualizer would not venture to make such a comment on any of the verses of this chapter as that "the blessings promised to Abraham, Isaac, and Jacob have passed over to the Christian Church." According to the prevailing opinion of Christendom, the Church has been virtually entirely Gentile for more than eighteen centuries. How utterly hopeless to reconcile any such idea with the illustration of the good olive tree and the wild olive tree! What unspeakable horror would have

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seized upon St. Paul at the suggestion of any such possibility as that the vast majority of his brethren according to the flesh had been, or were to be, "blotted out of existence," without even having the Gospel, the new covenant, offered to them! "I will make a new covenant with the House of Israel and with the House of Judah" (Heb. viii. 8; Jer. xxxi. 31—33). And, behold, this covenant with the House of Israel is kept by permitting "the larger kingdom to be blotted out of existence!" (Dr. A. B. Bruce, "Apologetics," p. 207). And this in the face of such passages as Jer. iii. 11—18, Ezek. xvi. 46—52, xxiii. 11! How is the matter helped, in the least degree, by supposing the larger kingdom to be still in existence, but dwindled away into some obscure, almost worthless, specimens of humanity? No, St. Paul declares, as positively as words can be made to declare it, that the covenant nation remains the covenant nation for ever; that under the Gospel, as well as before the Gospel, they must hold the very foremost place of peculiar privilege; that Gentiles are in no sense to have a monopoly in Israel's covenant blessings, but simply a participation in them.

The purpose, therefore, of these extracts from commentaries is to show how utterly impossible it is to spiritualize away the blessings promised to Israel, to harmonize the numerous statements regarding Israel's future with any other view than that the people are now in existence as the head of the Christian nations. However devoted a man may be to what Hooker calls the "licentious and deluding art" of spiritualizing, he is obliged to give his whole case away if he ventures to comment on Rom. xi. 29. He must be dumb before the fact that the very strongest statement of the inalienable privileges belonging to Israel according to the flesh is to be found in the New Testament, made by that apostle whose peculiar distinction it was to be called "the apostle to the Gentiles," and made in the very epistle in which he declares that, in regard to God's willingness to receive a man back into favour, "there is no difference between the Jew and the Greek."

Our first selection is made from Canon Liddon's masterly analysis of the Epistles. His comments, it will be seen, are in the main fair and satisfactory.

"Chap. iii. 1: If the true Jew and the true circumcision be wholly internal, the literal Jew and the literal circumcision of the Old Testament imply no religious superiority or advantage whatever. . . .

"Resp.: This is a mistake. The circumcised Jews, as such, have many prerogatives.

"Obs. 1.—*Polu* refers to both *to perisson* and *hay opheleia*; and *kata panta tropon* (in every way) cannot be regarded as only hyperbolical. It means, 'however we look at the matter,' 'in every way.'"

In his analysis of the 11th chapter Canon Liddon constantly speaks of the failure of the majority of the nation of Israel to attain the righteousness of God by faith. The expression is not justifiable in the least. The vast majority of the nation had not had the Gospel offered to them at the time St. Paul was writing. The vast majority of the nation had been purposely kept away, brought into conditions which caused them to lose the knowledge of their origin; so that, when the Gospel was preached to them, no national prejudices might work against the reception of it. It can be conclusively shown, both from the express language of Scripture and the reason of things, that this was the only method consistent with divine wisdom and goodness. The idea that the vast majority of the nation has rejected Christ is utterly inconsistent with St. Paul's language in this very chapter when he says, "But if some of the branches were broken off," etc. "Some" branches cannot be tortured into meaning "the vast majority" of branches.

"Chap. xi. 1: Q. Surely God has not cast away His own people?

"Resp. No. The very thought of *cast away* (*aposato*) is horrible.

"Argument 2.—From the divine foreknowledge. God foreknew His people as being such from all eternity; but if He could have been supposed to have thrust Israel altogether away from Him, His foreknowledge of His own actions towards His people would have been at fault. This is inconceivable.

"Obs. 2.—God foreknew His people as being what they were to be, when as yet creation was not. The immutability of His counsel (Heb. vi. 17) makes it impossible that His foreknowledge could have been at fault, since His counsel is based upon it."

Would that this great truth might be consistently applied to the declarations of prophecy regarding Israel's future! Not long would Christendom hold its present belief regarding the fate of the vast majority of the Hebrew nation, so dishonouring to God's holy name.

"CONSOLATION II.

"The failure of the majority (?) of Israel to attain through Christ the righteousness of God by faith is intended to promote the salvation of heathendom; while the conversion of the heathen will in turn bring about the restoration of Israel (Rom. xi. 11—24). . . .

"THESIS 3.—If so much spiritual advantage has resulted to mankind at large from the failure of Israel in the mass to attain the righteousness of God, much more may be expected to result from Israel's entire conversion to Christ (vers. 12—15). . . .

"§ The argument is threefold in its mode of presentation.

"*a.* If the 'offence' (the fall) of the majority (?) of Israel in rejecting the Gospel has enriched the world, how much more must the restoration of Israel to its full number of faithful enrich it! . . .

"*b.* If the 'overthrow' (diminishing) of Israel, through loss of the unbelieving majority (?), has enriched the heathen nations, how much more must the restoration in Israel of its full number of faithful enrich them! (ver. 12). . . .

"*c.* If the 'loss' (casting away) of the majority (?) of Israel has issued in the reconciliation of (so many converts from) the world, what will the reception of Israel back to God's favour be but the final *zoe ek nekron* (life from the dead)? (ver. 15)."

Canon Liddon, with some other commentators, takes "life from the dead" to mean the final resurrection. There is another interpretation, which he himself calls attention to, taking it "as a proverbial expression":

"The entrance of the converted Jews into the Church will quicken Christendom with so powerful a moral impulse that it will seem as if the world had risen from death to life."

This, we think, is regarded as the only tenable view by the great majority of commentators. See Cambridge Bible for Schools.

"Analogy 1.—From the legal symbolism of the first-fruits and lump of the dough in Num. xv. 19—21. When the dough was kneaded, a portion was set aside, and a cake of it baked for the priests. This *aparche* (first-fruits) had the effect of consecrating the remainder of the lump (*phurama*). This *aparche* symbolizes the patriarchs, the historical *aparche* of the mass of Israel, from whom the collective people (*phurama*) received an indelible character

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of theocratic consecration (in the external sense) to God (ver. 16). . . .

"Analogy 2.—From the natural symbolism of the root and branches of a tree. The root communicates its qualities to the branches. The patriarchs, the *ridza* (root) of Israel, impart theocratic consecration to the branches of the race which springs from them (ver. 16). . . .

"Obs. 2 (on vers. 17, 18).—In antiquity, scions of the wild olive were grafted into old trees, in order to renew their fertility; but this practice is not in St. Paul's view in the present passage. In the garden, the young shoot was grafted upon the decrepit stem, in order to invigorate its life; in the spiritual world, the heathen convert was grafted into the tree of the Church, which had its roots in the patriarchs and its stem in Christ, not for the sake of the tree, but for his own.

"Obs. 4.—The convert from heathenism, then, had no reason for triumphing over Israel, to which, indirectly at least, he owed all that made him what he was as a member of Christ.

"*c.* Absurdity in the conduct of a heathen convert who triumphs boastfully over Israel (ver. 18).

"If he does it (the possibility is expressed at vers. 21, 22), the fact remains that it is not he who bears the patriarchal *ridza* (as his boastfulness might seem to imply), but the *ridza* which bears him as one of its branches (ver. 18).

"Obs. .—The position of heathen converts in the Church afforded even less ground for *kaukesis* (boasting) than did that of Jewish converts. As our Lord said of the Samaritan woman, 'Salvation is of the Jews.' The Jew was already, in a sense, growing out of the root of the patriarchs. The heathen was altogether a graft from without, inserted upon conditions, and had no ground whatever for self-exaltation.

"Obs. 2.— . . . The heathen who is converted to Christ has (1) to be cut off from the wild tree of heathen life, and (2) to be grafted *praeter naturam* (contrary to nature) on the tree of the people of Revelation, with which he has no previous affinities. Neither of these efforts of grace has to be made in the case of the Jewish convert to Christianity. He has not to be violently separated from an irreligious human society, since by descent he already belongs to the people of Revelation; and his conversion, and insertion into the Church of Christ, is so far from involving anything 'unnatural,' that it only replaces him in the position for which he was already destined by his theocratic antecedents (ver. 24). . . .

"Arg. 3.—(That 'all Israel will be saved.') That 'all Israel will be saved' is in accordance with that rule of the divine government of the world which makes God's gifts to and calling of men irrevocable (ver. 29).

"Obs. 1.—This (ver. 29) is immediately a reason for the preceding statement (ver. 28) that Israelites, so far as the elect-remnant is concerned, are still beloved of God for the sake of the patriarchs. The *klesis tou Theou* (calling of God) can, in connection with what precedes, only refer to the calling of the people of Israel, in the person of the patriarchs, to the salvation through Messiah, that formed the main purport of the divine covenant-promise. This call, as it cannot be retracted, must yet be realized. It might have been suggested that the divine gifts and calls vouchsafed to the patriarchs were now altogether things of the past. But to this the apostle replies, practically, that there is no past for the Eternal Mind, before which the past and future are spread out as an illimitable present; and, therefore, that the anthromorphic conceptions of forgetfulness or change of purpose are wholly irrelevant. God, having once made Israel the recipient of His gifts, and having called it to salvation through His Son, will not now leave it to itself. That He has done so much is an earnest that He will do more. . . . God would not recall gifts which He could not repent of having given."

There could not possibly be a stronger text in support of Our Identity with Israel than this twenty-ninth verse of the eleventh chapter of Romans, "The gifts and calling of God are without repentance." It is our whole argument in a nutshell. Are the English people enjoying the gifts and exercising the calling promised to Israel? It is a simple question of fact. If they are, then they are most certainly Israelites of flesh and blood, or it can by no means be said that "the gifts and calling of God are without repentance." Covenant blessings belong to the covenant people.

"Chap. xv. 8 :—

"Christ became *diakonos peritomes* (Minister of the circumcision) at His Incarnation.

1. (Generally) on behalf of the truth of God. The Father was pledged to the promises which His Son thus realized (ver. 8*a*).

2. (Specifically)
   - *a.* With the proximate design of confirming the promises made to the patriarchs (by fulfilling them in His own Person) (ver. 8*b*).
   - *b.* But with the more remote design that the Gentiles should praise God on account of His mercy (ver. 9*a*).

"Obs. 2.—The heathen converts had to remember (1) that Christ was *diakonos peritomes*, Himself a circumcised Jew, and the Minister of the circumcised people, to whom, as Messiah, He devoted Himself (Matt. xv. 24); and (2) that the Jews could appeal to God's promises, which Christ came to make good. On the other hand, the Jewish converts must not forget that, if the Gentiles would praise God for His unmerited mercy, Jewish prophecy itself had said that they would do so, and thus God's *aletheia* (truth) was pledged to them also, and that for them too, although more remotely, Christ became incarnate."

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THE MANIFESTATION OF ISRAEL.

Mr. J. G. Taylor, in the preface to his recent "New Song," speaks of "Our Identity," and all it means, as a "manifestation" and "a message"; the manifestation of a purposely hidden people, as a message from God. He adds, "Israel in enjoyment of the promises, can no more lie concealed than Israel under the curses, because the covenanted blessings are so remarkable that their development must necessarily attract the eye. Jacob, in his farewell benediction, links their accomplishment to "the latter days'; and sure enough in these latter days, we have the intense privilege of perceiving Israel's destined characteristics mature before us."

The author points to the fact that one particular race (the British) has stretched itself to the extremities of the globe, replenished the desert continents with vigorous offshoots, and grown "into a multitude of nations." Mr. Taylor justly believes that these unique attributes would be amply sufficient to disclose the Hebrew origin of the British, as they are signs by which we can easily distinguish Israel from her neighbours. What other nation has got possession

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of the extremities of the globe, "pushed the people together" there, replenished the desert continents, such as Australia, Tasmania, and New Zealand (the last in a moral sense) with vigorous British offshoots, till at last we see plainly the risings in these countries of "a multitude of nations." answering to the prophecies?

These two facts, with the wonderful increase of the British people, amply suffice to prove the Israelitish origin of the British. But if these two lines of proof are so strong, what are we to say when we can supplement the proof by twenty others, equally grand, equally unique, and all pointing in the very same direction, showing that the British are Israel? The Hebrew prophets, says Mr. Taylor, "in vivid language picture Israel, as gathered, protected, marvellously prospered, becoming the admiration or envy of the world, and (finally) setting up a universal dominion." Surely these are no petty, inconsiderable, and unimportant signs, which, as evidence in our case, can be passed over without risk or remark? On the contrary, they challenge attention, because, if true, they show that "the British Empire is simply the counterpart of prophetic Israel." The facts to which we point, as parts of our current history, are admitted on all hands. They cannot, in fact, be denied. What men refuse to see, is that the facts of British history to-day, can have any reference to the promises and covenants of God made in Israel's favour to "our forefather Abraham," and that the former are the fulfilments of the latter.

Another ground of immense importance in respect to the manifestation of Israel, is, that till the latter be acknowledged, and exhibited to the nations as His people Israel, the return of the Lord Jesus to the earth to occupy His throne, and to dwell among His people for ever, cannot take place. Those who refuse to see the accomplishment of the prophecies that Israel must first be found, and then with Judah return to "the land," to constitute there His nation and kingdom, "whose right it is," and who are blind also to the fact that "Israel hidden," is Britain, her colonial possessions and her American offshoot, are in fact unconsciously opposing the second advent of the Lord, and doing their best to make it impossible! For Ezek. xxxvii. 15—28, R.V., proves that in the hand of God, Ephraim and the tribes of Israel, his companions, are to be joined to Judah (solitary then) and after restoration to their land to become there one nation, and one kingdom, not two nations, or two kingdoms, God's servant David being king to them all. This glorious consummation, however, is to have as its condition precedent, the discovery and manifestation of Israel, which men of God are so reluctant now to acknowledge as an accomplished fact. The matter demands at least their investigation.

Mr. Taylor, in his seventh song, on page 10, has given us in verse the strange story of the parallelism between Joseph's history and that of the House of Israel or Joseph. To the one the words of the patriarch apply when he told his astonished brethren, "I am Joseph" (Gen. xlv. 4). But "the House of Joseph" is heir to the much grander glory which Zech. x. 6, describes "I will save the House of Joseph!" The song describes the matter thus:—

Joy the heart of Jacob straineth,
Hope is leaping in his breast;
Joseph is not dead, but reigneth
In Egyptian splendour dressed.

So he is not rent in pieces
By an evil beast of prey!
"Joseph lives, mine eye shall see him
Ere my spirit go its way."

O the glad amazing message,
O the fast conflicting thoughts!
Youthful Joseph—dead—lamented—
Ruling over Pharaoh's courts!

Yes, and kingly Joseph's children,
God's own firstborn, where is he?
Buried, ah, how deeply buried,
Clad in death and mystery.

Sound the news in God's great household,
Wide the startling word relate:
Lost, discovered; dead, but living,
Joseph rests in royal state.

Strange the speech, and strange the visage,
Strange the name, and strange the land;
Stranger still, he sits enthroned,
With a sceptre in his hand.

Nay, 'tis Joseph! Like his sire,
Changed by time and blessed of God,
Pressing forward heaven's dominion,
Wielding now his birthright rod.

Then to Him from death releasing;
Father, Son, and Holy Ghost;
Honour endless, praise unceasing,
Rise from Jacob's risen host.

We trust that Mr. Taylor's vigorous and beautiful hymn will lead our clergy to inquire into our evidence, to embrace our views and join him and us in our pæan of praise to the triune God, who has brought Joseph to light, and revealed him (like our great prototype) as the chief of the nations, the mistress of the sea, and God's Gospel messenger of peace through the blood of the cross to all the families and all the kindreds of the earth, blossoming and budding, and filling the face of the world with pure Gospel fruit (Gen. xxii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6; Matt. xxi. 43).

KNOWLEDGE SHALL BE INCREASED.

By Charles Stubbs, B.A.

How frequently is it said that these must be the times of the end, for has not knowledge been increased? Electricity, with the telephone, phonograph and all its wonders, steam and the locomotive, chloroform, great discoveries in Egyptian and other antiquities, in chemistry and geology; what a glorious coruscation has blazed in the intellectual heavens of the last fifty years. Are we certain, however, that this is the full, or even the most important meaning of the prophet? Daniel is told to "seal the *book* even to the time of the end." The final meaning then is knowledge of the book. Solomon tells us, "The fear of the Lord is the chief part or beginning of knowledge," and "The knowledge of the Holy One is understanding" (Prov. i. 7, ix. 10). In Jer. xxiii. 20, we read: "In the latter days ye shall understand it"; and carefully reading verses 18, 19 and 20, it is seen that among the things we shall understand in the latter days are "the council of the Lord that we should perceive and hear His Word, that we should mark His Word and hear it." Thus, we may expect in the latter days, and certainly at the time of the end, an increase of knowledge, and that particularly of His book.

In Hos. vi. 1, 2, the House of Israel say, "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight" (A.V.). "A day with the Lord is as a thousand years." Thus after 2,000 years He will revive us, in the third thousand, or 2,500 years, He will raise us up. The Ten Tribes were finally carried away

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in 678 B.C.; thus in the 14th century He will revive them, in the 19th century they shall live in His sight. The next clause, "And let us know, let us *follow on* to know the Lord," may possibly allude to the *gradual* increase of the knowledge.

In 1265 the House of Commons was founded; 1384 saw the death of Wycliffe, who had translated the Bible, and was the earliest English reformer. Midway between the 14th and 19th centuries came the Reformation, when Ephraim said, "What have I to do any more with idols?" (Hos. xiv. 8). The defeat of the Armada and other glorious events soon followed. Finally, at the end, "men shall run to and fro, and knowledge shall be increased." Already the globe-trotter is abroad, and the rapidity of his world-embracing travels has only been accomplished by the immense improvement in transit as compared with but a few years ago. We are told that "nations shall come up to Jerusalem year by year"; still greater improvements may thus be expected in the future, or their whole time would be spent in travelling.

May we not ask if the knowledge of Our Identity, of our British history, written so clearly in the Bible, is not doing, and will do, more to increase our knowledge than any light hitherto vouchsafed to us? What shall the receiving of them be, but life from the dead? Let me give an instance or two. Studying Our Identity it is soon seen that God intended to have mercy upon Israel, and then that they should preach the Gospel to the outside world. "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). God appointed and *planted* them in a pleasant place like Tyre (2 Sam. vii. 10, and Hos. ix. 13); they arrive at the isles "which have not heard His fame, neither have seen His glory," yet "they shall there declare His glory among the nations" (Isa. xli. 1, lxvi. 19); "for this people have I formed for Myself, they *shall* show forth My praise" (Isa. xliii. 21, A.V.; xxvii. 6); and thus they fulfil the glorious prophecy (Isa. xliii. 10), "Ye are My witnesses." With this light we can understand and enter into David's feeling as he sings Psa. lxvii. (A.V.), "God be merciful unto us, and bless us (His own people Israel); and cause His face to shine upon us." What will follow? "That Thy way may be known upon *earth*, Thy saving health among *all nations*." Then in verses 3 and 4, follow earnest entreaties to bless both the people and the nations; the one follows the other, for "the remnant of Jacob shall be in the midst of many people as a dew from the Lord" (Micah v. 7). Then again verse 5, "Let the people praise Thee, O God; let all the people (Israel) praise Thee." What follows? "Then shall the earth yield her increase; and God, even our *own* God shall bless us." "God shall bless us"; and what follows? "all the ends of the earth shall fear Him." Taking notice of these things, we shall sing the Psalm henceforth with a melody in our hearts we have never enjoyed before.

Another instance of the increase of knowledge which Our Identity brings Nahum (ii. 2—4, A.V.), the prophet leaves the consideration of Nineveh, and thus foretells: "For the Lord hath turned away the excellency of Jacob, as the excellency of Israel." Mark, Nahum is referring to a time when Jacob possesses excellency, though not as Israel. "They shall no more be remembered by their name" (Hos. ii. 17): "for the emptiers have emptied them out, and marred their vine branches." The emptiers, Assyrians who expelled them from their country, and were instrumental in the loss of their name, and who so marred them that God who "has not cast them away" (Isa. xli. 9) in mercy commanded the isles to "keep silence, and let the people renew their strength" (Isa. xli. 1). And now verse 3. The prophet goes on to mark more precisely the time to which he is referring. "The shield of His mighty men is made red; all His valiant men are in scarlet." Only for the last few hundred years has our national military colour been red. The "thin red line" is proverbial. Maps paint our possessions in red continually.

The Identity having made plain that it is our own time to which the prophet is referring, how vivid is the description following! He is about to describe the locomotive, and must do so in language used 700 years before Christ. "The chariots shall be with flaming torches (Hebrew "are with fire of steel") in the day of His preparation" (probably the lurid glare from the furnaces of steel); "and the fir-trees shall be terribly shaken" (so many forests of fir shall disappear to form the sleepers); "the chariots shall rage in the streets, they shall justle one against another in the broadways" (in the great stations notice the justling of one carriage against another as they stop; in a luggage train it is most apparent); "they shall seem like torches" (the appearance of an engine on a dark night is a veritable moving torch); "they shall run like the lightnings" (hence the globe-trotter).

Surely the Identity will be a great help to the increase of the knowledge of the Word; and when the daily papers refer to the "Biblical legends," to the "Mosaical stories," we may well wish for some change. There is no doubt many men have wished to see these things and have not seen them. John Bunyan, in his "Grace Abounding to the Chief of Sinners," says, "One other thought came into my mind, 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."

THE PRIMROSE LEAGUE IN THE COLNE VALLEY.

"In response to an invitation given by the Brooke Habitation of the Primrose League, Colonel H. Senior has delivered four most telling and instructive addresses in the Colne Valley Division during the current week. The subject of the lecture in each case has been 'Britain's Great Inheritance,' illustrated by splendid lime-light dissolving views.

"Previous to the lecture, Mrs. C. J. Brook gave a short account of Matabeleland. She shewed that the Matabele were a section of the Zulus, who, in 1840, found it politic to break away from their own people, and leaving their country (under the command of Umzilikasi, the father of Lobengula, and one of Chaka's greatest generals) forced their way northwards, devastating the whole country as they went until they reached a country north of the Transvaal, where they founded a great military power upon the wreck of many inferior and less warlike tribes. By raids upon unsuspecting neighbours, killing the men and exterminating the women or taking them as slaves, and incorporating the boys into the ranks of the Matabele soldiers, their military ascendancy was achieved. The Matabele power rose upon the ruin of neighbouring States. After describing the soil, climate, products, and manufactures of Matabeleland, with the manners and customs of the natives, and giving some

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account of the witchery and superstition that prevailed, Mrs. Brook alluded to the fact that white men and missionaries had been in the country ever since the days of Livingstone and Moffat, but when the missionary urged the Matabele to give up their cruel customs and embrace Christianity, they always pointed in the direction of Lobengula's loyal kraal at Buluwayo as the reason for refusal. This fear could no longer be a hindrance, for now the Union Jack, with its triple cross, floated over the tent of the fugitive heathen king. The concession obtained by a commission sent out from Cape Colony in 1888 was the basis upon which was built up the Royal Charter granted to the South African Company for the occupation of Mashonaland, the eastern portion of Matabeleland. Infringements of the treaty, raids upon the persons and cattle of the peaceful Mashonas, already ruined by former depredations, were the causes which led to the late war. Now that the power of the king was broken, and the assegai and spear (the only gods the Matabele knew) were no longer invincible, a happy prospect was in store, not only for the white settlers, but for the Matabele and Mashonas themselves, who would not be deprived of their land but would cultivate and enjoy the fruits of it with a freedom to which they had hitherto been strangers.

"Colonel Senior, whose address was upon the collective power of Great Britain, as represented by the United Kingdom and Ireland, her colonies and dependencies, commenced by saying that as a combatant officer of the Queen, still in her service (as he had been already for 34 years), he knew no party politics. He believed that the working men of this country were no mere machines, but capable of thoughtfully and independently studying out for themselves problems in which he and they were deeply interested. He recommended them to ponder over this subject of their 'Great Inheritance.' These possessions of which they were in present enjoyment, had been promised in the Bible in certain definite terms and under certain definite symbols to the chosen people, and finding this country inheriting these promises, he came to the only conclusion consistent with a belief in God's faithfulness, that the British must be this chosen people. The promises were that this peculiar people should be a 'strong' nation, the 'chief' nation, a 'wealthy' nation, a 'company of nations,' a 'maritime' power, a 'multitudinous people,' possessing 'the coasts of the earth' and holding 'the Gates of her enemies.' Colonel Senior substantiated these assertions by the most convincing facts and figures, and by showing most beautiful pictures of the 'gates' and 'coasts' and cities under our rule upon the sheet. He urged upon Englishmen the duty of protecting the great inheritance which their fathers had won by an adequate navy.

"This lecture was given at Golcar on Monday, when Dr. Webster presided; at Meltham on Tuesday, when Colonel McRae took the chair; the Rev. T. Haworth presided over the meeting at Linthwaite on Wednesday; and at the meeting on Thursday evening, in the Oddfellows' Hall, Netherton, Mr. J. A. Wrigley, J.P., took the chair. All these gentlemen urged the necessity for a strong navy, as England's best defensive strength.

"The gallant colonel was listened to with great attention. He had a large number of hearers, and was heartily thanked for his disinterested kindness in giving them such a treat."

The above appeared in the *Huddersfield Chronicle*, of Feb. 17th, and gives a very satisfactory account of Colonel Senior's campaign, with his lantern, in the Colne Valley. It seems strange that a Primrose League series of meetings should give the opportunity for Identity teaching. The fact is, that the people came willingly to hear a League lecture who would probably never have attended had the lectures been advertised as having reference to the subject of British-Israel! There were 700 or 800 present, in all, at the colonel's addresses, the rooms being well filled. So good was the result, that a friend present on the occasion regrets that the lecture could not be repeated throughout the districts of the Colne Valley. The people there are, as a rule, ignorant of the Scriptures, and it would do them good to listen to an illustrated address, which is well saturated with Bible texts and Scriptural truths. We hope Colonel Senior's hands will be very full the whole of this spring and summer, and that he will make his lime-light pictures preach Identity, even in Primrose League localities, to the glory of God.

EUROPEAN DISARMAMENT.

THE following appeared in the London *Daily News* of January 31 last. We republish the speech of Mr. Herbert Paul, M.P., because unwittingly he describes the state of matters in Europe at the present moment almost in the very words of Scripture. He declares if European disarmament be not adopted, that it will be preceded "by a gigantic European war, such as never had occurred in the history of the world." These words are the exact reproduction of Rev. xvi. 18, where "the great earthquake, such as there was not since men where upon the earth," describes what the speaker foresaw was coming. The facts also are the subject of the prophecy of Zeph. iii. 8, and indicate that the Lord has yet in reserve that punishment of the ungodly nations which wars, such as are clearly before the continental world, are sure to inflict. Our extract is as follows:—

"MR. HERBERT PAUL ON EUROPEAN DISARMAMENT.

"Mr. Herbert Paul, M.P. for South Edinburgh, was the principal speaker at the annual meeting of the Edinburgh (Southern Division) Women's Liberal Association, held in the Oddfellows' Hall, Edinburgh, last night. After dealing with various questions on which the influence of women was peculiarly valuable, and never more valuable than at the present time, he remarked that Europe, it had been too truly said, was an armed camp. There never had been in the history of the world anything like the amount of money, labour, and human sacrifice devoted to the purpose of preparing for war as was devoted to it at the present time. They could not avoid, in the circumstances, making preparations for an attack which might be made upon them, but there was an alternative which Europe would have to face and was now facing. It must either continue this wasteful system till it led, as it would lead, to war, or it must substitute some process of mutual disarmament. Some people sneered at all proposals for disarmament, and they said the state of things that prevailed showed how foolish those expectations were. If they believed him, it was not the people who knew that sneered; it was not the statesmen of Europe. They were fully alive to the danger, and they knew that this question of disarmament must come, and that the only question was whether a gigantic European war, such as never had occurred in the history of this world, would come before it or not. This was no visionary dream. It was a practical question, and he thought that on no subject could the influence of women be stronger and more effectual than in endeavouring to avert war and substitute

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some system of international arbitration for it. Dark as were the times, he looked in the very gravity of the systems for an early mitigation of the disease. One great Power had been driven into practical brankruptcy by this strain, and other Powers might follow. He believed that if war could be averted for a very few years this mutual disarmament would come with results of incalculable advantage to the peace and prosperity of the whole world."

The speaker never considered that "this thing too is from God" (1 Kings xii. 24). He is about to bring about a conflict unparalleled in the history of mankind; and therefore nations are arising, determined that this shall be the last of wars. They have made up their minds to conquer or perish. For our nation there is but one thing to do. We are bound so to increase our sea power that our supremacy on that element shall be acknowledged by all the billigerents, and so cause them to leave us unmolested, if isolated. He will ordain peace for us His people, as He promised in Isa. xxvi. 12.

How the influence of women is to cause nations to disarm we cannot understand, when the armament is under the direction of God Himself, the God of Israel, who declares that He will stir up the strife (Isa. xlii. 13), foment the quarrel, and "prevail against His enemies." The enemies are His, as they were in Noah's and Lot's time, as they were also in Titus' the Roman's epoch; and nations are not likely to be influenced by female interference when the Lord of heaven and earth comes forth as a mighty man, "stirs up jealousy like a man of war, cries and roars," and "shall prevail against His enemies." Mr. Herbert Paul, of course, concludes that God has nothing to do with the course of this world, or that He regulates the career of nations. But for all that he is wrong, and the Bible is right. God rules and reigns, and for His glory the world exists. The kingdom of His Son shall come, whoever lets or hinders, and to Him must be all the praise and glory.

A PLEA FOR IMPERIAL FEDERATION.

By E. Reep.

In a series of papers contributed by Admiral Sir John Colomb, Prof. E. A. Freeman, and others, and published in volume form under the title of "Britannic Confederation," is discussed the expediency of an absolute and inalienable union between Britain and her colonies. It is considered necessary for a world-power like Great Britain to provide against any disturbance of her vast colonial relations, as the loss of one or more of her great colonies would, at the present stage of the world's history, be irretrievable.

Thanks to the teaching of British-Israelism, we can put at arm's length any fear of a disintegration of the British Empire; nevertheless, it is this dread of dismemberment that is acting as a spur to Imperial Federation. So far we need not find fault with the Federationists' chief incentive to action. They might take a less anxious view of things did they but know of their Israelite origin; but, as it is, their assigned reasons for political unity have an infinite interest for the whole English-speaking race.

One of the dangers thought to threaten the integrity of the Empire is the possibility of attack by a hostile power. It is therefore considered reasonable to assume that the first important step towards Britannic Confederation will be the formation of a league for defence. The colonial empire of Great Britain occupies, it is asserted, the best strategic positions in nearly every quarter of the world, and the possession of any portion of it by a foreign power would be a constant menace to the safety of its other parts.

When the Israelites passed over Jordan, they were sent forward to possess nations greater and mightier than themselves. Not because the Israelites were a specially righteous people (see Deut. ix.), but for the reason that the nations they were directed to conquer were steeped in iniquity. In some such manner, it would seem, British-Israelites have been appointed to go in and possess the best strategic positions in every quarter of the earth, that by so doing they may eventually be the means of preserving universal peace. In the light of this marvellous enlargement of British influence is revealed the impending fulfilment of Isa. liv., lv. If it were not so, it would be sheer bombast to concur with the Federationists in saying: "Granted that it is possible to establish a Britannic Confederation capable of defending its vital interests against any probable combination of powers, its consolidation would be a matter of time. Even at the present rate of growth of the Empire, and of its moral and material progress, the time would not be long before its members would enjoy the most enviable lot of any nationality on earth" (p. 14). An enviable lot indeed! but it is the lot of the House of Israel, and not of any Gentile people; the voice of prophecy declares it: "For thou (Israel) shalt break forth on the right hand and on the left . . . And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

"Geographically," says Sir John Colomb, "the first thing noticeable is the scattered character of the Empire that is usually coloured red on the maps. It literally encircles the globe east and west, north and south. If it were not so scattered, the first thing to strike the eye would be its vast extent—more than nine millions of square miles of the earth's surface, a fifth part of the whole habitable globe, the largest empire of the ancient or modern world."

Sir John Colomb possesses the voice of the charmer, but in giving expression to it he merely unfolds a picture of Ephraim-Israel pursuing the destiny marked out for her: "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). This, in the language of the Federationist, is comprehended in the term he applies to British sovereignty, "This world-embracing Empire!" which we are told has cost no less a sum than eight hundred millions to build up. But why this national affluence? What we read in Deut. viii. alone explains it. It is God-given; given that God may have His chosen witnesses (Isa. xliii. 10) in all lands, and for the spread of peace and of commerce, which should develop, and no doubt will, into what Adam Smith has said commerce ought to be, a bond of union and friendship between all nations.

That this "world-embracing Empire" may have one common aim, it is desired that the present anomalous relationship of the colonies to the mother-country be established on a more satisfactory footing. One pressing question is the need for naval defence, and to what extent the colonies ought to share in Imperial responsibilities, whether of defence or otherwise. In 1851 the trade of the British colonies, it is said, amounted to 24 millions of pounds sterling. In 1884-85 the same trade had risen to 176 millions. In

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1851 the total trade of the Empire, *i.e.*, United Kingdom, colonies, and dependencies, added together, amounted to not quite 400 millions, of which that of the United Kingdom counted for 324 millions odd. In 1886 the total stood at 1,079 millions odd, of which the United Kingdom supplied 644 millions, the dependencies 258 millions, and the colonies the balance of 176 millions (p. 13). The bearing of these and other figures is considered obvious; the colonies ought to contribute towards the expense of an adequate protection of commerce and Imperial defence. That the colonies are under a strong obligation to furnish this support is demonstrated by comparing their state expenditure with that of the United States of America. The figures are thus given: "The area of the colonies is little over seven million square miles; that of the United States (Manasseh), a little over three millions. The colonial trade was 176 millions, against 293 millions for the United States; the revenue 37½ millions, against 72½ millions. But the expenditure on war forces by the States was 11¾ millions, while that of the colonies was little more than three-quarters of a million." With this statement, the knotty point involved is the hard fact that, with the growth of colonial maritime commerce, British naval responsibilities are greatly increased, and consequently the responsibilities of the British tax-payer. As the colonies have nothing to gain, but much to lose, by becoming independent states, Federation would be, it is urged, to the advantage of all British communities, individually and collectively. "A united British Empire going forth—not conquering or to conquer, but to regulate commerce and spread peace and civilisation throughout its limits—would be a dominion of a grandeur and beneficence as yet unknown among the kingdoms of the world" (p. 151).

Without any disrespect to those who are looking forward to the restoration of the Jews as the one great vivifying nation of the earth, and as alone representing the chosen people, one is tempted to ask, in face of what is written above, how, or in what manner, the British Empire is to be swallowed up? Instead of growing less, its area is extending almost every year, and its renovating powers are more energising than ever. An article in the *Christian* of Jan. 11, 1894, on the Jews and Palestine, suggests that history is accustomed to repeat itself. The Jews, we are reminded, spoiled the Egyptians. The Jews served the Egyptians without receiving a single day's wage. For this God simply made the Egyptians pay wages for the generations of hard labour. For countless centuries Christians robbed the Jews. God is practically, through the present-day prosperity of Jews all over the world, using the same language as of old: "You shall not go back empty-handed; you shall spoil your spoilers." In order to realise the truth of this assertion, we are bidden to compare the manner in which the Jews will spend their wealth, which will be for the glory of God, and the way in which it is now spent in Christian England. Christian England expends something like £230,000,000 on self, and in nonsense and rubbish, and for this reason is seen a grand time approaching for the Jews, who will reverse these figures in their own favour, and then, as a nation of missionaries, spend their riches in evangelizing the world. Shall we not then, it is pleaded, pray earnestly for the time when all Israel shall be saved?

An accurate and intelligent knowledge of Scripture would rather modify Jewish conceits and sentiments; and a closer study of the extraordinary development of British supremacy would convince every thinking Jew that if all Israel is to be saved, and to exercise a beneficial ascendency in the world, the Jew must join hands with the British Christian, whose peculiar blessings and prosperity have so largely conduced to making his life the hopeful one it is. What the increase of British wealth has been during the last fifty years is shown by Sir John Colomb as follows: "In 1837 the annual revenue of the United Kingdom was 55 millions, and the annual sea commerce was valued at 155 millions. At the present day the revenue is 89 millions, and the sea commerce 744 millions. But a much larger proportionate growth of sea commerce is shown on the side of the outlying portions of the Empire. The aggregate revenue of these was, at the beginning of Her Majesty's reign, 23 millions, against 105 millions now; while the sea commerce, then under 55 millions, has now risen to 460 millions."

If the blessings of the House of Joseph rest not on the head of the British nation and company of nations, if the blessings of heaven above and the blessings of the earth beneath be not a promised inheritance (Gen. xlix.), then the authors of "Britannic Confederation" are dreamers of dreams, and we need pay no attention whatever to their earnest pleadings for the consolidation of the British Empire; nor need we listen to the parting words of their book, which confidently declare that "Great Britain and her colonies are the greatest combination of states of a similar origin which the world has yet known. They are held together by the firmest tie—that of kindred blood, similar privileges, and equal protection." But seeing that Ephraim-Israel, in the British race, has become a fulness of nations, that Manasseh, in the United States of America, is also a great people, we have no cause to doubt that the day is at hand when "the children of Judah and the children of Israel shall be gathered together to appoint themselves one head; for great shall be the day of Jezreel" (Hos. i. 11).

THE NORTHERN COUNCIL.

A MEETING of the Council was held at 41, Waterloo-street, Glasgow, on Monday, January 15th, 1894, at 4 p.m., Mr. Jas D. Reid in the chair. The meeting was opened with prayer by the Rev. Archibald Alison.

The following gentlemen were proposed as members of the Council, and unanimously elected:—Rev. W. M. H. Milner, Lockerbie; Rev. Archibald Alison, Glasgow; Mr. R. A. Whytlaw, Glasgow; Mr. Gavin Alston, Glasgow; Mr. W. S. Peirs, Hamilton; Mr. J. D. Ranken, Hamilton; Mr. J. Gordon Douglas, Edinburgh; Mr. David McLaren, Dundee; Major-General J. P. Morgan, Elie, Fife.

The necessity of having a president and vice-president, the one in Edinburgh and the other in Glasgow, was considered; and it was proposed by Mr. J. J. Read, seconded by the Rev. Mr. Alison, and unanimously agreed to that the Rev. Philip Carlyon, Edinburgh, be president. It was also proposed by the Rev. Mr. Alison, seconded by Mr. G. Alston, and carried unanimously, that Mr. R. A. Whytlaw, Glasgow, be vice-president. Mr. Reid then vacated the chair in favour of Mr. Whytlaw.

Among other business, the important question of having a travelling agent to lecture and organize within our bounds, was considered, and means arranged for ascertaining the amount of support that can be relied on from promises by friends of annual contributions for three years; and it is very desirable that those willing to assist would be kind enough to intimate to the hon. sec., Mr. J. J. Read, 14, Craigmillar Park, Edinburgh, the amount they propose to contribute annually, so that the Council, at their next meeting, may know what they can depend upon.

The plan of illustrating lectures by means of the magic lantern, with suitable slides, was also before the meeting.

Our literature may now be had from the following book-

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sellers:—Messrs. D. Bryce & Son, 129, Buchanan-street, Glasgow; Mr. J. S. Bayne, 44, Leven-street, Edinburgh; and Mr. R. W. Hunter, 19, George IV. Bridge, Edinburgh.

NOTES BY S. A. M.

In the Church at Totnes, Devon, there is a stone pulpit, divided into compartments, containing shields decorated with the several emblems of the Tribes of Israel, Joseph's being a well and a vine running over it, in reference to Gen. xlix. 22, where we read "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches (which the margin renders *daughters*) run over the wall."

It may be interesting to remember in connection with this blessing of extreme fertility conferred by the patriarch Jacob on his favourite son Joseph, that three of the most prominent Bible characters met with their wives for the first time by wells of water—viz.: Isaac, through the instrumentality of Eliezer, Abraham's servant at the well of water in Mesopotamia, whither came Rebekah to water the sheep (as most graphically described in Gen. xxiv.), an episode in the family history which Jacob must have been well acquainted with, and which, combined with the remembrance of his own meeting with the "beautiful and well-favoured" Rachel at the well of Haran, may have recurred to him in blessing Rachel's firstborn son. And we read in Exod. ii. 15—22, that when Moses "fled from the face of Pharaoh and dwelt in Midian," as he sat by a well, the daughter of Jethro, a priest of Midian, came to water their father's flock, and he stood up and helped them against the shepherds who drove them away, which led to his dwelling with Jethro, and becoming the husband of Zipporah.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—Will you kindly allow me a little space to refer to two or three remarkable utterances recently made by the Rev. E. Lloyd Jones, Wesleyan minister. In a service which he conducted he took for his first lesson Isa. i. In course of reading he remarked that the Old Testament was a history of *one* people, a peculiar people, the Jews. Now, sir, I thoroughly endorse the former part of this statement, but to apply the term "Jews" to the whole Israelitish people is stating what is not correct.

This minister further stated that to apply Isa. i. to the moral or spiritual condition of the world in the 19th century is utterly absurd. It clearly refers to the condition of the House of Judah when the prophet was speaking.

I now come to a more extraordinary statement made by Mr. Jones. When he was asked for a subscription to assist in finding the Ten Lost Tribes, he remarked that he would double his subscription to *send* the Jews to the same place where the Lost Tribes might be. This is not a very Christian reflection on a section of God's chosen people.

Later on, in his discourse on a passage from the Epistle to the Romans, he criticised the faith which Paul preached in the early part of his ministry. He asserted that some people had a very comprehensive faith, and beside exercising personal faith in Christ, also believed one or more of the three following:—"That the world would come to an end according to Mr. Baxter's dictation"; "That the Ten Lost Tribes were discovered in the English people" (mind not the Welsh, he said); and thirdly, "They believed in entire sanctification."

I saw the rev. gentleman after the service, and told him that his remarks were erroneous, under the second head at least; and I did not believe the first either. I pointed out that not only many among the English, but also among the Welsh, Scotch, in fact Anglo-Saxon and Celtic speaking people of these islands and of America believed they were the descendants of the House of Israel, but were not Jews. I also referred him to the portrait of the Rev. Idrisyn Jones, of Welshpool, in the "Anglo-Israel Almanack," to convince him that some Welsh hold and advocate the Identity truth.

It is to be hoped that the Rev. E. Lloyd Jones will look more fully into the subject before he condescends to mix ridicule with his otherwise very able discourses.

Hoping this letter will meet the eyes of Welsh believers, and that they will do their utmost to refute Mr. E. Lloyd Jones's reference to his own nationality, and their interest in the Anglo-Israel truth,

I am, yours, W. T. W.

To the Editor of the "Banner of Israel."

Dear Sir,—It may interest you to know that my beloved father, Edward Walker, F.R.S., who, on March 2nd, 1893, passed very peacefully away from this world of shadows into the presence of the King, was for many years a firm believer in the Identity, and a most interested peruser of the Banner of Israel, which he took in weekly. That my dear father was called from the not many wise that St. Paul speaks of, is testified to from the fact that to my knowledge his photograph was three times publicly solicited some years ago by Messrs. Maull & Fox, who were then photographing members of the Royal Society—my father was made a fellow through gaining the Adam's prize—by the present Master of Trinity College, Cambridge, to place amongst Fellows of that College; and by Messrs. Mayall & Co., to form one in a group of *literati*.

But the above is as nothing to the fact that throughout a long life my beloved father was kept in the simple truth as it is in Jesus, that he was never led aside by the doubts of so-called science. His last birthday gift, a copy of "The Geography of the Gates," given him by my sister and myself, proved a source of very great pleasure, and was read and re-read with unfailing interest.

As this is the only tribute to my dear father's memory which has yet appeared, I should be deeply grateful if you will allow it a corner of the paper he so delighted in.

Believe me, faithfully yours,

Brida Walker.

To the Editor of the "Banner of Israel."

Dear Sir,—Banner of Israel, February 14th, page 92: "In the North of France Protestantism is commonly styled 'the English religion.'" The following may be of interest to you:—

Some four or five years ago, when I was in Paris on one of my regular journeys, I attended a meeting at the Y.M.C.A., 170, Rue Montmartre. Present, among others, Mr. Kennedy and Dr. Mills, from Exeter Hall, and several French pastors. Object of the meeting: furtherance of Y.M.C.A. work in France amongst French people by the Anglo-American branch.

Fervent, and even agonizing, prayers offered by the French pastors for the evangelization of France,—that France might be won for Jesus; and much avowal, both in prayer and speech, that, under God, France must look to the English-speaking peoples to practically undertake the work, as they could not do it themselves.

This is but a bare record of a meeting which lasted some time, and made much impression on me at the time.

Yours faithfully,

James Storer.

Birmingham, Feb. 23, 1894.

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Errata.—Page 125, col. 2, line 5 from end, read "Isa. ix, 20, 21." Also, page 127, col. 2, line 11, read "Pekah."

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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 PARTNERS IN THE GREAT DESTINY GOD GAVE TO THE ENGLISH-SPEAKING RACE.

THE banquet given by the Lord Mayor and Lady Mayoress, at the Mansion House, on March 7th, to the Masters of the City Companies, was attended by the United States Ambassador, Mr. Bayard, and his wife. The Lord Mayor proposed the toast of the United States Ambassador, and the reply of Mr. Bayard, published in *The Times*, of March 8th, sounds strangely like the utterance of an Anglo-Israelite! He spoke of the British and Americans "as partners in the great destiny which it had pleased the Almighty to bestow upon the men who spoke the English tongue." He admitted that between the two peoples a tie existed, which held together "no other two nations upon the face of the earth." He saw no reason which led him to regret the advancemen of one of the two nations, because it might injure the other. They never throve on each other's misfortunes, because they shared in the same glorious God-provided destiny, as partners!

These words seem to be but a repetition of ours in reference to Ephraim and Manasseh, the two God-blessed brethren, the joint-heirs of the Hebrew birthright, the great and mighty powers, between whom there was only this slight difference, that whereas Manasseh, in America, is an independent and great people, Ephraim, in Britain, is greater than he, because of Ephraim was to come the "fulness" or "company of nations," and consequently world-wide dominion. Mr Bayard was happy in using another expression. He spoke of the United States as a "branch broken off" from the British stem; but admitted that "the root remained." He feared to dilate on that theme, which, he said, was a tempting one! We quote the reported speech, because it seems to us that Mr Bayard, if not an Anglo-Israelite by conviction, wants but little to make him one:—

He said (being warmly greeted) that he might be forgiven if on that occasion he recognized the truth of an ancient saying, to the effect that an English archer carried 12 lives under his girdle. The Lord Mayor had brought down at his first shot a poor innocent American for a speech. Misery, however, loved to have companions, and he had the satisfaction of knowing that others were to come after him. (Laughter.) If he fell first it was at the feet of British hospitality. It was quite impossible for an American to say what surged through his heart—to say all that he wished or even the few words that he could wish to say—in facing an assembly of the race from which his own was derived. Though the branch had been broken off, the root remained. (Loud cheers.) The theme was a tempting one, but he would not dwell upon it. He would only say that he came to England with nothing that was not akin to the welfare, the honour, and the interests of England. (Cheers.) He was not one of those who believed that the weakness of one nation was the prosperity of another. He believed that the prosperity of England and that of his country were entirely consistent, and that as the one nation grew in strength and greatness the other would be more secure. There was nothing in British prosperity that aroused in him any feeling but this—"God speed it!" He saw nothing in the advancement of his own country that was not compatible with the honour and greatness of England. The two countries did not thrive upon each other's misfortunes, but were partners in the great destiny which it had pleased the Almighty to bestow upon the men who spoke the English tongue. Between England and the United States there was a tie that existed between no other two nations on the face of the earth. (Loud cheers.)

The great destiny that God has given to the English-speaking races in the British Empire, and in the United States of America, is unbounded prosperity, universal dominion, brotherly union, and the spirit of obedience to the commandments of the Lord God of Israel. That their political reunion is certain may be proved by the fact that the Tribes of Ephraim-Israel are destined to re-unite before their return to the Holy Land with Judah, and that once there Manasseh has its due one twelfth portion of the inheritance as subjects with the other tribes, of one monarchy (Ezek. xlviii. 4, 5, R.V.). This argument and deduction

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has strangely been overlooked by our friends, but it is a Scriptural fact plainly stated in the Word, and destined to have its fulfilment, as certainly as the other portions of the programme, connected with the restoration of the Tribes in honour and glory, to the land of their God-bestowed inheritance. It is also a striking thought that Mr. Bayard has brought out—namely, that between our two nations there is a unique tie such as exists nowhere else between any of the powers of the world. The tie is that of blood, of religion, of God's Word written, of language, manners, customs, and traditions. These will, eventually, cause the two races to re-unite under the pressure of some future mighty events, which we cannot even imagine now. United the two great heirs of the birthright of Israel will rule the world, compel the nations to keep the peace, and prepare the planet for the coming of its glorious monarch the Lord Jesus Christ, the Son of God and the Son of man! They will be His subjects, nearest to His throne, and by their means the King will carry on the government of the world according to the prophecies. How this greatness is being worked out for our own section of the British race is told us by a good authority, Lord George Hamilton, at a meeting at Ealing, on March 7th, and reported also in *The Times* of March 8th. He said:—

In office the speaker had done his best, by investigation and by public utterances, to bring before all classes and all sections of society the paramount importance of a strong Navy. We as a nation had achieved a marvellous feat. We were a little island situate at the end of one of the smallest continents of the world. We had probably the densest population ever before packed into so small a space, we had largely increased that population in recent years, while simultaneously we had greatly lowered the price of food and increased wages. Such a thing had never been accomplished before in so circumscribed a space as that occupied by Great Britain. The only reason was that we had command of the sea and access to foreign markets, and had laid the whole world under contribution to feed our people and bring the raw materials which we manufactured. It was no exaggeration to say that if any dislocation of our sea transport were to take place a considerable portion of our population would be without food and without wages. Without careful examination they could have no conception how much that question affected the working classes. Such being the conditions of things, it seemed to him sheer madness, after we had established monopolies in trade, that we should not strive to make our position secure.

The command of the sea, which everyone admits to be a vital point in our national life, God long ago foresaw to be a necessity for Israel in the latter-day of the Christian dispensation, and He provided for it by giving His people Israel, and therefore to us, the priceless gift of "the Gates of our enemies" (Gen. xxii. 17). These Gates have given us "the command of the sea and the access to foreign markets" which Lord George Hamilton mentions. His Lordship's fears are vain, however, because God's gifts and calling are "without repentance." He has called and chosen Israel, and He has given them, as an inalienable inheritance, the Gates of the world to possess, and to keep their enemies, thereby, under. Being Israel, we enjoy these great privileges; and now that a danger is visible, that our enemies are rising to greater power than we possess, even armed as we are with the Gates, such men as Lord George Hamilton are raised up to sound the note of alarm while there is time, and so enable us to put on our needful armour before it is too late! This, we are confident, will be done; and now that Mr. W. E. Gladstone is, by his own act, out of the way, we have full hope that by natural means, without risk or danger, our navy will be put into a satisfactory condition, and our enemies taught the lesson that the God of Israel is still the Captain of the hosts of the Lord. To Him be all the praise and all the glory! Amen.

DIVERS OBJECTIONS FROM MADRAS.

An officer of Her Majesty's service, lately arrived in Madras from England, has sent home thence certain objections to statements in the "Handbook," which a clergyman on the voyage out, who read the book, makes *bonâ fide* as to divers points which struck him while perusing it. We have been requested to consider these, and reply to them. To be fair to the clerical objector our best plan will be to give the objections as he stated them, and then to submit our own explanations of the difficulties he raises. It will be seen at a glance that our objector offers no explanations himself in respect to the texts he names. He merely, like so many others, declares that our Scriptural interpretations will hold no water, but seldom ventures, as a clergyman, we think, should, to tell us what those Scriptures mean which he says we misunderstand, or misrepresent. The objections are these:—

"1. The application of 2 Sam. vii. 10 to 'the Isles of the West' is a pure assumption, and, from David's point of view, unnatural, as an interpretation.

"2. The passages used on page 12 to establish the characteristics of Anglo-Israel are all capable of other, simpler, and more natural interpretation; as also those on page 13.

"3. The application of Isa. xliii. 21 exclusively to Israel, as distinct from Judah, is also an assumption (see page 14). 'Jacob' and 'Israel' are used in Hebrew poetry often for the whole race—*e.g.*, Gen. xlix. 2—7, *et alia.*

"4. The application on pages 20 and 21 of John xv. to nations rests on a very slender foundation, and is obviously suggested by the exigencies of the theory. Christ was speaking to His disciples, as individuals, and not to nations.

"5. The interpretation of Rom. xi. is forced and unnatural. St. Paul speaks of 'branches' (plural) being broken off. On the nation-branch theory, this proves too much. Moreover, he says distinctly that 'Israel' hath 'not obtained,' but only a 'remnant' of Israel—viz., a 'little flock,' converted to the faith of Christ. To apply the 'blindness in part' (*apo merous*) of ver. 25 to the Jews is to beg the question, and force the meaning of the Greek.

"6. A great deal is made of Gen. xlix. 24 as a prophecy of future warlike-greatness. Bearing in mind the nature of Hebrew poetry, by far the simplest view of this passage is the one which refers it to Joseph's experience in Egypt, his troubles there in the beginning, and God's help vouchsafed to him.

"7. The theory tries to place those who cannot accept it on the horns of a dilemma—'Either England is Israel, or God's promise has failed.' This is an unfair argument. God has His own way of vindicating His truth. His truth is one thing; our interpretation of it may be quite another.

"8. The application of chapters like Isa. liv.—lx. to so-called 'Anglo-Israel' proves too much—*e.g.*, Isa. lx. follows Isa. lix. 20 in order of time, and this relates to the second coming of Christ (see Rom. xi. 26)—*i.e.*, the fulfilment is future, and Zion (Judah) has a chief part in it. There may be a few isolated references in the book to Israel only, but

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Isa. i. 1 tells us that, in the main, the vision relates to 'Judah and Jerusalem.'

"9. The argument about the 'seven times' of Lev. xxvi. also proves too much. If the 'seven times' of Israel expire at the Reformation, &c., what about the 'seven times' of Judah? Lev. xxvi. is for all the tribes.

"10. If the Galatians were Israelites and not Gentiles, what need to tell them 'They which are of faith, the same are the children of Abraham' (Gal. iii. 7); or 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. iii. 29)? The promise, of course, taking us back to Gen. xii.

"11. It is a pure assumption that all the apostles belonged to Benjamin. Granting that they were 'men of Galilee,' Were all the inhabitants of Galilee Benjamites? Assuredly not.

"12. It is a large demand to insist that Num. xxiv. 7, and Psa. lxxxix. 25 prove that Israel was to be a 'great maritime people.' The former may merely denote great dispersion, and the latter refer primarily to David, who was first King of Judah, and then of United Israel. Too much stress may be laid on figures of poetry.

"13. On page 96, 'the heritage of the heathen' is referred to India. What about China, Africa, and other lands? The part is not the whole.

"14. Isa. xl. 29—31 is claimed for Anglo-Israel. But Isa. xl. is addressed especially to Jerusalem (see verses 1 and 2). It is a chapter of comfort to a despairing people.

"15. Chapter vii. on the historical migrations of Israel is a clever piece of special pleading, but the evidence is far from conclusive.

"16. Appendix B builds up a momentous theory on a very slender foundation. There is no real proof that Jeremiah ever was in Ireland, any more than that St. Paul was in England.

"The BANNER, and all Anglo-Israelites, I believe, encourage discussion; perhaps it might seem to the BANNER worthy of confuting these objections. Will you kindly, if you think proper, send them to that paper, with a request that they may be noticed? I specially mention the BANNER, as I take that in, and I shall see the reply, which I should like to do. The subject of Anglo-Israel is a very important one, to my mind, and I am therefore never tired of seeing it proved against all comers 'up to the hilt!' I believe in it, as you know, and I am sure there must be good answers to these objections, which, however, were not made in any captious spirit. The parson is a very good and a very sound man, not a ritualist, but quite the reverse."

Such are the objections. Many are very indefinite, and hard to comprehend.

1. As to "the appointed place" of 2 Sam. vii. 10, we are told it is pure assumption to connect it with the British Islands, or "Isles of the West." Why? What had David's point of view got to do with the matter? The prophecy was not his but God's!" What was His design and what "place" best answers to the Lord's gracious promise? The "place" was to be prepared for "His people Israel." This expression Jer. vii. 12—15 shows had reference, after the disruption, to Israel of the House of Joseph or Ephraim, but not to Judah. God promised them a safe refuge from their enemies in the indefinite future—a refuge which was not Palestine, as facts demonstrated, but outside that land. Even "the isles afar off" from Palestine, Israel's abode (Jer. xxxi. 10), where we now know Israel has her domicile to-day, and whence she is not to depart. We think it is not "assumption" but demonstration which connects Ephraim with the British Isles as her place of safety and refuge.

2. The texts on pp. 12 and 13 of the "Handbook," referred to to prove the characteristics of Anglo-Israel to be identical with those of Israel, "are all capable of other, simpler, and more natural interpretations" than those we apply to them. We are not told what are the right interpretations of the texts in question, and therefore we can hardly answer our opponent. The texts are Isa. xxiv. 15; Deut. viii. 18, xxxiii. 1—14, xxxiii. 13—17; Gen. xlix. 22—26; Isa. xlix. 8; Rom. xi. 15; Deut. xv. 6; Jer. xxxi. 9. We abide by our simple literal interpretations of all these texts, and shall so continue till our clergyman will show us where we err.

3. In Isa. xliii. 21 we are said to err in applying the passages to Israel exclusively, apart from Judah. Also we fail to see, according to the objector, that "Jacob" and "Israel" "are used in Hebrew poetry often for the whole race." If we admit, for the sake of argument, that Isa. xliii. 21, as well as verses 1 and 7, refer to the Twelve Tribes, including Judah, then our friend must admit that the Jews are now a "redeemed" people, protected, preserved in happiness and safety, having no reason to fear, having been created for God's glory, being God's witnesses to prove that He is God, their Saviour and their Redeemer. None of these things are true of the Jews to-day, nor for 1,800 years past! "The wrath of God" is upon them even now "to the uttermost" (1 Thess. ii. 16). Our opponent is therefore wrong; and Isa. xliii. 1, 7, 21, do not refer to the Jews at all, but must therefore refer to Ten-tribed Israel alone. The terms "Jacob" and "Israel" in Isa. xliii. and xliv., we believe, on good grounds, to refer not to the whole of the Twelve Tribes, but to that portion of them, which, redeemed by Christ, are now His witnesses that He is God!

4. The application on pp. 20 and 21 of the "Handbook" of John xv. to "nations," "rests on a very slender foundation." Our opponent forgets. We dealt with this very objection in p. 20, and answered it. Let our friend read and be satisfied.

5. "The interpretation of Rom. xi. is forced and unnatural." St. Paul speaks of "branches" in the plural being excised, whereas we reckon the broken-off branch as Judah, a single Tribe. "The nation-branch theory proves too much." We believe that Judah and Levi (two Tribes) were cut off; and that in the place of the House of Judah, now known as Jews, the Gentiles were grafted in *pro. tem.* We do not think our opponent's objection is worth much.

6. "We make too much of Gen. xlix. 24 as a prophecy of the future warlike greatness" of Joseph. Our opponent forgets that ver. 1 of this chapter tells us that the whole prophecy relates to the "latter," or "last" days, and that the fact, therefore, quite explodes his view that it relates only to "Joseph's then past experience in Egypt! his troubles there in the beginning! and God's help vouchsafed to him!" We fear our clergyman spoke or wrote here without consideration?

7. We place those who cannot accept our views on the horns of a dilemma—"Either England is Israel, or God's promise has failed!" "We should wait God's fulfilment." "Our interpretation may be quite different to His truth." We reply that we are bound to recognise and expect the absolute fulfilment of God's promises as to the jot and the tittle to Israel exclusively, in these latter days, and that we accordingly find that the British enjoy them all to the jot and exclusively, now. Our conclusion must be correct,

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logically. If not, let the opponent show us our error! He has not done so yet!

8. "That the application of chapters like Isa. liv., lx., to so-called Anglo-Israel, proves too much." (How too much?) It is not self-evident that Rom. xi. 26 applies to the Second Advent of Christ, or that Isa. lix. 20 is more than a description of the gift of the new covenant to the House of Israel apart from Judah, described in Jer. xxxi. 33, 34. In regard to the fact that Isaiah's visions were respecting Judah and Jerusalem (or Zion), our opponent must recollect that in prophetic language when the two Houses, Israel and Judah, are mentioned together and in contrast, regarding their future destiny, "Jerusalem" is the "synonym" of Israel, and stands for that House. A comparison of Jer. xxiii. 6 with Jer. xxxiii. 16 will prove the fact, which is further established by the historical confirmation that Jerusalem fell originally to the portion of Benjamin, which was a Tribe of the House of Joseph, or Israel (Josh. xviii. 28; 2 Sam. xix. 16—20). In future, too, the capital is to be Israel's, *i.e.*, Benjamin's (Ezek. xlviii. 28), certainly not Judah's.

9. "The argument respecting the seven times also proves too much!" "If we say that the seven times of Israel in Lev. xxvi. expired at the Reformation (?), &c., what about the seven times for Judah?" To this we answer that that House has also its 2,520 years of suffering. It began later than Israel's, and continues longer than theirs. We do not overlook the point. But our clergyman has not read our literature and does not know!

10. The Galatians were Israel Gentilized, and it was needful to show them even as Gentiles that faith would entitle them to the spiritual gifts to come to the Gentiles by faith. Gal. iii. 29, respecting "the promise," can hardly take us back to Gen. xii., which related to the temporal promises of "a great nation," "blessing all the families of the earth," strictly entailed on Israel.

11. "It is an assumption that all the apostles belonged to Benjamin," save Judas the traitor. It may be admitted that this is doubtful, though Archdeacon Farrar goes some of the way with us.

12. Num. xxiv. 7 and Psa. lxxxix. 25 do not prove that Israel was to be a "great maritime people." Perhaps so! But when to these promises are added that of the gift of the "Gates," "of the dominion under the whole heaven," "of the heritage of the heathen," and "the ends," "the coasts," and "the uttermost parts of the earth," then we have abundant evidence that the people of "the isles afar off" in the West (Hos. xi. 10) are to be greatly dispersed (as our clergyman allows), and masters of the sea! Q. E. D. (Gen. xxii. 17, Dan. vii. 27, Psa. cxi. 6, &c., &c.).

13. Our opponent objects to our claiming "the heritage of the heathen," and relying on India only as the proof. "What about China, Africa, and other lands?" he asks. We reply that he must not be too impatient! We have within 100 years acquired, as the gift of God, nearly all India and Burmah, Australasia, New Zealand, enormous parts of North America, and now Africa rapidly following, besides, shall we say, Egypt! God works slowly; but even as it is, most people think we have already about enough of heathen lands. God promises all heathendom, and we are sure He will give it to His people every whit.

14. "We Anglo-Israelites claim Isa. xl. 29—31 as ours. But Isa. xl. is a chapter referring to 'Judah' and 'Jerusalem,' comforting a despairing people." Such is the purport of our opponent's objection. We reply thus: How can Isa. xl. refer to the Jews? The "Zion" and "Jerusalem" of prophecy describe the Ten-tribed Christian House of Israel, whose work is, as God's evangelists, to preach to Judah (mark that!) with the Gospel cry, "Behold your God!" [ver. 9] (see Hos. i. 10). No one has yet heard Judah preaching with that text!

15. This is a thrust at our friend "Oxonian!" But his brother cleric in India says nothing against him!" He calls his work "clever," though "special pleading." We must leave this objection as we find it! *Sic volo, sic jubeo!* but that is not argument?

16. Appendix B is objected to as affording very slender evidence of our case. The editors of the "Handbook" probably alluded to this appendix in their remarks on page 1 of the preface. We are inclined to agree with them, and with our Madras critic.

A LECTURE BY MR. J. G. TAYLOR, AT DARLINGTON.

We have received a copy of *The North Star* of Feb. 24, published at Darlington, where our friend Mr. J. G. Taylor has recently delivered a lecture on "The British and the Hebrews; or, the Beginning and the End of the British Empire." The reporter has, as usual, with those who are not versed in our subject, informed his readers that Mr. Taylor drew a parallel between "the Jews and the English," whereas, we are quite certain there was nothing further from the lecturer's intentions than that. We are sure he "drew a parallel between the Israelites of the Ten Tribes, and the English" or British. The reporter, of course, saw no difference between the expressions, and believes "all Jews are Israelites" (which is true), and that all the Israelites existing are now the Jews, which is quite wrong. "All Jews are Israelites, but not all the Israelites are Jews." All the Scots are Britons, but not all the Britons are Scots." "All terriers are dogs, but not all the dogs are terriers." This is a lesson men find it hard to learn; but no one can understand such a lecture, as Mr. Taylor doubtless delivered, who has not learnt to make this distinction between Israelites and Jews. The report of the lecture (a very meagre and poor report) was as follows:—

THE BRITISH AND THE HEBREWS.

Last night, Mr. J. G. Taylor, of Newcastle, delivered an interesting and instructive lecture at the Speedwell Assembly Rooms, Darlington, on "the Beginning and End of the British Empire." Mr. W. Wood presided, and, in introducing Mr. Taylor, spoke of the greatness of the subject. The lecturer then proceeded with his address on the British Empire, and said that the Anglo-Saxon race now encircled the world, and everything, so to speak, was under British influence. The Empire was made up of numberless heterogeneous factions, of races and creeds that hated each other, of political and social ideas which were antagonistic to each other. Foreigners had been long predicting a day when there should be a great crash, and they should be able to pick up the pieces, but they would have to wait a long time yet. The lecturer proceeded to draw a parallel between the Jews and the English, and showed how in many wonderful instances the British had fulfilled the prophecies about the Hebrew race.—A vote of thanks to Mr. Taylor brought the meeting to a close.

Notice.—We are requested to give notice that all letters for the Secretary of Israel's Prayer Union are to be addressed in future to Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

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THE MATABELE AFFAIR.—THE EXTENSION OF THE EMPIRE.

By A. H.

The writer is fortunate in having a friend who sends him a daily paper "free gratis for nothing," but unfortunately it is one of those papers that seems to find its principal employment in disparaging our own people. Look at the manner in which they have commented on all the matter of the Matabele trouble. Had our little handful of men been annihilated by Lobengula's warriors, no doubt such writers would have been well pleased, and considered that our people had been taught a salutary lesson, for trying to extend our empire, and thus forming a home to which we may in the future be able to send a portion of our congested and increasing population, thus opening fresh markets for our home manufactures, as well as keeping our nation well up in the front rank amongst the nations, which seems to be considered a mortal sin by such writers. It would be well for such self-abnegators to remember that if all were like themselves, we should all very soon be eaten up by the foreigner, who would be ready to take our place, and are already straining every nerve in endeavouring to supersede us in colonial possessions and mercantile supremacy.

Thank God, our nation is not made up wholly of such half-hearted but stout-lunged children, but that we have a few at least courageous, persevering, indomitable spirits amongst us. It is upon such that the heavy burden of expansion mainly falls. It would be well for our "peace at any price" men to remember that such bold and free spirits cannot be bound with thread, nor tape, even if it be red tape; nor can they be stopped in their onward march by the gabble of a host of half-hearted, half-frightened stay-at-homes. To read some of the papers, one would think that it was only the British who were capable of doing anything wrong, and that they could do nothing that was right. See the remarks in such papers on the conduct of the Hon. Cecil Rhodes in connection with this Matabele matter, although he is a most competent administrator and a thorough patriot; yet his every movement has been watched, and his motive suspected. So persistent has been the opposition to him and the little band of like-minded leaders who are working with him, that it has forced from his lips words more independent than such people approve. Now that the greater part of the difficulties and dangers of the situation are overcome and the enemy routed, these home clamourers are endeavouring to force our Government to take all matters out of the hands of these patriots who have done all the work and faced all the dangers, and leave them out in the cold, and allow them scarcely a voice in the future settlement and administration of the country they have conquered. But such men cannot be stayed by the enemy in front nor by a gabbling multitude on either side, neither will they submit to be hoodwinked by false friends behind.

It is not the nine hundred and ninety-nine that shape the destinies of a nation, but the one thousandth; as it is the pioneers who are the true fathers of a country, not those who follow when everything is made ready to their hand.

Deeds of daring and heroism, and self-sacrifice for the benefit of the nation, are often looked upon by pessimists as though they were a sin in the sight of Heaven if they happen to be connected with war, and these forget that one of the greatest sins in the sight of Heaven is unpatriotism; and let such remember too that they can often do more harm to their country and people with the pen than they can with the sword, and that they can weaken the hands of the nation more easily than they can curb the intrepid spirits whose eyes can pierce the horizon and can see, and know, not only what is good for the present moment, but who know what will be required for future generations.

We would have such writers to whom we have referred know that we do not at all join with them in condemning everything that is patriotic and British; and we would also like those few able men who have had the management and done the work of this Matabele matter, to know that we are thankful for their endeavours and proud of their achievements. We, as British-Israelites, would like them to know that by continually extending the boundary of our empire they are performing the very deed Israel was commissioned by the prophets to do. Therefore, as God is true, and as His word does not fail, Britain must be Israel, and the annexation of Matabeleland, as well as that of other places, is in accordance with His will.

TO KNOW THE ONLY TRUE GOD, AND JESUS CHRIST WHOM HE HATH SENT, IS LIFE ETERNAL.

The above is a portion of our Lord's sublime prayer to His Father, as contained in John xvii. 3, R.V., and is written thus: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." There are two things, then, to learn, to qualify for life eternal—first, "the only true God," His character and His will, and next, Jesus Christ whom He did send. We must know the love of God, and the grace and work of His only Son Jesus Christ for sinners, whereby only they can be saved. "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." "For God sent not His Son into the world to judge the world; but that the world should be saved through Him." To believe to salvation, then, requires that the sinner should know, and thus believe, the character of God for truth and grace and faithfulness, and should recognise the fact that His love prompted Him to send His only-begotten Son to die for the world, that whosoever believes that fact "should not perish, but have eternal life." The first thing, then, to acquire on the part of the perishing sinner is the knowledge of the character of God for truth. Can His word and promise be infallibly relied upon? How may we know that that is the fact, and that we may stake our souls on His covenant, so that, believing on the Son, we may expect, as well as actually enjoy even now, eternal life? A tremendous inquiry! and one which is seldom or never put before us by those whose work it is to preach the Gospel of the grace of God, called in 1 Tim. i. 11, R.V., "the Gospel of the glory of the blessed God." The glory of God, the Lord Jehovah, is recognised in Isa. lx. 1, 2, R.V., as shining upon Israel, and as rising upon and being seen upon them! In the New Testament, Simeon the aged, holding the holy babe in his arms, uttered the same truth when he declared that his eyes had seen God's salvation,

> "Which Thou hast prepared before the face of all peoples;
> A light for the unveiling of the Gentiles,
> And the glory of Thy people Israel"
> (Luke ii. 29—32, R.V., marg.).

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God's glory shines on and is reflected from Israel His people. His truth and faithfulness is vindicated when we can see His people Israel thus crowned with the glory of the Lord shining brightly upon them, and testifying to the world by the fact that His covenants, promises and oaths in respect to Israel are literally and truly come to pass, and therefore that His testimony regarding the safety of the believer who relies on the sacrificial work of Christ may be accepted without a shadow of doubt by the sorrowful sinner. "To know the only true God" is to know how He has kept His promises to Israel, and to recognise where they are now answering to the promises by manifesting to the world "God's glory." The promises we find recorded in the Old Testament, and in the present day we discover those promises fulfilled in the British Empire, as it stands before us showing forth God's glory. We find it a nation unique in character, answering to all the signs of Israel. It is great and mighty, populous to a degree, wealthy beyond conception, expanding in all directions, forming a federation of states such as the world has never seen. It is a lover of the Bible, of the Sabbaths, and the laws of God, and it is the chief missionary nation of the world. All nations are blessed in her and by her. Her great strength, her Gates, her heathen, colonial and ocean empires, she uses for purposes of international beneficence, but not for oppression and wrong. She lends to many nations, but never borrows from them. She reigns over many nations, but no nation reigns over her. These were all promises of God to Abraham and his seed for ever, and they are all fulfilled in the British folk! The prophecy which is from God, and the facts of the present day which answer to the prophecies as face answers to face in the glass, stand forth together as the evidence of God's truth and inflexible faithfulness to His spoken word. Thus, then, may men know the character of God, and so come to know God Himself. They must know also, to possess eternal life, the Lord Jesus Christ whom God has sent. They can know Him by the testimony of Scripture as to His functions and as to the objects of His mission by the Father. "Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers." (Rom. xv. 8, R.V.). He came then to confirm what He promised "to Abraham and his seed for ever," and to prove that He was true. He came that men may realise the fact that "there is none other name under heaven given among men whereby they must be saved," than the name of Jesus, "and in none other is there salvation" (Acts iv. 12, R.V.). It is clear, then, that the question of the existence and future destiny of the Ten Tribes is a matter of vast consequence in the spiritual domain of faith. We only grieve that the modern pulpit is content to put aside the whole question of the dealings of God with the House of Joseph, and insists upon what the atheist will never grant, that God's character for truth shall be taken as proved, without the evidence He has Himself declared is essential to establish even His very existence to unbelieving men, when He said of Israel, "Ye are My witnesses that I am God" (Isa. xliii. 8—10, xliv. 8). Much more is this evidence required to establish the truth and unswerving faithfulness of the God of Israel to His covenants and oaths to His chosen ones. The Lord Jesus Christ came to confirm these promises by exhibiting their fulfilments, and these could not take place till the Christian dispensation or our modern times, since they depended on His sacrifice of Himself to make the promises vital. Blessed be God, His Son has come, and the promises to Israel are now historical facts! To the Lord be all the praise!

BISHOP TUCKER ON UGANDA.

"BISHOP TUCKER, of Eastern Equatorial Africa, addressed a meeting of merchants at Newcastle-on-Tyne yesterday, and in commending missionary work to their support, said that a few years ago Uganda was lying in heathen darkness. Blood was shed like water, murder, cheating, and immorality of all kinds prevailed. What did they see to-day? Little more than 12 months ago it was his privilege to stand in a church in Uganda face to face with a congregation of 5,000 souls. When he went out he took 60,000 books of various kinds printed in the language of the country. In six months 35,000 of these books were sold, and that at prices three and four times higher than the prices paid for them by people in England. If people like this could spend money for what was frequently rejected in England they would be ready to spend their money for those valuable commodities which the people of England could supply. The aspect of the country from an outsider's point of view had changed marvellously. A few years ago the king's house was a scene of drunken orgies. At the present time the way in which business was conducted at the king's house would not disgrace the city of Newcastle. (Cheers.) Cases were brought before the king and tried in the most orderly manner. Forty great chiefs had expressed a wish for the abolition of domestic slavery. Speaking of the climate, he said that Sir Gerald Portal was never ill while he was in Uganda. Uganda was one of the most fertile countries in Africa. It was not, however, the only country which would be opened up to the commercial enterprise of Great Britain should the British sphere of influence be taken under British protection. He expected to see in the near future a very large European population, in the country of Kikuya. To illustrate the way in which commerce followed in the tract of Christianity he would mention that several of the missionaries of his own church assured him that within their own recollections there was scarcely a man in the whole of the tribes in the country of Taita who wore a single article of dress; to-day they never met a man altogether unclothed. Every man or woman they met was more or less clothed, and with the produce of England. So it would be with Uganda. Christianity entered the country and opened it up. The missionaries were there 15 years ago, and only in 1890 did the British East Africa Company put in an appearance. The country had already been prepared for the operations of that commercial company, and in those years the standard of living in Uganda had risen immensely. They knew what such things as chairs, clocks, and watches were. The country was very prolific, and as the people realized a desire for those things, and understood that they could only be had in exchange for articles of their own production, they would set to work immediately to produce those things, and the result would be the enrichment of that country and the enrichment of this country as well—a mutual advantage. (Cheers.)"

The above appeared in *The Times* of February 7th last, and gives a cheering account of the progress of the Gospel among the people of Uganda. The statement shows also how the material prosperity of that African country is sure to react upon ourselves, and give us "the power to get wealth," as the bishop indicates. To this hour, however, the Government now in power in this land hesitates to declare a protectorate in Uganda, and will recoil with horror from any suggestion of annexation! We wait the result with calmness being sure that God has sent us to Uganda to bless that part of Central Equatorial Africa, and that, having begun the good work, He will not allow it to fail, because of the

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presence in power here of a statesman who does not believe in Our Identity, or that our nation has any work to do in Africa for God and for His Christ. Bishop Tucker struck a very proper chord in addressing the merchants of Newcastle, when he told them the fact that, in the wake of Christianity, trade and commerce were nearly always sure to follow. The missionaries subdue the savage instincts of the people by the Gospel, as they have done in Uganda, Taita, Australasia, Madagascar, and India, and when the country is safe the merchant follows with his commodities, and establishes commerce. The naked savage learns, almost as his first lesson, that a state of nudity is shameful and disgusting, and he seeks the missionaries' help to clothe himself withal. The merchant hears of the desire, and the first few successful bargains bring a million of souls to the merchant's stores to be clothed and supplied, besides, with chairs and tables, and "clocks and watches," hitherto unheard of luxuries.

THE TRIBE OF JOSEPH, EMBRACING EPHRAIM AND MANASSEH.

By Lieut.-Col. W. H. Larkins.

PART I.

The patriarch Jacob had twelve sons, who gave their names to the Twelve Tribes of Israel. Joseph was one of the children of Israel, being the eldest son of his beloved wife Rachael, and he was therefore a special favourite with his father, who made him a coat of many colours (Gen. xxxvii. 3, 4). This, coupled with the fact of certain dreams which Joseph dreamed and interpreted to his brethren, pointing to their bowing their heads and making obeisance to him, excited the jealousy and hatred of his brethren (*idem* 5—12).

Joseph's brethren had gone to Shechem to feed the flocks, and his father sent Joseph to see if it was well with his brethren and with the flocks, and to bring him word. When Joseph's brethren saw him coming, they said, "Here comes this dreamer, let us slay him, and then see what will become of his dreams." Better counsels, however, prevailed, and after stripping him of his coat of many colours, they cast Joseph into a well where there was no water; but shortly after they lifted him out and sold him to some Ishmaelites, bound to Egypt with balm and spices, &c., from Gilead (*idem* 18—29). Joseph's brethren having deprived him of his coat of many colours, on returning home they dipped it in blood and presented it to his father, in order to make him believe that Joseph had been devoured by wild beasts (*idem* 30—35).

The Ishmaelites sold Joseph in Egypt to Potiphar, an officer in the service of Pharaoh and Captain of the Guard; but the hand of the Lord was with Joseph, who found favour with his master, and Potiphar made him overseer over all his household, and there was none greater than he in the house. It came to pass that Potiphar's wife tempted Joseph, but he refused to comply with her request, saying "his master had kept nothing from him but her; how could he commit so great wickedness and sin against God" (Gen. xxxix. 1—20).

Failing in her endeavours to gain over Joseph to the immoral purpose she had in view, Potiphar's wife falsely accused him of going in unto her to mock her, and upon hearing this Potiphar's wrath was kindled against Joseph, and he put him into the prison where the king's prisoners were kept (*idem* 20); but the hand of the Lord was with him here also to give him favour in the sight of the keeper of the prison, who committed to his hand everything connected with the prison and its inmates (Gen. xxxix. 19—23).

It came to pass after a season that the king's chief butler and chief baker, who were fellow-prisoners with Joseph, on the same night dreamed dreams. They both looked sad in the morning, and on hearing the cause Joseph said the interpretation of dreams belongs to God, but tell me your dreams and I will interpret them. To the chief butler he said, the interpretation of your dream is this: that within eight days you will be restored to your office as chief butler. To the chief baker he said that within eight days his head would be lifted up, he would be hanged on a tree, and the fowls of the air would devour his flesh. Both these dreams, as interpreted by Joseph, were fulfilled to the letter (Gen. xl.).

About two full years after this, Pharaoh, king of Egypt, had a dream which perplexed him much, and no one could interpret it; and the chief butler said there was a young Hebrew in the prison that could interpret dreams. Pharaoh sent for Joseph and told him his dreams, and Joseph said the two dreams were to the same purport and pointed to the same ends, namely, there would be seven years of great plenty in all the land of Egypt, followed by seven years of famine; and that a discreet, wise man ought to be appointed, to see that a sufficiency is laid by from the years of plenty and stored in the different cities, to provide against the years of dearth; and Pharaoh said, "Where shall we find a man so discreet and wise as thou art and in whom is the Spirit of God? Thou art the man"; and he made him ruler over the whole land of Egypt as also over his household, and he gave him to wife Asenath, daughter of Potipherah, priest of On (Gen. xli.).

Joseph, on entering upon his new appointment as ruler over the land of Egypt, made a tour throughout the provinces and arranged for the storing of grain during the years of plenty, against the years of dearth. The years of plenty had passed away, and, as truly predicted by Joseph, the years of dearth had set in, and the famine was sore in the land. And Jacob, hearing that there was corn in Egypt, sent his sons into Egypt to buy corn, but Benjamin he kept at home. The story of Joseph and his brethren must be so well known to all Bible students that I need hardly rehearse it here, beyond saying that on the first occasion Joseph recognised his brethren but they knew him not, neither did he make himself known unto them until they returned the second time with Benjamin, when Joseph fell on the neck of his own mother's son and made himself known to his brethren. And having done so, he lost no time in sending them away with conveyances to fetch his aged father and all his household, numbering in all seventy souls, and Joseph went to meet them, and located them, with their flocks and herds, in the land of Goshen (Gen. xliii.—xlvi.).

Joseph's two sons were born to him prior to the arrival of Jacob in Egypt, where the patriarch was domiciled for seventeen years, and on hearing of his father's illness he took his two sons with him that Jacob might bless them before he died. Notwithstanding all the endeavours made by Joseph to secure the blessing for Manasseh, the eldest, we are told that though Israel's eyes were dim with old age, he "stretched forth his right hand, guiding it wittingly, and laid it on the head of Ephraim, the younger (Gen. xlviii. 14), and he blessed them, saying, thy two sons, Ephraim and Manasseh, born in this land before I came, are mine, as Reuben and Simeon, they are mine." It is curious to note here that the aged patriarch, whose sight was dim with age, before he laid hands on the lads to bless them, when speaking of them puts Ephraim before Manasseh, as if foreshadowing that which

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was to happen (*idem* 5.). Joseph, seeing this, attempted to lift his father's right hand from off the head of Ephraim to that of Manasseh, but his father refused, saying, "I know it, my son; he also shall be a great people, but truly his younger brother shall be greater than he and become a multitude of nations." Thus putting Ephraim before Manasseh (*idem* 17—20).

In the following chapter, xlix., we have before us the last words addressed by Israel to his children before his death, telling them that which would befall them in the last days, and in doing so he divided the rights of primogeniture between Judah and Joseph. To the former he assigned "the sceptre," not to depart from Judah until Shiloh come (verses 8—12.). But the birthright, forfeited by Reuben for misconduct, was conferred upon Joseph, together with all the blessing appertaining thereto, far above that of his progenitors (verses 22—26); and when he had finished, Israel drew up his legs into his bed and gave up the ghost. Israel died full of years, having lived 147 years. And Joseph ordered his body to be embalmed, and in accordance with his dying parent's command the body of Israel was conveyed by Joseph and his brethren to the land of Canaan and buried with his fathers in the cave of Macpelah, which is before Mamre.

(*To be continued.*)

THE LOST TRIBES OF ISRAEL.—ENGLAND AND AMERICA.

(*Concluded from page* 125.)

PART II.

THE Rev. E. K. Tullidge is careful to emphasize the fact that the children of Israel were blessed by two great promises which made their position unique among the nations. These two promises, he finds, were and are enjoyed by, and fulfilled to the British folk exclusively. They are, first, the promise and possession of the Gates; and, secondly, the power, ability, and will to lend to many nations, without the need in any case to borrow from any (Gen. xxii. 17, and Deut. xv. 6, R.V.).

Our author quotes, in support of the first point, the testimony of M. Dupin in his *Force Commerciale de la Grande Bretagne*, 1826; but the quotation hardly touches the true idea of the Gates, though it illustrates the parallel prophecy in Deut. xv. 6.: "Thou shalt reign over many nations, but they shall not reign over thee." The true illustration of the blessing of the Gate, which God gave to Israel exclusively, and we now exclusively enjoy, was expressed by Victor Hugo in *Le Rhin*, 1842, quoted by our author in p. 43, thus: "England holds the six greatest gulfs in the world, which are the Gulfs of Guinea, Oman, Bengal, Mexico, Baffin, and Hudson; she opens or shuts at her pleasure, nine seas;—the North Sea, the English Channel, the Mediterranean, Adriatic and Ionian Seas, the Archipelago, the Persian Gulf, the Red Sea, and the Sea of the Antilles. She possesses an Empire in America, New Britain; in Asia an Empire, Hindostan; and in the great ocean world, New Holland. Besides, she has innumerable Islands upon all seas and before all continents, like ships on station and at anchor, and with which island and ship, herself planted before Europe, she communicates, so to speak, without dissolving her continuity, by her innumerable vessels, floating islands.

"The English people is not of itself a sovereign people; but it is for other nations an Empire. It governs feudally 2,370,000 Scotch; 8,280,000 Irish; 244,000 Africans; 60,000 Anstralians, 1,200,000 Americans, and 124,000,000 Asiatics. That is to say, 14,000,000 of English possess upon the earth 137,000,000 of men! All the places we have named in the pages just read are the hooks of the immense net whereby England has taken the world."

These are "the Gates" in operation, and the figures of Victor Hugo, accurate perhaps in 1842, fifty years ago, are far surpassed now, making his argument very forcible indeed, *mutatis mutandis*, at the present time. The wonderful character of the prophecy contained in Deut. xv. 6 does not escape the notice of our author. The Tribes were in the future "to lend to many nations, but never borrow from them." To rank this as a Divine blessing was strange enough, and the only proper explanation of the matter is seen when Scripture is compared with Scripture, and reference is made to Deut. viii. 18: "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." In past Hebrew history, remarks Mr. Tullidge, nothing like this promise that Israel should become the universal creditor to other alien nations has ever taken place. But it is remarkable, true, and exclusively so of the British! "The immense sum of nearly £2,800,000,000 is now owing to England from foreign nations, and they are continually coming for more! The interest paid to this country on these loans is so great, that it sometimes exceeds five or six millions sterling a month. But all this time, while money is going out in investments to foreign lands from this nation, the amount of unemployed capital is often (even now especially) so great that though offered at 2 or 3 per cent., borrowers cannot be found."

Our author's chapter on "The Kingdom of Stone," and the reasoning by which he claims that the British nation and empire fulfil the destiny of the Stone Kingdom are interesting in the extreme. He grounds the case on Dan. ii. 34—45, where the kingdom of God, represented by a stone, is described. He quotes 1 Chron. xvii 14, xxviii. 5, xxix. 23; Matt. xiii. 41, to show that it is an Israelite kingdom, and that the British Anglo-Saxon race fulfil in every point the predictions in Jer. l. 20, 21, and the well-known passages in Isa. xi. 15, 16, and Micah v. 8, 9, vii. 16, 17, 20. The war energies of the Anglo-Saxon, says Mr. Tullidge, have always appeared to him to be remarkably similar to those of the Israelites as depicted in the pages of Holy Writ.

Noticing the wonderful numerical increase of our race as a fulfilment of many prophecies, such as Gen. xvii. 4—6, xxviii. 14, xlviii. 16, and others like it, he quotes the testimony of D'Aubigné to show the singular likeness which our nation presents to Israel of the Scriptural prophecies. The historian of the Reformation wrote thus: "England scarcely seemed to promise what she has since performed. Mistress of the ocean, and present at once in all the different quarters of the globe, she, with the nations that were to spring from her (Gen. xvii. 4—6) was one day to be the hand of God in shedding the seeds of life over the remotest islands and the largest continents." Elsewhere he writes as though he fully recognised a thorough identity between that people whose history so wonderfully corresponds with the destiny predicted of the Israelites and the Israelites themselves. "With his own name Oliver Cromwell spread afar the name of England, which he was the first to engrave on the distant landmarks of the nations. It is he who opened to his people that path of glory and of power which their ships now traverse in every sea. The life of Britain, which had lost all vigour under

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the Stuarts, was aroused, electrified as it were, by the same principle which animated its chief; and once more was seen the accomplishment of the ancient promise: "The Lord thy God will set thee high above all nations of the earth."

The Rev. Mr. Tullidge's little book is a valuable help to the Identity student, and should be added to every library. We hope our friends will possess themselves of a copy by writing for one from the publisher of THE BANNER OF ISRAEL. There are many copies still to be had; but the price, 1s. a copy, will make it easy for everyone to procure his own and read it.

THE LORD JESUS CHRIST'S KINGDOM UPON THE EARTH, OVER ISRAEL, ACCORDING TO HENRY VARLEY.

THE following, by Mr. H. Varley, appeared in the *Christian* some time ago:—

"It is clear that we are close to the appointed time when the words concerning Jerusalem, which closed my second paper, shall be fulfilled: 'How this great subject was presented by the Holy Spirit to the mind of the Church of Christ in the Apostolic days.' 'The distinction between the Church, which is His body, and Israel's future earthly nationality, the early disciples appear scarcely to have apprehended. The Church, which is Christ's body, partakes of His Divine nature, and awaits 'the manifestation of the sons of God.' This takes place when the Lord descends into the air and certainly precedes, in order of time, Israel's national reinstatement and the Lord's occupation of David's throne (Rom. viii. 19, and 1 Thess. iv. 14—17).

"THE JEW, THE GENTILE, AND THE CHURCH OF GOD.

"It is melancholy how few believers intelligently understand the distinction which exists between the Jew, the Gentile, and the Church of God (1 Cor. x. 32). The future of the Church, dating from the time of the Lord's descent into the air, is to be with Him where He is, and to be like Him even in bodily glory; to be His associates, the heirs of God, and joint-heirs with Christ (Rom. viii. 17). These will not sin, neither can they die any more for ever.

"The future of Israel is to be Christ's national and theocratic executive upon the earth, partakers, as now, of human life, sharing the knowledge of the Lord, but not members of His body nor partakers of the 'Divine nature.' The Church, in her completeness and glory, may well be called the elect of God, the Bride, the Lamb's wife. Israel, on the contrary, is an earthly people with a nature human, their position being on the earth, amid great splendour of national glory. They will be 'a righteous nation' and completely loyal to their Lord and King.

"Israel will be reigned over by the Lord in whom, at that time, will be fulfilled the words spoken by Gabriel to Mary. 'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David: and He shall reign over the House of Jacob for ever, and of His kingdom there shall be no end' (Luke i. 32—33).

"It is certain that the Lord Jesus never yet has occupied the throne of David. In the light of Gabriel's word He must so reign. Is it written in vain: 'God is not a man that He should lie; neither the son of man that He should change His mind? Hath He said and shall He not do it, or hath He spoken and shall He not make it good?' (Num. xxiii. 19). Fulfilled prophecy is a sheet-anchor to the believer in these days of the rejection of the Inspiration of the Scriptures. It is written: 'Heaven and earth shall pass away, but My word shall not pass away' (Luke xxi. 33).

"AN IMPORTANT DISTINCTION INDICATED.

"In this connection let it be carefully borne in mind that there must be no confounding of the Father's throne in the highest heaven with the sovereignty of Christ, the Son of God and King of Israel (John i. 49). See, *e.g.*, 2 Chron. xviii. 18; Psalm xi. 4; ciii. 19; cx. 1; Matt. v. 34; Heb. i. 3; viii. 1; xii. 2; Rev. iii. 21; xx. 11). Failure to distinguish here has proved to be as mischievous in regard to Christ's coming kingdom as the confounding of Israel with *the body of Christ* has been. The Word of God needs rightly dividing at all times, but especially in regard to this great question. I am anxious not to make this paper one of undue length, and can but ask my readers' careful attention to the following passages—Psalm lxxii.; Isaiah ix. 6, 7; Dan. vii. 13, 14; Zech. xiv. 9; Matt. xix. 27—28; xx. 20—21; Luke xxii. 28—30; Rev. iii. 21; xx. 6. The sovereignty in all these passages has relation to the earth, and to the Son, and is to be distinguished from the throne of God. The spheres of heaven and earth must not be confounded. Far from the throne of Christ on the earth being confounded with the Father's throne in heaven, the word distinctly declares that when the Son has subdued all things unto Himself, then He will deliver up the kingdom to the Father and Himself as the Son be subject to the Father, that God may be all in all (1 Cor. xv. 24—28). Then will the Lord's prayer of faith be answered, 'Thy kingdom come, Thy will be done on earth as it is in heaven.' To this end the competent King cometh. He cometh, He cometh to judge the earth. With righteousness shall He judge the world and the people with His truth (Psalm xcvi. 13)."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In a postscript to a letter received from a gentleman this morning the following appeared. I send you too a copy of my reply to him. If you think well to take notice of it in the BANNER, it may be the means of opening some blind eyes. Yours truly,

ABRAHAM HENLY.

[*Copy*]

I read the BANNER OF ISRAEL. I think it dry, stale, and unprofitable. Darwin's "Descent of Man" furnishes a pedigree of more interest than any imaginary Israelitish one. I don't care to be written down a cast-off Hebrew, who lost his way in the world. I would as soon be a gipsy.

[*Copy of the answer to above.*]

I will send a copy of your P.S. to the editor of the BANNER OF ISRAEL (not giving your name), and ask him to reply in that paper. I will forward it to you.

Darwin's interesting pedigree of the "Descent of Man," if I understand rightly, makes us very near akin to the "monkey." On the other hand the "Identity" proclaims—"Ye are the sons of the living God," a leap at once from the lowest degradation to the most exalted position.

If "you do not care to be written down a cast-off Hebrew" possibly you may not object to participate in the glorious destiny promised to that race when restored. Indeed, as a nation, the British are at present enjoying many of the blessings promised to Israel.

You say you would as soon be a gipsy. By saying so you

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appear to despise your birthright. So did Esau, and the Scripture therefore pronounced him "a profane person."

NOTE BY THE EDITOR.—We hardly think the writer of the postscript quoted above requires or deserves further notice at our hands. Mr. Henly has said all that need be said. We do not think that the writer intended his remarks to be published. We do so, however, because we believe there are many who hold similar opinions to his, and deem it a downright degradation to be descended from the Israelites! They regard the subject as "dry, stale, and unprofitable," and cry *Cui bono?* to our attempts to show them that they are themselves one of the royal race, "the chosen of God." The fact is, our opponents of this class are simply ignorant, and therefore utter what really are absurd and even silly sentiments. They receive the Scriptures no doubt as the Word of God; but never reflect that they are from the beginning to the end, in the main, the history of the Hebrew, or Israelitish race. They do not give a thought to the fact that the Redeemer was Himself a Jew, who came to redeem Israel! They are ignorant of the fact that from one end of the Bible to the other there is no promise of divine blessing to any race save Israel, or to those to whom Israel conveys them as God's messengers. Apart from the Hebrews of the House of Joseph, there is no Bible promise of blessings, temporal or spiritual, to any nation on the face of the earth throughout the present dispensation. All temporal gifts are conferred upon the Hebrew-Israelites, according to the various passages in the Old Testament we so frequently quote. All spiritual blessings are theirs too for distribution among the nations, and for full enjoyment thereof themselves, according to such texts as this: "He showeth His words unto Jacob, His statutes and 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). These, then, being facts, standing on the Scriptures, "which cannot be broken" (John x. 35, R.V.), our opponent's scoffing remarks respecting the God-honoured position of the Hebrews, whether Israelites or Jews—whether of the House of Joseph, or of the House of Judah—are unworthy of further consideration, and become an impertinence, dishonouring to God, but calling for repentance on his part. We trust the writer of the postscript will see the error of his ways, and learn to honour those whom God honours, but never to despise his own God-given birthright, like the profane Esau of Heb. xii. 16, and Gen. xxv. 34.

Jan. 13, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—I thank you much for your good report of the Masulipatam school. There are wonderful accounts now from India. It seems as if a great outbreak of Christianity was at hand. I am persuaded that the country is prospering in an extraordinary degree in many ways, beyond anything that ever was seen before in the world.

What wonders God has wrought there since I went out, and for this He has been pleased to choose our people; and now He is extending His mercy to Africa. Every day some new instance of the suppression of some of the evil powers there is recorded, and the centres of peace and light being established. These are innumerable; all exactly foretold in Scripture. It is impossible that words could more exactly and completely describe the present state of the world than these: "Israel shall blossom and bud, and they shall fill the face of the world with fruit," temporal and spiritual; and alas! evil as well as good—opium and gin—as well as the Word.

Your paper is invaluable. Anglo-Israelism is indeed a light in a dark place. Everything before us in the world is in flat contradiction to prophecy till this light is thrown upon it, and then everything is perfectly cleared up, and what rest and confidence is given respecting this chosen land.

How we can laugh at the efforts of a handful of foolish and wicked men in South Ireland, dreaming that they can overthrow the mighty work God has been doing for 1,000 years, since He laid the foundations of this vast Empire by the hands of Alfred. We cannot sufficiently consider the great deliverance God has granted us in respect of Home Rule, notwithstanding all our sins.

May God instruct and prosper you in all your work, and all who help in this great cause, however much they may differ in secondary questions belonging to it.

Yours sincerely,
ARTHUR COTTON.

Woodcot, Dorking, Surrey, Jan. 20.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—As many of your readers have, through your kind notice in the BANNER, contributed towards my Yiddish translation of the Bible for our brethren of the House of Judah, I am sure they would like to know that a first edition of 5,000 copies of the Pentateuch is now printed from the stereo-plates I had made. The British and Foreign Bible Society has paid the entire cost of printing and binding, and is publishing the same.

I shall indeed be grateful for any further help in order to freely circulate these Scriptures amongst our brethren of the House of Judah, who are, as God declares through the Prophet Hosea (iv. 6) "destroyed through lack of knowledge." All that has come in up till now (about £300) has been expended in producing stereo-plates for the Pentateuch—the books of Joshua, Judges, Ruth, Song of Solomon, Lamentations, Ecclesiastes, and Esther. I have several other books translated and revised which I am anxious to put into type. I shall be very glad if you will kindly mention this fact in the BANNER, as I feel sure that many friends would gladly help forward such a work, and freely distribute these portions which are now printed and ready to be circulated.

May it be laid on the hearts of many who can say "The law of Thy mouth is better unto me than thousands of gold and silver," to give of that gold and silver of which they are the Lord's stewards, remembering that to this people were first committed the oracles of God, and that it is this people (now undergoing sufferings unparalleled for centuries past) which has been the channel of every spiritual blessing. Shall any of them through our neglect be left in ignorance of their own venerated books if it is in our power to give them the light shining in a dark place—the light which may guide them to their long-despised and rejected Messiah?

Wishing you a very blessed and happy new year.

I am, dear "Philo-Israel,"
Yours faithfully, in the hope of Israel,
MARCUS S. BERGMANN.

Upton House, 222, Burdett-road, Bow, E.,
Jan. 17, 1894.

P.S.—A few days ago I received the enclosed from my friend Mark Levy, which I think worthy of a place in the BANNER, coupling with this I should like you to know what the most popular Jewish preacher advised his large congregation a week ago from the pulpit of the great synagogue. It is this, "that all his foreign Jewish hearers should become true and loyal British subjects, not only to obey the laws of this land, but keep their houses in accordance with the customs of England."

To the Editor of the "Banner of Israel."

FRIEND,—It may not be amiss to mention that in the current quarterly statement of the Palestine Exploration Fund, I have been led to call attention to the mystery of the white horse and of the serpent, showing (though with brevity) a fresh and very curious and deeply interesting connection between Britain anciently, and Canaan. Many besides the known ones, which I think are chiefly philological and geographic, have been found by me in my researches, and may some day deserve public notice; and this singular one was pointed out to elucidate two antiquities lately found in Palestine, and of which no explanation could well be given. A sentence at the end of the article which noted how strong and interesting a confirmation of Anglo-Israelism seemed to be afforded, was suppressed. C. FOX.

Cowbridge, South Wales,

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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 BASUTOLAND FRENCH PROTESTANT MISSION.

THE *Glasgow Herald*, of January 30th last, contained the report of a meeting held in that city on the 29th in aid of the Basuto branch of the Paris Evangelical Missionary Society. The great native race, which is the subject of the French Protestant Society's efforts in question, has this claim on the readers of the BANNER—that while the French are working side by side with our own missionaries in South Africa, to evangelise them, the French pastors make this admission in asking for British help to their efforts to evangelise the Basutos, that all their instruction to this interesting people is given, not in French, but in English! The reason is this. The English surround the Basutos; and French, as a language, would be no use whatever to the latter, who look for advancement in life only to the British, the paramount power, and to English literature as their key to knowledge. Our lack of service is supplied by French Protestants who, in coming to Scotland for pecuniary help in their interesting work, appeal to Israel with confidence because, after all, they, like their British brethren, are forced from the circumstances of the case, to use what is to be the world-wide language by-and-bye, in their ministrations to these Africans in their heathen darkness. The account of the meeting will be found interesting, and we give it in full:—

THE PARIS EVANGELICAL MISSIONARY SOCIETY.
BASUTOLAND BRANCH.

A meeting in aid of the Basutoland branch of the above mission was held yesterday in the Christian Institute. The attendance was large. Lord Overtoun presided, and others on the platform were Rev. R. H. Dyke, of Morija, Basutoland; Professor Lindsay, Principal Douglas, Rev. Dr. Marshall Lang, and Rev. Dr. Donald Macleod.

The Chairman, alluding to the object of the meeting, remarked that it was a further indication of the opening up of Africa to civilisation and the spreading of the Gospel of the Lord Jesus Christ. Within recent years they had been very specially interested in the district of Uganda, as well as in missions in the north and south of Africa and among the great Zulu nation. They were not, however, he thought, sufficiently conversant with the tribe of the Basutos, where this mission was carried on. That population was capable of great things; and he was of opinion that they ought to show cordial co-operation with their French brethren in their efforts to further the Kingdom of Christ in Basutoland.

Rev. Mr. Dyke, who was cordially received, said that the mission to Basutoland was essentially a French mission, carried on by the French churches. Doubtless France was looked upon by many as a sphere for mission work, and many of them doubtless contributed for the evangelising of France. It might be news to them to hear that not only had the French churches been carrying on mission work abroad, but for 60 years they had laboured in Basutoland. The early missionaries found the country devastated by wars; the condition of the tribe had even turned to cannibalism. A portion of the tribe had broken away from Basutoland itself, and formed an empire 1500 miles away from the land of their birth, and known as the Baroutsi Empire, away up at the source of the Zambesi. Vain efforts had been made by Dr. Livingstone towards the civilisation of these people. But the French church missionaries operating through Basutoland had been enabled to begin a mission, which for the last 12 years had been successfully carried on on the Zambesi. (Applause.) From a state of devastation, Basutoland had become a centre from which French mission work had been prosecuted. In three or four weeks they would be able to send from Basutoland a band of missionaries who had been trained in their colleges at Basutoland. Religion had made Basutoland a peaceful country, instead of a land of blood and warfare. (Applause.) Cannibalism had now disappeared. Gospel peace surrounded them; the Gospel had been the making of these people. (Applause.) The lesson for them was that if a country was to be civilised it was to be done through the Gospel. It had done so for the Basutos. Their country was reserved to themselves, and their population numbering a quarter of a million were living under the benefits of the well-ordered government of the Queen (Applause.) Of that quarter of a million, 50,000 were in direct touch with the Gospel, and might be considered as

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adherents of the French churches. And of these 50,000, again, 14,000 were directly connected with the churches, their names being enrolled on the books of the church. (Applause.) Between 7,000 and 8,000 children were being taught in their day-schools. Moreover, they were obliged to have institutions connected with their stations where evangelists could be trained. There were now 240 trained teachers and evangelists engaged in Christian work in Basutoland. The attendance at the schools where the children received elementary instruction was 200 daily. There was besides, the Bible school, where Scriptural instruction was principally given. (Mr. Dyke here produced examination papers prepared by the children, which bore striking testimony to their aptitude.) Proceeding, he said that young men came to the school, not only from Basutoland, but from various parts of South Africa, from the Transvaal, the Orange Free State, and even from Zambesi. Then they had a training institution, properly speaking, where teachers were given a thoroughly good education. Not a word of French was taught; the teaching was all given in the English language. The explanation was obvious. They were surrounded by English-speaking people; and, moreover, to the Basutos, English was the key to knowledge. Possessing English, they could refer to English books, and their evangelists could gain access to commentaries, which would aid them in imparting instruction to others. At present their teaching accommodation was inadequate, and they hoped that friends in Scotland would give them aid to increase it. But not only did they want help for their training work, they wanted evangelistic help. He was not pleading in the name of their committee in Paris, although that committee endorsed his appeal. He was pleading rather for the Basutoland natives. The French Churches did their work; they sent out twenty missionary families, and they hoped that by the influence of this country they might be helped to maintain those workers. The question might be asked—Do the Basutos themselves make sacrifices? He answered they made heavy sacrifices. Christianity had not only rescued them from heathenism, Christianity had taught them the virtue of sacrifices. But there was a lack of churches. At some of their out-stations they had to work by open-air meetings; if the weather happened to be unfavourable the meetings could not be held. Thus their work was hampered. It lagged and flagged. Surely the work was worthy support, when last year 1,500 of those people were brought to a knowledge of the Saviour. They had their discouragements; various parts of Basutoland lay still in darkness. He called upon them to come and help. A sum of £1,400 was required, and of that £600 had been already received. He made an earnest appeal to them to help towards providing the remaining £800.

The cause of the mission was also warmly commended by Rev. Dr. Marshall Lang, Professor Lindsey, and others.

A committee was formed to stimulate an interest in the mission in Glasgow.

We point to such cases as this to illustrate the fact to which we often refer—namely, that English is likely, before long, to become the dominant language of the whole world, because the British, being Israel, are to be the dominant people, according to such prophecies as Dan. vii. 27; Rom. iv. 13; Gen. xii. 18, and xxviii. 14. Some progress is already being made in this direction as we see, for in South Africa English is everywhere and French nowhere; and in India English is being taught in thousands of schools, and the road to preferment and wealth for the natives is through English only.

It has often occured that public native servants brought together from distant parts of the Empire are only able to communicate with each other and with their European superiors through the medium of English alone. Throughout North America, Australia, Tasmania, and New Zealand, it is the vernacular of the vast majority of the colonists and inhabitants. It is understood all over the Mauritius, in many parts of the Malayan Peninsula, and Ceylon. It is becoming daily more and more the vernacular of the sea, and throughout the ports of China and the Custom Houses of the world it is gradually coming into larger use. The fact is inexplicable, apart from the explanation our nation's Identity with the Lost Tribes, or the House of Joseph, affords. Given that, the whole matter becomes clear. God promised "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven to the people of the saints of the Most High," and these are "the children of Israel, a people near to Jehovah," according to Psa. cxlviii. 14; their language, following the race, was bound to become predominant among those who feel their power, and consequently we see to-day proof on proof presented to our eyes and ears that our language is becoming the vernacular of the earth, by reason of our predominance among the nations, according to the prophecies (Deut. xxviii. 1, 13, xv. 6; Isa. xliii. 1, 7, 21, &c.). But why should Israel (and therefore the British) become the chief of the nations, and force its language on the other nations of the earth? Why should this be the consequence, even if the British be Israel, and why is the provision made in the prophecies for Israel's supremacy among the other peoples of the world? The question has reference altogether to God's purposes of grace towards the other nations of the globe, and His determination that they should receive the blessings of the Gospel chiefly at Israel's hands, but as a rule at those of none else. They were chosen for this grace because of God's promise to Abraham, given on oath, as recorded in Gen. xxii. 17, 18. To prepare them for their gracious work, they had to be placed in positions of contiguity to all other nations, and that they might secure a hearing for the Gospel, in superior power and strength as well. Hence God gave Israel, first, vast population-increase, an island home; immense expansion, developing into "daughter" or colonial "nations" in the four corners of the earth; the Gates, therefore the supremacy of the sea; great commerce, vast wealth in consequence; dominion and power, accompanied by spiritual gifts of rare excellence, such as the love of souls, the Bible, the Sabbaths, the ten true laws of God, the power to preach to men acceptably, and a heathen Empire, second to none, as the theatre of their missionary operations among the nations.

Hence, too, their speech, the noblest in the world, was to spread among the nations, that the Gospel might the more easily be preached among them and the Christian literature they possess might the more acceptably and cheaply be circulated among the Gentiles. If we are asked why French missionaries, who are not of Israel, are employed at all in Basutoland, we answer that God does not give Israel a monopoly in the work of evangelization—but an aim which embraces all nations, all families, and all kindreds of the earth. Christian Gentiles may and do help Israel, or are helped by Israel, to preach Christ in certain places, as in Basutoland, parts of India, China, Asia, America, and Australasia. But the nation on which God has laid the privilege of seeing that the whole planet shall hear of Christ is Israel, therefore the British. To the Lord be all the praise!

W. P.'s letter from Christchurch received, also the enclosure. We are much gratified to learn of the usefulness of the BANNER as a means of opening communication between yourself and the gentlemen you mention.

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A DISCUSSION FOLLOWING A LECTURE IN KYNETON, VICTORIA, AUSTRALIA.

IN the *Kyneton Observer* of October 26, 1893, which lately came to hand here, we find a lecture recorded, given by a Mr. Stephens, before a numerous audience. The lecturer was either inaccurately reported or is not very fully instructed in his subject, since the points of identity he mentioned were hardly our "strong reasons" for insisting on our nation's lineal descent from the House of Joseph. However that may be, we are glad such meetings are taking place in Australia, and only wish that they were more common than they are in this country. The following was a short report of the proceedings :—

"THE LOST TEN TRIBES OF ISRAEL.

"The above was the title of a lecture delivered at the meeting of the local branch of the Australian Natives' Association, by Mr. Stephens, on Tuesday evening. The president, Mr. E. Armstrong, occupied the chair. There were a number of visitors present, including several ladies. The routine business of the branch having been disposed of, the president introduced the lecturer,

Mr. Stephens, who said, that for a commencement he would assert positively that the British nation was descended from the Lost Ten Tribes of Israel. A great many people made the mistake of confounding the people of Israel with the Jews. As a matter of fact, the Jews and the people of Israel were distinct, and they were in captivity at different times. The Jews were first heard of when in captivity. Here the lecturer read from the 48th chapter of the Book of Genesis, 15th to 20th verses. The glory of the British Empire was then depicted, and the lecturer referred to the fact that Great Britain ruled over 280,000,000 of people in India. America, an offshoot of Great Britain, and also a descendant of the Ten Tribes, would be ready, if necessary, to fight for the mother country. As God said of Israel, he continued, so of Great Britain, she was not to be conquered. In all directions the aboriginal races were disappearing before the victorious march of British power. There were many things which showed the British people had an Eastern origin. For instance, churches were built, when possible, facing to the east. The people of England occupied an insular position, and the Isles were referred to in the Scriptures. It has been said, the people of England were not good enough to belong to the Lost Ten Tribes, but it should be remembered that many of the people of Israel were wicked, and the wickedness of the people of England was no bar to the argument. It was also objected that the Ten Tribes should not lose their mother tongue, but it was natural enough that in the course of centuries they should lose or change their mode of speech. Had not Buckley, through his residence amongst the aboriginals, almost lost the gift of speech? Both the Jews and the people of Israel were carried into captivity, the Jews returned, but the Ten Tribes never did. It was, however, certain that the Ten Tribes escaped from the Medes and Persians, passed over to Europe, and then to England. It should be a proud thought for Englishmen that they were descended from the Tribes of Israel.

"The president said that whatever difference of opinion there might be on the subject of the Lost Ten Tribes, there would be a responsive echo in every breast to the story of England's greatness.

"Mr. J. E. Andrews moved a vote of thanks to the lecturer, who, he said, had great pluck to attack a subject from which theologians shrunk. One thing was certain, if any nation could claim to be descended from the Lost Ten Tribes it should be England.

"Mr. Shortill seconded the vote of thanks, but said he did not altogether agree with the lecturer, as the evidence of the migration of the Ten Tribes towards England was faint and shadowy. Some of the arguments advanced in support of the theory by writers on the subject were absurd. For instance, it was claimed that the Celtic relic, the Lia Fail, or the stone of destiny, now under the Imperial coronation chair in Westminster Abbey, was Jacob's stone. There was absolutely no evidence to support such a claim. He did not see what the British race could gain by establishing a descent from the Lost Ten Tribes, for if the lecturer established his claim he would exclude from the elect some of those who gave their blood and brains to build up the British Empire.

"Mr. Smith said he did not entirely agree with the lecturer, though articles found in mounds, caves, &c., went to show that the British people originally came from the East.

"Mr. M'Gillivery said he had faith in the subject. Those who read the Bible would find there was no sensible reason why the British people should not be descended from the Ten Tribes. The vote was carried unanimously.

"Mr. Stephens, in reply, said the theologians of the Church of England were for the most part with him, and with regard to the Lia Fail, the people of England treasured it. It had been brought from Ireland to Scotland, from thence to England, and there was a great deal in the fact that it was held in such great veneration for about 600 years by the people of England."

THE OWNER OF "THE ENDS OF THE EARTH."

WE regard it as a wonderful fact that educated, literary men, writing for intelligent and cultivated readers, on religious subjects too, are found, quite unconsciously,—"blindly" as we say, to speak of the British people as those possessed of the blessings of Israel, and created for the very purpose of carrying out the destiny of Israel. It cannot be that these well-read and thoughtful men could be ignorant of the Scripture, and quite oblivious to the fact that what they are so ready to notice and admire in our country's current history, is, according to the prophecies, intended to be Israel's occupation and destiny in the latter times among the nations of the world to God's glory. We have before us now a portion of a religious journal, entitled *The Church Standard*, published in Philadelphia, on Saturday, Dec. 23, 1893, where a "Christmas thought" is worked out in language which an Anglo-Israelite might have written. It was, of course, quite possible that such was the case. But the acquiescence of the editor, in publishing such language without protest, seems remarkable. However, it came about, the writer affirms that our English speech is spread over the whole earth; that the roads of the world are ours; that our race has the widest dominions of the earth; that we are supreme at sea; that our Anglo-Saxon institutions are the envy of the nations of the earth; that God has given our race all the ends of the earth; that it is our allotted duty to teach the nations the art of righteous government; and that we alone are sent to convert men and nations to the obedience of Christ. All these things (and there are many points presented for consideration and comparison) are just those marks which God has set upon His people, to distin-

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guish them as His lost nation Israel, apart from Judah. The writer's words, to which we allude, were these:—

"What does it mean that our English speech is spread over all the earth, and is now the mother-tongue of nearly twice as many millions of men as the Roman empire ever ruled? What does it mean that the roads of the world are ours—roads of steel, on which we journey in an hour as far as Roman couriers could travel in a day? What does it mean that men of our race hold the widest dominion that the world has ever yet known, that on the seas their power is undisputed, and that they possess the highways between widely separated oceans? What does it mean that the Anglo-Saxon institutions of our fathers, carefully amended as the lessons of experience have required, are now the model of all free peoples, and the aspiration of innumerable peoples which are not yet free?

"These things must have some significance in the providential ordering of the world. All that they *may* mean, no man knows, nor can know till God's purpose shall have been fulfilled. But this one thing at least is written as with the finger of God manifestly upon the face of the world: The tongue in which this night the angelic song shall be sung by millions upon millions more than it ever was in any other human language is the tongue of the race by which the angelic message is to be proclaimed in this age of the world; and the race which speaks that tongue on every continent and in every clime—the race into whose hands the very ends of the earth have been given—the race which is already the acknowledged teacher of nations in the art of righteous government — that race, more than any other, has been manifestly sent and appointed to convert both men and nations to the obedience of Christ. That we believe to be the God-ordained function of the English-speaking race both now and in that twentieth century which is so rapidly approaching. Far more of that God-given work has been, and doubtless will be, done unconsciously than consciously; but the conscious work will be the work of nations; the conscious work will be the work of Christ's Church.

"If these things be granted, we submit that another thing must follow. The Church ought everywhere to present her message with the simplicity of Christ. There can be no omission or evasion of what Christ taught; but neither ought there to be any overloading of His Gospel with doctrines of men which lack the stamp of His sovereign authority. Every unauthorized doctrine is an obstruction of the Gospel. It is idle to think that the religious philosophies and practices of the Christian world that is to be not many generations hence will be everywhere alike: nor need they be, provided only that there be everywhere one Lord, one faith, one baptism. Is it not, then, the peculiar duty of English-speaking Christians everywhere to lay aside every needless weight both of doctrine and of obligatory practice, that they may more than ever magnify the fundamental faith, extend the divine grace of the sacraments of Christ, and set forth the indispensable obligations of the Christian life? In face of their providential commission, is it not a treason to do otherwise? And if they are really and sincerely loyal to the ancient Church of their race, is not that their bounden duty?"

The writer asks "what all these things mean?" we reply that they mean that the British are Israel! For to Israel exclusively God promised all the blessings enumerated. The expansion of Britain means the expansion and spread of our British speech, both blessings being divine gifts to Israel (see Gen. xxxv. 11, and Dan. v. 27). The roads and ocean highways of the world are ours, because the Gates of the world are in our possession, being His gifts to Israel only (Gen. xxii. 17). God has given us excellent institutions, to afford an example to the nations of the earth; but these He promised exclusively to Israel in Psa. cxlvii. 19, 20. To the British God has given the art of righteous government to teach other nations the value thereof; but Israel had this blessing bestowed on her exclusively, by the text last mentioned and Isa. lxi. 9. The evangelising function to "all nations" is our privilege and blessing as all allow to-day. But it was distinctly the exclusive gift of God to Israel, Christian Israel, as the following and other texts clearly show (Gen. xii. 2, 3; xxii. 18; xxviii. 14; Isa. xxvii. 6; Hosea i. 10). Whether the writer in *The Church Standard* was an Israelite in fact, we shall probably never know. But we rejoice to think that he spoke the truth, and praise God for the fact. We sometimes hear it said by 'our opponents' that granted our possession of some of the Abrahamic blessings, we cannot say, if, in the future, there may not arise a people more supremely blessed than we are, in the respects above mentioned, who being therefore Israel, will supersede ourselves and compel us to surrender to them all the blessings we have stored up for ourselves to-day. We reply, that in two respects at least we have already handled some of the greatest of all the promised blessings—namely, the office of the evangelists to the nations, as the American journalist admits; and in the second place, the acquisition and incorporation into our own body-politic of all those "desolate places" of the earth, called "the desolate heritages" (in Isa. xlix. 8), promised only to Israel. There are few, if any heritages remaining to be discovered and acquired! If we be not Israel, and therefore in possession, it is clear that no coming Israel will ever be able to fulfil this prophecy. Since there will be no desolations to occupy, and those we have occupied are become like "the garden of the Lord" for beauty and excellence. This was all that Israel was to accomplish, as Isa. xxxv. 1, li. 1—3 show. The coming Israel, if there be one, then, cannot evangelize all the nations, for we are doing that work very efficiently; and they cannot fulfil the prophecy respecting the desolate heritages, for they are, in respect to Canada, Australia, New Zealand, Tasmania, and South Africa, already like the garden of the Lord, and flourishing exceedingly under British care and culture! Let Israel therefore praise the Lord!

"THE UNITED NATIONS OF GREAT BRITAIN."

On January 10 last, the *Times* published the admirable paper of Miss Flora L. Shaw, read on the 9th January at a meeting of the Royal Colonial Institute, held in the Hotel Metropole. The last words of the able lady, at the close of the paper, were these remarkable ones, in exact parallelism to God's promise to Jacob in Gen. xxxv. 11. "If we are to have unity in no other form, a race which has already given to history the United States of America, has no need to flinch from an ideal of the United Nations of Great Britain." (Loud cheers.) The ideal is that promised by the Lord to His people Israel, and now at the end of the age we find it about to be realised in the united nations of Great Britain! We think a reprint of Miss Shaw's paper may be useful to our Banner readers, and we present the following to them accordingly, as well worth attention—the whole being a delightful comment on our Banner views, delivered uncon-

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sciously as a piece of blind witnessing that the Identity is true. She said:—

"In venturing to speak of the Australian outlook before an audience of which many distinguished members must be much better qualified than I am to form an opinion upon the subject, I do not propose to enter into vexed questions of the public debt, the borrowing policy, the railway administration, the Parliamentary or tariff reform of a continent whose affairs of late have been interesting us all so much. I have thought that it might perhaps be more interesting to-night to approach the Australian outlook from the general and simpler point of view which is suggested by personal observation.

"THE TWO AUSTRALIAS.

"The first strong impression in relation to this future which a journey through Australia conveys is that while we have always been in the habit of reading and thinking and talking of the continent as one, there are in truth two Australias —two Australias which are likely to modify each other profoundly as they grow to maturity side by side, and which are, also, likely to develop totally different social and political problems. One is temperate Australia, the other is tropical Australia. The life, the commerce, the labour, and consequently the politics of tropical Australia will of necessity be cast in a different mould from the life, the commerce, the labour, and the politics of temperate Australia. The climate of New South Wales, Victoria, and southern South Australia varies as does the climate of Yorkshire, Surrey, and Devonshire. Whereas between them and northern Queensland, certainly—to take the extremes of the comparison—between Tasmania and northern Queensland there is as much difference as between Italy and Russia. Instead of the English-looking fruit orchards of South Australia, and the familiar cornlands and vineyards of Victoria and New South Wales, the cultivation which meets the eye in northern Queensland is of emerald green tracts of sugar-cane, ruddy acres of rose-tinted pineapple, low-growing rice-fields, and seemingly limitless banana groves. The labourers who are engaged in producing these unfamiliar crops are no less strange than the natural features of the country itself. The wiry, auburn-haired Australian, whose pale, regular features and independent glance have impressed themselves as the characteristics of a distinct type in the southern colonies, gives place in the furrows of the torrid zone to the South Sea Islander, who has made his concession to civilization by putting on the blue shirt and trousers issued under Government regulations to black-hatted industrious Chinese, to Javanese and Japanese, Malays and Singalese, whose bright costumes harmonize with the landscape.

"POLITICAL ADJUSTMENTS.

"This brings us at once face to face with one of the problems in the solution of which the statesmanship of tropical Australia is likely to be forced to differ from that of temperate Australia. The business of the politician of temperate Australia will be to regulate the working of a constitution based upon universal suffrage, in which every member of the community, women probably as well as men, will exercise the rights and responsibilities of self-government. The business of the politician of tropical Australia will, on the contrary, in all probability be to find means by which the affairs of a large servile population may be justly administered by a relatively small, and consequently aristocratic body of white men. The portion of Queensland of which I am speaking now is principally the strip lying upon the sea-level between the waters of the Pacific and the wall of mountains known as the Old Coast range which divide it from the higher lands of the interior; but what is true of it applies in general terms to the whole extension of the tropical coast through the northern territory of South Australia and West Australia. It is the sugar district; it will be some day the cotton district, the tobacco and the rice district; the coffee and the tea district of an immensely rich northern Australia. There is no kind of tropical production which does not appear to flourish in profusion when it is introduced. Details of the Kanaka question lie outside my subject to-night. I will only say, therefore, in passing that the outcome of a very careful personal inquiry into the conditions of their lot has been to convince me that in no country which I have yet visited in any quarter of the globe is the manual labourer so well provided for, so liberally paid, or so carefully safeguarded from oppression, as the South Sea Islander employed in Queensland. (Cheers.)

"THE CONFLICT OF RACES.

"When this system becomes universal, and the present race of white labourers becomes converted, as it may, into a future race of white masters, employing coloured labour freely over an immense area, the real difficulties in connection with the regulation of the conditions under which such labour may be employed will be likely to arise. It is perfectly easy to understand in the face of these the reluctance with which the leaders of opinion in temperate Australia are disposed to regard any relaxation of the laws by which the immigration of alien labour is regulated. Men who are accustomed to govern themselves and to respect the self-governing power in others have no wish to complicate their constitutional machinery by the introduction of an inferior mass of people who must be both governed and protected. But the developments of history do not wait permanently upon the will of statesmen, however able, nor, we may believe, upon the will of labour parties, however powerful. (Hear, hear.) There are forces of nature so irresistible that the strongest opposition must go down before them, and if such forces are declaring, as some people think they are, for the employment of an inferior by a superior race in Northern Australia, the ability of North Australian statesmen will inevitably before long, be engaged in finding the means by which the relations of the two races can be most desirably governed. It is scarcely possible to escape the conclusion that if North Queensland obtains the political separation for which it is agitating the nucleus of the development of tropical Australia will have been formed, and the creation of other tropical colonies, in which the habits of thought, the aims, and the traditions will differ widely from those of the existing Australian communities, will be only a question of time. The main fact which is, I fancy, beyond dispute to anyone who has had the opportunity of travel in Northern Australia, is that if the tropical half of the continent be left to develop in accordance with the requirements of its nature and situation there are scarcely any limits which could be safely set to the addition which it may make to the wealth of the world. (Cheers.)

"AUSTRALIA'S WEALTH.

"Wealth is the distinctively, to some people the objectionably, modern characteristic of Australia. Whatever some financial critics may say—and I am trying to-night to avoid the introduction of a single figure—the wealth of the continent is simply prodigious. (Cheers.) It is not that she has a Mount Morgan mine in which gold seems at a far distant period to have been thrown up from some underground store almost as freely as the water of the Charleville bore is leaping up to-day. It is not that she has

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a phenomenal horse-shoe of silver at Broken Hill from which something like 1-15th of the annual silver output of the world is produced, or that, if all late reports are true, she has a scarcely less remarkable third marvel in the copper deposit of Mount Lyall, in Tasmania. It is not that throughout the old rocks of the coast range coal and tin and the more homely minerals alternate with abounding gold; that fresh beds of mineral wealth are being opened every day; that diamonds and rubies, topazes and emeralds are scattered through her hills; that even in the sand-stone plains of the interior, where no gems were looked for, opals wait to be picked up; or that the warm waters which wash her shores bring pearls and coral in their waves. These are mere incidents in her good fortune. Her true wealth lies in the common earth. As with her political, so with her natural history. The virgin continent has spent herself in no efforts in the past. She has produced neither the varied vegetation nor the immense mammalia of the prehistoric periods of the northern hemisphere; but, isolated by the oceans which surround her, she has remained apart from the general evolution and reserved herself wholly for futurity. The savage races which haunted her western forests had no message of life for her. She has waited for the best that history has produced, and now at last, wedded to cultivation, she seems destined to become the fruitful mother of the wealth of half a world. (Cheers.)

"AUSTRALIA'S VINEYARDS.

"The wine industry of South Australia points, almost as strongly as the sugar industry of Queensland, to the radical difference which exists between the present requirements of temperate and tropical Australia. Both industries promise to be of the utmost importance to the country, both are in every way native to the soil, but while the crying need of the one is at this moment cheap and plentiful labour, the equally pressing necessity of the other is skilled European labour. The immense area, the suitable soil, and the peculiarly steady climate of Australia are in every way adapted to the production of wine. It is believed that the very best kinds of European wine can be rivalled there, if not surpassed, and that if the technical perfection of manufacture were once attained the invariability of the climatic conditions would almost entirely do away with the European fluctuations of good years and bad years, thus giving to Australian vintages the superiority of unfailing trustworthiness. If so there would be practically no limits to the value of the trade. But in order to achieve this result the utmost care and knowledge is required for the manufacture of the wine, and the successful producers are those who have placed their wine-presses under the supervision of highly-paid European experts. It is felt that the success of the wine industry depends upon the introduction of these experts in sufficient number, and far from any inclination to employ cheap labour in the vineyards, the tendency is rather to place the vines as well as the making of wine under the care of experts. The deliberate intention everywhere expressed was not to compete with the cheap wines of Algeria and other markets of low-class labour, but to employ the best labour that could be got and to do everything which trained intelligence can suggest to produce wine which shall compete with the best wines of the world. Throughout temperate Australia and especially in connection with fruit and wine-growing and what is generally known as "intense culture" under conditions of artificial irrigation, one of the most interesting movements that is to be observed is the tendency to place upon the land a higher class of intelligence than has ever before been associated with agricultural pursuits. The future "rustic" of Australia will be the descendant of two classes who form at present the most striking elements of Australian society. There is the workman who is determined to better his condition and to leave his family in a happier position than that to which he himself was born, but who does not intend to cease to be a workman and there is the gentleman who is prepared to accept manual labour, but who does not intend for that to cease to be a gentleman. (Cheers.) These two classes meet on equal terms upon the land, especially in the irrigation colonies, where science and training are useless without the practical quality of industry, and industry alone without intelligence is out of count. Each class has much to learn from the other. In some districts, where neighbours are rare, they intermingle freely. Their material position is already often fairly equal, and it is easy to see in these new groups of population the foundation of a very valuable society of the future.

"NEED FOR FEMALE EMIGRATION.

"One of the needs of the society appeared to me to be young unmarried women (cheers and laughter), and in visiting the homesteads and finding young men engaged, as they easily may be, in washing dishes, scrubbing kitchen tables, feeding the fowls, or attending to the flower garden, one cannot but think that for such colonization as this there would be a good deal to say in favour of allowing the girls of big families to accompany their brothers. (Cheers.) Many and many an English girl who, unless she marries, has no other prospect at home than to be a governess or a telegraph clerk, would, I believe, be glad to go out under the safe guardianship of her brother, sharing his hardships, mitigating the first loneliness of the great wrench, which is the cause perhaps of more of the recklessness of young Englishmen abroad than has ever been admitted (hear, hear), and taking her part in that most entertaining of natural interests, the creation of a home. No healthy, sensible girl fears work. It is the dulness of the left-behind which makes so many of those whose circumstances are not altogether prosperous discontented.

"ARISTOCRATIC AND DEMOCRATIC FORCES.

"If any conclusions as to the future may be drawn from existing indications, I should say that temperate Australia is destined to represent the democratic, and tropical Australia the aristocratic, forces of the continent. It will, of course, be objected that the labour party is as strong in Northern Queensland as in any other portions of Australia, and that, far from being aristocratic in her tendencies, the danger is that Northern Queensland should be entirely controlled by the labour vote. It may be so, but it seems difficult to believe that the intelligent Australian labourer, converted into an employer, will resist any more than his predecessors, under more or less similar circumstances, have resisted natural influences which tend to develop the aristocratic sentiment. He will find himself a landowner, a master, a voter, a producer of wealth, in other words, a member of a privileged class enjoying certain dignities and acknowledging certain responsibilities. The instincts of a leader are not so difficult to cultivate in men of English race that they are likely under such conditions to remain dormant. Australia has already given us a democracy which is good. It is within the possibilities of her future that she may yet give us an aristocracy which shall be better. (Hear, hear.)

"FINANCE AND LAND SETTLEMENT.

"The Sessions of the Australian Parliaments in the year which has just closed were almost entirely taken up with questions of finance and land settlement. It is because the lesson of the crisis has been that finance and land settlement are, in fact, the same things. I have tried to touch for a

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moment on the principal sources of Australian wealth. All of them are in the soil. What Australia needs is that they should be dug out of the soil (hear, hear), and so placed upon the markets of the world. How best to get labour into direct operation upon her natural wealth is the problem which she has set herself to solve. She is attempting it in ways which have not yet been tried elsewhere. The theory of the movement is that, as the Government has everything to gain by the improved value that labour will give to the land, it runs practically no financial risk in putting labour under certain carefully-defined conditions upon the land. If this theory be proved to be correct, the back of the unemployed difficulty will be broken not only for Australia but for the Empire. (Cheers.) As the problem stands at present, we have on the one side in all crowded centres a surplus of hands and a deficiency of bread and money. Mr. Giffen's statistics go, I think, to prove that we produce every day in England alone 1,200 pairs of arms more than we need, assuming the present density of population to be sufficient. We have on the other side in the outlying portions of the Empire immense beds of natural wealth; corn, and meat, and wine, and gold are waiting only for hands to bring them out of the earth in which they lie. (Hear, hear.) The question is one of intelligent organization. How to get this labour on to that land? If it were solved, our surplus pairs of arms should become no less valuable as an export to us than surplus wool or mutton is to Australia. It seems inconceivable that with the factors of the sum so plain, and the need to find the solution so pressing, it should remain for ever without an answer. (Cheers.) Australia, at least, is making a vigorous attempt to find the answer. The want of capital, it is said, is the great difficulty. Again, intelligence replies that capital to invest in a really profitable enterprise can never be long wanting. The cultivator, it is presumed, will in his bettered circumstances be able to repay both capital and interest. But if the experiment succeeds Australia will want labour for generations to come. There will be an end of the refusal to admit the working man. He will be a factor in the sum of national wealth. His presence will be as much desired as it is now in some circles dreaded. For he will no longer hang about the towns dividing with an already overstocked labour market the small amount of what may be called secondary employment, which the wants of civilization provide for those who have the skill to satisfy them. He will go straight out upon the land and produce wealth where there was none before. There need be practically no limit to the employment of this class of labour until every acre of unoccupied land is not only taken up, but producing all that science and nature can enable it to produce. I have, I hope, indicated some reasons for believing that the Australian outlook is one which promises prosperity and interest to Australia, and is at the same time replete with possibilities of general advantage to the Empire. These are the possibilities which render the consideration of Imperial questions so intimately and engrossingly attractive. If it be true, as we are constantly told by social reformers, that the difficulty in such a country as ours is the want of room; if by expansion we can give the room and then find that the people of our own race in all portions of the world where they are organizing the development of this expanded Empire are in very truth providing opportunity for the happier, healthier, more intelligent, and more prosperous life of the multitude; that natural conditions, instead of being against, are in these circumstances in favour of the majority; that children born hereafter will have their chances of being born to joy indefinitely increased by the extension of the area of civilization which this century has witnessed, then, I think, we may legitimately feel that the work of empire-making is work in which none of us need be ashamed to join. (Cheers.)

"INTER-IMPERIAL COMMUNICATION.

"There is one question which I cannot quit the subject of the Australian future without touching. It is the question of separation from the Empire. To us, as English people, it is a question which outbalances in importance every other that can be asked about Australia. We should like to know for certain when we speak of Australia whether we are speaking of our own country or not. If not, we must necessarily approach Australian questions in a different spirit. The prospect which is involved is equally important to all citizens of the existing Empire. We cannot lose Australia without Australia also losing us. (Hear, hear.) I think that few thoughtful Australians would be prepared to give an absolutely decided opinion one way or the other as to the event. All that can be done is to reckon up the forces on either side, and endeavour to clear our minds a little as to the causes which tend to produce or to develop them. Such a task lies beyond the scope of my present paper, but I would like to mention one among what must have been regarded once as the natural forces making for disintegration, which seems likely to yield more and more to the influences of modern development. It is the ignorance of the colonies with regard to each other. I fancy that no traveller round the Empire can fail to be struck with the fact that, while each of the outlying parts knows something of England, and takes interest in what happens at home, none of them know or care anything for each other. Canada knows nothing of Australia, Australia ignores South Africa, South Africa is profoundly indifferent to them both. This state of feeling, if it continued, must lead to disintegration. But the signs are hopeful that it will not continue. Not many years ago we were nearly as ignorant here of all the colonies as they are now of each other. (Hear, hear.) The development of easy and rapid communication, bringing with it an immense increase in our colonial trade, has relegated that state of things to ancient history. The affairs of the colonies are watched here now with an interest which grows greater every day. The same causes seem likely to bring about the same result between the colonies themselves. Inter-imperial communication is being rapidly developed. In the year which has just closed it has been, for the first time, made possible to travel by steam round the world without touching any but British territory. The establishment of the Canadian-Australian line of steamers between Sydney and Vancouver has clasped the girdle of the Empire, and has already so stimulated the intercourse between Canada and Australia that the demand for cable communication across the Pacific has become urgent. To know each other better is, I strongly believe, all that we need in order to realise how impossible it is to let each other go. (Hear, hear.) Channels of communication, if this is so, are at once the gentlest and the strongest, the most insidious and the most irresistible of the bonds of union, and it is hardly possible in this connection to exaggerate the importance of the development of inter-imperial intercourse. It may be that every one of the great groups of colonies contains all the elements that go to the building up of nations, and that the desire which they experience for a national life is legitimate and inevitable. If so, this is no reason for separation. It has been the pride of British administration that it has known how to nourish the dignity and respect the inde-

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pendence of its subjects in all parts of the world. In dealing with the developments of the future, the word finality has no place. And if we are to have unity in no other form, a race which has already given to history the United States of America has no need to flinch from an ideal of the united nations of Great Britain. (Loud cheers.)

MANCHESTER AND SALFORD BRITISH-ISRAEL AND BIBLICAL EVIDENCE ASSOCIATION.

On Friday evening, Feb. 16th, in the large room of the Friends' School, Byron-street, Deansgate, Manchester, Col. Senior gave a splendid lantern lecture, entitled, "Britain's Great Inheritance." Mr. John Scott, president, in the chair. There was a good attendance, and the lecturer was listened to with rapt attention for about two hours, the audience exhibiting no sign of weariness the whole of the time, truly a remarkable feat to accomplish in these days of high pressure, when nearly everything in the nature of a lecture has to be so condensed that many are apt to go away with but a hazy notion of the subject matter dealt with. Not so, however, in this case, for the pictures and diagrams are a great assistance, and cannot fail to give a lasting impression to those who view them. Col. Senior is a most clear and outspoken exponent of Our Identity with Israel, his remarks being often greeted with applause. Praise is also due to Mr. Jones, who so ably worked the lantern, and thus contributed much to the success of the meeting.

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 Twenty-fourth Monthly Report.

The following subscriptions and donations, received from Feb. 16th to March 16th, are very gratefully acknowledged:—

	Subscriptions.	Donations.
By the Treasurer:—	£ s. d.	£ s. d.
Mrs. E., Shrewsbury	0 1 0	
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	£3 7 6	£16 9 2

Total, £19 16s. 8d.

J. Lawrence, *Hon. Treasurer.*

Gifts of Literature.—From Mrs. Gairdner we acknowledge very gratefully, with many thanks, one dozen copies of "Bible Lessons and Reflections," by the late Robert Gairdner. This book has been very highly appreciated by many Sowers, and will continue to be very helpful. We also thank very heartily the Rev. E. K. Tullidge for a large consignment of a new broadsheet by him, entitled, "The Truth Sworn Unto Our Fathers." It has been designed for use as a cover for the Banner of Israel, and conveys a mass of initial information that will be most valuable to distribute.

Old Banners of Israel, &c.—Friends having back numbers of the Banner of Israel and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. Banners that are several years old, or not in good condition, are hardly worth sending. In all cases we would ask friends to be kind enough to fully pay carriage, as these parcels go to Sowers who have not the means to defray any extra expense connected with them.

Mr. John May, Malta, has "received a parcel of back numbers of the Banner of Israel and other books and papers from 'C. H. L. P.,'" an acknowledgment in the Banner having been requested by the sender.

A very earnest and active Sower in West Cowes has sent an admirable report of quiet but definite work accomplished since the lectures given there last year by the Rev. F. Aston, Secretary British-Israel Association. Here are a few notes from his report: "The thing to be done was to follow up the impressions created by Mr. Aston's lectures by getting interested persons together and reviewing the subject in its various phases, and by means of individual discussion. Men in the Trinity local service have been interested, and two Lightships supplied with a copy each of the Handbook, and sundry Banners, &c. A large steam yacht about to leave this port will carry with her an officer who has just expressed his conviction of the accuracy of our contention. I am loaning him a number of my own books for use on board during commission. Wishing to lose no opportunity of doing what I can for the Identity cause, I am, with the aid of a friend, erecting a small room, which, when finished, I shall use as a place of meeting for Identity friends, and for a Bible-class, &c., for juniors during winter months."

From one of our Island strongholds we have an account of the visit by two Sowers to a steamship to see one of the ship's officers, a believer in "Our Identity," who had read Edward Hine's "Identifications" twenty-three years ago, and searched the Scriptures *to prove that they were not true*, but found just the contrary, and moreover found the Bible a very precious Book, whereas before he had regarded it as merely a story-book. He was very pleased to get other literature, as he had no idea that anything further had been written upon the subject. A long talk with others on board followed this interview. Our correspondent also tells of a visit he had from a converted Polish Jew, who expressed his thorough belief that the British are the Lost Ten Tribes, founding his belief for this upon what he has drawn from the Bible.

From Port Nolloth, South Africa, we have news of several Sowers at work in Namaqualand, and have been pleased with a request sent from there with money for the purpose indicated, to send copies of the Identity Anthem, "The Lord Shall Comfort Zion" (Jean Charles), which have been duly despatched.

Sixty-nine packets of literature, Banners of Israel as usual, also some extra Banners, have been sent to the following places, in list given below.

We have also had the pleasure of despatching 500 small packets to certain Sowers and Missions that gladly accept our literature. Each packet contains one "Address to Soldiers," or "Address to Seamen" (Philo-Israel); the four introductory leaflets, "An Englishman an Israelite" (F. C. Pringle), and Col. Senior's British-Israel "Tree," with two or three other telling little papers. Readers will be interested to know something of the value of the leaflet, "An Englishman an Israelite," which comes out in a letter from an Evangelist. He wrote to Messrs. R. Banks & Son for Gospel Tracts. With them a catalogue of Identity works was enclosed, and Nos. 1 and 2 of the leaflets referred to. The

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catalogue was at once burned as rubbish. The leaflets were glanced through, and led our correspondent to further study, which resulted in his seeing and rejoicing in the truth of Our Identity with Israel.

ENGLAND: Aldershot, Alvaston, Attercliffe, Barnsley, Barrow-in-Furness, Bath, Berwick-on-Tweed, Bexley, Birkenhead, Bishopstrow, Bournemouth, Bridport, Brighton, Canterbury, Calne, Catford, Carlisle, Chatham, Cheetham, Chelmsford, Chester, Colchester, Crewe, Devonport, Dover, East Grinstead, East Twickenham, Edmonton, Faversham, Hampton-hill, Harpurhey, Highgate, Hull, Kirton-Lindsey, Leicester, London and Suburbs in the Postal Districts, Lowestoft, Margate, Newcastle-on-Tyne, Par, Penzance, Plympton, Portsmouth, Richmond, Sandgate, Shrewsbury, South Benfleet, Southwold, Staplehurst, Teddington, Wandsworth, Wadingham, Wimbledon, Woolwich, Woking. WALES: Cardiff, Maesteg. SCOTLAND: Aberdeen, Edinburgh, Cockburnspath, Glasgow, Hamilton, Leith, Northroe. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Neuchâtel. MALTA. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Rangoon. AUSTRALASIA: (N.S.W.) Dubbo, Grose Vale, Nelson's Plains, South Kurrajong; (Victoria) Broughton, Castlemaine; (New Zealand) Dunedin, Gisborne, Taranki. SOUTH AFRICA: Ake-Abeokuta, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. WEST INDIES: Barbadoes, Jamaica, (B. Guinea) Berbice, George Town. HAWAIIAN ISLANDS. U. S. A.: Albion, Charleston, Detroit, Philadelphia. CANADA: (Manitoba) Morden, Newdale, (Ontario) Marsden, Port Arthur, (Nova Scotia) Yarmouth, (B. Columbia) Victoria.

E. M. RUSH, *Hon. Sec.*

March, 1894.

SOWING THE SEED, being unavoidably delayed, will appear next week.

Subscriptions and donations will be gratefully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques crossed London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month eight new members have joined, making a total of 1,507.

Five old members have sent for the card for 1894.

A member writing from Switzerland says: "In the English colony here we have about eight people convinced of Our Identity, and I have been led to hold a Bible-reading on the subject every week. I have been enabled to interest several others, and am hoping they will join us later. So the truth and light grows. To God be all the glory."

Subject for special prayer on last Sunday in April: That God will specially guide our nation at this critical time, and for fulfilment of Joel ii. 28, 29.

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

THE DEATH OF ADMIRAL N. B. BEDINGFELD, R.N.

WE greatly regret to announce the death of Admiral N. B. Bedingfeld, R.N., which took place on Monday, February 28th last, at 27, Farquhar-road, Upper Norwood. The deceased, who was 70 years of age, was long known among our London fellow-believers as a zealous active Anglo-Israelite, who spared no pains to advance our great truths, and make them known far and wide. He often took the chair at the annual meetings of our Association at Exeter Hall, and was respected by all. He always attended at the meetings of committee when his health permitted, but suffered so severely in cold and wet weather, that he was not always physically able to travel to London for the purpose.

"He was a staunch friend to our cause," writes a sorrowing fellow-believer of the Admiral's, "and he wished his friends and neighbours well." He did much for the cause privately, and was the means, as we are informed, of placing this truth before the Rev. R. A. Hunter, of Dursley, Gloucestershire, afterwards a most able and powerful advocate, now laid aside himself by illness.

Our aged fellow-helpers are rapidly passing away from us, and if the Lord add not to our numbers, we shall very likely become an inactive, inefficient body, unfit to stand up before our countrymen in advocating the cause, because of our weakness. We need to pray to the Lord to send us the help we need, to enable us to proclaim that Lost Israel is found.

We learn that the late Admiral was promoted to be Commander in the Royal Navy in August, 1856; and Captain on April 15, 1862. He retired with the rank of Rear-Admiral on March 9, 1878; and Vice-Admiral on July 8, 1884. He had seen active service, and was of a genial character, full of interesting information on naval matters.

Review.

Eire Ard, Inis Na Righ: Fragments of Ancient Irish History. By James Simpson.

THE Identity argument is interlaced with Ireland. If we follow the movements of Israel's pioneer detachments, we are landed on Irish shores. If we wish to prove the continuity of Israel's missionary labours, we commence the new chapter with Irish saints. If our object is to show the unbroken vitality of David's royal line, or the completion of Jeremiah's prophetic trust, or the whereabouts of Jacob's Stone, we have in each case to deal with Irish annals. Considering, then, the important place occupied by the Emerald Isle, it is matter for surprise that no one has attempted to give us a connected account of its ancient history. The above-mentioned handsome volume has, in a measure, supplied this want. I say, in a measure, because, unfortunately, it has only been printed for circulation among the author's friends, so that it is inaccessible to many who would find its contents of value. Mr. Simpson is quite at home with his subject. He used to be quite at home with the Great Pyramid, to which the early numbers of the BANNER OF ISRAEL will testify, but ramps and galleries have evidently lost some of their fascination for him. This book, however, manifests that he has not parted with any of his intellectual buoyancy, for it requires no mean swimmer to dive into the depths of Irish antiquity without being drowned. It is difficult—or rather, it seems impossible—to fix a point where the fabulous ends and the real history begins. As our author suggests, Ireland had its aborigines, of whom we know nothing except what can be gathered from bones or weapons; but the first recorded settlement is that of Parthalon's people, whose arrival is put down by the "Four Masters" at B.C. 2679; while Welsh chronologists make it B.C. 480. This vast discrepancy shows at once how slender is our information. In fact, Sir William Betham considers Parthalon to be a fictitious person; but Mr. Simpson thinks otherwise, one reason being that Parthalon claimed extraction from Sru, who was also an ancestor of the Milesians. Centuries afterwards came the Nemidians, who ruled for 216 years, when they were expelled by the Fomorians, but are supposed to have returned 200 years later as Firbolgs. They are said to have sprung from Jacob, and were called Nemidians from their leader Neamhaidh, which in Irish signifies the "holy one," but the name has a Hebrew ring in it. The Fomorians had existed in Ireland long before the advent of Neamhaidh, and Mr. Simpson believes, on the best of grounds, that they were Canaanites, being an offshoot from those who inscribed on

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two pillars at Tangier, "We fly from the face of Joshua, the Robber." The Firbolgs overthrew their supremacy in Ireland, held sway for 37 years, and then succumbed to the Tuatha de Danaan. The latter are thought to have been the builders of the primitive Irish forts and round towers. They were certainly a powerful race of men, and dominated the country for two centuries, when they were vanquished by the Milesians, who reigned until the English invasion. Mr. Simpson argues that Parthalon and Neamhaidh, Firbolgs, Milesians, and Danaan, all belonged to the same stock, and in his opinion the Israelitish origin of the last admits of no doubt. He is commendably careful to submit quotations or references in support of his various contentions, which, perhaps, cannot be better summed up than in his own words. He says:

"From what has been brought forward, we think it may be inferred—

"1. That the Cruithni, or Picts, were the same with the Geloni and Agathyrsi, who claimed descent from Hercules, and before 500 B.C. inhabited Southern Scythia and Thrace (where were two cities called Heracleia, and a river Hebrus).

"2. That these peoples were originally colonies of Danites from Southern Palestine, under leaders of whom one was called (or surnamed) Ercal.

"3. That this Ercal was Hercules, a bold sea adventurer, and perhaps the first to push out into the western ocean, whence his name was given to the Pillars of Hercules.

"4. That he lived about the beginning of the thirteenth century B.C.

"5. That still earlier migrations of Danites into Greece took place, the Peloponnesus being conquered by them about 1474 B.C.; and that the Lacedæmonians also were Israelites, who might be of Dan, or of Naphtali, Asher, Simeon, or Ephraim, migrating in the ships and under the ægis of Dan, and passing under his name.

"6. That the eminence of the Greeks in philosophy and the arts was due to the infusion amongst them, as conquerors and teachers, of *Israelites*; and that the decay of Greece was owing to the gradual withdrawal of this Israelitish element, which reappeared further west and north with the same results.

"7. It is also suggested that the Trojan heroes, as well as their Grecian conquerors, and Homer, who sang their fame, were of Israelitish blood; and that the Kymric traditions, which bring some of the posterity of Æneas to Britain, may not be altogether fabulous.

"8. That the sons of Mileadh (Milesians) were Israelites whose ancestors had at a very early date formed settlements in Spain, beyond the Pillars of Hercules, of which Gadir (Cadiz) was one of the latest.

"9. That the maritime supremacy of the Phœnicians, from 1400 to 1500 B.C. downward, was largely due to the inspiring and directing presence of Danites and other Israelites in and over their expeditions.

"10. That the Phœnicians were not Canaanites (though they became mingled with them), but descendants of Shem, through Peleg, or his brother Joktan, and spoke a language having affinity to the older Hebrew.

"11. That the Irish or Gaelic language is older than either Latin or Greek, and that both those languages are indebted to it, though Gaelic also, in later and Christian times, borrowed many terms from Latin.

"12. That while there is doubtless a Canaanitish element amongst us (particularly in parts of Ireland), yet the British nation as a whole, including the Irish Nemidians, Danaans, and Milesians; the Scottish Gael and Cruithni, or Picts; Strath Clyde Britons or Brythons, Kymri, Damnonii, Angles, Saxons, Jutes, Frisians, Danes, Norsemen, and later Normans, —are but different sections of the Israelites, who moved westward by different routes and at different times to their predestined meeting-place in the British Isles."

As this work would fill an empty niche in Identity literature, and further, as it is a pity that so much gathered lore should be confined to a narrow circle, I hope Mr. Simpson will publish it in a popular shape for the benefit of our community.

JOHN SHOOTINGHAM.

Correspondence.

THE BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I should like to make the fact widely known through your paper, that "The British-Israel Association" has given up the rooms at 86, St. Martin's-lane, London; and that the Committee meetings will now be held at Exeter Hall, on the second Thursday in the month.

In future, all subscriptions, donations, and communications should be sent direct to the Secretary, and addressed: "The Rev. F. Aston, Bushbury Vicarage, Wolverhampton." I shall be much obliged if anyone who has sent a subscription to the Association during the last year, and has not had any official receipt, will at once communicate with the Secretary, as I am sorry to say some postal orders and cheques have miscarried and have not reached us.

The Committee have decided to apply the very considerable amount, which the London office has cost in the past, and which will now be saved, to the direct furtherance of the work of the Association. It has accordingly been arranged to establish a monthly magazine, as the authorized organ of the Association, and it will be issued this summer and full notice given.

I may mention at the same time, that the Association is enlarging the sphere of its operations by having an official editor, an official secretary, and an official lecturer, instead of one as before. Faithfully yours,

H. ALDER-SMITH,
Hon. Treasurer British-Israel Association.

P.S.—All cheques and postal orders should be made payable to my order, crossed "Union Bank, R. S. B.", and sent direct to the Secretary.

March 15th, 1894.

BRIGHTON BEACH WORK.

To the Editor of the "Banner of Israel."

DEAR SIR,—Many thanks for printing the report of my last year's work, which I trust all my helpers have read. God willing I shall begin my beach work on the first Sunday in April, and once more earnestly appeal to those who think this work is worthy of support, to give me whatever help they can, as soon as possible, as I have no funds, and am right out of literature. Any old literature for broadcast sowing will be acceptable. The rule about very old BANNERS does not apply to me, as my methods of working are different to ordinary sowers. "Thou knowest not which shall prosper."

When I have five or six hundred very old BANNERS, which are not fit to take to the beach, I plant myself with them where three or four Sunday-schools pour their children into the streets, and am soon surrounded with boys and girls, all glad to carry one home "for father." Thus, rather than destroy any kind of British-Israel literature, or send it to the waste-paper stores, send it on to me.

One dark night I was distributing an odd lot of old literature, which I did not care to take to the beach, and a single old BANNER opened the eyes of a well-known schoolmaster, who has brought the subject before hundreds of intelligent men and women; and the boys of his school seem to know all about it, and often teach their Sunday-school teachers.

Let this encourage our many friends to turn out their cupboards, rather than allow the seeds to mildew in the garner. Let us scatter them, and seek to fill the world with golden grain. All cash and literature sent during the year will be acknowledged when the year's work is over.

I quite forgot to thank Jean Charles for about 100 monthly parts of BANNER, and a copy of that splendid song, "The Lord Shall Comfort Zion." Also Mr. J. G. Taylor for his sweet little hymn-book. May it please God to cause them to be sung by many. I remain, dear sir,

Yours faithfully.

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, March 10th, 1894.

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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 ANNEXATION OF PONDOLAND TO THE EMPIRE.

THE addition is not a very large one, but it is proper to note that the addition of Pondoland at the East of Cape Colony on the South Coast is an accomplished fact, and that the Empire of the Queen is larger by the size of the little native State which broke the continuity of the South African Coast, between Cape Agulhas, near Cape Town, and Natal. Thus the Empire grows, and few remark the fact unless an expensive or sanguinary war compels attention to the matter.

On March 20th last the Governor and High Commissioner, Sir Henry Loch, published a proclamation at the Cape in the *Gazette* reciting "the cession of their territory to the Queen by Sigcau and Nquiliso, the Pondoland chiefs." "The tribes under their control have consented to the cession; they have promised to obey the Governor, and the constituted colonial authorities, and to submit to the general laws of the colony. The Governor accepts the cession of the territory, and declares the sovereignty of the Queen over Pondoland."

The Government of the new province is confided to five magistrates who have been appointed to administer justice in the country. It transpired from the Parliamentary answers to a question by Sir G. Baden Powell that the Government of Pondoland is not to be subordinated to that of Natal, but to be carried on under the administration of Cape Colony. The Imperial Government at home, it is further distinctly stated, is in no wise to be held responsible. This is the only assurance which will keep our home Radicals from making violent objections to the increase of the Empire. Their object is to avoid expense to the taxpayers at home; and so long as their purses are not called in requisition, it is not a subject of interest to them whether the responsible Government at the Cape undertakes the charges or not. They are not to fall on the home country, which is all they require to know to content them. God thus works out His own will, sometimes through the fears of His people as when He allowed the Matabele to attack them; and now by the consent of the Pondo tribes who, after showing restlessness, were obliged at the mere show of force, to yield their country to its powerful neighbours in Cape Colony.

The "ends" of the South African Continent, including its "coasts" in that direction, are thus now in the possession of the House of Israel, and the whole of those coasts, ends, and uttermost part of the African earth are under the power of the great Gates in the neighbourhood—namely, Simons Bay and Cape Town. The latter is the capital of the Cape Colony, the former is the naval Gate which confers the sovereignty of the neighbouring coasts on its possessor, British-Israel.

It is hardly necessary to remind our readers that "the ends of the earth," "the coasts," and "uttermost parts of the earth" were God's special gifts to His people, the House of Joseph, as may be seen by reference to Deut. xxxiii. 17, Psa. xxii. 27, Isa. xxvi. 15, Jer. xxxi. 7, 8, Psa. ii. 8. They were to be Israel's; but as the House of Judah-Israel do not possess such localities, it stands to reason that the House of Joseph or "Ephraim" are the heirs of these blessings which we know the British people have to-day in their exclusive grasp.

"The Gates" are the property of that portion of the Israelite nation which is "great and mighty," "blessed of God," numerous as "the sand of the sea," being His Christian missionaries, "blessing all nations, families, and kindreds of the earth," according to Gen. xxii. 17, 18, xxviii. 14, and Acts iii. 25. The British answer to all these points, and therefore are Ephraim-Israel the Ten Tribes, as God is true!

To those who know the geography of the British possessions in South Africa it will be interesting to note how God is giving to the British the tactical position of command

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surrounding the tribes of the heathen in the interior of the country. Not so does He treat the non-Israelite settlements and Republics in the interior.

Thus the Boers who are not Israel are cut off from the coast and do not possess the ends, the coasts, and the uttermost parts of those regions. They are surrounded by the Portuguese and British possessions on the East and the British hem them in on the North, the West, and the South. The Orange Free State is also in the same predicament. Its inhabitants are separated from the sea by large tracts of country. Natal, Pondoland, aud Cape Colony all interpose between them and the ocean.

An excellent paper has appeared in the *Times* of March 24th, 1894, respecting our new acquisition, Pondoland. Every word in this monograph is valuable for our purpose, and we make no apology for repeating it here. It is as follows:—

Thus, without a shot fired or an assegai thrown, the Cape Colony has come into possession of a country nearly as large as Wales, which in many of its characteristics it closely resembles. There are few parts of South Africa less known to white men by personal visitation. Pondoland has been a sort of "buffer State" between the Cape Colony and Natal. Both Governments desired to possess it, but neither was content with a partition, or would undertake a military expedition to conquer it. They had ample provocation, for cattle-thieving by the Pondos has been continuous, and Sigcau has been either indifferent or powerless to repress it. The horrible atrocities continually perpetrated upon natives, the victims being usually those who had the most cattle to seize and divide, at the bidding of the witch doctors, have excited general horror and detestation. The paramount chiefs have again and again promised to repress these practices; the task will now devolve upon the Cape Government. The Pondos, who are estimated to number about 150,000, are an easy-going, not to say lazy, people; they are neither Kaffirs nor Zulus, but possess some of the characteristics of both races. They have never been subject to European authority, nor known any law but the arbitrary will of their chiefs, often exercised without either mercy or justice. There are no prisons or minor punishments in Pondoland; the issue of every charge is acquittal or death. The Pondos are more lax in their morals and dense in their ignorance than the surrounding Kaffirs, which is saying much. The tradition so common in Africa of a supreme and holy being, of Noah's flood, of sacrifice, and of a weekly rest day, does not appear to exist among them. There are three or four Methodist and other mission stations in the country, but, though some of them have existed for thirty years, and the missionaries personally are respected and treated well, the number of converts, even in a most superficial sense, has been very small.

Sir Bartle Frere and Sir Henry Loch are the only South African Governors who have ever penetrated into Pondoland. The former recognised the value of the country, and would fain have annexed it, but at that time there were overwhelming difficulties. But nearly ten years ago a treaty was made by the Cape Government with Sigcau's predecessor, by which, for about £1,000, a narrow strip of land at the mouth of the St. John's River was acquired, and also the right to make and maintain a road through the country, thus giving access to that important post. This has proved to be a far-sighted purchase, for it placed the key of the country in the Cape Government's hands. Two years ago His Excellency, Sir Henry Loch, with the Secretary for Native Affairs, and also Colonel Griffin, M.L.A., an old soldier, who has rendered invaluable service, went to Pondoland on an official visit of expostulation to the paramount chief. Honeyed words and fair promises were received from Sigcau, but the amendment did not follow, more from lack of power than want of will. Now, however, the long foreseen crisis has occurred, and Pondoland will henceforth be a portion of the Cape Colony, owning allegiance to Queen Victoria.

The importance of this event is not to be estimated by the area of the territory annexed. There, in Africa, are countries thrice the size of Pondoland which are of comparatively little value. But Pondoland is well worth having. It includes several features which are not combined in any other African territory. Inland, it borders on the high road from Port Elizabeth and King William's Town, through Transkei and Tembuland to Griqualand East, to Natal. It is traversed throughout its entire length by the St. John's River, which for the last twenty miles of its course is as deep and broad as the Thames at Hammersmith; the numerous tributary streams furnish a wealth of water supply, the importance of which can only be fully appreciated in a tropical or semi-tropical country. Pondoland abounds in undulating expanses, deep valleys, steep and in many places picturesque mountains, some of them 3,000 ft. in height. Everywhere, more or less, and especially in the neighbourhood of the coast, the vegetation is luxuriant. Trees develop with marvellous rapidity, palms, firs, bananas, oranges and lemons, cotton and tea plants, and many timber and fruit trees of special kinds flourish and abound. Pasture for sheep and cattle is usually abundant, and Indian and other corn grows readily. Horses, too, thrive, and are not subject to any local diseases. No wonder the Pondos are a leisurely race, for one day's work a week would fully supply their needs, even including an unlimited supply of Kaffir beer. Socialism is practised in reference to every kind of food; they share everything in common; even in land there is no ownership, only a common right of pasturage. This has hitherto been conferred on the few white settlers who have started trading stations in the country on payment of annual cattle fines to the paramount and local chiefs.

But that which marks off Pondoland as a country specially to be desired is its river aud harbour. On no part of the coast of the Indian Ocean from Pungwe to Cape Town is there either a river or a harbour possessing such great natural advantages. The entrance is made prominent far out at sea by two mighty rocks, one on either side of the river's mouth, called the Gates of St. John. They rise to nearly 2,000 ft. in height; and every sailor who has hugged that low-lying coast in search of East London and neighbouring harbours will recognise the inestimable advantage of two such landmarks. At the entrance of the port is the inevitable sand bar, but as without any dredging the water on the bar is deeper than at most of the other ports after tens of thousands have been spent upon them, there is little doubt that comparatively slight outlay would make the harbour practicable for the biggest ships. Once inside, and the anchorage is not only sheltered but deep, and its area would suffice to hold half the British navy.

From a point a few miles up this river to the high levels of Griqualand East, surveys for a railway have been made, a concession for that purpose having been given by Sigcau four years since to an enterprising English firm, this railway would follow the course of the St. John's River, and be used to bring to the port of St. John not only the products of Pondoland itself, but also those of East Griqualand and Tembuland, to which the line is planned to penetrate. Near St. John's there are some very remarkable mineral springs of an intensely sulphorous character, to which the natives ascribe much healing virtues, and evidences abound of the existence in the country of iron, copper, mica, talc, and other minerals.

Fortunate, indeed, is it that this splendid country has fallen peaceably into our hands, and has not had to be conquered by armed force. The cause for the ready submission of Sigcau and his people is not to be found, as some have surmised, in our late successes in Matabeleland. Even if the news has traversed the intervening distance, several hundreds of miles, of which there is some doubt, the chief had well-nigh made up his mind—and his people almost entirely so—two years ago. That the country was ripe to be taken over was affirmed by Mr. A. Groser in his "South African Experiences." The increased peacefulness, comfort, and prosperity of the Kaffirs in the surround-

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ing districts and their considerate treatment by the Cape Government, had convinced the Pondos that annexation was to be courted rather than dreaded, and although it may take a few months for the Pondos to settle down quietly under their new administrators, and especially to submit to the abolition of some of their horribly cruel customs, yet in the end the issue will undoubtedly be of vast benefit both to the Pondos themselves and their more civilized neighbours.

We are thankful that "the Gates of St. John" are included in God's last gift to our race as a further proof that the British are Israel. To Him be all the praise!

THE SYROPHŒNECIAN WOMAN.

(Matt. xv. 21.)

Being a Paper read at a Meeting of the Cashel Clerical Union.

By Rev. Denis Hanan, D.D.

There has always been a tendency in writers and teachers to emphasise the lessons which we can learn from the success that attended this woman's importunity; a teaching which is secondary, while the action of our blessed Lord is either apologised for or unexplained. The leading fact stands out, and it is this: that our Lord repelled the woman, and did not grant her request until her sore need, and humility and faith, caused her to receive the grace as a crumb that a dog might pick up from his master's table. When His reason for so acting is understood, then we can make the minor applications; but to imagine that He used the words to this poor woman only for the purpose of humbling her, manifests a shallow appreciation of His wisdom and goodness.

Saint Chrysostom writes: "The Word has no word; the fountain is sealed; the Physician withholds His remedies." He confounds the children with the Master, and comments as if Christ spoke of Jews as being in the latter position. Luther comments thus: "Was not that a master-stroke? she snares Christ in His own words." The "Speaker's Commentary" says: "To suppose that our Lord was here condescending to the prejudices of the apostles is not probable or satisfactory: still less so is the supposition that He was simply overcome by her faithful importunity." It agrees with Saint Chrysostom and Bishop Ellicott in judging that our Lord's silence at first, and cold words afterwards, were designed to prove the faith of the woman. But as it omits to take any notice of verse 24, "I am not sent but unto the lost sheep of the House of Israel," it misses the main point in the episode, and expends itself upon the minor lesson. So also does Archbishop Trench: "Why was it that in this case, to use the words of an old divine, Christ 'stayed long, wrestling with her faith, and shaking and trying whether it were fast-rooted' or no?" Doubtless because He saw in it a faith which would stand the proof, knew that she would emerge victorious from this sore trial; and not only so, but that with a mightier and purer faith than if she had borne away her blessing at once, and merely for the asking. The Rev. M. F. Sadler dwells largely upon our Lord's desire "to bring to the birth a faith which has, I think, no parallel"; but he also omits any comment upon verse 24, which I hope to show is the key to the whole matter: the central thought and purpose for which the interview was brought about: the great lesson that was to be impressed upon the apostles' minds, and upon ours.

Archbishop Trench states that, "We have no reason to think that at any time during His earthly ministry our Lord overpassed the limits of the Holy Land; not even when He 'departed into the coasts of Tyre and Sidon.' It was only 'into the *borders* of Tyre and Sidon,' as Saint Mark expressly tells us, that he went; and Saint Matthew speaks of the woman as '*coming out* of the same coasts.' Our Lord probably did not overstep the boundary of Galilee, but He came close to the skirts of that profane Gentile land. Being there he 'entered into a house, and would have no man know it,' but this woman of Canaan heard of Him, and came to claim His aid."

Tyre was in touch with the whole Gentile world. Now that the Lord had come to its very border, surely His mission would extend directly to Gentile humanity? so the woman thought, *and so do we;* and if He had readily complied with this woman's request, both she, and His apostles, and we, would have reason to think that He who directed that the Gospel should be preached in all the world, and to every creature, intended all to understand that it was so. Perhaps in no way could the Lord have corrected this idea better than by the object-lesson which His approach to Tyre made possible. The disciples, wearied by the woman's constant cry, asked their Master to send her away, evidently by granting her request. He then says to *them*, "I am not sent but unto the lost sheep of the House of Israel." Upon the woman coming nearer and worshipping, He says to *her*, "It is not mete to take the children's bread and to cast it to dogs." Here Christ Jesus, the Saviour of the world, draws a sharp contrast between the children—*i.e.*, the House of Israel and the dogs, *i.e.*, the Gentiles; dogs always being regarded in Scripture as unclean. Even when apparently entering Gentile lands His mission was not expanding. He came to seek those who were children in covenant, because of their relationship to Abraham, Isaac, and Jacob; no matter how lost to human knowledge they may have been. The barren, as foretold, was to bear, the desolate and divorced was to have more increase than the married wife. The fruit of the travail of His soul was to seek and to find the lost sheep, and to restore to them the children's place and the children's bread. He had a mission to the Gentiles, but the children were first to be filled, and the overflowings from their table was to be available for the dogs. The woman had to learn this lesson, and gladly to embrace the offer as made, before she received the grace. The Gentiles of a later age assume to sit at the table, and to let the crumbs fall to Israel.

The Gentile Church is independent of Israel; she boasts of her non-Israelite position, and would scorn the crumbs; she is the root and original branches. She assumes that her Lord's mission to Israel has failed. He has been rejected by Judah, and has not found the lost sheep of the House of Israel, and therefore she sits at the children's table, and does not want to know anything of the once lost and barren Israel, who if re-covenanted and increasing as foretold, would be an exceedingly inconvenient fact, a *bete noir*—a lost heir re-discovered. Nevertheless, although the Gentile Church ignores them, and though commentators pass them by, the words of the Head of the Church are unequivocal, and the lesson that He then gave stands on record. There can be no question as to the terms upon which He admitted this typical Gentile woman to His blessing. There can be no question that He confirmed the promises made to Israel, and did not disinherit her. And there can be no question but that He sought the coasts of Tyre, and acted and spoke as He did, that there should be no misunderstanding as to the relative positions which His work bore towards the lost sheep of the House of Israel, and towards the Gentiles.

Rome, with her imperial instincts, has ever desired to assume the place that is Israel's. Her ambition has been to

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unite in herself the temporal and spiritual inheritance. She persecuted Judah, and presented the Christain faith to the Jew in such a perverted form that he was repelled: and she assumed that Ephraim-Israel was also disinherited. In fact, if Israel, Christian, re-covenanted in Christ, and as children partaking at the Father's table, was now exhibited to the world, Rome's pretensions should dwindle, and her true place as a Gentile Church would be known.

The British Church has followed in the same strange misconception; deeming herself to be Gentile, she does not understand how it was that her Lord spoke the words that we are considering. She does not claim that the character of His mission changed, or that the children of the Abrahamic covenant are to gather the crumbs from under her table. But she fails to see how the Lord's object has been effected. She thinks that He has not caused the lost sheep of the House of Israel to be gathered to Him, and that in place of the children she has been brought in as from the highways and lanes. She has no vaunting ambition that this should be so, but she is so content with her full possession of the children's place and food, that her assumed exclusion does not trouble her, even though her own existence and position disproves the truth of the prophecies, and seems to be very far from the design expressed in the words, "I am not sent but unto the lost sheep of the House of Israel."

The purpose to seek and to save lost Israel was in full accord with the prophecies. I have already quoted Isaiah with respect to that outcast and desolate House, and its prosperity and blessedness during Gospel times. An earlier prophet, Hosea, had distinctly foretold that when in her wilderness, outcast, divorced condition, she should be spoken comfortably to, re-married and blessed. "And I (said God) will sow her unto Me in the earth: and I will have mercy upon her that had not obtained mercy: and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God."

The Old Testament Scriptures teem with the glories of re-covenanted Ephraim, God's firstborn people; and the New Testament re-echoes the record—*e.g.*, "As He saith also in Osee, I will call them My people which were not My people: and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God." The children who were to be first filled before the Gentiles were to benefit. This re-covenanted people sprung from the Abrahamic root, and being the original branches of the olive tree were to be sealed, preserved, and brought into a place of safety prepared by God, where, as foretold long ages before, "the sons of wickedness would not hurt them," and from which they were never to move. Here, and amongst these, Christ's work was to flourish, and they were to blossom and bud, and fill the world with fruit.

Now, if our Lord had accepted the Syrophœnecian woman as a matter of course, and without protest, He would have established a precedent, and placed Gentile seekers after truth, as a matter of right, in Israel's position. We, with our Gentile instincts, think that He might have done so, and therefore we ignore His words. But He acted and spoke as recorded just to correct the false conception, and to place His mission in its right light. By so doing, while seeking Israel, He did not reject the Gentile world. He cast the devil out of this woman's daughter, and afterwards He admitted all to membership of His Church, or as the apostle Paul says, the wild olive was grafted in upon the Abrahamic root and stem, and with and among the original and unexcised branches partook of the root and fatness, but ever with this proviso, "Thou bearest not the root, but the root thee."

It was not to foster national and spiritual pride that our Lord maintained the relative position between the children and the dogs, between lost Israel and the Gentiles. Privilege and its consequent responsibility never fosters a false pride; but spiritual pride is manifested when a position of privilege is wrongfully assumed. For instance, when the dogs assume to sit at the table, and to occupy the children's place, they are guilty of spiritual pride; but when the children are at the table, they are not presumptuous or puffed up. If, then, it can be shown that the Lord's mission to lost Israel has not failed, but that having found them and re-covenanted them, and filled them with the Gospel feast, the overflowing from their table has blessed the Gentile world, we have an exact fulfilment of the purpose which He so distinctly expressed, and it becomes no longer necessary for commentators and preachers to ignore verse 24.

But that the words of the Head of the Church and of Israel's Messiah should have fulfilment, it must be necessary to find once lost Israel a Christian nation whose table overflows with privilege and blessing. The grace given to her must enable her to blossom and bud, and fill the world with fruit. Her Christianity must be of such a character that it brings her nearer to God, doctrinally and practically. Her faith must be purer, and her organization must be truer than that of those who are at least wild olives, although partaking also of the fatness of the crumbs.

It therefore behoves us to ask, and seriously to enquire whether the children have been first filled as predicted? It is all very well for Bishops and foremost preachers to repeat *ad nauseam* that England occupies Israel's place, while they only mean that Gentiles sit at the children's table. This, as I have endeavoured to show, was not our Lord's intention. There is but one way of escape from the difficulty, and it is this: That the British people are the once lost sheep, who have been found by the Good Shepherd, and to whom He has confirmed the promises. Then all is plain. The children having been filled, are commissioned to bless all the families of the earth, and to witness for the pure faith of the Gospel. That this solution of the question is neither fanciful nor begotten of a desire to solve the difficulty, can be shown to any who desire to look into the evidence: and when the many converging lines of proof manifest that Israel of the Assyrian captivity is now the British people, there can be no longer any difficulty in understanding our Lord's words to His disciples and to the Syrophœnecian woman.

The minor lessons, then, can be learned—viz., the value of importunity in prayer. This woman could plead no privilege and yet she was blessed. Do we, having our covenant position, plead as earnestly as she did? This woman was repelled; we are invited to draw near. Did she, by her unshaken faith, grasp a blessing, while we will not reach forth a hand to take it? This woman manifested a true faith in Christ, which enabled her to accept His aid in the way in which He offered it. Does our faith manifest itself in a disbelief in what He so explicitly taught? Faith gained the crumb for the Gentile, but unbelief will depose even a child, and the dogs may be better fed than a son who sells his birthright, or despises it.

But my paper must end as it commenced, by directing your attention to the fact, that such lessons as these are derivative and secondary. The main fact and the great lesson taught is this, that it was Christ's purpose to bless and to feed the lost sheep of the House of Israel before the

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Gentiles were to be admitted to partake of the crumbs. Those who hold that His purpose has failed do well to ignore His words, and to leave verse 24 unexplained. And if they desire to hold to their opinion, they will do well to shut their eyes to the evidence that the children have been filled, and that the British is no Gentile Church.

ISRAEL AS WE MAY EXPECT TO FIND HER ACCORDING TO THE PROPHECIES.

WE take for granted that the two Houses of Israel and Judah are existing at the present time in separation. The House of Judah is present with us. It is only needful for us to find where the House of Israel is, and to detect her by her marks as placed upon her by the Word of God. Looking round the world, in what direction must we expect to find her? In the first place, as "a nation," and "in the West," in "isles afar off" from Palestine, in the "north country," in a land distinctly belonging to "the North" (Jer. xxxi. 36; Hosea xi. 10; Jer. xxxi. 10, iii. 18, xxiii. 6—8).

The House of Israel being so located, must be found the possessor of "the Gates" of the world, and therefore mistress of the seas (Gen. xxii. 17; Num. xxiv. 7). We must find Israel "a company of nations" many millions in number, "in the west, the east, the north, and the south," holding the greatness of "the Kingdom" all the world over, "high above all the nations of the earth" (Gen. xxxv. 11, xxviii. 14; Dan. vii. 27; Deut. xxxviii. 1, 13). She must possess a heathen empire which should be the very wonder of the world, the gift of God to them, who shows "the power of His works by giving them the heritage of the heathen" (Psa. cxi. 6, R.V.). So wonderful is the position we have to find the House of Israel occupying when we search for her that men will speculate who she can be to be so highly favoured? There will be divided opinions about her, some saying she is not "God's people," but only a Gentile nation after all; but others admitting she is a Christian nation, "sons of the living God" (Hosea i. 10). It shall be found that Israel discovered is an exceedingly benevolent, beneficent power, blessing "all nations, all families, and all kindreds of the earth" with whom she comes in contact (Gen. xii. 1, 2, xviii. 18, xxii. 18; Isa. xxvii. 6; Matt. xxviii. 20). She will be found to be the liberator of the African slave, "letting the oppressed go free," and "breaking every yoke" (Isa. lviii. 6). Such is Israel's portrait in the latter days, according to the teaching of the Scriptures. It is so full as a description that, if true, there can be no difficulty in detecting the lost nation. Either the Scriptures are true, and the nation of God's choice is before us under another name than Israel, or God's Word is not true, and the nation answering to the description is not extant.

How are we to determine this matter? We refuse to take the responsibility ourselves of declaring that the nation so described in the Word of God is to-day one of the mighty powers of the earth in our very sight. We prefer to ask some of our public writers who do not believe in Our Identity to answer our question. We turn to the *Sheffield Telegraph* of February 10, 1894, and find there a leading article discoursing on this very subject, and describing to its readers the British Empire! The writer had no idea at all of the Identity in what he presented to his readers. He aimed at a plain description of the wonderful empire of the British people, and his object was to contrast its magnificence with its base ingratitude towards the British soldier, whom, after superannuation, it often allows to starve in the streets, or drives to the meanest and most degrading occupations by allowing him ninepence a day, or thirteen guineas a year, to end his days upon!

What he said about the Empire we quote, and our readers will see how exactly he describes the Scriptural latter-day condition of Israel's dominion. We have pictured Israel's condition from the Scriptures in our usual customary way, and the secular writer, knowing nothing probably of the matter, follows us almost word for word, but never dreams of the gifts of God to His people Israel, as he, with pride, tells us what the British people and their dominions are like! The following is the article:—

"Glance at a map of the world. Mark the two Isles set in the Northern seas. Note how small they seem—nay, how small they are—compared with the great Continent close at hand. And yet in these British Isles resides the Mistress of the Seas. They are the heart of the greatest Empire the earth has ever seen. "This sceptred isle, this earth of majesty, this seat of Mars," in Shakespeare's day, is infinitely more powerful in ours. How came this country to so peerless a place in the assembly of nations? How is it that a people numbering under forty millions hold sway over 340,000,000 divided from them by thousands of miles of sea and land? Our possession of India alone is a ceaseless source of wonder. In that vast Empire are found nearly 280,000,000 inhabitants of differing race and creed, some of them the most warlike in the world. A Kingdom, located in a corner of the earth, and "encompassed by the inviolate sea," with an area of scarce 121,000 square miles, commands distant empires and dependencies covering 11,300,000 square miles. Our men are but a handful in a host; our land could be stowed away in the least of our best-known colonies. What is the answer to the question—How came Great Britain to this puissant place? We plume ourselves that we are a ruling race. That is so. But there were ruling races before us. Where are they now? What of Spain and of Holland? It delights us to reflect that it is our destiny to stand first amongst living peoples. Our doctrine is that the British power is co-existent with civil and religious freedom, with peace, prosperity, and justice. In the main that faith is right. The one absolutely perfect nation has not yet been born; but as humanity is, the Briton need not fear to claim pride of place in the worlds he has won for himself.

"Our rule has been for the good of those who have come under it. Many of the dark places of the earth which were once 'the habitations of cruelty' are that no longer. Many more are yet to know, through the extension of British power in Central Africa, that the coming of the white man means the right to live and labour, and enjoy the delight of the one and the fruit of the other, with no dread of raiding Arabs or native savages to carry into slavery or slay outright. Brave men, with hearts strong for the work, are carving out new colonies for us there, and in the carving giving the black man solid assurance that even for him life is worth living with a resolute race to answer for order and safety against all comers. Thus the Empire of Great Britain goes on, for it is the inevitable legacy of valour which came to us, and there is no shirking—God grant the day is far distant when we should seek to shirk—the responsibility of the glorious heritage. A mighty nation can never stand still. It must go forward. What though a faction arise and advocate the day of small things? Through 'craven

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fear of being great' they would not only halt on the march, but go back. And they seek, by slandering the nobler souls who stand and die shoulder to shoulder in holding the outposts of our Empire, to stop our advance in Africa. 'That island of England breeds very valiant creatures'; but these are none of them. 'Spirits are not finely touched but to fine issues.' They misread the story of our race in the past, and have neither lot nor part in its continuation in the present. For what is that story? How have mere handfuls of men from these Isles of the North gone forth to the ends of the earth and possessed them? Whence is it that Britain holds, as the great Hungarian traveller put it, all "the best bits of the globe"? She has won them by the sword, and by the sword she must keep them. Let no one be deceived. We retain them not through the goodwill of a single nation on earth. The colonising instincts of our people, with a rule tempered by justice, have helped us to hold what our bands of heroes have bought with their blood on many a hard-fought field. No Power has so won upon its subject races as ours. Yet we have had our terrible crises. In 1857 our grip on India was almost unloosed. Even at this day it is impossible to recall that time without a shudder. Pick up any book about the Indian Mutiny, and the marvel is how our brave fellows did what they did. They fought like gods. No man knew fatigue—no man knew when he had done enough. And how has England requited her heroes of India, of the Crimea, of every campaign in which they have vindicated the masterful blood that is in them? A brief day of glory following the gust of battle, and then—neglect."

The writer of the above asks the question, but does not answer it, "How came Great Britain to this puissant place?" We can tell, but the secular journalist cannot. He calls ours justly "a glorious heritage," but cannot say whose heirs we are, or why we should have "a heritage" at all! We can tell him, and it is the old story, "Because we are Israel!" As Israel, God, our God, has blessed us. As Israel He has endowed us with all sorts of good gifts which lie at His right hand; and He has done it all that we may, as His servants and messengers, go forth and bless, civilize, and Christianize all the nations and families of the earth. It is a remarkable fact that at the present time, and throughout our history there always have been men who have delighted to "belittle" our nation and wish for its degradation. God seems to allow such men a certain licence in order that, by contrast, He may show that the nation despised by men, even by some of their own sons, is the nation He delights to honour for their fathers' sake, Abraham and his seed for ever. To him be all the praise, both now and for evermore!

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 4.

(*Continued from page 126.*)

ISRAEL AS A MARITIME POWER.

We find again that Israel, in the latter days, is to occupy "the ends of the earth," "the uttermost parts of the earth," "the coasts of the earth."

She must, therefore, of necessity, be a great Maritime Power. The prediction accordingly is, that she shall be an insular Empire, with large colonial possessions—that she shall be "the chief of nations."

It will suffice to quote a few passages from the Word of God in support of each of these assertions.

"He (Joseph) shall push the people together to the ends of the earth" (Deut. xxxiii. 17).

"Sing with gladness for Jacob, and shout among the chief of the nations . . . O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth" (Jer. xxxi. 7, 8).

"All the ends of the world shall remember, and turn to the Lord" (Psa. xxii. 27).

"Thou hast removed it (the nation) far unto all the ends of the earth" (Isa. xxvi. 15).

"He hath remembered His mercy and truth towards the House of Israel: all the ends of the earth have seen the salvation of our God" (Psa. xcviii. 3).

"He hath comforted His people . . . all the ends of the earth shall see the salvation of our God" (Isa. lii. 9, 10).

"Ask of Me, and I will give the heathen (to) thine inheritance, and the uttermost parts of the earth (to) thy possession" * (Psa. ii. 8).

"Thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 3).

"But thou, Israel, art My servant, Jacob My chosen . . . Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof" (Isa. xli. 8, 9).

"They shall cry aloud from the west. Wherefore glorify ye the Lord by the Urim, the name of the Lord God of Israel, in the Isles of the West" * (Isa. xxiv. 14, 15).

"Keep silence before Me, O islands" (Isa. xli. 1).

"The isles shall wait for His law" (Isa. xlii. 4).

"Sing unto the Lord a new song . . . the isles, and the inhabitants thereof" (Isa. xlii. 10).

"Listen, O isles, to Me" (Isa. xlix. 1).

"Declare it in the isles afar off" (Jer. xxxi 10).

See also Zech. x. 5, 6; Micah iv. 7—13; v. 8; Isa. xli. 13—16; liv. 15—17; lviii. 14; Jer. xxx. 10; Psa. cv. 24.

These and many other like passages, proving the exalted condition of the nation, might be quoted.

Where is the counterpart, in the experience of the British nation, of all this?

Its position in the earth exactly fulfils each particular. The British Islands—the colonial possessions of Great Britain, in Europe, in Asia, in Africa, in America, and in Australasia—are situated, with reference to Palestine, literally at "the ends of the earth," in "the coasts of the earth," at "the sides of the earth," at "the uttermost parts of the earth." Britain is an insular Maritime Power of the first class; at sea the very chief of nations (our enemies being the judges); with a Christian character, political influence, glorious military and naval antecedents, wealth, commerce, colonial possessions, and the power that all such advantages confer, second to no other nation on the face of the globe.

Surely, here is a very striking and perfectly unanswerable identification of the British nation with the Lost Tribes of Israel, in the position it was predicted they should occupy in the latter days.

From *Church Bells*:—"In the Parish Church of Alkald Giggleswick, near Settle, Yorkshire, there is a handsome pulpit dating 1680, and a reading-desk, on which are carved the names of the Twelve Tribes of Israel, with this inscription, 'He is the standard of the Israelites, when they to Canaan came, against the Canaanites.'" The above has been sent to us by "A Constant Reader," in reference to a letter from A. V., which appeared in the Banner on Dec. 20 last.—Philo-Israel.

* The above translations are according to the Hebrew original.

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NOTES BY S. A. M.

"SERMONS IN STONES."

THE very stones cry out as a witness. The antiquity of the early ages (except what we find in Sacred Writ) are, for the most part, buried in oblivion and silence, and we grope among hieroglyphics discovered in modern times for records on stone; but the books of Moses are, with regard to antiquity, "a light that shineth in a dark place," and wonderful indeed is the light which darts from them whenever the enquirer seeks it in searching through the early periods of the world; and the truth of the Christian's belief depending on the veracity of the history of the Hebrews as delivered by Moses, any evidence which may serve to corroborate or throw light on that history must be of service in the Christian revelation.

The written records on the rocks of Sinai give the force of lasting duration to the aspiration of Job, and intimate the mode of the engraving of them, for he exclaims:—"Oh that my words were now written! Oh that they were inscribed in a book!—that with an iron pen and lead they were graven in the rock for ever!" (Job xix. 23, 24, R.V.). The numberless inscriptions throughout the Sinaitic district, the wonderful phenomena of these rock-engraven records, plainly suggestive of facts in Mosaic history, all appear to have been executed by one certain sort of tool, and punched in by a series of holes, bearing on their face the clearest evidence, from the sameness of handwriting and character of style in executing the hieroglyphics, from their numbers, their diffusion, their localities, their elevations, and over and above all their existence is an uninhabited and uninhabitable wilderness that they are evidently the work of one people in one age or generation, the written and indubitable witness to the end of time against an unbelieving world.

To execute these monuments on perpendicular rocks, 20 or 100 feet high, all alike inaccessible, without ladders and platforms, or ropes and baskets, the appliances of a fixed and settled population would have been impossible, and no people ever could have been fixed and settled there unless provided with daily supplies of food and water in some extraordinary way. Now, the only people in all the annals of the world answering to this description was God's people Israel, after their exode from their sojourn of 215 years in Egypt, when they wandered forty years in the "waste and howling wilderness," as from the physical character of the peninsular of Sinai it is expressly designated in the Old Testament, and which it must indeed have been from the very epoch of the deluge, if not from the beginning of the world, being fore-ordained as the appointed place of probation for the people, this "wilderness of sin" (Sinai), as it ever has been, and must so continue, being utterly destitute of sustenance for man.

Even the wandering Bedouin must carry scant provision for himself when seeking pasture for his camels or his sheep during the rains, when its valleys, usually parched and withered, yield a sudden, abundant, and short-lived vegetation. Such has Sinai been throughout all ages, it never could have been permanently occupied by mankind; which consideration brings us to the phenomenon of its multitudinous and mysterious inscriptions, intermingled with images and figures, all in the rudest style of art, betokening the infancy of society, the unskilfulness of the persons who confided their story to the custody of those rocks, the very rudeness indicating the workmanship of shepherds; and such were the men of Israel at the time of the exode.

The great mass of these inscriptions occur on the Egyptian, not on the Arabian, side of the peninsular, not on any of the routes from Arabia-Petræa to Sinai, but on the direct coast-road from Mount Sinai to Suez and Egypt, pre-eminently on the Wady and Djebel Mokatteb; but the granite rocks of this almost inaccessible mountain, from its base to its summit, repeat the character and the inscriptions of the sandstone of the Mokatteb, the phenomena extending northward to the very extremity of the eastern head of the Red Sea, within a day's journey of the coast; and modern travellers from the monastery of Mount Sinai (or Serbel, as it is now named) to the town of Suez, whatever route they may take, for there are many through these valleys and hills, may remark great numbers of these inscriptions on the chain of steep sandstone rocks, perpendicular as walls, running in a south-eastern direction along a valley six or seven miles from the eastern shore of the Gulf of Suez, and which, from these tolerably well preserved inscriptions, has obtained the name of the Wady Mokatteb—"the written valley"; and adjoining it is a hill, the stones of which, being alike covered with writing, bears the name of Djebel Mokatteb—"the written mountain."

Cosmas, an Egyptian merchant, in a pedestrian caravan from Alexandria to Thibet, cir. 518 A.D., was the first person to discover, or a least to make known to the world, the extraordinary fact of the existence of these numberless inscriptions, in a then, as now, unknown language or character. Certain Jews who were of his company professed to understand and interpret their meaning, and Cosmas relates that they assigned them to the age of Moses and the exode as marking the resting-stations of their ancestors, the Israelites, throughout this uninhabitable wilderness. The high antiquity implied by this tradition was, to the eye of the Egyptian traveller, confirmed by the remarkable circumstance that many of these inscriptions were on broken-off rocks, lying scattered over the valley, fragments which had fallen at unknown periods from the cliffs above, by reason of the wear and tear of winds and storms in the lapse of ages; and the writing being thus inverted was a visible proof that they had been engraved before they were broken off.

The first announcement of this startling discovery would undoubtedly have attracted the attention of the learned world at any other period, but owing to the then recent succession of the Emperor Justinian, the minds of men were too much buried in the labyrinths of controversy and the enactment of codes of human law to enter on an enquiry which might possibly throw light on "the law divine," and accordingly the Egyptian merchant's report lay unnoticed in his work entitled "Christian Topography" until the commencement of the eighteenth century of our era, when, in 1707, the old work was published by Monfancon, and followed up by other learned professors, till British enterprise, early in the nineteenth century, awoke the slumbering curiosity of Europe to the nearly-forgotten subject.

Dr. Richard Pocock (afterwards Bishop of Ossory) was the first European traveller who visited the peninsular of Sinai with the object of examining and taking copies of its inscriptions; and by the publication of his travels Europe was at length put in possession of copies of a few of those mysterious records of the past, and obtained the first specimens of the unknown characters employed in them; and finally, the Rev. G. F. Gray's collection of 177 fairly-copied Sinaitic inscriptions appeared in 1830.

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Although it has been remarked that these inscriptions and figures are in the rudest style of art, it must not be supposed that they do not rise in some cases to an excellence which is very seldom equalled, showing that this people had the high power at their command of representing life and nature whenever special cause or fit occasion arose for their representation. Especially is this remarkable in the life-like form and expression of "the ostrich of the triple inscription," which, to the eye of the discoverer, "looked as if it would fly out of the rock." The so-called "triple inscription is a tablet in a mountain cave half way up Djebel Mayhara. Two of its columns are purely hieroglyphic, the third a legend in pure Sinaitic characters, headed by the hieroglyphic figure of an ostrich, the Hebrew words illustrating it commencing with "The people," which is the Scriptural designation always applied to them, and the ostrich is an indubitable symbol of the wanderings of the people (see Jer., Lam. iv. 3).

Such a perfect copy from nature will be sought in vain among the monuments of the Pharaohs. It bears proof that it could not have been the work of an Egyptian artist, but the marks of thought, time, and care legible on this "triple tablet" show the work of Moses skilled in all the learning of Egypt. As a hieroglyphic the ostrich is used by the Egyptians never singly, but always linked in a group of two or three to denote speed. The camel also is seldom so employed by them, though among the Sinaitic inscriptions it is of constant recurrence as laden or being led, standing or lying down or running. Man also is represented in every possible position, on foot or horseback, drawing the bow, hunting, fighting, armed with spears, swords, shields, looking down, looking up, with hands outstretched towards heaven, one even upon a cross, and mountain goats, sheep, dogs, horses, mules, tortoises, serpents, lizards, abound on these wonderful rocks.

But most impressive of all is the cemetery on the summit of Sarbut-el-Khadem (the Kibroth-Hattavah of Scripture: see Numb. xi. 34), with its stately hieroglyphic monuments and its wide-spread Mosaic burial-grounds in the valleys around, all full of the symbolic representations of the miracle of the "feathered fowls," and the awful plague which followed it.

The preservation of these inscriptions on the soft sandstone is very remarkable, especially in the sepulchral crypt on the summit of Sarbut-el-Khadem, figures of men in hats, rude figures of dogs, &c., but the clearest and most remarkable is that of a gryphon, or dragon, with head upraised, jaws expanded, and a Crux Ansata held between the points of the crooked jaws. This monster would seem almost an impersonation of the dragons of the wilderness alluded to by Moses (Deut. xxxii. 33), and even more fully by Mal. i. 3. If this hieroglyphic be read correctly, it would appear that the dragon of heraldry at one time really existed both in the wilderness and in Assyria, and consequently may be classed among the extinct animals. This hieroglyphic may be taken also as a proof that these Sinaitic monuments are not of Egyptian origin, as none similar are met with throughout Egypt.

The cross is a most frequent character in hieroglyphic language. In heathen Egypt, the oldest of countries with the earliest of records of mankind on her monuments, from the sands of Rosetta to the Upper Cataracts of the Nile, the cross, which we style the "Crux Ansata," "the Sacred Tau," the "Crux Christiana," is everywhere to be found. Its character is simply the letter "T," both in its oldest and in its latest form, from the most widely parted alphabets of the world, from the old Hebrew, the Assyrian, the Egyptian, the Sinaitic, the Bactrian, and so on, to the plain and honest English T. Thus the cross was a sign long anterior to Popery, a mere hieroglyphic for ages before there was any Pope of Rome at all, for he appeared first in modern times, about A.D. 1073 of our Christian era.

RANDOM SHAFTS.

ACCORDING to the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham (who has been taken nicely in hand by Mr. Tullidge), the "wise and prudent," did accept the Gospel "when it became known to them." Durham University may well be proud of such a sage. The combination of so much historical learning and exegetical ability in one man is simply dazzling. Only once in a thousand years do these gigantic intellects arise, and the opportunity should be seized. In the interests of the scholastic classes, who have inherited a good many rebukes on account of some supposed resistance which they offered to Christ and His apostles, Mr. Plummer should be implored to re-write Farrar's "Early Days of Christianity," and a satisfactory title for the book would be "The Pharisees Whitewashed; or, Gospel Champions from Tertullus to Celsus."

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But, stop; perhaps there is a gleam of sense in his statement. He says that the wise and prudent accepted the Gospel when it became "known to them." And what are we to understand by that? Mr. Plummer cannot wish us to believe that they accepted it directly they heard of it; or after reading a treatise composed by an enemy of it; or on listening to a discourse in the local synagogue denouncing it. That is out of the question. But if he means that when the wise and prudent laid aside their prejudices, threw traditions and commentaries to the bats, resolved, if need be, to sacrifice a considerable reputation, and a still more considerable salary; stooped to sit at the feet of a fisherman or a tax-collector, and gave the new doctrine a thorough, impartial investigation —if it is meant that when the wise and prudent acted thus they accepted the Gospel, we would not contradict him for a moment. But did he deal with Anglo-Israelism in that spirit before attacking it?

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We have not to go beyond his own words for the reply. Whatever may be said about "apostolic succession" as taught by Romanists and Romanisers, there is undoubtedly an unfailing succession of every human type, and the Master of Durham University College is descended in a straight line from the worthies who asked, "Have any of the rulers or of the Pharisees believed"? He wishes us to tell him how it is that "not a single theologian, or historian, or ethnologist of any eminence has accepted it." Dr. Plummer does not grasp the situation. It is for him to tell us why theologians, historians, and ethnologists of eminence should on this occasion depart from their usual custom of rejecting unpalatable discoveries. If the scientists had smiled on the Identity and taken it cordially to their bosom, we should then have felt ourselves called upon to ascertain the reason for such a surprising phenomenon. But their hostility to infant truths is so hackneyed, and so characteristic of fallen nature, that an explanation of their actual conduct seems superfluous.

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Judging from Dr. Plummer's introduction to the "Public Commentary" his acquaintance with the general habits of wise and prudent people does not reach as far back as the beginning of the Christian era. But confining our horizon to comparatively modern dates we might enquire, Who were they that imprisoned Bacon, ruined Harvey, tabooed Newton, ridiculed Jenner, and decried Stephenson? And why did they do so? Further, when Sanscrit was brought to light, Max Müller observes, "the shock was so great that the most absurd arguments found favour for a time if they could only furnish a loophole. Dugald Stewart denied the reality of it altogether, and wrote an essay to prove that it had been put together by lying Brahmins, and that the whole Sanscrit literature was a fabrication" (Lectures on the Science of Language, Vol. I, p. 189). Dugald Stewart was a very wise and prudent man. How came he, therefore, to arraign Sanscrit and its advocates in spite of "documentary proof"? Here are three questions for the Master of Durham University College, and when he has answered them I feel sure he will see the indiscretion of his own.

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Learning, unfortunately, often shuts the mind to Truth instead of opening it. There is something more valuable than learning, and that is instinct. Instinct can do without learning; learning can do very badly without instinct. In the same county of Durham as that which enjoys Dr. Plummer's tuition a celebrated water-finder—Mr. Stone by name—has recently been going his rounds. Mr. Stone, as regards education, is "a plain man"; and in practising his art he has to rely on what faculties providence endowed him with. This has not pleased the devotees of universities, who insist that the work of seeking for springs should be done by "practical geologists." But Mr. Stone points to hundreds of wells made on his recommendation, and challenges England to show where he has failed; while, as one of his defenders submits, "the thousands of barren wells up and down the country, sunk on the advice of geologists from the colleges, is a sufficient evidence of the limited power of science at present in water finding." And what is true of water-finding, may quite possibly be true of tribe-finding.

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A month or two since, I referred to our national custody of the Scriptures, and suggested that a collection of facts bearing on the case might be useful. The latest reports of the British and Foreign Bible Society would afford substantial matter for that collection. From them we gather that the Society now issues 4,000,000 copies in a year, or 13,000 for each working day; also that from 1891 to the middle of 1893 portions of the Bible had been printed in *twenty-two new languages*. The declared object of the Society is just what we might expect of an Israelitish organization. "It seeks to provide the Word of God for all nations in such translations, forms, and places, and at such prices as to make it accessible and acceptable to preachers and teachers, missionaries and individuals, rich and poor."

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The extremely witty allusions of the Irish *Ecclesiastical Gazette* to Dr. Hanan, "a Mr. Lagrange," and believers in the Identity as a whole, are consistent with the high spiritual tone which distinguishes that periodical. Of course, if Mr. Lagrange's paper had attacked the Great Pyramid, scouted Tara, and sneered at Jacob's Pillow, he would have been "that eminent and skilled Belgian scientist." As his testimony is not to its liking, he is "a Mr. Lagrange." But I admit that our subject is hardly up to its standard. An article on the Identity would certainly lower the quality of its columns, for the following extract from another number of the "Gazette," will indicate the lofty level it has "attained unto."—"The sea was everything that could be desired, and a band of Irish clerics disported themselves like young kittens during the voyage. Quoits, storytelling, and riddles were the order of the day, and many were the hearty laughs that broke over the waters of the North Sea. The monotony of the journey was further agreeably dispelled by the meals which came on with a punctuality and frequency which was truly delightful." Quoits, "guessers," and plenty to eat are more in its way than this momentous search for the Israel of God. Well, we can but say with the poet, "Let Gryll be Gryll, and have his hoggish mind."

JOHN SHOOTINGHAM.

THE NORTHERN BRITISH-ISRAEL COUNCIL.

THE Council met in Edinburgh on the 26th March, at 3 p.m., and having adopted rules for guidance, proceeded to consider the question of a travelling agent within its bounds, and as the promises of support, so far, fall short of what would be required, they resolved to make a more public appeal to friends throughout the kingdom, as it was believed many generous supporters of the cause would be willing to help the Council in this important work. Meantime the Hon. Sec., Mr. J. J. Read, 14, Craigmillar-park, Edinburgh, would be glad to receive intimations of support from any willing to assist.

Mr. J. Gordon Douglas, Edinburgh, was elected a Vice-President, and the following gentlemen were unanimously elected members of the Council:—Rev. A. Fullerton, Greenock, Rev. John McKay, Glasgow, Bailie Chalmers, Glasgow; Messrs. A. Ferguson, Stirling, P. Marshall, Strathblane, A. D. Johnman, Perth, and Robert Lawson, Edinburgh.

In the evening a public lecture, under the auspices of the Edinburgh Association, was delivered by Mr. J. G. Taylor, of Newcastle, the subject being, "The Ten Tribes: Theories and Realities"; which the lecturer treated in his usual clear and instructive manner; and an interesting conversation followed at the close.

SOWING THE SEED.

SPRING returning makes us aware that many, almost countless notes of call to preparation have been sounded through all Christian circles in the British Isles, for summoning together those who work directly or indirectly in support of the many and various Missions that have had their origin in Britain, alike for home and foreign service. Numerous Missions of Israel with head quarters in this corner of the globe, draw from thence the devoted bands of men and women who go forth in faithful obedience to the Divine command, and from Britain is also drawn, out of both the poverty and wealth of the people, supplies to meet expenditure for keeping the various Societies in working order, and supporting the labourers in the Mission-fields.

British-Israelites, aware of their special commission to "blossom and bud and fill the face of the earth with fruit," are alive to the fact that the call to evangelistic effort sounds primarily to Israel of the Ten Tribes, and demands our response. Naturally, therefore, we may be attracted by any new movement in the cause of Missions. A noteworthy and very important step is about to be taken by the Church of England, rightly acting as leader, by which doubtless every true Missionary Society will in the end benefit. I allude to the approaching Missionary Conference, to be held in London, commencing May 29th.

We gather from Scripture that the "calling" of Israel by

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the Almighty was for the purpose of making known the Divine Word through her to all the nations of the earth. We may consider further what should be particularly comprised when we speak of taking the light of the Gospel to the heathen. The preaching of the Gospel, to be full and complete, includes (1) the proclamation of "the Gospel of the the grace of God" (Acts xx. 24). Here is the *grace*, "For God so loved world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Our Lord's loving sacrifice of Himself for us being in complete harmony with the wonderful grace of God. (2) The Gospel message demands the preaching of "the Gospel of the kingdom" of God (Matt. xxiv. 14, Acts xx. 25), the literal and spiritual kingdom. The former to be merged in the latter in the great hereafter, when our Lord's Millennial reign shall have accomplished all His desire (1 Cor. xv. 24, 25). To the message of salvation and the inheritance of the kingdom we have to add "the Gospel of the glory of the blessed God" (1 Tim. i. 11 R.V). To understand this in a measure we have but to turn to 1 Cor. xv. 28 and Rev. xiv. 6, 7.

This threefold order of, and in the Gospel—*i.e.*, the grace, kingdom, and glory of God, Israel needs fully to understand, particularly her missionaries, to fit them for their grand commission to all peoples, to the poor and ignorant savage and the educated, high class, polished heathen. It can be of no little concern to all who care for the glory of God and the salvation of souls that the conduct of Mission work should receive careful attention at all points, every known difficulty be weighed, and competent authorities consulted. And it seems good that the BANNER OF ISRAEL should take the news of the coming Conference all round Israel's Empire, to stir up in the hearts of all *conscious* Israelites a stronger missionary spirit, and to aid all in realizing how great is the work attempted, and how many the problems to be met. This will be seen at once by a glance at the list of subjects arranged for consideration, which I take from the *Rock*:—

SUBJECTS TO BE DISCUSSED.

I.—Vocation and Training of the Missionary.
- (*a*) The Call to Missionary Service of Men and Women—i. Higher Culture. ii. All Classes.
- (*b*) Methods of Training—i. For Lay Work. ii. For the Ministry—*a* Before Ordination. *b* During Diaconite.

II.—The Religions to be Dealt With.
- (*a*) Judaism.
- (*b*) Mohammedanism.
- (*c*) The Ancient Religions of the East: Hinduism, Buddhism, Confucianism, &c.
- (*d*) Various forms of Paganism.

III.—The Presentation of Christianity.
- (i.) Theologically—*a* Doctrine and Ethics. *b* Catechumens and the Right Time for Baptism.
- (ii.) Ecclesiastical Points—*a* Relations with Eastern Churches. *b* Relations with Missions of the Church of Rome. *c* Relations with other Christian Missions.

IV.—The Problems to be Solved.
- (*a*) Polygamy.
- (*b*) Material Support of Converts.
- (*c*) Problems in Mohammedan States.
- (*d*) Indian Problems, *e.g.*, Caste.
- (*e*) Chinese and Japanese Problems.
- (*f*) Australasian and South Sea Problems.
- (*g*) African Problems, *e.g.*, Slavery, Slave Trade, Grievances of Native Races.

V.—Dangers to be Avoided.
- (*a*) The Undue Introduction of Western Ways among Orientals.
- (*b*) Secular Influences and Extraneous Employment of Missionaries:—
  1. Politics and Appeals to the Civil Powers.
  2. Trade.
  3. Unwise interference in Local Disputes.
- (*c*) Spiritual, Moral, and Social Dangers to Missionaries.

VI.—Methods to be Employed.
- (*a*) The Missionary Episcopate.
- (*b*) Associate Missions.
- (*c*) Family Life.
- (*d*) Educational Missions.
- (*e*) Industrial Missions.
- (*f*) Medical Missions.
- (*g*) Women's Work in the Mission Field.
- (*h*) Translation of Bible and Prayer-book and Christian Vernacular Literature.

VII.—The Building up of the Church.
- (*a*) Native Agency and Ministry (Preparation, Conditions, &c.)
- (*b*) Native Episcopate.
- (*c*) Organization of Native Churches. Mutual Relations of Native and European Christians.
- (*d*) Church Discipline.

VIII.—Relations of Missions and Missionaries to the Church at Home.
- (*a*) Administrative (Boards, Societies, Committees, &c.).
- (*b*) Financial.
- (*c*) Transfer of Missionaries to Home Work from Colonies and Mission-field (Conditions and Safeguards).

IX.—Home Interest in Mission-work.
- (*a*) The Spiritual Side. Adverse Influences and How to Counteract Them.
- (*b*) The Material Side. Funds, and How to Provide Them.
- (*c*) Services, Sermons, Meetings, Associations, Guilds, Unions, &c.
- (*d*) Publications.

Surely it will come home to all who comprehend, in a lesser or greater degree, the meaning and power of the present revelation of Israel, how great a thing it will be when every missionary is alive to the fact that the British people and Israel are one and the same. A perfect outward, visible witness to the truth of our Scriptures would be ever before them, to show the inspiration of the Bible by our history, past and present, with the future developing, and to prove from the Divine Word that the Keeper of Judah and Israel is the one true God, the Ruler of the universe (Isa. xliii. 9, 13). How we need yet to pray for light and guidance!

Then again. What a blessing it would be for missionaries to be preserved from that deadly error, that has done such infinite harm amongst us, of giving an entirely spiritual interpretation to a vast number of passages in the Bible bearing a literal meaning, that could not perhaps before this time be fully understood! Who would not be thankful that the native Christian Churches springing up in many lands, might be saved the distress of the envy, emulations, uncharitableness now present, the sins caused by the divisions that exist in our midst? Are there any of us who do not yet see that the revelation of Israel must in the end unite us in the prospect of the good news of the Grace, the Kingdom, the Glory of God?

It is proposed now to prepare small special packets of leaflets of an introductory character, together with Philo-Israel's "Address to Missionaries and their Supporters," and we shall be pleased to send some of these to missionaries abroad, friends of contributors to our Fund, if they will furnish us with names and addresses. Money gifts for this object, as for our usual work, will be most welcome. We have some direct and indirect communications with Missions and missionaries, and we look with much longing for a great increase, with the hope, as ever, that all will be for the honour and glory of God and the salvation of souls.

E. M. RUSH, *Hon. Sec.*

March, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington, and by Miss E. M. Rush, Hon. Secretary, 4, Westgate-road, Westgate-on-Sea.

MR. J. R. THORNBURY recently read an interesting paper, on "The Anglo-Saxons as Lineal Descendants of Jacob," at the St. John's (Forest-hill, S.E.) Literary Society. The address was much appreciated by the audience, and duly reported in the local paper.

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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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HOW THE WORLD IS BEING PREPARED FOR THE REIGN OF CHRIST.

THE Rev. A. A. Bridgman, of the Isle of Man, sends us a thought which seems both original and important. "Have you ever considered," he asks, "how the action of the European Governments towards barbaric, or nomad, or conquering tribes, like the Matabele, seems to be a preparation for the events of the great days at hand, by bringing all these tribes under orderly government as a preliminary to their receiving the Gospel? Throughout the history of the world, as known to us, these peoples and tribes have waged war incessantly, having for their sole object plunder, and have waged it with the utmost cruelty. England, Russia, France, Germany, Italy, and Belgium, are now bringing those people under subjugation, compelling them to be at peace with their neighbours, and punishing them severely by lowering their pride and arrogance, and making them feel at the same time on themselves, the sufferings their bloodthirstiness has caused others to suffer." We think the Rev. Mr. Bridgman's idea has truth for its foundation. The history of recent times shows that many nations are busy in the direction our Manx friend indicates. Russia is working in the heart of Central Asia, and forcing the tribes and races in Central Asia to live in peace and prepare for war with the hated British. The French, Germans, Italians, and Belgians are all busy in various parts of the coasts of Africa on the east, west, and north, coercing the natives there, and, after chastising them by force, bringing them into subjection to governments superior to those previously known in those parts. The British have dealt out terrible punishments to the Matabele and thoroughly humbled and subdued them as a nation. They are now prepared to settle down like many an Indian people, such as the Sikhs and the Mohammedans of the North and Central parts of the Peninsula, to accept Israel's rule, to serve her, and eventually to come under the beneficent sceptre of the Lord Jesus Christ, their King, and ours.

God works by human means, and we can see that, humanly speaking, there is no other way to reclaim the semi-civilised and savage races who live by bloodshed, murder, and robbery, other than subduing them in war and teaching them, after they settle down, the peaceful doctrines of the cross of Christ. This, no doubt, is Israel's work as so often stated in the Scriptures (Jer. li. 20, &c.). Why, then, are the Russians, Germans, French, and Italians also employed in this work? We suppose the reason is that the object to be attained is too vast for one nation to achieve alone, and, therefore, God employs several to assist her—leaving the fruits to His people at last. Thus India was subjected to stern discipline at the hands of the French, the Dutch, and the Portuguese, to prepare the way, and then India was laid at the feet of Israel to reclaim and educate for Christ. The Suez Canal was dug and prepared for traffic by the French at their own cost; but the fruits of their labour and of their expenditure were gathered by our own nation, almost entirely. God mercifully spares His people unnecessary losses of life and treasure in fulfilling to them His glorious and magnificent promises. The whole earth, "the greatness of the kingdom under the whole heaven," is to be theirs, but to subdue it, He gives Israel the help of the Gentile nations, such as the Russians, French, Germans, and Italians. These last enter on the work as if their conquests were to be their own; but as India, Canada, the Mauritius, and Egypt were torn from the grasp of the French and given to Britain, so other portions of the earth, which Russia and Germany are occupying and civilising, will fall at last, we believe, to Israel's occupation, according to the prophecies already quoted above.

No doubt our opponents will be ready to exclaim against the injustice and unfairness of these proceedings as savouring of favouritism towards the chosen people. But "the earth is the Lord's," and He has the fullest right to dispose of it as seems best for His own glory and for the good of the inhabitants of the globe. He has declared that Israel are to be the heirs of the world according to His promise to His friend Abraham, our forefather; and the British being they,

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we witness the fact to-day, that our colonies and possessions are in the four corners of the earth, in the coasts, the ends, and the uttermost parts of it; besides which, the Gates and ocean highways thereof are in the hands of the British folk. He gives us these points of vantage and this universal dominion, not for the purposes of national aggrandisement, but in order that all nations, families, and kindreds of the earth may be blessed by us. Temporal gifts and material power He gives us to enable us to exert the influence necessary for the objects proposed, and spiritual blessings He vouchsafes in order that the nations may share them with us. The temporal gifts, in short, are Israel's own, their inalienable inheritance. But the spiritual blessings they possess as the Lord's almoners towards the other nations, non-Israelite by race, and to them they dispense them.

This view is corroborated by the apostle Paul's words to the Corinthians: "If the Gentiles have been made partakers of their (the Christian Jews) spiritual things, they owe it to them also to minister unto them in carnal things" (Rom. xv. 27, R.V.). To enable Israel thus to make the nations partake of their "spiritual things" they need to be in a dominant position in the earth. They have to win and hold it for the coming King: a high honour indeed! Let Israel, therefore, praise the Lord!

HISTORY OF CANADA.

Lecture delivered on Thanksgiving Day,

BY THE REV. C. F. COOPER.

PART I.

THE first epoch in the history of Canada is the discovery of America by Christopher Columbus. I shall only just mention the previous discoveries of this continent. In 874 a colony from Norway emigrated to Iceland. In 985 Erik the Red, with 25 vessels, set sail for Greenland, which country, for four centuries, continued to be a See of Rome. In the year 1000 Leif Erikson, with 25 brave spirits, visited Newfoundland, and probably Nova Scotia. They also sighted land in the same latitude as Massachusetts. Others followed, and small colonies were settled in different parts of Vinland, as America was called by these adventurers on account of the abundance of wild grape-vines they beheld. But eventually, from various causes, these Norse Colonies died out and were forgotten.

Brethren, God has to do with the founding of empires and with their extension. We may well ask why were not these brave Norseman permitted to conquer and own this vast continent? The answer is not far to seek. First, they were not the chosen of the Lord. Secondly, they were not therefore sufficiently prolific. Thirdly, the time for the peopling of America by a civilised and Christian nation had not yet arrived. The era of the renaissance and of the reformation had not yet dawned. Europe was lying in ignorance, and in the darkness of a gross superstition. Had America been peopled by Europe in those ages it must have become a Roman Catholic country, and thus, the grand freedom, the progressive enlightenment, the sacred principles of the Protestant religion, and all those beneficent influences which follow in the path of pure Christianity would not, in all probability, at this present time have been (as thank God they are) the glory and the boast of the Great American Republic, and the fair Dominion of Canada. In fact, it is difficult for us to conceive how different, how vastly inferior, the history of the world must have been if America had become the home of ignorance and superstition instead of knowledge and truth.

The age of Columbus was one pregnant with vast changes and magnificent results. Europe was about to burst the bonds which held her in thraldom to an old and effete superstition. Men were beginning to inquire into the truth of long cherished beliefs. Ignorance was soon to be dispersed, that knowledge might take its place. There was a feeling of restlessness. Men's minds were troubled. The old question of Pilate, "what is truth?" was being asked with an earnestness unknown for centuries. In a short time the Bible, rescued from the oblivion into which Rome had sent it, would once more shed its bright rays of enlightenment and truth over a benighted world; and to further the advancement of this glorious light, the world, in the kind Providence of God, was on the eve of the grandest invention that has ever blessed mankind—viz., the art of printing. Surely it was fitting that in such an age the new world, with its almost infinite possibilities, should be revealed to the astonished gaze of Christian Europe. America had been reserved for God's chosen people Israel, and its discovery postponed until a little while before that people would arise, according to the prophecy of Hosea, and say, "What have I to do with idols any more?"—until the period of her punishment had almost ended—just long enough before to prepare the way for God's chosen ones.

Now, it is worth remembering that Columbus never set foot on the mainland of North America. He discovered in his first voyage some of the West Indian Isles and afterwards he visited the mainland of South America. The first, after the Norsemen, who discovered North America were John Cabot and his son Sebastian. During their first voyage they visited the stormy shores of Labrador and Newfoundland. The following year, after again sailing to Labrador, they turned southward and sailed along the coast nearly to Florida. Thus not Columbus but the Cabots have the honour of discovering North America. These brave sailors were sent out by Henry the Seventh, King of England. On the right arising from this discovery, England afterwards based her claim to this country, and, certainly, if it be admitted that priority of discovery is any valid claim to possession, then have the Anglo-Saxon race a just title to the northern portion of this continent.

I must necessarily pass over very many interesting and thrilling events in the history of our beloved country, and, indeed, I can only lightly touch even the greatest epochs in our national history. The next epoch I shall mention was the discovery made by that celebrated navigator, Jacques Cartier. He visited Newfoundland during his first voyage. Afterwards he sailed up the river St. Lawrence. But the most brilliant attempt by the French to colonise Canada was made under that gifted and excellent man, Samuel Champlain. It was he who founded the city of Quebec. He had many wars with the Indians, and experienced much difficulty from the trading companies, notably the famous "Company of 100 Associates." He accomplished much, for he was a brave, devoted, good man—in an age of universal licentiousness. Nevertheless, when he died, in the year 1635, on Christmas day, 27 years after the founding of Quebec, the French population of Canada numbered only 3,000, and these were scattered over a few small settlements (extending from Ladoussac to Lachine)—the most important of which were at Quebec and the Three Rivers.

Now, it is important to bear in mind that, during the French occupation of Canada, the English were establishing colonies in the country now known as the United

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States. Virginia was settled by the English in 1617. Massachusetts by the Pilgrim Fathers in 1620. New Hampshire by the English, 1623. Maine by the English, 1625. Rhode Island from Massachusetts, 1631. Maryland by the English, 1634. Connecticut from Massachusetts, 1635. Was it not inevitable that a long and bitter struggle would take place between these two nations for supremacy in the New World? The history of their wars and the wars with the natives is one long series of bloodshed and horrors. During the greater part of this period England and France were at war in Europe, and this fact frequently led to the outbreak of hostilities here. We must pass by these wars, and only dwell for a moment on the great battle which gave America to the English for ever. This is indeed the epoch of epochs in the history of our country.

This decisive battle was fought on the plains of Abraham, near Quebec. By the consummate skill of Wolfe, the English General, and the bravery of his soldiers, this battle, after terrible slaughter on both sides, resulted in the utter defeat of the French, and, though they rallied for a little while, it cannot be doubted that the war for supremacy practically ended then. Wolfe, alas! was shot three times. The first bullet shattered his wrist. He bound a handkerchief round his wound and fought on. In a moment a ball pierced his side; but still he cheered his men on to victory. At length a third shot lodged deep in his breast. His comrades carried him to the rear and laid him gently on the ground. "See, they run," exclaimed one standing by. "Who run?" demanded Wolfe. "The enemy, they give way everywhere," was the reply. "What! already?" said the dying man; and he gave orders to cut off their retreat. "Now, God be praised," he murmured, "I die content!" and he gently breathed his last. No less pathetic was the death of his brave adversary Montcalm, the French commander, who also fell mortally wounded. "How long shall I live?" he asked the surgeon. "Not many hours," was the reply. "I am glad of it," he said; "I shall not see the surrender of Quebec." Then he asked that he might be alone with God, and thus prepared to die. To one he said, "Since it is my misfortune to be defeated and mortally wounded, it is a great consolation that I have been defeated by so great and generous an enemy." It is a touching fact, significant of the harmony that has so long prevailed between the two races in this country—that a monument has been erected in common to these brave commanders, "who generously recognized each other's merits in life, and now keep for evermore the solemn truce of death."

It is not to be wondered at that the tidings of this great victory filled the English at home and in the colonies with unbounded joy.

By the treaty of Paris, 1763, France ceded to Great Britain Canada, Cape Breton, St. John's Island, and all the islands in the Gulf of St. Lawrence except Miquelon and St. Pierre, which were retained as fishing stations. In the same treaty Great Britain obtained from France important territories in other parts of the world. So that King George in his joy exclaimed—and that truthfully—"Never did any nation sign such a treaty before."

Nova Scotia, Newfoundland and Hudson Bay Territory had already been ceded to Great Britain by the treaty of Utrecht, 1713. Thus France gave up all except two small islands.

And now, can we not see the hand of God in this victory? Most assuredly we can. As I have proved to you on former occasions, Israel was destined to colonise the world. Had the French continued masters of Canada, God's Word would hardly have been fulfilled. It is Israel's province to make the desolate places to be inhabited. America was held in reserve for them. And what did Canada gain by the transfer of her allegiance from France to England? In the words of the historian Withrow, "The conquest of Canada by the British was the most fortunate event in her history. It supplanted the institutions of the middle ages by those of modern civilisation. It gave local self-government for abject submission to a foreign power and a corrupt court. It gave the protection of the Habeas Corpus and trial by jury instead of the oppressive tribunals of feudalism. For ignorance and repression it gave cheap schools and a free press. It removed the arbitrary shackles from trade, and abolished its unjust monopolies. It enfranchised the serfs of the soil, and restricted the excessive power of the seigneurs. It gave an immeasurably ampler liberty to the people, and a loftier impulse to progress, than was before known. It banished the greedy cormorants who grew rich by the official plunder of the poor. The waste and ruin of a prolonged and cruel war were succeeded by the reign of peace and prosperity, and the pinchings of famine by the rejoicings of abundance. The habitants could now cultivate their long neglected acres free from the molestation of Indian massacres or fear of British invasion; nor were they subject to the continual pillage of a Varin, a Cadet, or a Bigot. The departure of the impoverished but haughty noblesse, who looked down on honest labour, instead of being a social loss, relieved the industry of the country from a grievous incubus. Even the conquered colonists themselves soon recognised their improved condition under their generous conquerors. The Abbé Raynal, a contemporary French historiographer, thus writes concerning the results of the conquest: "To the impenetrably mysterious transactions of a cruel inquisition succeeded a cool, rational, and public trial; and a tribunal dreadful, and accustomed to shed blood, was replaced by humane judges, more disposed to acknowledge innocence than to suppose criminality. The conquered people have been still more delighted by finding the liberty of their persons secured for ever by the famous law of Habeas Corpus. As they had too long been victims of the arbitrary wills of those who governed them, they have blessed the beneficent hand that drew them from a state of slavery to put them under the protection of just laws."

Thus, after 157 years of French rule, Canada was given over to Israel for ever. Who can fail to discern the hand of Providence in this? The French do not seem to have the genius for colonizing. Moreover, now they lack the population. These were gifts reserved for God's chosen heritage. It was "Israel," the prophet said, who should "blossom and bud and fill the face of the world with fruit." And history attests the fact that wherever Israel goes, peace, plenty, freedom and prosperity eventually follow. The historian just quoted might have added that the whole population, including the Roman Catholics (who are among the most loyal of Canada's sons), are blessed with the leaven of a pure Protestant Christianity. Surely, brethren, Israel and the world may well praise the Lord for the result of the battle on the Plains of Abraham. Why, the very name is suggestive of our descent from the grand old patriarch, the father of the Hebrew race—of that race which is ordained to be a witness of God's very existence.

The next important epoch in the history of Canada was the war between England and the thirteen colonies. I cannot dwell on the causes of that war—the unjust restrictions placed upon the trade of the colonies, the foolish "stamp act," and the still more silly tax on tea. It is enough to say that

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England was undoubtedly in the wrong; nor can we blame the colonies for resisting. It is, however, worthy of remark that public sentiment in England was far from unanimous in favour of the war. Leading statesmen pronounced it unjust, and especially condemned the way it was carried on.

But, brethren, this thing was from God—not, indeed, the war with all its cruelties, but the separation of the Colonies from the mother country. The time had come for Manasseh to assert his independence, and develop into a great people. Sometimes we are asked the question, "What is the good of Anglo-Israel teaching?" Well, here is one answer. If the British Cabinet and the British people in the reign of George III. had known who they were—if they had possessed a clear understanding of Scripture prophecy, the unjust and cruel war of Independence would never have been inflicted upon a brave and injured people. The fair fame of England would not have been tarnished by a needless and indefensible campaign. Millions of money would have been saved and thousands of precious lives spared. It has been estimated that Great Britain expended 500,000,000 dols. and lost 50,000 lives in this war. I say, had Anglo-Israel truth been known and accepted in those days, these calamities could not have happened. For with this knowledge England would have quickly discovered that the old oracle of dying Jacob was at last to be verified—that while Ephraim should always be the greater, yet Manasseh also should become great.

It is well known that a considerable number of the American colonists disapproved of the war, being willing rather to submit to the mother country until she should see her mistake. Some of these escaped to Canada and the Lower Provinces. During the war, and afterwards, those who remained behind were treated with great unkindness and even cruelty. They were denounced as traitors, their property was confiscated and their families ostracized, and often their lives were menaced. They won for themselves the name of United Empire Loyalists. Thousands of these faithful men and their families were compelled to abandon their homes and property and seek an asylum on British territory. Several thousands settled in Nova Scotia and New Brunswick. I am now addressing some of the descendants of these exiles. The British Government dealt very generously with your forefathers, and perhaps some of you are reaping the fruits of that generosity. Nearly 20,000,000 dols. was voted to be divided among them. "To each U. E. Loyalist was assigned a free grant of 200 acres of land, as also to each child, even to those born after immigration, on their coming of age. The Government, moreover, assisted with food, clothing, and implements those loyal exiles who had lost all on their expatriation. Each settler received an axe, a hoe, and a spade. A plough and one cow were allotted to every two families; and a whip-saw, and cross-cut saw to each group of four households. Sets of tools, portable corn mills with steel plates like coffee mills, and other conveniences and necessaries of life were also distributed among those pioneers of civilisation in Upper Canada."

Brethren, believing as I do in Providence, I cannot help thinking and declaring to you my conviction that these U. E. Loyalists were not of the tribe of Manasseh, and for this reason they remained true to Ephraim's empire, and found themselves ultimately in Ephraim's territory. I admit I cannot prove this beyond a doubt. But this I know for a certainty that since the Twelve Tribes, on their return to Palestine, are to occupy different portions of that country, they must have been kept distinct since their captivity and dispersion, and they must be distinct now. This the Almighty Disposer of events could easily accomplish. There is, therefore, nothing absurd, but everything reasonable, in the supposition that the vast majority of the Anglo-Saxon race in the United States are of the tribe of Manasseh; while the thousands who were exiled from that country for conscience sake belonged to Ephraim or one of his associate tribes.

And now as a result of the Declaration of Independence we have next to us a great and powerful nation under another government. Thank God, they are our brethren, worshipping the God of Israel as we do, speaking our language, and very largely thinking our thoughts. It is true they have adopted a selfish and mistaken trade policy, which bears hard upon us, and has tempted us to retaliate (some think unwisely), but by-and-bye these difficulties will be removed. I know nothing that will hasten their removal so speedily as Anglo-Israel truth will. Once let Manasseh recognise himself and us, and in the boundless enthusiasm of the glad discovery he will throw open his ports to our trade and become a brother indeed. Let us of Ephraim cultivate more and more a spirit of brotherly love towards our brethren of Manasseh. They are a great people, doing a mighty work for God. It is true they have their failings. So have we. We have each a work to do that the other cannot do. Let us remember that we are brethren—one in Christ Jesus. I do not believe Providence will ever again permit a war between England or Canada and the States; and I am sure the belief in Our Identity would put away for ever even the bare possibility of such a terrible disaster.—From "*The Yarmouth Times*," Nov. 28, 1893.

(*To be continued.*)

THE TRIBE OF JOSEPH, EMBRACING EPHRAIM AND MANASSEH.

By Lieut.-Col. W. H. Larkins.

PART II.

(*Continued from page* 164.)

The patriarch Jacob died in Egypt (B.C. 1688) at the age of 147 years, when Joseph was about 47 to 50 years old. The latter and all his father's house dwelt in the land of Egypt until he reached the age of 110, when he died, having told his brethren that God would surely bring them out of the land. Joseph took an oath of the children of Israel that they would carry up his bones with them (Gen. l.). There are few characters in the Old Testament history which furnish us with such a striking example of a truly godly life as that of the patriarch Joseph, and yet where shall we meet with a more pitiable tale than the cruel manner in which this godly youth of only 17, when sent on an errand by his father, was forcibly detained by his brethren (Benjamin excepted) and sold to Ishmaelites proceeding to Egypt, and his coat of many colours was presented to Jacob dipped in blood to show that Joseph had been devoured by beasts?

But in all his trials, afflictions, and temptations, the hand of the Lord was with Joseph, and whether viewed as a bondsman in the house of Potiphar or as a prisoner in gaol, or in his exalted position of governor of the land of Egypt, it will be seen that in all these trying positions Joseph was actuated by one principle both in his duty towards God and in his dealings with mankind—namely, to do that which he knew to be right in the sight of God with an implicit faith that what God had promised He was able and willing to perform. This may be seen in the occasion when he was tempted by Potiphar's wife to commit an act which he knew would be wrong and a sin against God, how Joseph persisted

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in refusing to listen to the repeated desire of this immoral woman.

Again, as Nicodemus said to our Lord, that no one could do the things that He did unless he came of God, so it might be said of Joseph that no one could rightly interpret dreams as he did except under the inspiration of the Holy Spirit of God.

Lastly, if in the first instance Joseph spake roughly to his brethren, and charged them with being spies, there was a motive and a good purpose in view—namely, to get information about his father and his brother Benjamin without disclosing to his brethren the fact of his being their brother Joseph. After his father's death, and they had returned from burying him, Joseph's brethren fully expected that he would requite the evil they did to him, and in pursuance of their father's wish they sent to Joseph and asked forgiveness of their sin. What was Joseph's demeanour towards his brethren on that occasion? Most assuredly not as they anticipated or expected, for it never entered into his mind to requite evil; but, on the contrary, we are told that "Joseph wept when his brethren spake to him, and they fell down before his face and said, Behold, we are thy servants," thereby fulfilling Joseph's dream, the dream of his youth which he interpreted to his brethren and which was the chief cause of their hatred towards him. Joseph spake kindly, and comforted them, saying, "Fear not; ye thought evil against me, but God meant it unto good to save much people alive."

Joseph saw in all that had come to pass that it was the hand of the Lord who had sent him, and not his brethren, before them into Egypt to save lives and to preserve a posterity unto them. It was told Abraham when as yet he had no child that his seed (and the promised seed) would be strangers in a land that was not theirs, that they should serve and be afflicted by that nation whom the Lord would afterwards judge, and they should come out with great substance (Gen. xv. 14). Now when Jacob first came into the land referred to (Egypt), his whole household, including Joseph, numbered seventy souls (Gen. xlvi. 27), but the children of Israel increased exceedingly and waxed mighty, and at the time of the exodus, after a sojourn of 430 years in Egypt, they numbered 600,000 men on foot, besides women and children (Exod. xii. 37).

This rapid increase in the numbers of the children of Israel made Pharaoh afraid of them, lest they should become too strong, and he set task masters over them to afflict them with burdens, and it came to pass in process of time that by reason of their bondage the cry of the children of Israel came up unto God, and in remembrance of His covenant He had respect unto them (Exod. ii. 23—25). When the specified period of their sojourn in a strange land was accomplished and the time of their deliverance was at hand, after divers signs and wonders and miracles had been wrought in the midst of the land by the hands of Moses and Aaron, with a mighty hand and stretched out arm the Lord God of the Hebrews brought forth His people out of the land of Egypt and from the house of bondage and led them through the Red Sea on dry ground, covering them at night by a pillar of fire and in the day by a cloud; but when the Egyptians attempted to follow after, the waters returned upon Pharaoh and his host, and they were drowned in the Red Sea, both chariots and horsemen.

The twelve sons of Jacob give their names to the Twelve Tribes of Israel, but by the adoption of the two sons of Joseph as his own—"as Reuben and Simeon, they are mine" (Gen. xlviii. 5)—added another tribe to the original Twelve Tribes of Israel. It will be seen, however, that on no occasion do we find more than the original number—twelve—spoken of, for where the name of Joseph is retained as a tribe it embraces Ephraim and Manasseh, and they are not named, but Levi is left, or any other tribe, as, for instance, Dan on one occasion (Rev. vii.), Manasseh filling the gap made by the absentee, and Ephraim taking his father's place, thus retaining the original number of the tribes at twelve.

This will be seen, for instance, in the numbering of the tribes in Numbers, when Manasseh was numbered in the place of the Levites. This was also the case in the formation of the columns which guarded the camp on the march (Numb. ii.), as well as in the twelve spies (Numb. xiii.), and in the distribution of the land, on which occasion the children of Joseph are spoken of as Two Tribes in the place of the Levites, who had no inheritance in the land (Josh. xiv.). In the number of those sealed of the tribes of the children of Israel, the name of the Tribe of Dan is omitted and Manasseh takes its place (Rev. vii. 6), but in the names given to the twelve gates of the New Jerusalem, that of Joseph is retained, embracing Ephraim and Manasseh, who are left out (Ezek. xlviii. 32).

In the formation of the columns for the protection of the camp, as also in the names of the gates of the New Jerusalem, it will be seen that as far as possible the tribes are grouped together according as they are the issue of Rachel or Leah and their respective handmaids. In the former case we find Ephraim, Benjamin, and Manasseh, a son and the two grandsons of Rachel forming one of the columns, and Dan and Naphtali, the sons of Bilha, Rachel's handmaid, formed jointly with Gad, the son of Zilpah, the handmaid of Leah, formed a second, whilst the five sons of Leah and Asher, son of Zilpah, made up the other two columns (Numb. ii.). So also in the names of the gates in the New Jerusalem. The three on the east side are named after Joseph, Benjamin and Dan, whilst Naphtali gives its name to one of the three gates on the west side. Gad, Asher, the two sons of Zilpah, and the remaining six sons of Leah gave their names to the three gates on the north and south sides.

(*To be continued.*)

WHO WAS ZOROASTER?

By E. Reep.

With the advance of Oriental knowledge comes an increasing interest in the sacred book of the Zoroastrians, called the Avesta. In an article on "Ancient Beliefs in a Future State" (*Nineteenth Century*, October, 1891) Mr. Gladstone makes reference to the historical relations between Greece and Persia, dwelling especially on the traces of Hebrew tradition in Greek literature.

Professor Cheyne, while recognising with Mr. Gladstone a Hebrew element in the mythology of Greece, expresses surprise (*Nineteenth Century*, December, 1891) that Mr. Gladstone should hesitate to admit a Persian influence on the religion of the Jewish Church. The professor offers, as a reason for his astonishment at Mr. Gladstone's opaqueness in this respect, the suggestion that Jehovah (Yahve), as described by the second Isaiah, has a specially close resemblance to the Ahura Mazda of the Avesta. The second Isaiah, he says, displays general sympathy for the religion of Cyrus (Zoroastrianism), and that the reality of Zoroastrian influence upon Judaism is now generally recognised.

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Among the most confident supporters of this theory of Zoroastrian Judaism is the Rev. Dr. L. H. Mills, the translator of the Gâthas or Zoroastrian hymns, forming the third volume of the Avesta, and one of the volumes known as the Sacred Books of the East. So striking a resemblance is there between Zoroastrian, Hebrew and Christian theology that we are asked to believe "that it has pleased the Divine Power to reveal some of the most important articles of our Catholic creed first to the Zoroastrians, and through their literature to the Jews and ourselves" (Christians).

It will at once occur to British-Israelites, on reading this statement, that the Bible emphatically affirms that of all the nations of the world but one was chosen to be the receptacle of divine truth. Through Isaiah (whether the first or second does not matter) the divine word is: "This people have I formed for Myself; they shall shew forth My praise." And by the voice of Amos: "O children of Israel. . . . You only have I known of all the families of the earth." If, therefore, in the Zoroastrian scriptures we have important doctrines of our faith, it must be that the Iranians or Persians were in contact with Hebrews before their sacred literature was written, and not because it has pleased the Divine Power to impart to an alien nation a higher revelation than to His own chosen people.

The date of the earliest writings of the Avesta is sufficiently uncertain to justify the opinion that not until the destruction of Samaria, and the deportation of a large number of northern Israelites to Media, was the religion of Zoroaster established in Persia. By some Zend scholars the date is conjectured to range from 1200 to 1500 B.C.; but recently, in the December number of the *Contemporary Review*, Professor Max Müller has called attention to an entirely new theory, promulgated by the French Orientalist, M. Darmesteter, who holds that the original Avesta was lost, and that the present book is to be assigned to the first century of our era. Professor Max Müller considers a post-Christian date incompatible with the grammatical forms of the Avesta language; and we may be quite sure that he would regard as fatuous and absurd the supposition that the whole mystery of Mazda worship (the worship of the Great Creator) in Persia is involved in the history of the exiled House of Israel. Nevertheless it is somewhat necessary that the question should be pressed as to whether Zoroaster, the famous law-giver of Media, is not to be identified with the law-giver Moses. Indeed, it is very necessary that we should make a careful study of the subject, inasmuch as Dr. Mills has avowed, in an article published in the *Nineteenth Century* for January, 1894, his intention to do his best "to destroy the pernicious and dangerous impression that all doctrines, in order to be regarded by the Church as of inspired character, need to have been original with the Christians or the Jews." In fact, the historical and doctrinal statements recorded in the Old or New Testament took, in all probability, their mental initiative from other religious systems; hence, according to the teaching of Dr. Mills, our duty is to combine with Christianity and Judaism any Canaanite faith that may happen to strike us as respectable. But whatever comparisons we may choose to draw between one form of faith and another, this is certain: "Book after book of the Bible dates from the reign of the Persian kings, while Magian priests, who were of the religion of Cyrus, came later to do honour to the Son of Mary, and one of the last words uttered by Christ upon the cross was from the Persian tongue" (Luke xxiii. 43).

Such being the candid declaration of a doctor of divinity, and one of the translators of the Avesta, it will not be altogether inexpedient to review the traditional history of Zoroaster as presented in commentaries and in the psalms and hymns of the Mazda worshippers.

In the Avesta we are supposed to have a profound system, and this system is the unity of God in His faithful creatures. Exactly as Jehovah appointed Moses to lead forth a chosen people to take possession of a new country, so Zoroaster is said to have been directed by Ahura Mazda to conduct a holy people into new lands. In the Gâthic hymns these Zoroastrian tribes are referred to as the "Kine," a metaphor applied by the prophet Amos to the Israelites. Like the Israelites, the Zoroastrians were chiefly agriculturists and herdsmen; and, according to the Gâthas, were engaged in a painful struggle to overcome their enemies. Consequently we read of the wail of the "Kine" (holy people), and of their murmurings against Zoroaster and his authority, which was regarded as not sufficiently regal to succour and relieve the perplexities of the suffering multitude. Zoroaster, however, undismayed by the anger of the Kine, the insolence of the masses, assumes his office as priest and prophet, and, with hands outstretched toward the holy fire (by which we may conjecture is meant a pillar of fire), prays for divine grace and assistance in order that he may propitiate the complaining people. Ahura (the Lord) is asked to cause the imperishable kingdom to advance; to teach His will to His servant (Zoroaster) by His own mouth, by His own spirit, that he may instruct God's waiting congregation in ceremonial and moral deeds to be done by them with faith, and in the desire for the law of righteousness within their hearts, and in the laws also by which the primeval world arose.

Zarathustra, says Dr. Mills, looked for a chosen kingdom (as did Moses), a chosen people, to be established as God's agents in bringing on a millennial condition of righteousness. A Gâthic hymn declares: "And to the Great Creator shall there be a Realm such as that whose strength I asked for victory, and which at the last shall flourish in its holiness to His glory." To Ahura (the Lord) must the people look, for He is the head of dominion within His saints. He rules with absolute power. He guides the way by the shining flame (pillar of fire), and it is only from Him that will come to His elect all possible blessings."

Zoroaster, or Zarathustra, is supposed to have explained the doctrine of dualism, a doctrine of which we have some evidence in the book of Job. According to the Avesta there were two original spirits, each independent in his thoughts, declarations, and actions. In Job two spiritual forces are described, acting in the same independent manner; we cannot therefore but suspect that the northern Israelites, long before they were settled in Media, believed in some sort of spiritual dualism. Nor could they have been strangers to other doctrines which it is now the fashion to take for granted were borrowed by the Jews from a Persian source during the Babylonian captivity. Thus, it is said, it was not until post-exilic times that the Jews shaped and elaborated the doctrines of the resurrection, of the last judgment, of angels and demons, &c., and accordingly such doctrines are of heathen origin. Dr. Mills is satisfied that had Cyrus, the Mazda worshipper, not brought the Jews back to Palestine, the later prophets might not have spoken at Jerusalem, nor might Jesus have been born at Bethlehem. As it is, he sees that not only was Pharisaic orthodoxy of Persian growth, as shown by the name Pharisee or Parsee, but that the most serious traces of Persian (Zoroastrian) influence appear even in the writings of the New Testament. And so, we are assured, the time is now past when the Christian apologist

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need recoil from recognising the very important services which have been rendered to the faith by peoples foreign to the Jews.

The shadow for the substance may be all-sufficient for some minds, but most sensible people prefer to base their religious beliefs on something more tangible than a few phantom truths transmitted through what Dr. Mills is bound to admit is a corrupt mass of forbidding detail. On this matter there would be no misconception if only historians and commentators would take into their consideration the very significant and solemn fact that God, in His supreme wisdom, saw fit to remove, not one Hebrew kingdom from the Promised Land, but two kingdoms—Israel first, by the hand of Shalmaneser, king of Assyria, somewhere about 700 B.C., and Judah a century and more later, by the hand of Nebuchadnezzar. Israel placed in the cities of the Medes, Media in a short period became the seat of what is now designated Zoroastrianism, or the religion of Zoroaster, whose identity with Moses tradition and legend make conclusively certain. After the advent of Christianity Hebrew Magianism drifted into myth, and the Israelite buttresses of it into the realms of forgotten history, the sequence of which will be to reveal them some day hence among the venerable ancestors of the British folk.

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 5.

(*Continued from page* 186.)

"JACOB'S VISION."

THE marvellous events of the nineteenth century more especially fulfil the golden dream of Jacob's last hours, because this is the century of the expansion of Ephraim and Manasseh, the two sons of Joseph. It is the expansion of these two branches of his posterity which forms the leading aspect of the vision concerning them, and of the blessing which he conveyed to each from his dying bed. Let us again catch his words: "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." Again: "He (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii.). Thus he spake on the margin of that dark river which he was about to cross.

How similar was the allusion of Moses to the family of Joseph, when, like Jacob, he also had come to the margin of the same river: "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). But this multiplicity of the two sons of Joseph is the creation of the present century, which will ever be memorable as the birth-time of new nations in far-away colonial settlements—those "desolate places" so long since given to Abraham by covenant.

In the New Testament, then, we have the appropriate recognition of the supreme point in Jacob's vision—viz., the destiny of Ephraim and Manasseh. The writer of the Epistle to the Hebrews connects his faith only with this—the blessing given to the "two sons of Joseph"; a blessing which was to blossom into fruit in this nineteenth century. Here, then, we have the master-thought in Jacob's faith—viz., the expansion into nations of Ephraim and Manasseh in the latter days. Jacob blessed his other sons; but the writer of the Epistle to the Hebrews only aims at pointing out the crowning jewel in the faith of the ancients: thus, "sacrifice" was the brightest jewel in Abel's faith; translation to heaven in Enoch's; the certainty of the deluge in Noah's; posterity through Isaac in Abraham's; the recompense of the reward in Moses'; the departing of the children of Israel out of Egypt in Joseph's; and in Jacob's, the destiny of Ephraim and Manasseh.

Then how strange it is that Biblical expositors seemingly make no account of this supreme point in Jacob's dying faith. Let any readers take up a commentary on the Epistle to the Hebrews, and see for themselves the exposition of the passage quoted at the head of this article, and they will find, generally, that the point is slurred over, and no inconsiderable space devoted to the final clause, as to what is meant by Jacob worshipping on the top of his staff. Thus, they overlook the major idea of the verse, and learnedly fritter away their time, and that of their readers, by dealing with an infinitely smaller matter; they see not the great truth towering before them like a mountain, while they fasten their gaze on one little atom lying at its base.

Jacob then saw in prospect what we see in accomplishment in this nineteenth century. Do we behold two great peoples dominating the earth, who are inter-related, and speaking the same language? So did Jacob. Do we see Manasseh, a great nation, occupying a vast territory; endowed with fruitful fields, with mineral treasures, with ships of commerce, with great cities, great institutions, great minds, great characters, great achievements and renown? So did Jacob. Do we see Ephraim outstripping Manasseh in its range of empire, and not only outstripping Manasseh, but also all Gentile dominions; his flag floating above the Gates of all kingdoms; his ships of war holding the mastery of all oceans; his wealth beyond that of all other peoples; his missionary enterprises overtaking all the dark realms of paganism; his philanthropy going out everywhere to deliver the oppressed and to wipe away the tears of them that weep? Jacob foresaw all this too, even that all the families of the earth should be blessed through his descendants. Do we see the rapidly-accumulating signs of a coming federation of the mother-empire with all her royal offspring for the double purpose of merchandise and defence? So did Jacob, in his vision of the "company of nations" which should arise in these days.

We cannot wonder, then, that the New Testament calls our attention to the supreme point in Jacob's faith—viz., the destiny of "the sons of Joseph," which we see now being worked out in the two foremost nations of the nineteenth century. Theologians fail to see it, and the masses of Christendom are kept from the knowledge of a fact which, if only seen, gives perfect symmetry to the double volume of ancient prophecy and modern history. But the light is growing brighter, and reaching farther, and the truth shall presently be seen in its full noon-tide splendour.—*Rev. J. Idrisyn Jones*, "*Anglo Israel Almanack*," 1894, p. 50.

"BIBLE Marking with Coloured Inks," for various subjects, with suggestions, and texts selected as examples. May be had of R. Banks & Son, price 2d., by post 2½d.

"HAWES' Handbook to Temperance Hotels," is a very useful publication for travellers. May be had of C. W. Hawes, Uxbridge, for three stamps.

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THE LATE REV. JAMES WATSON, M.A.

By J. S. A.

We much regret to announce the death, at the age of 69 years, of the Rev. James Watson, M.A., who had been Vicar of All Saints, Upper Norwood, for the last 38 years. He died rather suddenly at the Vicarage, Upper Norwood, on Feb. 26. Mr. Watson was third wrangler of his year, and a very clever mathematician, which would account, in a great measure, for the sound logical views expressed in his discourses, which were also dictated by shrewd common sense. This, combined with his earnest delivery, could not fail to impress upon his hearers the importance of the truths he laid before them. He was well read in prophecy, and had for many years fruitlessly endeavoured to ascertain where the Ten Lost Tribes of Israel had settled.

In the early part of the year 1877 he had some Identity literature handed to him by one of the churchwardens. To a mind, prepared as his was for this truth, to read it was to accept it; this he did most thoroughly, and on Sunday, June 10, of that year, he commenced a series of sermons on Israel and Judah, the promises to Abraham, our position with regard to Russia, Egypt, &c., which he continued on successive Sunday mornings until September 9. These appeared, with his permission, but in a very condensed form, in the Metropolitan Anglo-Israel Association Supplement to the Banner of Israel, Dec. 31, 1879. After this introduction of Our Identity to the parish, Mr. Watson preached many sermons on different phases of the subject; one on Sept. 13, 1878, from Exodus xv. 3—"The Lord is a Man of war, the Lord is His name"—is worth notice. He said that the text, part of Moses' Song, is the first hymn or song ever used. The date shows that it referred to the mighty deliverance from the horrors of war which we had just experienced, that to the Lord be the praise, for it was He and He alone who directs the ministers of the day and enabled them to bring the nation out victorious without war—the result being "Peace with Honour." With regard to the *literal* interpretation of prophecy he was very emphatic.

In a sermon, on October 6, 1878, alluding to Ezekiel xxxvii., where one stick is taken for Judah and another for Ephraim, and all the House of Israel his companions, he said that, referring to the language of this prophecy, it was not possible to twist or turn it into a spiritual meaning, although many endeavour to do so. On the following Sunday, describing the position of the four great powers, France, Russia, Turkey, and ourselves, he said that there are passages in the Bible which refer to France, the first Napoleon is described, also the Franco-German war. In Rev. xviii. Paris and its overthrow are shown. Then, as to our own affairs, we have become alive to the consciousness that ours is a great Empire, that we describe our Empire and Colonies by the title of "a nation and a company of nations" that we possess all the strategic strongholds of the world, and all but one of the Gates; that we are the rulers of India, and as such, the Bible designation of the kings of the East rightly applies to us. A little later on came four sermons on Daniel's prophecy, regarding the image and the stone cut without hands; intensely interesting. There were many more on leading Identity subjects, to which we might refer, but for want of space must close this passing tribute to the memory of a departed brother in Christ, with the earnest hope that God's Holy Spirit will influence many other reverend men, who have not yet borne testimony to the truth, to go and do likewise.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Philo-Israel,—Will you kindly pardon the liberty I take in sending the enclosed for your perusal? and at the same time, may I ask you what I am to do with these people? My patience is nearly exhausted with them. They "don't believe this, and they don't believe that," and it is hard to say what they really do believe! Our pastor thinks it carnal to hope (or even pray) for the time when all our present troubles are to end. He calls prosperity "a curse." Well, it may be so to some. We can turn a blessing into a curse, as far as that goes! But I tell him it is not the prosperity he speaks of that we want; we only desire the necessaries, not the luxuries of life. What we would have is trade, work for the unemployed, food for the hungry, homes for the homeless, clothes for the naked. Yes, sir, we long for that good time when the labouring man will go forth to his work each day with a light and a merry heart, knowing that that work is sure, and that it will bring him in quite enough to support his home and family, without his wife having to neglect her household duties and toil all day over a wash-tub or a sewing machine, because her husband cannot, with all his labour, earn sufficient to meet the demand at home. That's the prosperity we want; that's the "good time coming!" I could write a deal more on this subject, and may, perhaps, some day.

And now, dear sir, let me ask you, Are we to be designated "Carnalists" because (knowing that God has promised these blessings to His people Israel) we long and pray for the fulfilment of those promises? Are we to be censured because we have faith to believe in Jehovah's words, to read our Bible as it is written, without taking anything from it, or adding anything to it? Well, let them say and preach what they like, I, for one, intend to listen to the voice of those whom I believe God has risen up in these latter days to teach us how to read our Bibles, and to explain those passages in Holy Writ that have hitherto been difficult to understand. And now, thanks to you, dear sir, and all those ladies and gentlemen who have written on the subject of Our Identity with Israel in the Banner, pamphlets, leaflets, and other serials; and having given their writings a fair and unbiassed perusal, I think I may venture to assert that I have now a clearer knowledge of the Bible than ever I had before.

But I am going from my subject. I was speaking of the "good time coming." Well, sir, it is only God we must look to for that, for if we wait until man makes a brighter day for us, why all I say is, we shall never have it. No, sir! It is only the great "I AM" that can, and will, do it for us; but it will be in His own good time. And yet I cannot help thinking we are not asking Him for it, that is in the way He would have us—viz., as His people; for I cannot find one single passage of Scripture that tells me of Israel ever crying unto the Lord in their trouble and He not deliver them out of their distress. And I believe were we to do so now (nationally), He would listen to our prayer and help us again; "For His mercy endureth for ever." But alas! we are to-day what we ever have been, a "stiffnecked, rebellious people." We are still guilty of the same old sin that kept our forefathers wandering forty years in the wilderness. They set no value on the good land the Lord was leading them to; neither are we, their descendants in A.D. 1893, paying any regard or placing any faith in the blessings that God has in store for His people Israel in the "good time coming." And so I suppose none of the men of this "evil generation" will live to see those golden days. Well, all we can do is to bear on, hope on, pray on. Shall I add another active verb, and say, love on? No! for that happy period is still in the future, and God grant it may be the near future. For the present, Satan has the best of it. He holds Israel still, but may the time be near at hand when he shall hear the same words he heard of old in Egypt, "Let My people go, that they may serve Me!" May God hasten that hour; for, in the language of the poet, I cry—

> "Arise, O God of love!
> Gird on Thy mighty sword, and ride
> Triumphant over every foe;
> Deliver man from sin and woe;
> Thy world to purity restore,
> And reign supreme for evermore."

Amen.

And now, dear sir, allow me to say a few words on another

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subject, and then I'll trouble you no further. I have been reading again that beautiful and most instructive work of yours, "The Geography of the Gates," truly a grand volume, and one that cannot be read too often, particularly by the young, for they would find it to be a vast field of geographical and also historical instruction. But there is one thing I am rather surprised at—viz., in your interesting history of Gibraltar, speaking of the old rock, you have compared it to a "gigantic lion crouching in a posture of repose." Quite correct. I have passed through that old "Toll-gate" on two occasions, going and returning from Italy. But you have said nothing about his mate, that is quietly lying in the same attitude at the Cape of Good Hope. Now, had you seen that old lion from the mast-head of a fifty-two gun frigate as often as the writer of these lines has; had you written with your own hand on the log-slate, as I have done many a time, the bearings and distance of the "lion's head" and "lion's rump," I am quite sure you would have given a far more glowing description of that grand old mountain than your humble servant, Mr. Edward Lovell Dwyer, that gentleman not possessing the pen nor intellectual capacities of a Philo-Israel, or Charles Dickens.

My simple version of it is, that in viewing that mount you behold a lion in miniature, a photo in perfection. Why, you might fancy his two fore-paws are visible! Yes, there he lies, North and South, with his head erect, looking in the direction of the Cape Point. He keeps a bright look-out from Cape Town to the mouth of old Simon's Bay, as if scanning every ship that enters that lovely harbour. But I need not inform you that there are also lions afloat, as well as on land; and if you will kindly listen, I will tell you a little story about one of them, although it will be very much abridged.

Well, it was a bright, moonlight night, on the 4th January, in the year 1844, the hour being 11 30; and while our old friend was doing his watch on shore, there was also another in the shape of a smart fifty-two gunship of war—that gallant vessel being the sole property of one Mr. John Bull—keeping a sharp look-out at sea. And the said frigate did, on that very night, and at the time mentioned, suddenly (to their great dismay!) pounce upon three other vessels—to wit, one Spanish and two Portuguese slavers—as they, thinking we were about thirty miles south of them, were quietly stealing out of Benguela Bay, so that they literally walked into the lion's mouth! Yes, sir, three of them, and each one crammed full of negro-men, women, boys, and girls, and even infants at the breast. It was an awful sight, one never to be forgotten. I remember it all well; memory brings back the whole scene to me. I hear the old first lieutenant shouting, as he sprang on the deck of the *Josephine*, "Lawful prize!" She had over six hundred slaves on board. Again I hear the cheer of the blue-jackets and marines, as they boarded each slaver, cutlass in hand, and Captain Broke commanding silence. "Silence men! silence!" Once more I see the old purser (Mr. Hamilton), not cutlass in hand, but a piece of chalk, reckoning the shares of prize-money on the steerage deck below, a pecuniary matter the First Lord of the Admiralty did not settle until three years subsequently. Fancy, too, brings back the sound of sundry melodious voices—to wit, the honourable members of the midshipmen's berth roaring "Rule Britannia" over two or three bottles of fine old English sherry. Well, sir, that night we had given freedom to over fifteen hundred slaves; the British lion had done his work, and made short work of it, too! for it was all accomplished in less than half-an-hour. Not a life had been lost, no blood had been shed, not a shot had been fired, not a sword had crossed. We had shown both the Spanish and the Portuguese that Britannia did indeed rule the waves, on the S.W. Coast of Africa at any rate. We gave the accursed slave trade such a blow that night they did not forget for some time. And so well might we sing that fine old song, and we did to our heart's content. There was no sleep on that night, either in the midshipmen's berth, gun-room, or lower deck.

But the night of January 4th, 1844, passed away; 'tis day-break, the daylight gun is fired, and once again the golden gates of the East are unlocked, and the sun comes forth in all its glory to gladden all things terrestrial! But what a change has taken place since that bright luminary went down behind the western hills on the evening of the 4th! What were the last sad sounds heard in old Benguela Bay on that ever-memorable eve? Surely 'twas the doleful wail of the slaves as they were being hurried on board the accursed vessels that were waiting to convey them to a doom that death would be preferable to! and as the silver moon appeared above the eastern horizon, an eye watching on shore might have seen a brigatine and a couple of schooners standing out of that infernal slave den, under Spanish and Portuguese colours, and thus the evening closes in, and the nocturnal hours come on. But all things have an end, and so had that night of terror for the slave. 'Tis morn again; bright smiling morn, and lo! the scene is changed! Holo! why there are four vessels in sight. Yes, but only one flag flying, where are the others? they have vanished altogether. Yes, the Sea Lion has been very busy during the night; he is down on slavers, pirates, and smugglers (particularly those who smuggle human souls!); and now, as the sun rises on the 5th January, it shines on one flag alone—"The flag that's braved a thousand years the battle and the breeze"; but never waved over a slave—the Union Jack of England. Hurrah! the slave is free! The night of sorrow is over, the cry of anguish has ceased, and now 'tis a sound of joy and gladness that echoes o'er land and sea. Music, too, floats in the morning air; for those two young scamps, the drummer and piper, who quite enjoy the fun, are marching about two hundred young men and women round the decks to the tune of—

"Come cheer up my lads, 'tis to glory we steer,
To add something new to this wonderful year."

Well, it was only the 5th day of the new year, 1844; but will you believe it, sir, all those young men and women were in a perfect state of nudity! But they were not long suffered to remain in that said position; for if there is a nation noted for virtue on the face of this earth, that nation is England. Another proof of Our Identity with Israel; for we read in Lev. xviii. 9, "The nakedness of thy sister thou shalt not uncover, whether she be born at home or abroad." Yes, if you want to find true honour and virtue in woman, behold that bright jewel dwells in the hearts and minds of the merry maids of England. And as for these poor negro girls, England has set them free, England will clothe them, and England will teach them to know what virtue means, that they may love it, and value it as a treasure more precious than life itself. Yes, they are rescued. The Spaniard holds them no longer. 'Tis the Lion of Israel that has them now, and he means to keep them safe, until they are landed in that pretty little Gate of Israel, called Cape Town, in latitude 34° South; and there those poor young men and women, boys and girls, will find a home, and a God ready to receive them. They will be sent to school, taught to read and write, learn trades, and in time become useful members of society. Yes, in that lovely British colony they will hear of the God of Israel, and the love of Jesus their Saviour, who died for them as well as for the white man, who that night had struck off their chains and set them free. Bless God! your humble local secretary (Mr. Edward Lovell Dwyer) carried an English heart, and an English sword, and took part in that glorious night's work.

And now, sir, having told you what we did with the fifteen hundred slaves (negroes I mean) you may like to hear what became of the crafts in which we found them. Well, sir, we will begin with the *Josephine*, a beautiful brigantine; that vessel, from being one of darkness we metamorphosed into a splendid revolving light-ship, and moored her off the Roman Rock, in the centre of Simon's Bay; and now instead of keeping out of sight of all other ships (particularly men-of-war) she is placed in such a position as to be seen by all vessels rounding the Cape of Good Hope, and entering that beautiful bay on their way to Simon's Town. So far that splendid fast sailing brigantine *Josephine*. No slave will ever walk her decks again.

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She was our prize, but the flag-ship *Winchester* had the honour of laying down her moorings. She was the first light-ship ever anchored within that British Gate. The Portuguese schooner *Henrietta* is the next to be mentioned. Her fate was to be turned into a water-tank, to supply the fleet with that most necessary fluid. But as Her Majesty's ships and vessels of war frequently require fuel also, the Spanish schooner *Fura* was changed from a slaver into a coal depôt, and received from the Admiral a commission to carry that indispensable article to the aforesaid ships and vessels of war. But we must add a few words in reference to the said *Fura*. That vessel, no doubt, meant to show fight had she come in contact with a weaker opponent than H.M.S. *Thunderbolt*. She had on board thirty-two able-bodied Spaniards of not a very prepossessing expression of countenance; likewise a couple of formidable guns (called in those days "Long Toms"). In reference to the former, Captain Broke gave them a few dollars each, and bundled them all on shore at Benguela. What was the future career and ultimate fate of those gallant Spanish dons we never heard. We had seen all we required to see of them, and we are quite sure they had seen quite enough of us; and no doubt by way of bidding us adieu, they had wished we were all with a certain dark gentleman we prefer not to mention. And thus ends my tale.

But you must bear in mind that what I have written is only a narrative of a few hours—viz., from 11.30 p.m. on the 4th of January up to sunrise on the 5th of that month. You will remember also that Benguela is in latitude 10° South, and Cape Town is in 34°, so that we had about 1,410 miles to tow our prizes; and to write a memoir of the scenes I witnessed during the days it took to run that distance down would take an abler pen than mine. But the *Thunderbolt's* log is at rest in the Admiralty, and the greater part of her officers have gone to their rest too; for aught I know I may be the only one now living, but in my seventy-fourth year. And so I will bid you adieu; but 'ere I do so, I would like you to know one thing, yea, two. 'Tis this—that as I served Israel in my young days, not knowing then that England was that great "nation," so I am doing now in my old age, and will while life lasts, against all odds. I have had to fight the battle alone under every disadvantage; but dear Miss Lawrence has for many long years supplied me with the most beautiful literature from that grand and most generous of all associations, the "Free Distribution Fund," all of which have ever been most faithfully disseminated among every class of society. I can say in truth all classes. The merchant in his office, the magistrate on his bench, the ministers in their pulpits (of every denomination), Sunday-school teachers, one and all have had Anglo-Israel literature to peruse. Miss E. M. Rush has kindly sent me a few BANNERS every week for the last two years, which I distribute on their arrival.

And now, with kind regards to yourself, dear Miss Lawrence, Miss Rush, and all my dear brothers and sisters, Anglo-Israelites, in the land of my birth, and trusting that the God of Jacob will help them in their labours, and that the time may be near at hand when He will pour out His Spirit upon the whole of our race, is the fervent prayer of him who will ever be faithfully your sincere friend and agent,

EDWARD LOVELL DWYER,
Hon. Local Secretary.

Sandhill, Launceston, Tasmania, Nov. 13th, 1893.

P.S.—The *Thunderbolt* was commanded by Captain George N. Broke, son of Sir Phillip Broke, R.N. She carried two 84-pounders and a couple of 68 ditto, with a crew of 340 blue jackets and marines. She was 320 horsepower, and could steam and sail 16 knots per hour.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following letter to our curate was written on the occasion of the Rev. John Wilkinson paying a visit here this month, to give us some information of his work among the Jews. On being asked, by our curate, if I enjoyed the rev. gentleman's lecture? I said, it was certainly interesting, but I wished he would himself act upon the advice he gave us, which was to "follow and work along the lines of Scripture." There being no further time for conversation in a busy Sunday-school, and wishing to follow up the remark, I wrote the following letter to the curate the next day, for which I have received thanks!

[*Letter to our Curate.*]

"Dear Sir,—Did you ever observe closely the texts which refer to the restoration of the children of Israel (that is, of Israel and Judah) to their land? If so, you will, perhaps, have noticed that the Jews are never spoken of as going back alone, but always under the protection and by aid of the House of Israel. I mean such texts as Isa. xviii. 1—7; Ezek. xxxvii. 15—28; Hos. i. 11; Jer. iii. 18; Zech. x. 6—12.

"When the Hebrew race re-occupy Palestine, with a much more extended boundary than at present, as was promised to the patriarchs, we learn from Ezek. xlviii. that it will be divided into thirteen portions, twelve for the Twelve Tribes, and one for the Levites, with the sanctuary and city, 'And ye shall inherit it, one as well as another; concerning the which I lifted up Mine hand to give it unto your fathers' (Ezek. xlvii. 14). This return is not for the Jews only. The House of Judah is only a portion of the children of Israel, and they are all to return. Why, then, does the Rev. John Wilkinson, with every nine persons out of ten, call the Jews 'all Israel'? Wales might just as appropriately be called Great Britain. As you know, we hear from our pulpits constantly the expressions, Jewish Church, Jewish nation, &c. I have heard even Abraham and the patriarchs called Jews, when there were no such people known as Jews, until the Babylonian captivity, at least, the name Jew is not mentioned in Scripture until about that time. Dean Stanley, in his history of the 'Jewish Church,' calls the name an anachronism; a pardonable one, certainly, but such it is. I beseech you, dear sir, to look into this matter. I know a faithful clergyman has not much time to spare, but the satisfaction and joy from the knowledge of the subject is immense. My Saviour, the 'Redeemer of Israel,' is, if possible, ten times more precious to me than before. Would that I could serve Him better! When Mr. Wilkinson was here three years ago, after his address, a friend of mine asked him 'Who he thought the nation was to whom Christ said the kingdom of God should be given when taken from the Jews?' He unhesitatingly replied, 'Great Britain,' because she is bringing forth the fruits. I suppose any thinking man must say the same, bad as we are, but if we are a nation of pure Gentiles, and in no wise related to Abraham in the flesh, how can we talk of God's faithfulness and truth, who said, '*Israel* shall blossom and bud and fill the face of the world with fruit;' 'I the Lord change not, therefore, ye sons of Jacob are not consumed;' 'O, Israel, thou hast destroyed thyself, but in Me is thy help;' 'O, Israel, thou shalt not be forgotten of Me;' 'This people have I formed for Myself, they shall show forth My praise'?

"Judah is set aside for the present, and so the other House, Ephraim-Israel, must be doing the work. I take it to be that the new covenant in Christ has made possible the full development of the original covenant, with the seed of Abraham. With kind regards, I am,

"Yours faithfully, JOHN P. BASTARD.'

The polite "thanks" and incredulous smile from our "shepherds" on this subject are rather disappointing. Still the truth must tell in the end. I am inclined to take a hint from *The Christian* of June 8, last, where it is said: "The history of the triumphs of Christianity in the past ought to teach us that the *Divine method* of converting the world is from the lower to the higher, and not vice-versa." Perhaps this will be the best way to enforce the truth of British-Israel Identity.

With regard to Christ's teaching, "The common people heard Him gladly." His way was to call attention to the *work* done: "Go and show John again those things which ye do hear and see." "The same works that I do, bear witness of Me." And so the work of this people bears witness that we are Israel. Yours faithfully, JOHN P. BASTARD,

173, Streatham High-road, London, S.W., Jan. 30, 1894.

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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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M. BARTHELEMY SAINT-HILAIRE ON THE FUTURE OF EUROPE.

THE Paris correspondent of the *Times* forwarded to that journal on the 6th March, an account of his interview with the veteran writer and politician, M. Barthélemy Saint-Hilaire, when the latter spoke respecting Great Britain and India, France and Russia, and the events which in the near future these powers are likely to encounter. The words of the French statesman are remarkable, because he clearly sees the object of Russia's ambition—namely, Constantinople—and the fact that Russia's aim and purpose is to conquer the world, and possess universal sway, after seating himself at "the Gate of Gates—Constantinople." M. Saint-Hilaire has a true conception of the tremendous power which Russia is destined to possess, to encourage her to aim at universal dominion. She is, in truth, Satan's masterpiece for the proposed destruction of Judah and Israel. She has already nearly three millions of Jews in her own dominions, and she is striving now so to strengthen herself that she may, by cruel enactments, be able to destroy them as a people. She expects, too, by superior power, to bring the proud House of Israel down in ruins to the ground by seizing Constantinople, Palestine, Syria, Asia Minor, and even India; as she has already brought Persia to her feet. The French statesman's words were these :—

Then, turning to me, he said:—"I do not know what you think of the future. As for me, though rather an optimist, I take a gloomy view of the 20th century. European finances are in a disastrous state. The armaments which Europe imposes on herself are leading up to a catastrophe. France has a debt of nearly 40 milliards, and the Budget shows a deficit. All the other States are almost crushed by their burdens. England alone, for 80 years, has been steadily reducing her debt, and has achieved a reduction of nearly 10 milliards. The English are a wise, practical, and cautious people. They are doing a marvellous work in India, worthy of the admiration of mankind. They are teaching 300 millions of fanactical minds the science of civilization. They are guiding them in the path by following which populations merit the title of nations. They are the great and prudent educators of the Indian people, and are thus earning the gratitude of mankind. That is just why I am no partisan of Russia. Russia alone can arrest and annihilate England's civilizing mission in India, which would be a misfortune for the world. I am frequently blamed for not being a partisan of Russia. Now, I have all my life been a Republican. I cannot forget that France proclaimed the rights of man, civic equality, and liberty of conscience. For this she waded for years in blood and mud, but at last the horrors disappeared, the blessings remained, and she now boasts of having liberated mankind from mediæval darkness and the chains of despotism.

"Now I cannot see how France, springing from the Revolution, can be the ally of an autocratic Power like Russia. Russia comprises numerous populations, but she does not yet constitute a nation. Tsardom is one single will, overriding all individual wills. Tsars may be killed, but Tsardom will not be killed for centuries. The Tsars have their eyes constantly fixed on Constantinople. Russia extends from Finland to Behring Straits, from Archangel to Beluchistan. She covets Afghanistan, and whenever she possesses Constantinople, and shall be simultaneously at Constantinople, Moscow, and St. Petersburg, she will command 150 million souls. She will have Asia Minor, Syria, and Palestine. She is already almost mistress of Persia, and she will then be a formidable menance to the whole civilized world, which will have to resist her supremacy. She has one immense advantage over other nations. She has a compact population of 100 millions, who cannot be attacked, because they cannot be reached. If she allies herself with France, it is because she dreams of conquering Constantinople with her aid. If France and Russia emerge victorious from a future war, France, it is true, will have the Rhine frontier, but Europe will be vanquished, and Russia, seated at Constantinople and at St. Petersburg, with 150 millions of men, will have universal sway. Now, I retain the recollection of a Tsar who dictated laws to a vanquished France, restored the Bourbons, and imposed the 'Charte'; and his victorious successors will impose their will on France as on the rest of the world. If, on the contrary, France and Russia succumb,

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no harm can be done to Russia, whereas anything can be done against France. I can quite understand that France would like to recover the Rhine frontiers, which are the most natural and the strongest, but not on the condition of creating an irresistible Power which will fall crushingly on her as on the other Powers."

We see what a mighty Power the Frenchman sees to be growing up in Russia for the final destruction of Europe, but especially of the rulers of India, and the heirs of Palestine, according to the prophecies. Of course, M. Saint-Hilaire knows nothing about Our Identity, and would think little of it, even if he were at home in the evidence. For he has probably no belief in the Bible as the Word of God, or that the British are His chosen people, to whom the Lord has reserved, as their birthright inheritance, not only Palestine, but also the heritage of the heathen in India and Burmah, and, we believe, Constantinople as well, as "the Gate of all the Gates." The Frenchman's estimate of the British administration of Hindostan plainly shows that he recognizes their character for national beneficence; and that Russia, being their enemy, would desire nothing better than to destroy their good work there. He quite believes in its possibility, for he sees the gigantic proportions Russia is soon to assume as Satan's last and final instrument whereby to destroy the people of God—Israel and Judah—and step into their place as the rulers of the world. God has assigned that honour, however, to Israel, "the people of the saints of the Most High" (Dan. vii. 27), and has given Constantinople to them as the owners of "the Gates." But Satan, aiming at these very things, which he knows are the means to the end he has in view, has raised up Russian Gog to usurp all Israel's blessings, and therefore will draw down on himself and on his people (Russia) God's terrible retribution and destruction, according to the prophecy of Ezek. xxxviii., xxxix. How near Russia will be to military success as respect the possession of the Holy Land, Jerusalem, and even Egypt, can be seen from Ezek. xxxviii. 19—23; xxxix. 8—22; and Dan. xi. 41—45.

We look upon Russia as a nation raised up for the special purpose of defying the power and predictions of the living God in Israel's favour. The Russians are like Pharaoh and Egypt, Assyria and Babylon, Persia and Greece, Rome and Turkey—Satan's last and final agency to carry out his fell purpose of depriving the Son of God of His lawful and rightful kingdom over all the nations of the earth. Accordingly, when the Russians are brought up like a storm over the land of Israel for the purpose of defeating God's promises to Israel respecting it, He Himself says, regarding the events of that day, "It shall come to pass, at the same time, when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face." Destruction of the Russian hosts ensues, and the triumph of the Israel of God, as His chosen servants, takes place, to the glory of the Lord Jesus Christ. "The kingdom of this world then becomes the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever." "The kingdom and dominion, and the greatness of the kingdom" at the same time "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, R.V.).

We have no reason, then, like M. Saint-Hilaire, to fear the advance or strength of Russia. We believe her to be a Satanic power directed against British-Israel. But God is stronger than Satan and Russia combined, and the end of the conflict is assured. Israel shall triumph; but Russia will go down, destroyed by the Lord Himself to the glory of His faithfulness and truth towards us, the afterseed of "Abraham our forefather."

WHO ARE ISRAEL?

"A BOOK, entitled "Who are Israel?" recently published, received in the July number of *The King's Own* a puff from the editor which is far from merited, at the same time giving an association of earnest men and woman—devout Bible students—"those who have been so far lost on the Lost Ten Tribes Question as to identify the British nation with Israel," the assurance that "they will find a serious problem set them, and a calm rebuke administered in 'Who are Israel?'"

Having read the book from title-page to end, the only problem apparent to me in its pages is, does the writer of the book herself believe what she has written? In the preface she assures her readers that the Jews are no longer God's ancient people," and on page 34 says they are rightly named "The ancient people." In fact, the book is one mass of contradictions and absurdities, and makes one wonder if the editor of *The King's Own* read the book ere giving it such praise.

Still, in the preface occurs the following: "Promises are interpreted as bearing on the future of the Jews which do not apply to them at all, but belong to the Church." To that let me say that the promises require no interpretation—"In thee and in thy seed shall all the nations of the earth be blessed;" "To thee and to thy seed will I give this land, from the river of Egypt to the great river the river Euphrates;" "I will bless them that bless thee, and curse them that curse thee;" "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 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;" "Behold, I will gather them out of all countries whither I have driven them, . . . and I will bring them again into this place, and I will cause them to dwell safely, and they shall be My people and I will be their God." According to our authoress, however, when she has the daring to say they "belong to the Church of Christ," "they must be translated." Exactly so: that is where the trouble comes in—the translation; but let me ask, Who authorises this translation? Is it the Church? If so, who gave the necessary authority to the Church?

Bishop Newton complains that "persons are troubled by the spirit of contradiction, and will dispute about the plainest facts;" and it seems to be the rule among commentators that prophetic Scripture never means precisely what it says. The above is an illustration.

But let us examine some of these statements and promises which our authoress says the Israel Identification Association misapply. The preface opens thus: "Much confusion exists in the minds of many at present regarding the ancient people of God. Some talk of the poor persecuted and hunted Jews as if they were still the chosen people of God, 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,' &c." Here then are at least two distinct issues: the Jews are no longer "the chosen

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people of God," and, that the apostle Peter addressed "Jew and Gentile" when he wrote, "Ye are a chosen generation," &c. We find from the writings of the prophets (Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Amos, Micah, Zephaniah, Zechariah, Malachi) that the "poor persecuted, hunted Jews" were, in the latter days—*i.e*, the present dispensation—to "Fear not, thou worm Jacob. . . . I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel" (Isa. xli. 14); "In those days the House of Judah shall walk with (or to) the House of Israel, and they shall come together out of the land of the north to the land I have given for an inheritance to your fathers" (Jer. iii. 18); "I will settle you after your old estates, and will do better unto you than at your beginning, and ye shall know that I am the Lord" (Ezek. xxxvi. 11); "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27); "Be glad then, ye children of Zion, and rejoice in the Lord your God, . . . the floors shall be full of wheat, . . . the fats shall overflow with wine and oil, . . . and ye shall eat in plenty and be satisfied, and praise the name of the Lord your God that hath dealt wondrously with you, and My people shall never be ashamed" (Joel ii. 23, 24, 26); "In that day will I raise up the tabernacle of David that is fallen, . . . and I will raise up his ruins, . . . and I will plant them upon their land, and they shall no more be pulled up out of their land" (Amos ix. 11, 15); "Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah vii. 20); "At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20); "In these days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you" (Zech. viii. 23).

Now, not one of these prophecies hitherto has had fulfilment. They are plain, require no interpretation, or translation. He who runneth may read. Dare anyone say that the people so addressed are other than God's chosen people? "I say then, hath God cast away His people? God forbid. . . . God hath *not* cast away His people which He foreknew" (Rom. xi. 2). "If this Gospel is hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ . . . should shine into them" (1 Cor. iv. 3, 4). Let that suffice for the first part, so let us turn to the second.

Our authoress says Peter addressed, not the chosen, "but Christians—Jew and Gentile—as a chosen generation," &c. I will not deny that it was addressed to Christians, but will stoutly maintain that *it was not* to "Jew or Gentile." The address of the Epistle is surely a sufficient indication of the persons or people to whom it was sent. It reads, "Peter, an apostle of Jesus Christ, to the strangers scattered . . . elect;" and if we turn to the Revised Version we see it is to the "elect sojourners of the dispersion." Who were they? To an ordinary Bible student there is no difficulty in answering, for at that time (60 A.D.) there was only one people whom Peter could so address, and that was the Ten Tribes of Israel, who had been finally deported from Palestine about 721 B.C., and of whom Josephus (in his Ant.) about the same time wrote that, "they were beyond Euphrates, an immense multitude." But let us follow up the Epistle for some more evidence. Verse 3 declares that some time prior to this they had been a part of God's people, for he says, "Blessed be God . . . who hath begotten us *again*." (When were the Gentiles begotten?) Verse 4: "To the inheritance *reserved* for you in heaven;" verse 5, "Who are kept . . . ready to be revealed in the last time;" verse 9, "Receive the end of your faith, even the salvation of your souls, of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." (Of the Gentiles the prophets prophesied only of the good that would come unto them *through* Israel.) These, then, are the Ten Tribes of Israel, and it is unto them that Peter writes, and whom he denominates in ii. 9, "Ye are a chosen generation, a royal priesthood," &c., and not the Gentiles; for if so, why should he pick up the prophecy uttered by Isaiah, "Ephraim is broken that it be not a people," and tell them in verse 10 that they "in time past were not a people, but are now the people of God." Or again, why tell them—if "Jew and Gentile"—in verse 12 they are to "have their conversation honest among the Gentiles?" and finally, in verse 25, he crowns the identification by using the very language that our Saviour Himself used when He said, "Other sheep have I which are not of this fold: them also I must bring," by saying they "were as sheep gone astray, but are now returned to the Shepherd and Bishop of your souls."—J. D. REID.—*The Perthshire Critic*, Sept. 9, 1893.

ISRAEL OBEDIENT IS ISRAEL BLESSED.

THE following appeared in *The News*, of August 18, 1893, and being of permanent interest is deserving of a place in the BANNER. It shows the misery of Israel before she submitted to her God, and became "Israel obedient," at the period of the Reformation in the 16th Century, and the wonderful blessings God has showered down upon her since that time. Other nations, it is true, have made great advance also since then—but none in such a marked degree as our own country, and especially in religion. The writer of the following mentions these facts, though for want of knowledge he fails to connect them with Our Identity with Israel. The article is as follows:—

"ENGLAND PAST AND PRESENT.

"Possibly in no country upon earth has Time effected greater improvements than in England. The history of our own country is no other than a narrative of the progress of the human mind in moral worth, in intellectual attainments, in personal comforts, in literary, political, and commercial greatness, and, above all, in the religious tendencies of the majority of the nation.

"Once cruel superstition prevailed amongst us. The time was when idolatry was the established mode of worship; the time was when human sacrifices were offered to false gods, and temples erected in this land to the honour of Apollo, of Diana, and of other heathen deities. The time was when slavery was recognised in the kingdom, and debts could be paid by the transfer of slaves or of cattle, at a price regulated by the laws of the State. The time was when parents sold their children and their kindred; the time was that the nation was so despised that the Romans advised their countrymen not to purchase the men of this island, even as slaves; and the time was when a governor was forbidden to marry a native.

"There was a time in England's history when this country abounded in negatives—things the people had not—instead,

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as now, of possessives—things the people possess: for the men of England had no gardens, no cornfields, no orchards, no books, no churches, no palaces, no museums, no ships, no docks, no sheep, no bread; when theft was a capital offence, and murder was not: when men used rings for coin, and brass and iron were the metallic currency; when men marked their time by nights, and not by days; when mental darkness covered the land, and cruelty and superstition prevailed among the people.

"But time in its progress bids us regard our favoured isle in the sunshine as well as in the shade. Centuries have rolled on, civilising and evangelising our forefathers, expanding their minds, enlarging their store of knowledge, implanting a love for the arts and sciences, and also the social duties of life; rousing them to invention, and leading them to turn to rich account the iron and the coal treasured in the bowels of the earth for hundreds of thousands of years, as a preparation for England's future greatness. Time has urged her sons to cultivate the arts of peace, and to foster a commerce too great to be described. While the gold and silver of other empires have entailed poverty, the iron and the coal of England have conferred more wealth than Golconda's mines could bestow. Time has borne us onwards, daily improved and still daily improving; and now this once degraded race has become the greatest and the most highly civilised people that the world ever saw. They have extended their dominion over every quarter of the globe; their colonies girt the earth; they have scattered the seeds of mighty empires; they have called into existence, out of a few fishing boats, a maritime power which we are told would annihilate, in one quarter of an hour, the navies of Tyre, Athens, Carthage, Venice, and Genoa combined.

"Nor is this all that constitutes England's greatness. In the science of healing, how vastly, how immeasurably superior the medical men of the present as compared with those of former times! Look also at the present means of travelling, contrasted with the past. We are no longer thirty days going from London to Edinburgh. No longer do we find men making their wills as a preparation for a journey to York; but Brighton is now the town residence of the City merchant, whose colleague may occasionally breakfast in London and sup at Perth—a distance of about five hundred miles; while another member of the firm, after breakfast, runs over to Paris, and returns to his friends next day; and, as if this were not enough, his neighbour, who was on 'Change on Monday, informs him that he was transacting business at Boston and at New York on the Monday night following; and a young cadet of his household writes to say that he reached India in a month.

"Look again at our modern correspondence. No longer is it an epistle now and then, with 'Haste, haste, postman! for your life, haste!' but a simple address carries millions upon millions of letters, at a charge less than the horseman would have paid at the first turnpike-gate. Look also at the mechanical arts, and see how vastly improved and how usefully directed they are. So also in whatever promotes the convenience of life, how vastly the men of modern days excel!

"But the advance made in religious light and privilege is, if possible, more remarkable still. A man is not now compelled to give a cartload of hay for a leaf or two of St. John's Gospel; nor would a copy of the Scriptures cost as much as an arch of London Bridge. Nor is it needful to transfer an immense estate to become possessed of a single volume, as did one of our early kings; nor would it be necessary to deposit a large quantity of plate, and add thereto the security of the leading nobles, to obtain the loan of one book; nor need our Bibles be chained to pillars in our churches, as was wont to be in olden times, seeing that a Testament can be procured for twopence, and the whole of the Sacred Scriptures for the outlay of sixpence.

"The state of things has indeed changed for the better since the dark ages of England's ignorance and degradation. Superstition has withdrawn most of her absurd claims; and civil liberty is the recognised right of every Englishman. Everywhere education has made wonderful progress. Once scarcely gaining an entrance to the palace, the schoolmaster is now a cottage friend. We have none of our princes arriving at twelve years of age, and unable to read, as Alfred was at that period of life. We have no king summoned as a vassal to France; we have no barons who deem it needful to coerce the monarch for the protection of the people; we have no foolish king submitting to the Pope's interdict in his kingdom—that interdict forbidding burials, marriages, sacraments, and even public worship. We have no calls made upon us for a king's ransom; we do not now extract a Jew's teeth in order to extract his money; we have no forced benevolence for the king's service; no deterioration of the coins of the realm, to enrich the chief personage. We have no proud barons, hurling their victims into dungeons filled with adders, snakes, and toads; we do not suffer men's hands and feet to be cut off for slight transgressions, nor a man's eyes to be torn out because he stole a hare. We have no kings now claiming the right of selecting husbands for ladies possessed of estates, and seizing the estate in the event of refusal; we have no member to rise up in the House of Commons and declare that a justice of the peace was a creature that would set aside half a dozen statutes for the sake of half a dozen chickens.

"We have no men dragged to the stake because they will serve God according to their conscience; we have no mother burnt for teaching her children the Lord's Prayer; we have no bishops incarcerated in a dungeon for holding opinions unsatisfactory to the monarch.

"We have not 72,000 men executed in one king's reign, out of a population of four millions, as was said to be the case in the days of Henry VIII.; we have no longer 30,000 old women burnt for not being pretty, but charged with witchcraft; and the days of red-hot ploughshares and molten lead are happily gone, though not forgotten.

"Our penal laws are no longer written in blood; and the life of man is not now taken for offences which a fortnight's imprisonment would amply chastise.

"No civil wars destroy our ancient nobles and the flower of the nation, as in the days of the blood-red rose. No pestilence destroys 68,000 persons in a few weeks, as in London in 1665; no fire devours 13,200 houses, 89 churches, besides colleges and public buildings, thus laying waste 400 streets, and driving 200,000 afflicted persons to find shelter in the field. Yet London presented, in 1666, this gloomy picture. No famine now threatens, as in days past, to destroy 40,000 of the inhabitants by hunger.

"An eminent writer, speaking of the progress produced by time, gives this playful summary:—'Mankind, in the thirteenth century, knew not the heavens nor the earth, the sea nor the land, as men now know them. They made war without powder, shot, cannon, or mortars; and the mob made their bonfires without squibs or crackers. They went to sea without compass, and sailed without the needle. They viewed the stars without telescopes, and measured altitudes without barometers. Learning had no printing-press. The lover was forced to send his mistress a deal board for a love-letter,

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The richest robes were the skins of the most formidable monsters. They carried on trade without books, and corresponded without the postman. Their merchants kept no accounts; their shopkeepers no cash-books.' "

No one can read the above without feeling deeply grateful that God has so signally blessed our nation, and given it such glorious gifts as are described above. He has, indeed, made ours "the greatest and most highly civilised people that the world ever saw." Our dominions are found in every quarter of the globe; "our colonies gird the earth." "We have scattered the seeds of mighty empires, and created a navy the most powerful existing anywhere." For these and all the other mercies named, let us, as a people, thank and praise the Lord—for we deserve none of them—but receive them because God is faithful and promised to Abraham" and his seed for ever," to give to the House of Joseph or Ephraim the birthright portion as it is this day.

SOME SCRIPTURE TEACHING CONCERNING ISRAEL AND JUDAH.

By J. H. T. N.

I.—Judah.

In studying prophecy, we must ever hold fast by that method of interpretation which most easily unfolds its meaning, and makes wise the simple. Advocates of Our Identity generally agree that the master-key of prophecy is found in a full and clear knowledge of the distinction made in Scripture between the two Houses of Israel and Judah, into which the Hebrew nation has, for a very long period, been divided. It is unnecessary for us to go again over the early history of the Hebrews, to show how, or why this was brought about, as that has already been done sufficiently in the second part of this article. Our present aim is briefly to notice a few particulars of Scripture teaching with respect to Judah, as distinguished from the House of Israel.

1.—The Sceptre of Judah.

When Jacob blessed his sons, we find him saying of Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. xlix. 10). Commentators differ much in their interpretation of this passage, agreeing scarcely in any point except that Shiloh is the Messiah, while some even question this. The "sceptre" here mentioned is evidently the sceptre of temporal royalty, which, it is asserted, should be held by a descendant of Judah, and, as subsequent predictions show, of the House of David, until Shiloh come, or "He whose right it is" (Ezek. xxi. 27). This is the fair and literal meaning of the words. But objectors say this cannot be, seeing that the kingdom over which David ruled ceased to exist at the Babylonish captivity, David being its first king, and Zedechiah its last. This being so evidently conclusive, these objectors abandon the idea of a temporal sovereignty, and another explanation is given somewhat thus: Judah shall exist as a distinct tribe, having a regular judge or lawgiver (though not what we call a "king"), until Shiloh come; which is, if anything, even more unsatisfactory. For Judah has not yet ceased to exist as a tribe, and certainly did not when the Messiah, the Lord Jesus Christ, came. Besides the prophecy says, that when Shiloh comes, the sceptre shall be given up to Him, because it is His right. But instead of this the Jewish tribe, nation, or people rejected Him, saying, "We will not have this man to reign over us" (Luke xix. 14). "We have no king but Cæsar" (John xix. 15). Again, others, seeing no way out of the difficulties suggested by these interpretations, assert that the sceptre was Theocratic. As Faber puts it:—"Among the Tribes of Israel, Judah was to be pre-eminently distinguished by remaining under this Theocratic government, from the days of Jacob down to the very coming of the Messiah, and the prediction to this purpose was fully accomplished" (Dissert. 3, ch. v.).

2.—Various Opinions Noticed.

But how was Judah distinguished in this manner from the other tribes? Allowing that the sceptre was Theocratic and the King was Jehovah, as indeed we are expressly told, "the Lord was their King" (1 Sam. xii. 12), in what sense can it be said that Judah was the special representative, or vice-regal tribe of the theocrasy? Rather it would appear that this particular kind of pre-eminence was given to Levi, which tribe was peculiarly blessed by Moses: "Let thy Thummin and thy Urim be with thy Holy One. . . They shall teach Jacob Thy judgments, and Israel Thy law," &c. (Deut. xxxiii. 8—11). But if this is the character of the sceptre, where is the "Lawgiver from between his feet"? Some would meet this with the free translation, "the Lawgiver from between his banners," which is ridiculous.

But we must not blame over much the commentators who have laboured long and earnestly to explain this difficult passage; for doubtless "their eyes were holden" that they should not see what was intended to be revealed "in the last days." They omitted to notice that the first verse of Gen. xlix. plainly states that the predictions which follow should have their accomplishment "in the last days," and under the influence of this mistake have looked for their fulfilment in Scripture times. Another mistake seems to have arisen from the idea that the "sceptre" must have been in Judah's possession when the prediction was made. Mr. Faber says, "If a man does not possess a thing, he cannot be told that at a particular time he shall lose it," and hence argues that Judah must then have possessed the sceptre. With equal sense could he argue that at that time, and all through the Egyptian bondage and in the wilderness, Judah was a great military power, ever conquering though then at rest; for it is also said, "Thy hand shall be in the neck of thine enemies. . . . Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion and as an old lion; who shall rouse him up"? (Gen. xlix. 8, 9).

In answer to all these objectors we may safely assert that Jews believe that this sceptre is the temporal sovereignty which began with David; and to him, and to his natural seed were the promises made, and confirmed from time to time by subsequent prophets. The kings of Judah, it should also be noticed, followed each other in direct hereditary succession, while those of Israel did not do so. Some assert that Zedechiah was a usurper, being raised to power by Nebuchadnezzar, who had deposed his nephew and predecessor Jehoiachin (2 Kings xxiv. 8—20). It is a sufficient reply to this to say that Zedechiah was as truly descended from David as either Jehoiachin or his father; for he was the third son of the good king Josiah (1 Chron. iii. 15), all three of whom reigned.

3.—Israel naturally idolatrous before Judah.

Another point of contrast between the kingdoms of Israel and Judah is seen in the fact that Israel went at once, and nationally into idolatry as an immediate consequence of the Disruption (1 Kings xii. 25—33), Judah retained the Levitical priesthood and ritual, though both kings and priests often fell into the worst idolatry, and more than once neglected

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the temple services for a considerable time. But the temple was there, and the priests took care, corrupt as they often were, to maintain Judaism as the national religion, while in the northern kingdom, idolatry, or Baalism, was the religion by law established. Those who served God in the kingdom of Israel could not do it according to the Mosaic ritual, for Jeroboam and his sons expelled all the Levites from the country (2 Chron. xi. 13—17; xiii. 9). The prophets and teachers of the Northern kingdom were not descended from the priestly tribe, but chosen from any. Elijah, Elisha, Hosea, Jonah, Nahum, and others, were thus selected by God, and sent with His message to the idolatrous nation, and publicly owned as His servants. Hence we may learn that when a nation becomes idolatrous and corrupt, God sometimes sanctions irregular teachers of His divine truth with His approval. Elijah, the great prophet of Israel, overthrew Baalism, and conscience-stricken Israel exclaimed, "The Lord He is God," but he made no attempt to restore Judaism, for it still existed in the Southern kingdom, with the temple, the law and the sacrifices as originally appointed by God, though the nation was at times grossly corrupted (see 2 Kings xviii. 4).

4.—Judah had some God-fearing Kings; but Israel none.

Of all the kings of Israel we read they "did evil in the sight of the Lord"; while many of the monarchs of David's line in the Southern kingdom, "did that which is right in the sight of the Lord," as Asa and Jehosaphat, and in their time the nation prospered. Jehoram and Ahaziah succeeded, but "did evil in the sight of the Lord," then Joash who did right in the sight of the Lord, as long as Jehoiada lived, but afterwards he fell into grievous sin, even putting to death Zechariah the son of Jehoiada for his testimony against them (2 Chron. xxiv. 1—26; Matt. xxiii. 35). In bold contrast we next have Hezekiah and Manasseh, Amon and Josiah, and then some weak and wicked monarchs, until Nebuchadnezzar completed the conquest of Judea, and carried the last monarch, Zedechiah, after blinding him and killing his two sons, into captivity to Babylon. This captivity of Judah in Babylon lasted seventy years, when, after the overthrow of that city by the Medo-Persian power, the Jews were allowed by Cyrus to return to their own land. Those that returned were evidently descendants of those who were taken into captivity from the land of Judah, including some who were young at the time of the captivity, and had lived through that time (Ezra. iii. 12; Hagg. xi. 3). Ezra tells us distinctly that those who returned were of those "whom Nebuchadnezzar had carried away into Babylon, and came again unto Jerusalem and Judah, everyone into his city" (Ezra ii. 1). This is a sufficient reply to those who assert that the members of the Northern kingdom returned at the same time with the Jews; for Israel was not taken to Babylon by Nebuchadnezzar, but to Assyria, and the cities of the Medes by Tiglath Pilesar, Sennacherib, and Ezarhaddon, one hundred and thirty years before the Babylonish captivity of Judah. Indeed, only 50,000 persons altogether (Ezra ii. 64, 65), of Judah returned, the rest preferring to remain in Babylon the land of their exile, having doubtless there made some profitable "investments." We should also remember that some of the people remained in the land ruled by governors appointed by their conquerors (Jer. xxxix. 10; xl. 5), and, of course, during the seventy years these would naturally increase in number. It would also appear that the people who for nearly 200 years had occupied Samaria and the land of the kingdom of Israel, had also increased largely, and spread into the Southern kingdom, particularly the territory of Benjamin, in which was Jerusalem and the temple. There were the Babylonians, the Dinaites, the Susanchites, the Elamites, and others their associates (Ezra iv. 9, 10), the Samaritans of the New Testament, the great enemies of the Jews, and who opposed their return with all their power, as the histories of Ezra and Nehemiah plainly show.

5.—Did Israel return with the Jews from the Babylonish Captivity.

Some Identity writers think that no Israelites of the Northern kingdom returned with Judah. It is not necessary to take this extreme view; for it is quite sufficient to know that the passages which our opponents generally depend upon to shew that the Israelites of both Houses returned *en masse*, or even representatively, utterly fail in this respect. When Jeroboam set up the worship of the golden calves at Bethel and Dan, some "out of all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers," and so strengthened the kingdom of Judah for three years," while "they walked in the way of David and Solomon" (2 Chron. xi. 16, 17). But there is no evidence that these persons always remained in Judah. Indeed the contrary is implied, and it may be supposed that the "three years" was the limit of their so doing. Also we read in 2 Chron. xv. 8—15, that in Asa's reign "strangers, in abundance, out of Ephraim, Manasseh, and Simeon, gathered themselves together at Jerusalem "to offer sacrifices, and enter into a covenant to seek the Lord God of their fathers with all their heart, and all their soul." Now, if these strangers remained in Jerusalem, as probably some did, they must have amalgamated with Judah or Benjamin, as no other tribe except the Levites is mentioned in the account of the captivity or the return. Again, there is an account of the great Passover kept by Judah in the reign of Hezekiah, and to which all Israel, or the Northern kingdom, was invited (see 2 Chron. xxix.—xxxi.), but we are told that when the posts passed "through the country of Ephraim and Manasseh even unto Zebulon," the people "laughed them to scorn and mocked them." And though "divers of Asher and Manasseh and Zebulon humbled themselves and came to Jerusalem," we are told that when the Passover services were over, and they had "broke the images, cut down the groves, and thrown down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh," that "then all the children of Israel returned every man to his possession, into their own cities" (2 Chron. xxxi. 1). It is evident, therefore, that the return did not include many of Israel, even as the captivity of Israel was in itself very distinct from that of Judah.

6.—Jewish History after the Captivity glanced at.

After the time of Nehemiah, Judah was annexed to Syria and the government was administered by high priests under the Syrian kings. In the strife for mastery between Persia (the "ram with two horns" of Dan. viii.—Media-Persia) and Greece (the "he goat" of Dan.), Palestine naturally became their battle-ground. When Alexander the Great entered Jerusalem, he granted great privileges to the Jews; it is asserted on account of this prophecy which was shown to him. But after his death, and the division of his empire in the long struggle between Syria and Egypt (the kings of the "North" and the "South" of Dan. xi.), Judah again was the theatre of war, and oppressed alternately by both. Alexandria in Egypt, was largely colonised by Jews who enjoyed various privileges under Alexander and some of the Ptolemies. Then followed the dreadful persecution by Antiochus Epiphanes and the deliverance by the Maccabees.

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Eventually Judas Maccabeus solicited the aid of Rome, by whom his ambassadors were favourably received, but Judas himself fell in battle while the negociation was pending. Several treaties with Rome were made, and Roman influence so increased, that when Pompey was asked to decide between the claims of two brothers, Asmonean princes, he took advantage of their quarrels and seized both the city and temple in the name of Rome. There is no need of going into any further detailed history of the Jewish kingdom, as we all know that Herod the Great, of Idumean extraction, ruled, by favour of Rome, at the birth of Christ. Now that Shiloh had come, the Jews did not receive Him, and place the sceptre in His hand: for they had no sceptre to offer—the Romans held the sovereignty—and when Pilate asked them, "Shall I crucify your King"? they replied, "We have no king but Cæsar" (John xix. 15).

7.—Where is the Sceptre?

Where, then, is the sceptre? and how can these apparent contradictions be reconciled? If the sceptre be a temporal (*i.e.*, an earthly) one, as typical of a heavenly or spiritual, where has it existed since the days of Zedechiah? For if the promise of God is to be made good, it has never ceased to exist but has always been held by a descendant of David over some part of Israel. An answer to this question may be formed by considering the testimony of Scripture respecting the nature of the dominion that Judah was to exercise in "the last days." The nation was to be given to the sword, and to the beasts of the earth; to be removed into all kingdoms, bereaved of children, widows increased; both great and small die of grievous deaths, and not be lamented nor buried (Jer. xv., xvi.). She was to be scattered and peeled, meted out, and trodden down (Isa. xviii. 2, 7); left few in number, find no ease, no rest for the sole of their feet, but have a "trembling heart, failing of eyes, and sorrow of mind" (Deut. xxxiii. 59—68). How all this has been literally fulfilled in the history of the Jews is too well known to be necessary now further to remark upon it. But it is stated in terms equally plain that there should be a "remnant," of whom Jehovah said "verily it shall be well" (Jer. xv. 11), some of whom were to escape great perils in Egypt (Jer. xlii. 15—22; xliv. 11—14, 28), and eventually prosper. This is figuratively taught by Jeremiah's vision of two baskets of figs (chap. xxiv.); one "good figs, very good," the other "evil, very evil," yet both emblematic of Judah. The good were to be brought back again to their own land, and the promise of God was "I will build them, and not pull them down; and I will plant them and not pluck them up. And I will give them an heart to know Me that I am the Lord: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart" (vers. 6, 7). No one can say that this prediction has yet been fulfilled; for after their return from Babylon they did not return to God with their whole heart, and they were again "pulled down" and "plucked up." It cannot be said either, that their not returning to God with their whole heart, brought upon them again the punishment of final banishment from the land, for there is not such condition implied in the prediction, and this would also make Satan and sinful men more powerful than the Omnipotent. Jeremiah also tells us that a small number of those who were taken to Egypt by force, contrary to the Divine command, should escape; and some were specially included in this promise by name, as Baruch the scribe (xlv. 5); Ebed-Melech the Ethiopian (xxxix. 15—18), and, perhaps, Jeremiah himself, and the king's daughters (xliii. 1—7).

(*To be continued.*)

BIRMINGHAM CHURCH CONGRESS.

The following sermon was preached before the Congress by the Archbishop of Canterbury on Oct. 3rd, 1893, at St. Martin's Church. Some references to Israel and our own nation will interest our readers. The report appeared in *The Guardian* of Oct. 4th, 1893:—

"CONGRESS SERMONS.

"The Archbishop of Canterbury (the Most Rev. Edward White Benson, D.D.), at St. Martin's Church:—

"'He went not as at other times to seek for enchantments, but he set his face toward the wilderness.'—Num. xxiv. 1.

"No sculptor's hand has yet been nerved to eternise in marble the poet's vision of the prophet

> "'taking his stand,
> His wild hair floating on the eastern breeze,
> His tranced yet open gaze'

following the

> "'Giant forms of empires on their way to ruin.'

No painter has risen to conceive the features and the expression of such an one as Balaam. But three of our greatest philosophic preachers, and our greatest word-painter of Scripture, have each, in their own unique fashion, penetrated at least some of the secrets of that almost inconceivable character. Almost inconceivable, for surely one dramatist only has ever lived who could really have traced all the windings of a spirit so lofty and so depraved, through light so intense and through shadow so deathly. This was a man who would not for lucre or for influence disobey his conscience, yet laboured to corrupt his conscience. He saw the good and the blessing of goodness, yet longed and strove to transfer that blessing to the evil, and 'paltered with eternal God' for leave so to bestow it. He saw that the endless victory must rest with the children of God, and he yearned to attain to it through a death like theirs; yet he set himself to defraud God of His children, and His children of their God, by the fiercest temptations of their flesh.

"Such a man's confession of faith is more impressive than any martyr's. In the teeth of all his avarice, and all his lust for power, and all his willingness to break the vessels of mercy, to wreck souls and destroy bodies, he confesses unfalteringly what is good. He confesses what is strong. He marks unerringly where it is that the goodness and the strength of God's world are embodied and enshrined:—

> "'God bringeth him forth out of Egypt:
> He hath, as it were, the strength of the wild ox. . . .
> He shall eat up the nations. . . .
> Blessed be every one that blesseth thee.'

"By these magnificent marks he knows Israel, the Church of God—by its redemption, its silent power, its catholic reign, its universal blessing. He sees those marks upon the fugitive's camp below him. 'He went not as at other times to meet with enchantments, but he set his face toward the wilderness." Who would not weep for him? For a short space, in his wild, tempestuous tramp from altar to altar, he did not go out to meet the disbanded, wandering, lonely powers that were 'walking through dry places, seeking rest' in just such a soul as his; but he looked with a still, entranced, yet open gaze toward the desert, where, with its little central tabernacle of wood and curtains and skins, and its simple, sacred ensigns, lay, in orderly lines of mere tents, the Church in the wilderness. He looked and he understood. Their history, their order, their progress thus far,

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in spite of all their sin, was the assurance of their future. 'Balaam lifted up his eyes, and saw Israel abiding in their tents, according to his tribes, and the Spirit of God came upon him.'

"Many a man of to-day may look out on the world and be reasonably troubled and divided by what he sees. With a spirit wholly unlike the spirit of Balaam, with a pure conscience and an earnest will, he may wish nothing but that good should prevail, and yet be uncertain, at least for a time, as to which of several causes he may most wisely favour or follow. He looks on the Church; he sees much division, selfishness, blindness. He looks on the world; he sees so many good things in progress, so beneficial, so well worked; the politics of the day so concerned with social problems—and those politics not religious. He doubts whether to surrender himself to the material advance of men, to their visible well-being, and to take no interest, or even an adverse one, in that which claims to embody the spiritual.

"To the modern watcher, as to the ancient one, 'enchantments' present themselves—not evil spirits indeed, but fair forms which offer to do more for the mind of man and for his happiness than is to be found in all the practices of religion. What miracles has chemistry wrought, and electricity! What a power the capitalist and the financier wield! What is so worthy of the highest mental application as the life of politics? What has religion to show comparable to these things? Her miracles of art belong to the past, as do her miracles in the forming of the nations; she does not draw genius into her service as once she did; she is not affecting the heathen world as she did when temporal power was on her side; and as for the very characters of religious people, are they so much higher than all others?

"The world's strength comes out every day in contrast with the Church's. Why should not the reasonable man go out to meet with what is so beautiful, so strong, so enchanting, in short, and turn his eyes away from the poor pilgrimage that is struggling on through the wilderness?

"How can any—how can I look on this strong city of the Midlands and not feel the enchantment? How was it growing when I knew it for fifteen years of happy days near it, and all the keenest interests of school life within it? The dark haze of countless industries ever hanging over it, pierced by spire and dome, and the solemn music of its great hall, and the noble roofs from which the look and memory of penetrating, scholarly wisdom and aspiration will never be parted. Ever so long ago we were citizens of no mean city.

"How was it growing then with its intense interest in the affairs of the nation. How has it grown with unceasing public spirit until in constitution and in fabric it stands a new city?

"And is not all this very good? And are the powers that so work enchantments? The answer is, We may make them so if we will. And under certain conditions they are. Under other conditions they are the outworks of the kingdom of God, and may represent to us nothing but the kingdom; the true royalty of this world on its way to become the kingdoms of our Lord and of His Christ.

"We read the other day of two great statesmen, contemporaries of our own, the steersmen of England and France; we read how 'each had a profound and half-scornful sense of the comparative triviality of even the most important affairs with which they had to deal.' Not that they withdrew one effort of thought, one particle of devotion, from the diplomatic and political intensity with which they served their commonwealths—but there was one pervading thought with each of those men, more serious than the most serious reality besides. It was the ever-present sense of God in history.

"To them (and I trust to us) the history of the Church is much more than the internal history of any limited bodies so called. We see the Church working far beyond its own borders and outlines, as they could be mapped by any mortal hand. We see the spirit which is in it from Christ touch and move and animate those who love it, and who disown it. There is an atmosphere of the Church, which is blown abroad and breathed by circles far away from the centre.

"And so with that beloved Church which is holding one of her free festivals of thought and speech this week, a festival which bids us look before and after. Any open-eyed man who looks from the high 'watcher's field' can see what she is, and read her story. Is she perfect? No. Has she never murmured, never looked back to Egypt, never doubted, never fallen under temptation, or known the day of provocation, or the day of strife? She has erred, it may be, in all these things. But does that make any difference as to her being Israel? Did it made any such difference in old Israel? She has sinned, she has suffered; she repents, there is atonement for her, and she advances still. She has had her own marvellous deliverance from Egypt. If Pharaoh seeks to overtake her it will be the ruin of Pharaoh.

"Every evil she has been through, every peril has its keen lessons not only for her, but for all. They are welcome to them. She has attained a larger notion of unity than was ever in the world before. Schools that rise in her now, however sharp their watchword rings at first, sink back into her and enrich her. Every independent line of truthful faithfulness has been seen to be a ray from the Father of Lights.

"To the same open-eyed watcher (Christian or not Christian,) it is not matter of controversy, it is matter of sight, that the real struggle lies still between the principle she represents and the principle represented by the Roman Church. Only the other day a learned and travelled observer commented shrewdly on how, in spite of keenest diplomacy, the English principle is visibly prevailing East and West. The issue is a great one. It includes the whole question of what the Scriptures are to be to the world and Church of the future. The power of the Bible is the thing that is really involved. It is on her missions also that the formation and existence of national Churches turns. And it is on her method of dealing with oppressed and overshadowed Churches that the resurrection of the whole East through the revival and purification of Eastern Christendom depends.

"At home, it is on the faithfulness of our Church that the whole religious dealing with the poor, and with those next to the poor, hinges. The poorest regions, thank God, are almost wholly left to us; our young men can live and work in them in the spare hours of their professions; women's whole lives be vowed to them; our richer parishes can take our poorer into partnership; labour is given for love which no gold mine could purchase; we can invade them with a trained army recruited from themselves. They are ours, if the rich but realize what the poor are to them even selfishly; and how much more if the doctrines of 'unselfishness' and of sacrifice continue the new progress they have begun to make. What has to be made up is terrible;

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what accumulates in a single year is terrible; but it is our Church which has entered on the task. Thus the world's interests through heathendom, the nation's interests through its poor populations, but no less the highest interests.

"That glorious purpose seems to our eyes (if we may humbly say it) to spread out before this century three nearly boundless fields—the exhausted soil of heathenism, the wilderness of the poor, the rich-rewarding harvest lands of Scripture. For what diversity of genius there is opening here! There seems, too, to be three tempers, or qualities, which, if they animate our Church, will plant all our forces to the best advantage—quietness amid extreme activity; unworldliness, which alone uses the world's gifts to lasting purpose; sincerity, which relies on the presence of Christ as stronger than all the combinations of party.

"To some the opposite seems a wiser and wider recognition of 'things as they are.' Keep within bounds, but for quietness read impressiveness; for unworldliness take policy; for sincerity take diplomacy. The Church in her long history has felt the spell of those great instruments, and used them—impression, policy, diplomacy—to the full. She has known the spell, the excitement, the success. They are attractive still to the eager Churchman. They are full of romance and brilliance and enchantment. Be it so. We will go no more out as at other times to meet with enchantments. We set our face towards the wilderness."

IS THE BIBLE POPULAR?

By C. W. Hawes.

"Is the Bible popular?" Such was the subject recently discussed by letters in the *Christian World*, and it is interesting to notice what some of the correspondents had to say on the subject.

One correspondent says:—"As regards the reason why numbers read it is that the virtue of the act will do something towards ensuring their securing heaven when they die, but who never think of carrying out its teachings."

Another says:—"The teachings of the Bible are so completely stereotyped, it admits of no progress. In every other human interest, progress from the crude and low to the higher and nobler has been constant and marked, but the Bible has remained just where it was the first day it was penned, and has thus become sadly antiquated and out of date."

Another says:—"We cannot blind ourselves to the fact that the Bible is not a popular book, the reason being that we have not a popular Bible, and that our present version is behind the times, and not 'up to date.'"

Another says:—"The creeds of Christianity have largely supplanted the teachings of the Bible."

Another says:—"The result of my observation of regular readers of the Bible is that to them it is neither a popular, nor, in a general sense, an interesting book, but that they read it as a religious duty, and as one which is likely to ensure them some reward of merit."

Such are some of the opinions as to the popularity of the Bible. There can scarcely be any, who call themselves Christians, who do not believe the Bible to be in very deed the Word of God, or in other words, the mind of God revealed to man. But the question, "Is the Bible popular?" is a very significant one. There are very many who talk a great deal about the Bible, yet if they were to confess the honest truth would say that it really is somewhat dry, as compared with the popular literature of the present day. Yet, at the same time, I do not think for one moment that they would really doubt the truth of the Bible, or that it is the inspired Word of God. So far, I think, that to many the Bible is not popular. Very many are content to hear the Bible read at church or at chapel, and to hear what the minister has to say about it; and what little they know of the great truths of the Bible is gained in this way.

But what is the reason why the Bible is not generally popular? The true reason is because it is misunderstood, and its sacred truths are wrongly taught. We say that the Bible is the Word of God. Taking that for granted, why should it be said of certain parts, or certain verses, that they do not mean exactly what they say, but that they have a spiritual interpretation. Ah! here the difficulties begin. One individual says it means this: another says it means that: and so they go on. Thus, the many unhappy divisions amongst Christians are formed, causing much hindrance to the spread of the truth, and strengthening the cause of infidelity and unbelief. If the Bible is read just as it has been given to us, and without any attempt to spiritualise any portion of it, it will be found to be addressed, almost as a whole, to God's chosen people of Israel, and that through them, all the families of the earth should be blessed. We cannot say that all the families of the earth are being blessed through the Jews. Certainly not, because the Jews have been, and are still, inheriting the curses brought upon them by their rejection and crucifixion of the Messiah. But the Jews do not represent all Israel: they only represent the House of Judah. The House of Israel—Ten Tribes—were carried away captive into Assyria about 720 years before Christ, from which captivity they have never returned. In the days of our blessed Lord they were in the region of Asia Minor and Syria, and He Himself said, "I am not sent but unto the lost sheep of the House of Israel": and to His disciples, "Go ye not in the way of the Gentiles, but go rather to the lost sheep of the House of Israel." Is it possible that these words can be made to mean anything else but what they are? But note, it was into these very regions the apostles went, and it is to these very regions that our ancestry is traced, and we British people are none other than these lost sheep of the House of Israel—the chosen people of God—and that it is really to us the Word of God is given, and it is through us all the families of the earth are being blessed now; and when the time shall come that the Identity of ourselves as God's chosen people—the Tribes of His inheritance—becomes generally acknowledged, it will not be single individuals here and there seeking after the truth, but whole nations; and God will be glorified before the whole world.

Is the Bible a dry Book? Is it an antiquated book, not "up to date"? Is the Bible popular? When seen in the light of the Identity, all other books will be as nothing; and the Bible—the history of our own selves—will shine forth in all its brilliancy, and will be the most interesting and most popular book in the world.

Christians, be not content with hearing about the Bible, but be rather as the Bereans of old—search for yourselves, and see whether these things are true or not.

Uxbridge.

No. 11 of Professor Totten's "Our Race" series is now ready. The title is, "Facts of Gold." The text is: "Then was the secret revealed unto Daniel in a night vision" (Dan. ii. 19).

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have just received a Jewish Missionary paper, called *The Truth*, published in Paris, containing an article, which, I feel sure, will be of great interest to all readers of the BANNER. It is written in the Judeo-German Hebrew character. I have roughly translated it; being much pressed for time I have not been able to re-write it.

I am, yours faithfully in the hope of Israel,

MARCUS S. BERGMANN.

Upton House, 222, Burdett-road. Bow, E., March 12, 1894.

"WHERE ARE NOW THE TEN TRIBES?

"Many of our readers do not perhaps know that there is now existing in England a remarkable body of people, composed of thousands of Christians (among whom are also deep-thinking philosophers, theologians, and eminent writers), who call themselves 'British-Israelites,' and who maintain that the English nation are the descendants of the Lost Ten Tribes.

"This theory is gaining strength, and is getting more and more known. There are several periodicals especially devoted to this subject, and is evidently making wonderful progress. Sermons are preached in many English Churches, and even in the open-air and public halls the subject is warmly discussed.

"Although these people are often laughed at and mocked by the Jews, and even by many of the English, yet there is no one who can logically resist their argument, because of their strong conviction that they are really the children of the 'Ten Tribes,' which is founded on Biblical and historical facts.

"We must ourselves confess, that when we heard of the subject for the first time, we had a hearty good laugh at it, and considered the subject altogether a fanciful imagination. But after we had seriously and critically examined the matter, we came to the conclusion that the advocates of this theory are neither mad, nor wanting in knowledge, as some think.

"They have on their side many hundreds of strongly convincing proofs for which we are sorry we have not room in this number of *The Truth*, but we hope in some future number to have the opportunity at length to speak on the subject. But that the reader may in the meanwhile, at least, have some idea on what the 'British-Israel theory' is built, it will, therefore, be necessary to go back into our own old history of Judah and Israel.

"Those who have studied the Bible know well, that after the death of King Solomon, the Ten Tribes have wholly rent or separated themselves from Judah and Levi, and have become a separate nation, with separate kings, laws, and customs of their own. There was a terrible enmity between them; they had bloody wars. Judah hated and betrayed Israel into the hands of the heathen nations, and Israel did the same to Judah.

"The Ten Tribes had ruling over them nineteen kings, each worse than the other, who were terrible tyrants and shameful idolators, who demoralised the whole nation, as we read in 2 Kings xvii.

"On this account God delivered them over into the hands of their enemies, the Assyrians and Persians, who carried away into captivity the following Tribes:—(1) Reuben, (2) Simeon, (3) Dan, (4) Naphtali, (5) Gad, (6) Asher, (7) Issachar, (8) Zebulun, (9) Joseph—*i.e.*, Ephraim, (10) Benjamin.

"Many years later, the Tribes of Judah and Levi also greatly sinned (see 2 Chron. xxxvi.), and God also caused them to be taken into captivity to Babylon, where they were for seventy years. Afterwards God redeemed them, and brought them back to their own land!

"But what has become of the Ten Tribes? Of their return no prophet or Jewish historian makes any mention. The later historians, as for instance Josephus, and the pious Christian Jerome, who lived after the destruction of the second temple, tell us positively that the Ten Tribes remained in captivity. From this we must infer that we, the Jews of the present day, who are the descendants of the Tribe of Judah and Levi, are *not* the children of Israel of the Ten Tribes.

"The question, therefore, is, Where are the Ten Tribes? To say that they have wholly and for ever become amalgamated with the Gentiles, is just as if we were to say God is unfaithful. For He has with certainty promised, through all the prophets, that as long as the heavens and the sun endureth, so long shall Israel endure or exist. He also promised that Israel shall be the mightiest nation in the world, and that through Israel shall all nations be brought to the knowledge of Jehovah—the true God—and that all nations shall be blessed through Israel. All these promises have not up till now received their fulfilment. Is it possible that God should break His word of promise? God forbid! That is impossible! Shall not the Judge of the whole earth do right?

"Then, again, the question may be asked, Where are the Ten Tribes? The Rabbis tell us that the Ten Tribes are to be found beyond the river Sambatyon. But where is the Sambatyon? In which part of the world does it lie? Geography gives not the slightest hint of such a river or place!

"But there is a great historical problem to be solved. From whom does the English nation descend? To this the history of the world gives no certain or satisfactory reply. But the British-Israelites can give one solution—namely, they *are* the Ten Tribes. They have very strong evidence that their great ancestors have emigrated from Assyria and Persia—*i.e.*, they have escaped from their oppressors, and have come and settled in the British Isles. And in the course of time missionaries have come to them, and established the Christian Church, as Christ hath commanded them: 'Go ye unto the lost sheep of the House of Israel, and preach unto them, saying, The kingdom of heaven is come nigh!' . . . .

"The British-Israelites assert that they alone possess the blessings, which God has promised to Abraham, Isaac, and Jacob. That England is the greatest, richest, and mightiest nation in the world. She lends money to all nations, but borrows of none; as it is written: 'Thou shalt lend to many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee!'

"As we have said above, they have many hundreds of evidences that the English (not the influx of other nations) are the Ten Tribes. But the following five points of identification seem to us truly the best proof:—

"1. The Anglo-Saxon language possesses more than 600 words which are taken from the Hebrew.

"2. The English people love the Bible more than all other nations in the world.

"3. The English love the Jews, and give them a free Asylum.

"4. The English propagate the knowledge of the true God, and glorify His name in all parts of the world.

"5. The English have a peculiar love for the Holy Land, and hope some day to possess it.

"They also firmly believe that very shortly God will bring together Judah and Israel—the Jews and the English—and that the Messiah, Jesus of Nazareth, will come the second time, and will reign over them in love and righteousness. As it is written: 'Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one Head, and He shall judge among many people, and rebuke strong nations afar off. . . . Nation shall not lift up sword against nation, neither shall they learn war any more. . . . And the Spirit of the Lord shall rest upon Him (the Messiah), the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge, and of the fear of the Lord. . . . And to Him shall the Gentiles seek.'

"Amen. So may it be His will!"

MESSRS. BANKS & SON have just issued a new edition of their "A B C Church and Chapel Directory with a May Meeting Hand Book." Post free for 3 stamps.

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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 FUTURE OF UGANDA.

THE late Sir Gerald Portal's report on the future of Uganda has, at last, been allowed to see the light, and on April 10 it was printed for the information of the two Houses of Parliament. It is a very carefully prepared document, and in every way an eminently satisfactory one. After discussing various alterations, the late Commissioner puts abandonment or evacuation entirely on one side, and says that course is impossible. The direct British protectorate he does not recommend, as too expensive. Finally, he advises that Uganda be taken under the protection of Great Britain, but governed by its native rulers and machinery. The model evidently being the native protected States of India, which are independent as to their internal government (within limits), but are under the military and political supervision of the paramount British Government. He thinks there should be a commissioner to represent the British Queen, with a staff of 13 officers, and a force of 500 Soudanese troops, to keep the peace, protect the reigning sovereign, uphold the European missionary, repel foreign invasion, and put down the slave trade. Above all, the report looks to the construction of a railway from the coast to the Victoria Nyanza, or, at least, from the coast to Kikuyu, as absolutely essential to any plan for holding the country. Regarding this, Sir Gerald Portal remarked: "I have no hesitation in saying that until this step (the construction of the railway) is taken, any organization, system of administration, or plan for the improvement of these countries which may be devised, must be of the nature of a makeshift."

In regard to the cost of retaining Uganda, the *Times* does not consider it a question whether we can abandon the country. That is regarded as impossible. To retain it without a railway of our own is a foolish proposal, for it is cheaper now to send goods to the coast by the German "sphere" rather than by the British route. We are not likely to make the country pay when we do administer it, as we must. It seems, then, we are shut up to adopt Sir Gerald Portal's recommendations. For if we remain the railway must be built, and without it, we must consent to hold the country without profit, without a chance of opening it up for export or import trade, and without the power to compete with the German trade route the costs connected with which come to only half that by the British road. The decision of the British Government, then, on the whole question has been looked for with great impatience since December 6, 1893, when Sir Gerald Portal presented it to the Government. It was promulgated on April 12th, in the House of Lords and Commons simultaneously, and was to the following effect:—"After considering the late Sir Gerald Portal's report, and weighing the consequences of withdrawing from Uganda, on the one hand, and on the other of maintaining British interests there, her Majesty's Government have determined to establish a regular administration, and for that purpose to declare Uganda to be under a British protectorate. The details of the arrangements to be made are under consideration." Before we go to press—ere the end of the month—the final statement will be made respecting the railway, the distance it will be carried towards the lakes from the coast, and other details as to the cost of the great undertaking. The die is therefore cast, and the red line passes round Uganda, whatever that name may geographically imply.

We see thus that a few days ago it was Pondoland which was added to the Empire, and now that a great addition indeed is made in the heart of Central Africa. The country in question is itself the Gate of the Nile district, and of the Soudan. It is also the point where best the slave trade can be fought and finally conquered. The best engine to bring about that much desired end will be the railway; to be built from the coast right up to the banks of Victoria Nyanza, and not to Kikuyu only, as is evidently the Government's intention in order to save money and reduce the whole project to a make-shift and a farce. Under any circumstance it is a matter for thanksgiving and great satis-

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faction that at last Sir Gerald Portal's report has seen the light and that the Government is committed to a final step in advance. A "British protectorate" will suffice for the present. But when the railway is ordered and finished, we shall find that further steps must be taken to secure and consolidate what we have; till at last Mr. Cecil Rhode's idea of a telegraph line to connect Cape Town with Alexandria, and finally rail, and steamboat communication between the same points, will follow. Israel is evidently to possess Africa as she possesses India and Burmah, and we are witnessing to-day in the acquisition for God's people of the Gate of Central Africa, a momentous step forward, having for its object the addition of that continent to Israel's dominion and a new quarter of the earth wherein the Lord Jesus Christ must yet be proclaimed King, according to the prophecies; His people Israel being used by Him as His agents in the matter. We suppose our opponents will still regard these two new acquisitions in Africa as mere chance occurrences which prove nothing. But they are unique as events in the history of the world when viewed with facts connected with our incorporation of India, Burmah, Canada, Australia, New Zealand, and Australasia into the Queen's dominions. They prove our Israelitish origin, since God promised these very successes to Ephraim-Israel; and He has fulfilled those promises to us! Israel was to "spread abroad" to the west, to the east, to the north, and to the south, to obtain the Gates, to rule the sea, and to push the peoples together to the ends of the earth. All these things we have done, and in the recent instances of Pondoland and Uganda we have verified the promises to the very letter. We suppose, from the silence of the clergy and of our opponents in general, these events are matters of course and of no particular signification. If that be really their opinion, then we see that "the blindness" of Israel, and the blindness especially of the shepherds of Israel, is very literally fulfilled in the present day, which ought to be a consolation to us as showing that the prophecies are to be literally fulfilled even as regards our opponents' obstinate refusal to "see." For the sight the Lord has given us who believe, in the matter, let Israel be glad and rejoice. Above all let us praise Him for His gifts.

HISTORY OF CANADA.

By Rev C. F. Cooper.

PART II.

(*Concluded from page* 196.)

The next epoch I shall notice is the war of 1812 13-14. It came about in this way. The whole of Europe had long been struggling with Napoleon, who bid fair to become master of the entire continent. The only hope of the conquered nations was England. She was bravely and unselfishly sacrificing men and money to crush the tyrant. Any nation in its right mind would have extended to her, under such circumstances, sympathy and help. But for some time the United States had been becoming increasingly hostile to Great Britain. On Nov. 12, 1806, Napoleon issued the "Berlin decree," declaring a blockade of the entire British coast. The vessels of England, and of neutral nations trading with her, were frequently seized by French privateers. Great Britain was compelled to retaliate, and issued the celebrated "Orders in Council," which declared all traffic with France contraband, and the vessels prosecuting it, with their cargoes, liable to seizure. As these "orders" pressed heavily on the United States trade, the democratic majority were loud and bitter in their denunciation, particularly against the English; indeed they said very little about the Berlin decree. In the following year Congress passed a "Non-Intercourse Act," prohibiting all commerce with either belligerents till the obnoxious "decree" or "orders" were repealed. Severe injury was thus inflicted on both Great Britain and America, which tended to their mutual exasperation. Ominous threats of war were heard. English sailors frequently deserted their ships and joined American vessels. England claimed the right to search these American vessels for deserters from her navy. The United States frigate "Chesapeake" resisted this right—a right sanctioned by international law—but was compelled by H. M. S. "Leopard" to submit, and to deliver up four deserters found among her crew. The British Government disavowed the violence of this act, and offered reparation. But it was of no avail. In the words of Withrow, "the world was to witness the strange spectacle of the young Republic of the West leagued with the arch despot Napoleon against almost the sole champion of constitutional liberty in Europe." In sheer madness and wanton wickedness the Americans declared war on June 18, 1812. At the same time the "Orders in Council," the chief ostensible cause of the war were repealed. To the credit of the Republican party it must be said that they deprecated and opposed this shameful policy. "At Boston, on the declaration of hostilities, the flags of the shipping were placed at half-mast, as a sign of mourning, and a public meeting denounced the war as ruinous and unjust." But the majority, entertaining bitter animosity against England, prevailed.

The real motive of this war was not, however, so much a desire to humiliate England as to annex Canada. The Americans knew very well they could never invade England, but Canada, they thought, was at their mercy. Yes; but they forgot the Lord God of Israel, the God of battles. The population of Canada at that time was only 350,000, while that of the United States numbered 8,000,000 (1 to 27). For three years did our brethren of Manasseh invade our country and fight many a bloody battle. The evident iniquity, the manifest cruelty of these proceedings—particularly the certainty that annexation was the real aim of the Americans—aroused in the Canadians an unflinching purpose to defend their country and their homes—to conquer or to die. For a long while England could spare no soldiers. Canada, therefore, was left to cope alone with her giant foe, and right nobly did she contend. Love of liberty and home, of wife and child, spurred on the brave citizens to deeds of daring and of heroism. Again and again large sums of money were voted. Again and again the brave soldiers, resenting this savage invasion of their country, met the foe. Sometimes they were defeated, and again they conquered. The United States army had the advantage, not only in numbers, but in cannon, arms, ammunition, warm uniforms, and provisions.

The defence of Canada during this war affords evidence of as much true heroism and patriotism as can be found in the history of any great war. And three years of terrible sufferings proved that Canadians were made of the stuff that makes empires. The women were no less brave and ardent in defence of home and loved ones than were the men. Mrs. Secord, by her splendid heroism, has deservedly immortalized her name. This brave woman walked twenty miles through the woods, regardless of wild beasts or Indian warriors, to warn the British outpost at Beaver Dams of the approach of the enemy. In the battle that ensued, in con-

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sequence of the knowledge thus obtained, the Canadians compelled the Americans to surrender. Awful cruelties were committed on both sides. For instance, McClure, an American officer, about to evacuate Fort George and Magara, set fire to 149 houses and drove 400 helpless women and children to seek shelter where they might, amid the icy rigours of a Canadian winter. "There was scarce time to rescue the nursling babe and the aged and infirm from the doomed dwellings. The wife of Counsellor Dickson lay on a sick-bed. Her husband was a prisoner on the American side of the river. The unfortunate lady was carried, bed and all, and placed in the snow before her own door, where, shivering with cold, she beheld her house and all that was in it consumed to ashes." The Canadians, in ruthless retaliation for this act of wanton barbarism, set fire to Lewiston, Manchester, Black Rock, and Buffalo, and four thriving towns were destroyed. But enough of these horrors.

After the banishment of Napoleon to the island of Elba, 1,600 soldiers were sent from England to aid the Canadians, and this reinforcement, though badly managed, helped to put an end to the war. Peace was restored by the Treaty of Ghent, Dec. 24, 1814. The following is the impartial verdict of the historian on this war:—"The calm verdict of history finds much ground for extenuation for the revolt of 1776; but for the declaration of war in 1812, little or none. A reckless Democratic majority wantonly invaded the country of an unoffending neighbouring people to seduce them from their lawful allegiance and annex their territory. The long and costly conflict was alike bloody and barren. The Americans annexed not a single foot of territory. They gained not a single permanent advantage. Their seaboard was insulted, their capital destroyed. Their annual exports were reduced from £12,000,000 to £1,500,000. Three hundred of their vessels were captured. Two-thirds of their commercial class became insolvent. A vast war tax was incurred, and the very existence of the union imperilled by the menaced secession of the New England States. The 'right of search' and the 'right of neutrals,' the ostensible but not the real causes of the war, were not even mentioned in the treaty of peace."

Truly we may say the stars in their courses fought against the Americans. But, brethren, behind valour and patriotism, love of freedom and of home; behind army and navy, cannon and sword, we behold the awful presence of the living God. The result of this war has demonstrated that Canada, is Ephraim's territory, and can never be owned by Manasseh. If the Americans had conquered and annexed Canada, Ephraim-Israel would have had one colony less, and that one the fairest and best and largest of all. Manasseh would have been greater than Ephraim in extent of territory; but the old oracle in the old book forbade it, "He shall be great, but truly his younger brother shall be greater than he." The peace concluded at Ghent is a magnificent proof of the inspiration of Scripture, and a demonstration that the God of the Bible will, by the mighty working of His inscrutable providence, fulfil every word He has spoken. "Hath He said, and shall He not do it?" If Anglo-Israel truth had been recognized by the Americans in 1812, the blood and treasures so wantonly and shamefully wasted in that wicked war would have been saved. And yet people in their blindness still enquire, "*Cui bono?*"

I must pass by many interesting themes, such as the granting of responsible governments, the progress of education and religion, the position of the Roman Catholics, the Fenian invasion, etc., etc. Let me say a few words about the last important epoch in our history, viz., Confederation. This, too, I believe, was of God. It is morally certain that the separate colonies of Australasia will come together in like fashion very shortly. Then Imperial Federation, with all its grand possibilities, will be within measurable distance. The God of Israel hasten it in His own good time. I cannot detain you while I trace the history of Canadian Confederation. It was brought about, or, at least, considerably hastened, by the state of political parties just previous to 1867. They were so equally balanced that neither could carry on the government of the country against the opposition of the other. The dissolution of Parliament brought no relief. Then the idea of Confederation was evolved, and grew with amazing rapidity—of course not without some opposition. It was felt that it would give tone and vigour to the national life, and make of the separate provinces one great nation that could proudly take its position side by side with other nations. After animated public discussion and conferences of statesmen, Confederation was an accomplished fact on July 1st, 1867, and the Dominion of Canada started amid the congratulations of the civilised world and the blessing of God upon her new career. And what shall that career be? We have all the elements and resources necessary to become a great nation, a people more and more prosperous and happy, an example to the world, a blessing to mankind. Listen to an account of the extent and resources of our Dominion from the pen of D. Cameron, Esq., in the *Canadian Methodists Magazine*, quoted by Mr. Withrow in his celebrated work, "Our Own Country":—

"Few realise from the mere quotations of figures the enormous extent of our great country. For instance, Ontario is larger than Spain, nearly as large as France; nearly as large as the great German Empire; as large as Sweden, Denmark, and Belgium, and larger than Italy, Switzerland, Denmark, Belgium, and Portugal.

"Quebec is as large as Norway, Holland, Portugal, and Switzerland. British Columbia is as large as France, Norway, and Belgium. Nova Scotia and New Brunswick are as large as Portugal and Denmark. Ontario and Quebec are nearly as large as France, Italy, Portugal, Holland, and Belgium. Canada is forty times as large as England, Wales, and Scotland combined. New South Wales contains an area of 309,175 square miles, and is larger than France, Italy, and Sicily, and yet Canada would make eleven countries the size of New South Wales. British India is large enough to contain a population of 250,000 millions, and yet three British Indias could be carved out of Canada, and still leave enough to make a Queensland and a Victoria. Canada is sixteen times as large as the great German Empire, with its twenty-seven provinces, and its overshadowing influence in European affairs.

"The magnificent fresh water seas of Canada, together with the majestic St. Lawrence, form an unbroken water communication for 2,140 miles. Our fisheries are the richest in the world. The deep-sea fisheries of Canada, including those of Newfoundland, yielded in 1881 the enormous product of 20,000,000 dols., or about double the average of the fisheries of the United States, and nearly equal in value to the whole produce of the British European fisheries. In 1885 the fisheries of Canada alone yielded nearly 18,000,000 dols. Our magnificent forests are of immense value, and contain no less than sixty-nine different varieties of wood. In 1885 our exports of products of the forest amounted to 21,000,000 dols.

"Our mines, which are yet in their infancy of development, give promise of vast wealth. Coal in abundance is

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found in Nova Scotia, New Brunswick, British Columbia, and the north-west territories. Our coal areas are estimated at upwards of 100,000 square miles, not including areas known, but as yet undeveloped, in the far north. Already coal areas to the extent of 65,000 square miles, have been discovered in the north-west, while Nova Scotia and New Brunswick contain 18,000 square miles of this important element of wealth. When it is remembered that the entire coal area of Great Britain covers only 11,900 square miles, the extent of our resources in this direction will be appreciated.

Canada has also valuable mines of gold, silver, iron, lead, copper, and other metals. The gold mines of British Columbia have yielded during the past twenty-five years over 50,000,000 dols. worth of the precious metal, while Nova Scotia has up to the present produced nearly 8,000,000 dols. worth.

We have upwards of 12,000 miles of railway in operation, representing the enormous value of over 625,000,000 dols. In 1868 we had but 8,500 miles of electric telegraph. To-day we have over 50,000 miles besides an important and growing telephone service.

Canada is the third maritime power of the world, being exceeded only by Great Britain and the United States. The trade of Canada is assuming highly respectable proportions, and gives further evidence of the energetic and enterprising character of our people. In 1868, the first year of confederation, our total trade was 131,000,000 dols. In 1883, it had grown to 230,000,000 dols. An increase of 100,000,000 dols., or an average of 7,000,000 dols. a year. The bank of Montreal, a purely Canadian institution, is the largest, wealthiest, most influential and widely-extended banking corporation in the world unconnected with government.

Our public works especially evidence the pluck, energy, and enterprise of the Canadian people. The Canadian Pacific Railway, that mighty trans-continental line, binding the scattered parts of this vast confederation together, is the longest railway in the world, and is the most stupendous public enterprise ever undertaken and successfully accomplished by a country of the population of this dominion. The Intercolonial Railway, connecting Quebec with the Maritime Provinces, covers 890 miles, and cost over 40,000,000 dols., while the Grand Trunk Railway was, until the completion of the Canadian Pacific, the longest railway in the world under one management, its total length being 3,300 miles.

Dr. Beers, of Montreal, says: "As a Canadian I am at home when I land in Liverpool, at Glasgow, at Dublin, at Bermuda, New South Wales, Victoria, Queensland, New Guinea, Jamaica, Barbados or Trinidad. Politically speaking, I have a large share in and am proud of the glorious old flag which waves over New Zealand, Australia, Gibraltar, Malta, Hong-Kong, West Africa, Ceylon, St. Helena, Natal, British Honduras, Dominica, the Bahamas, Grenada, Barbados, and India. I need no other passport to the rights of a British subject and the citizen of a great realm, composing sixty-five territories and islands, than my Canadian birthright. I do not measure my national boundary from the Atlantic to the Pacific, but from the Pacific to the Caribbean Sea. Under the reign of Victoria no Canadian need be ashamed to belong to an empire which comprises a fifth of the habitable globe, and to know that his own dominion forms nearly a half of the whole; an empire five times as large as that which was under Darius; four times the size of that under ancient Rome; sixteen times greater than France; forty times greater than United Germany; three times larger than the United States, Australia alone being nearly as big as the States; India nearly a million and a quarter square miles; Canada five hundred thousand square miles larger than the States without Alaska, and eighteen thousand square miles larger with it. An empire nearly nine millions of square miles with a population of three hundred and ten millions."

"Canada! Maple-land! Land of great mountains!
Lake-land and river-land! Land 'twixt the seas!
Grant us, God, hearts that are large as our heritage,
Spirits as free as the breeze!
Grant us Thy fear that we walk in humility—
Fear that is reverent—not fear that is base—
Grant to us righteousness, wisdom, prosperity,
Peace—if not stained by disgrace.
Grant us Thy love and the love of our country:
Grant us Thy strength for our strength's in Thy name:
Shield us from danger, from every adversity,
Shield us, O Father, from shame!
Last born of nations! The offspring of freedom!
Heir to wide prairies, thick forests, red gold!
God grant us wisdom to value our birthright,
Courage to guard what we hold!

Surely, brethren, of such a country we may well be proud; for such marvellous resources and such unbounded prosperity and growth we ought to praise the Lord our God with heart and soul and voice. If any nation in the world ought to be thankful, we ought. And so we are. But what shall the future be?

"I hear the tread of pioneers
Of nations yet to be.
The first low lash of waves where yet
Shall roll the human sea."

In a hundred years this land will contain 100,000,000 inhabitants. What shall our future be? God help us. We need wisdom, patience, fortitude, temperance, purity, righteousness. We need wise and Christian statesmen. We need vigorous and flourishing churches. Our future depends (under God) upon ourselves. No foreign foe dare assail us. If he do, as a "rolling thing before the whirlwind" we shall drive him from our shores. Our future depends upon ourselves. We must get prohibition; we must be a sober nation. We need pure homes and pure hearts. God will give them. We must be a nation of Christians—high among the nations of the earth—an example to all—renowned for our moral worth—our God-like character.

Brethren, each of us can do much to make the future of this country bright, prosperous, noble, and good, a country wherein dwelleth righteousness—wherein the great name of God shall be revered—a country "renowned for its beauty among the heathen." May the Lord show us our responsibility, and give us every one grace to serve Him in righteousness and true holiness all the days of our life.—Amen.
—From *Yarmouth Times*, Nova Scotia, December 1, 1893.

JUDGING from the returns for last year, which have just reached us, French ship-building does not seem to receive much stimulus from the bounty system. Three steamers of an aggregate tonnage of about 9,000, and six sailing vessels totalling 4,000 tons, received the bounty during last year; but, on the other hand, 35 steamers of 50,000, and 18 sailing vessels of 16,000 tons were either built or bought second-hand abroad, chiefly in Great Britain. The net result is that of the vessels acquired by France during last year, only a little more than 20 per cent. came from French yards. These figures have caused much dissatisfaction among patriotic Gauls, and unless things greatly improve the bounty will be quietly dropped when the law granting it expires, as it will do in 1902.—*The Investor*, Feb., 1894.

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NEW GUINEA AND WHAT WE HAVE DONE FOR IT.

"ST. JAMES' GAZETTE," of March 14, gave the public the results of a "talk" with Sir Thomas McIlwraith, ex-Premier of Queensland, about New Guinea and various other points, which have some bearing upon the subject of Our Identity. Regarding New Guinea, the conversation took the following turn:—

"'By the way, Sir Thomas,' I resumed, 'you take a great interest in the New Guinea question, do you not?'

"'I was the man,' he rejoined, 'who sent across the party from Queensland to annex New Guinea when I was Premier in 1882. My action was disclaimed by the Gladstone Government of the time.'

"'And that you regard as a mistake on their part?'

"'Well,' said Sir Thomas, 'during the time they disclaimed our action the Germans went in and annexed the northern part and the adjacent islands, including New Ireland.'

"'And what are the grounds of your objection to having the Germans there?'

"'We don't object,' replied the ex-Prime Minister of Queensland. 'What we say is that that part of New Guinea would have been ours but for the action of the Gladstone Government of 1882. We'll get it yet, though. The Germans have been carrying on the work at a loss.'

"'And as to our part of the island?'

"'Well, the result of the annexation of the British part of New Guinea has been creditable to the British Government. You see a country well populated, and that too by cannibal races, was placed on one of the main routes to England. Cannibalism has now been abolished—in a word, stamped out—and in that respect the route has been made safe.'"

The German portion of the land is worked at a loss, and the Australian statesman makes sure, in the very spirit of the Identity, that by reason of this fact, the northern part will finally fall to the British who own the southern province. Here they have been doing wonders after the manner of Israel, for they have turned the native cannibal inhabitants into peaceful subjects, and thus made the sea-route to Europe safe for the colonial trade, which passes the south of the Island. Israel, in short, "blossoms and buds" and "fills the face" of New Guinea "with fruit." The Gospel, with civilization and good government, have brought about these good things and Israel has blessed the native savages of New Guinea indeed, according to the prophecies.

In regard to the rapid manner in which Queensland has been getting over her financial difficulties Sir Thomas said:—

"In Queensland, the financial troubles are being quickly got over. The season has been good as far as regards sugar and pastoral operations. Mining is as prosperous as ever. The exports of the colony are recovering at a quick rate. Both private and Government expenditure has been very much reduced, and in the course of another year Queensland, without loans, will be as prosperous as at any time in the past."

These statements of the ex-Prime Minister of one of our largest colonies in Australasia are encouraging for those who have invested their money in it, and have relatives settled there. We have no doubt, with Sir Thomas McIlwraith, that in the end the whole island of New Guinea must become British. The Germans can make nothing of colonial empire, and they will before long repent of their attempt to follow the example of Britain in this respect. Colonization is not their strong point. It will become infinitely less so when they discover that they cannot govern their foreign possessions like the British, because God has not given them the needed qualification for the task. Finally, when they become involved in the coming "great earthquake war woe," they will see that distant colonies will only weaken their position, and make them more open to the assaults of their enemies who will be of greater power than themselves, at sea.

SOME SCRIPTURE TEACHING CONCERNING ISRAEL AND JUDAH.

BY J. H. T. N.

(*Continued from page* 211.)

JUDAH.

8.—PERPETUITY OF THE SCEPTRE IN DAVID'S LINE.

The promise to David was that he should "never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 17; 2 Sam. vii. 12—16: Psa. lxxxix. 26—37), and to rule "over the seed of Abraham, Isaac, and Jacob" (Jer. xxxiii. 25, 26). Over some part of Israel, not necessarily Judah, then, must this sceptre be swayed, for Israel is to be "a nation for ever" (Jer. xxxi. 36); and "in the last days" a "strong nation" (Micah iv. 7), even "the chief of the nations" (Amos vi. 1; Jer. xxxi. 7); and there in the last days must we find David's throne, and Israel's sceptre. A spiritual dominion it cannot be, for God says it shall last as long as His covenant with day and night, and the ordinances of heaven, the sun, moon, and stars, and not until these ordinances depart, shall Israel, not Judah, cease to be a nation. So long the temporal kingdom shall last, *i.e.*, as long as the visible state of physical nature; but the spiritual or heavenly kingdom of Christ, the great anti-type of the promises shall last for ever. For "to the Son He saith, Thy throne, O God, is for ever and ever; the sceptre of thy kingdom, is a right sceptre." The ordinances of heaven "shall perish," but He shall remain; they all shall wax old as doth a garment; and as a vesture shall they be folded up," and "changed," while He remains the same, and His "years shall not fail" (Heb. i. 8—12; Psa. xlv. 6). In a riddle Ezekiel tells us (chap. xvii.), how the earthly rule is to be continued. Jeremiah's commission was to "build and to plant," as well as "pull down and destroy" (Jer. i. 10), and he had the king's daughters and Baruch with him when they were forcibly carried into Egypt by the unbelieving Jews (Jer. xli. 10; xliii. 6). Tradition tells us that about this time (*i.e.*, 588 B.C.), the Princess Tea Tephi landed in Ireland, accompanied by a prophet (Ollam, or learned man), and a scribe with many treasures, evidently of Eastern, if not Hebrew origin. She was married to a prince of the Tuatha de Danaans (possibly the Tribe of Dan previously settled in Ireland), who, agreeably to the advice of the prophet, commanded the cessation of Baal worship, introducing in its stead part of the Jewish service at Tara, which in the words of an old chronicler, soon became "a second Jerusalem." By her ancestry through the Stuarts and Scoto-Irish monarchs, the lineage of our Queen Victoria is traced back to this Eastern princess; and if she was one of Zedechiah's daughters, the "tender one" of the "highest branch" of the "high cedar" of Ezekiel's riddle (xvii. 22, 23), as we believe her to be, the prophecy and history are found co-respondent, and everything falls

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naturally into its place and vindicates the truth of Holy Writ. We may be laughed at here by some for this our suggested explanation; but we may safely challenge our opponents to produce a better. The promises as well as threatenings of Ezekial xvii., were fulfilled literally up to verse 21: the king of Babylon came to Jerusalem and took Zedechiah captive to Babylon, where he died. Why, then, should not the remaining verses be understood in the same manner, and not in a spiritual sense? We cannot spiritualize Judah; why, then, should we be asked to spiritualize Israel into the Church, Canaan into heaven, Edom, Gog, Magog, and Moab into "spiritual wickednesses in high places"? Such a mode of interpreting Scripture is not only absurd, but most irreverent, and issues only in darkening "counsel by words without knowledge" (Job xxxviii. 2).

9.—Components of the House of Judah.

The Tribes of Levi and Benjamin, with the Tribe of Judah, made up what was known as the kingdom or House of Judah. At first, on the revolt of the Ten Tribes, Judah only followed Rehoboam (1 Kings xii. 20). They were soon re-inforced by Benjamin, according to the promise that one of the Ten Tribes was to be given to Rehoboam for David's sake, &c. (1 Kings xi. 13—32; xii. 21—23), and immediately afterwards by the Levites of the Northern Kingdom, who were expelled by Jeroboam and his sons (2 Chron. xi. 13, 14). We have already noticed and contended for the literal signification of Jer. xxxiii. 17, "David shall never want a man to sit upon the throne of the House of Israel." Equally plain is the next verse: "Neither shall the priests, the Levites, want a man before Me to offer burnt-offerings and to kindle meat-offerings, and to do sacrifice continually." This is generally explained, in these our Gospel times, as referring to the "holy priesthood" offering up "spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. ii. 5). This may be allowed in a spiritual sense; but it is also literally true that the Jewish rabbis of the present time claim to be descended from Levi and Aaron. This is not incredible, as they have always been associated with Judah from the disruption. The history of Benjamin is not so apparent. They are not generally acknowledged by the Jews themselves as being now among them; and yet they went with them to Babylon, and returned with them, as the books of Ezra and Nehemiah clearly show. On the return, it was arranged that the "ruler of the people" should dwell at Jerusalem; the rest of the people "were to cast lots to bring one in ten to dwell in Jerusalem"; the other nine living in other cities (Neh. xi. 1). By this lot, 928 men of the Tribe of Benjamin were chosen to dwell in Jerusalem (ver. 7, 8); also a number of the "children of Judah" (ver. 4—6), a number of the Priests and Levites (ver. 10—19), while no other Tribe is mentioned, save that "the residue of Israel (*i.e.*, Judah and Benjamin), of the priests and the Levites, were in all the cities of Judah, every one in his inheritance" (ver. 20).

10.—Character of Benjamin as "Light-bearers."

It should also be remembered that these Jews from Babylon were much hindered by the people who had been settled in the land at the beginning of the captivity by Nebuchadnezzar, as also by those who had been placed in the Northern kingdom by the Assyrian conquerors in place of those carried away into the cities of the Medes. These had greatly increased in number from the time of their first coming, and their temporarily successful opposition to the attempts by Ezra, Nehemiah and Zerubbabel, to restore the temple and city, show that they must have spread over Benjamin's territory, as well as part of that of Judah. Thus, many of the Benjamites would be obliged to settle beyond their former position, and perhaps would go farther to the north-east, or even cross the Jordan. We cannot prove demonstrably that this was so; but it is at least as plausible as many theories propounded to explain historical difficulties; there is nothing that we know of contradictory to such a supposition in either sacred or profane history, while it explains an obscure passage in Obadiah (ver. 19), which predicted, about 585 B.C., that "Benjamin shall possess Gilead." Now the Galileans were Gileadites, and hence, most probably of the Tribe of Benjamin, as many in Jerusalem were, as we have already seen from Nehemiah (chap. xi.). With one exception (Judas) our Lord's apostles were Galileans: and thus we see how Benjamin became a "light" to Israel (1 Kings xi. 36). In no sense did this Tribe bear that character under the Old Testament dispensation; they were rather famous for their prowess (Gen. xlix. 27; Judges xx. 20—25). However, allow that the eleven apostles were Benjamites, as St. Paul tells us he was (Rom. xi. 1), and we see them as truly the light-bearers to both Jerusalem and the whole world.

11.—An Important Question Answered.

In this connection we may also ask, Why did Christ leave Judea, His own tribal territory, and choose Galilee as His home, and the chief scene of His labours? The answer which most commends itself to us is because Benjamin was there, and in fulfilment of prophecy: "The beloved of Jehovah shall dwell in safety by him; shall cover him all the day long, and He shall dwell between his shoulders" (Deut. xxxiii. 12). There "the true Light, which lighteth every man that cometh into the world" (John i. 9) was displayed, that the *light-bearers*, as His witnesses, might go forth thence into all the world (Matt. xxvi. 32; xxviii. 7—10, 16—20). When Benjamin was born, his mother called him Benoni—*i.e.*, "The son of my sorrow"; but his father called him Benjamin—*i.e.*, "The son of the right hand" (Gen. xxxv. 18). So we may infer, analogically, the Benjamites were the first witnesses and martyrs for Christ—sons of His sorrows, won to Him by His humiliation and death, and sons of His right hand—the first also to preach the glad tidings of His death, resurrection, and ascension into glory.

12.—Light Thrown Upon Prophecy.

Another prediction finds its accomplishment in this identification of the first Christians as Benjamin: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jer. vi. 1). The threatened "evil" predicted in this and the preceding chapter, is generally allowed to signify the subsequent destruction of Jerusalem by the Romans. The warning to escape here given to Benjamin was repeated by our Lord to His disciples: "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereunto" (Luke xxi. 20, 21). Now, history tells us that the Christians did thus escape in the siege of Jerusalem; for, singular to say, Cestius, the Roman general in command during the early period of the seige, "recalled his soldiers from the

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place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world" (Josephus, "Wars" II., xix., 6, 7; and note by Whiston). Thus did Providence give the Christians an opportunity of obeying their Lord's commands, and by fleeing to the "mountains of Perea, escaped destruction. This view also throws light upon another important passage of Scripture. In Zech. xi. 7—14, we read that the prophet took two staves, which he called Beauty and Bands, and with these he taught emblematically certain events that would happen. The 12th and 13th verses are said by the Evangelist Matthew, in his history of the traitor, to be "the price of blood" which he had received from the chief priests (Matt. xxvii. 3—10). The prophecy goes on: "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel" (ver. 14). We have not an inspired comment upon this passage, as we have upon the preceding; but it would appear that the connection between Judah and Israel was in some way to be "broken"—dissolved—in consequence of the betrayal and rejection of Christ. Benjamin, it is to be remembered, was one of the Ten-tribed House of Israel, and for a purpose was left with (or *lent* to) Judah, as we have already seen (1 Kings xi. 13, 36). But now this union was to be broken, and unrepentant Judah left alone to endure the curse involved in the imprecation, "His blood be on us and on our children" (Matt. xxvii. 25): and this consideration also gives point and meaning to the "blessing" of Moses upon this leading Tribe: "Hear, Lord, the voice of Judah, and bring Him unto his people" (Deut. xxxiii. 7).

13.—What Became of Benjamin?

The question now suggested is, What became of Benjamin, and where did they settle after their escape from the destruction of Jerusalem? Most probably they emigrated to various parts of Asia Minor, where other wandering remnants of Ten-tribed Israel were already settled in apostolic times. We cannot clearly trace their westward course, but it would appear that the Galatians were natural descendants of Abraham (Gal. iii. 23, 24), and were upbraided by the apostle for their desire to place themselves again under the Mosaic law (chap. iv. 8—10). These "wanderers among the nations (Hos. ix. 17) have been traced from Assyria in the East to Britain in the West, and back again to Galatia, in Asia Minor, where some stragglers from the main body settled before apostolic times. In latter days the Normans have been identified as the Tribe of Benjamin. They were akin to the Danes and Saxons, previous invaders of this country, and were the last to arrive here from the shores of Normandy, where they had been located some two or three centuries. They came under the cognizance of a wolf—Benjamin's standard. Then, again, did Benjamin "ravin as a wolf"? They came as Christians, not like the other Tribes as heathen idolaters. But though Christians in name they had "left their first love," and had fallen under the seductions of "that woman Jezebel" (Rev. ii. 4—20), in that they had submitted to the authority of the Papacy, and their boasted establishment of Christianity in Britain was only the more effective introduction of Popery. Gradually the light that was in them became darkness; but how great was that darkness? (Matt. vi. 23). We need not now trace them any further, nor stop to show how at length the darkness passed away from our land, and our Norman aristocracy, until the true light again shone forth as in our own Gospel-day.

14.—Common Opinions Among Students of Prophecy.

There are two points, amid many opposing opinions, upon which nearly all Bible students are agreed, and these are: that the Jews will again possess their own land, and that with this event will commence a period of great and increasing prosperity for all the world. There is also a growing belief that this time is nigh at hand. Of old time some were reproached because they did "not discern the signs of the times" (Matt. xvi. 1—4). May we take such heed as not to fall under the same condemnation! More than eighteen centuries have passed away since the bewildered disciples put to their Lord the question, "Wilt Thou at this time restore the kingdom to Israel?" (Acts i. 6). He showed no displeasure at this question, though some commentators have censured the disciples for thinking (as their question implies) that their little nation was ever to be a leading power in the world! On the contrary, He gently reminded them "It is not for you to know the times or the seasons which the Father has put in His own power." This did not mean that they were wrong in putting their question; it implied that they were right: nor that they should not closely watch the signs of the times, but simply that they must have patience—all was in the Father's hand, and in due time all prophecy would be fulfilled. We also find that when Daniel "heard but understood not" wonderful things concerning the "holy people," he was told that though "the words were closed up and sealed till the time of the end," and though "none of the wicked should understand, yet the wise shall understand" (Dan. xii. 7—10), which promise implies that it is right and proper to study prophecy, and try to understand the signs of our times, even as Daniel himself "understood by books" that the number of years for the captivity of his people were about accomplished, and so sought God by prayer that He would bring about the deliverance of the captives (Dan. ix.),—an example worth following by God's people in every age.

15.—Palestine Still to be Inhabited and Prosperous.

Turning our notice again to the land, we find that her cities have long been wasted without inhabitant, and the country "utterly desolate" in accordance with prophecy (Isa. vi. 11, 12). Long have her mountains been a possession to the "residue of the heathen," who have said, and still say, "Aha, even its ancient high places are ours in possession" (Ezek. xxxvi. 2—4). If it is asked, How long shall these things be? and when will the "times of the Gentiles" be fulfilled? we may boldly reply that in our day there are many signs of the desired change approaching. It is included in the great "Eastern Question"; the land is already under British protection by virtue of the Anglo-Turkish Convention of 1878, and when it is placed under efficient and wise government, as it certainly will be before long, then the "desolate land shall be tilled," and the "waste and ruined cities become fenced and inhabited" (Ezek. xxxvi. 33—38). "O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come" (ver. 8).

16.—Signs of the Times.

The work of the Palestine Exploration Society (a thorough British-Israelite institution) is a practical commentary on Psa. cii. 13, 14: "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof." Another sign, of an

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opposite character, are the persecutions to which the Jews have been subject of late ("Judenhatze") on the Continent. This may be one of the means employed for gathering the "children of Judah and the children of Israel together" (Hos. i. 11) in these latter days. And to what nation do the poor persecuted Jews look for help? The answer is found in *The Jewish Chronicle*, which averred: "No doubt the first city of refuge to which our persecuted brethren will flee will be England. Already we have seen the beginning of such an exodus." And who can doubt that England will be ready to obey such a call, supported as it will be by considerations of State policy and religious sentiment? The "ships of Tarshish" (Isa. lx. 9) will be the first ready to bring the Lord's "offering" (Isa. lxvi. 20; Zeph. iii. 10); for thus saith Jehovah, "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" (Jer. iii. 18).

17.—Our Present Duty.

We must not cease to preach Christ to the Jew as well as "to the Gentile" (Rom. i. 16). The land shadowing with wings must still send her "ambassadors by sea," and "swift messengers" to the nation scattered and peeled, . . . meted out and trodden down" (Isa. xviii.); and, while teaching and preaching the Gospel to all nations, not forget that the message is to "the Jews first," but speak "comfortably to Jerusalem," and look forward to the time when "her warfare" shall be "accomplished," and her "iniquity pardoned" (Isa. xl. 1, 2). Let us also pray especially for the promised national gift of the Holy Spirit, when the "wilderness shall be a fruitful field, and the fruitful field counted for a forest (Isa. xxxii. 15), when the "light is come," and the "glory of the Lord is risen"; when the "people shall be all righteous, and shall inherit the land for ever" (Isa. lx. 1—21); when there shall be no need for anyone to say to his neighbour, "Know the Lord," but when all shall know Him "from the least," even to the "greatest" (Jer. xxxi. 31). "But thus saith the Lord God: I will yet for this be enquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37). Our duty is plain: "Watch and pray" (Matt. xxvi. 41). "Watchman, what of the night? Watchman, what of the night? The morning cometh" (Isa. xxi. 11, 12).

EVERCREECH MUTUAL IMPROVEMENT ASSOCIATION.

A meeting in connection with the above was held in the school-room on Tuesday evening, and notwithstanding the roughness of the weather there were over fifty present. The topic for the evening's discussion was "Anglo-Israelism," upon which a paper was read by Mr. Winterton (school master), who must have spent much time in study to enable him to so creditably master this question. Mr. Winterton pointed out the temporal blessings promised to Abraham and his descendants through Isaac and Jacob, which promises were to be the reward of the obedience of Abraham, and that covenant, God as a just God must keep. It did not depend on the conduct of Abraham's children. Tracing the history of the Jews, he showed their complete separation from Israel even to the present day, and then traced the Israelites on their Westward route. Applying the test of the prophetic writings, he proved that the British were the only nation who fulfilled the conditions of those prophecies. The Rev. Mr. Weaver, of Milton Clevedon, spoke at length in opposition, and gave as his belief that the Lost Ten Tribes are scattered all over the world, and that they have intermingled with the nations around them. Mr. Edwin Corry also spoke briefly. Mr. Winterton ably replied to both. No vote was taken, but the feeling of the meeting appeared to be in favour of Anglo-Israelism. Rev. F. E. Peart congratulated Mr. Winterton upon the able way in which he had dealt with the subject, and a vote of thanks was accorded to him, also to Rev. Mr. Weaver for taking the opposition.—*Bath Paper.*

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 Twenty-fifth Monthly Report.

The following subscriptions and donations, received from March 16th to April 14th, are very gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
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J. Lawrence, *Hon. Treasurer.*

The Rev. Dr. Denis Hanan requests us to state that no success has attended his effort to obtain the exploration of Tara, and also to refer to his promise to devote to the Anglo-Israel Free Distribution Fund any balance of the 1s. Postal Orders sent to him with offers to guarantee expenses. The time covered by the guarantees expired on the 31st ult., and the balance, £2, has been kindly forwarded for our Fund. This sum of money we are very glad to have, while regretting much the present failure to attain the object in view.

We have been grieved to receive the announcement of the death of an old and valued Sower, Mr. Thomas Craig, of Graham-street, Auckland, N.Z., who had worked with ardour for many years in that distant colony to proclaim the fact of our Israelitish origin, and what this implies for the great English-speaking people. Mr. Craig's faithful work will doubtless be missed by many. We can but hope that there are others ready and willing to go on with the seed-sowing in the great field of his labours.

Old Banners of Israel, &c.—Friends having back numbers of the Banner of Israel and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. Banners that are several years old, or not in good condition, are hardly worth sending. In all cases we would ask friends to be kind enough to fully pay carriage, as these parcels go to Sowers who have not the means to defray any extra expense connected with them. We hope our readers will have noticed the request for old Banners, &c., by Mr. H. A. Marchant, 60, Upper Lewes-road, Brighton, who can make good use of any amount of both old and new works on "Our Identity" for his mission in and around Brighton. I would earnestly ask that carriage of the same may be paid.

SOWING THE SEED.

From 220 to 246 copies of the Banner of Israel have been sent out weekly, and 69 packets of literature, in the past month. The Banners and literature have been distributed to the places mentioned in last month's list in the British

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Isles, in all divisions of the Empire, and the United States, also to Paris, Neuchâtel, and the Hawaiian Islands; in all, to 108 places.

There have been few news-letters to draw from this month, but some thoughts are suggested by points touched upon here and there. As ever, the need is evident for greater study of the Bible, a more real acquaintance with its sacred pages. The claims of British-Israel truth lead to this with ever increasing inducement. Equally evident is the danger arising from prevailing ignorance and unbelief amongst the masses of our teeming population. Ignorance of the laws of God must leave man free, in his own eyes, to be a law unto himself. Unbelief in the Divine rule of justice and love, must leave man open and unguarded in every way to all evil influences that Satan's emissaries readily supply.

Times of inactivity, long or short, passed in railway travelling give frequent opportunities to some Sowers of testing the thoughts and intents of their fellows. Then comes the chance of speaking a word and giving a leaflet or a BANNER that may be the means, blessed of God, of doing good that shall last through all time. A Sower who does much in this way, lately writing with thankfulness for BANNERS and other literature received, goes on to say: "I was riding to Manchester, and listened to a discussion between two men. One was running down the Queen and the Bible; he would have it that the Bible was not half true. I joined in and asked him a few questions. He, like many other blatant, half-atheist, red-radicals, knew no more about even the fundamental principles of its teachings than a negro. His arguments he had all off by hearsay. I had a pleasant talk to them, and as I bid them good night these two thanked me, and so did the others in the compartment, and one of their remarks was, I think, very striking. It was, 'Why don't the churches teach the same as the BANNER? Then they would soon be filled with people to listen.' I had to admit I thought them right. I gave away two BANNERS to the persons I was talking with. I am sure people will listen if Our Identity is put before them in a kindly manner. Thanks be to God for the good old Word, which will yet accomplish what He has said it should in truth and love, and not return to Him void."

We have many such Sowers, who, by road or rail, in and out of shops, and in their homes are pointing to the revelation of Israel, and trying to deepen the impression made by a judicious offer of something suitable to read on the subject. By this is seen the necessity for our constant work, and the requirement of a constant supply of publications answering to the demand.

Those of our readers who have understanding of the capacity, temper, proclivities, and indifference to Divine truths shown by masses of the people, both by those who work and those who will not, will probably agree that day by day, and hour by hour there is need for every existing agency for good that exists in our midst to be working at full speed, and for continually seeking grace and strength to frustrate the designs of the devil, who, as one builds up, is ever trying to pull down and thwart the great purposes of God for Israel, and by Israel for the benefit of the whole world.

When some methods fail of presenting Divine truths, here or in distant lands, as fail they do at times, aye, even of presenting the gospel of salvation itself, when we mournfully regard the failure, we can turn and look with joyful thanksgiving to the new revelation of Israel to Israel, through the Word of God and His Spirit, which makes so many of us assert that "the Bible has become a new Book," and this because we can now understand so much more fully its teaching. Should we not, then, certainly press on, holding aloft the lamp of all revealed truth, trying at all times to increase the radius for its life-giving rays?

To fulfil our mission must we not try, by Divine help, to raise ourselves, the whole nation, to a higher level, to a truer appreciation of duty to God and man? Granted it may be slow work, for Satan has ever to be reckoned with, but if we look back over a few hundred years of our history, and note what progress has been made by the good providence of God, we may well hope that if still praying for the guiding influence of the Holy Spirit and faithfully striving, Israel, still blessed, will not fail so frequently and so utterly as in past ages, though iniquity abound and the love of many wax cold, but will be enabled and fitted to preach the "gospel of the kingdom," which has to be accomplished, according to the declaration of our Lord (Matt. xxiv. 14), before His glorious Advent. May we all prepare and watch for and desire His appearing.

A WORD TO SOWERS AND OTHERS.—I would speak a special word to our Sowers and all who remember that I drew attention last January to a leaflet we issued on the "Origin and Growth of the Church of England." It has been very cordially received. Now I would further suggest two things. (1st) That all will carefully consider two papers shortly to appear in the BANNER. A sermon on the Church of England, by the Rev. W. McNaughton, who is not a member of that Church, therefore not by up-bringing naturally prejudiced in favour of it; also "A Plea for an Established Church," by F. C. P. The statements in these two valuable papers will add additional force to the request, "Will you join it?" which results from the second suggestion. The following copy of a small leaflet will explain what I refer to, but I would preface it with the hope that all are agreed that Unity in Prayer is scriptural, therefore to be desired and striven for. Yet to remain unfettered, for spontaneous prayer is also absolutely required, so let us have both, even if difficult to obtain. May our Lord bless the present effort abundantly:—

THE LEAGUE OF PRAYER.

Patron—The Right Rev. the Lord Bishop of Wakefield.

Will you join it?

No subscription. Only a short prayer to be said daily.
(*Coll.* xvi. or v. after Trinity).

Objects—(1) To emphasize the fact that prayer is the strongest weapon of Church defence. (2) To unite all who love and honour the Church of England in a band of intercession, relying on Matt. xviii. 19. (3) To give every Churchman, rich and poor, something to do every day for the Church. (4) To utilise the spiritual help of that vast army of aged, sick, blind, and deaf, who, cut off from an active share in Church defence, may yet, by their prayers, do much to win the victory. (5) To help the active to realise that work for the Church is only really effective when strengthened by prayer to the Head of the Church.

Prayer is the lever that moves the world! Let us lay our hands on that lever. That we may do it with stronger faith and greater fervency, let us have the sympathy of numbers pleading the same petition.

The League will, it is hoped, appeal to all Churchmen, whatever their ecclesiastical or political leanings, whether they think the greater danger threatens from within or from without. We are all agreed that cleansing, defence, and peace are the Church's needs, that she may fulfil her high calling.

Cards of membership are fourpence a dozen, post free; or singly, one penny each.

Local Secretaries wanted everywhere, to make the League known.

W. RUPERT-COCHRANE, D.D.,
Hon. Sec. of the League of Prayer.

Langton Rectory, Spilsby, Lincs.

(30 Leaflets for 1d.)

The particular position held by England's National Church has scarcely, perhaps, been clearly recognised, though it is in just harmony with the peculiar, world-wide Inheritance given to Israel. Living, growing with the growth of Israel ever since the apostolic era, now with its widespread influence throughout the Empire, we need hardly fail to realise that the Church of England must be a great power *for good or for evil.* What our National Church is, so in great measure responding thereto will Israel's life be. It is not merely of the Church of England that we have to think of, but also of those side by side in communion with her, therefore partakers of the same influence, and then of all the Churches planted throughout Israel's wide Dominion, each and every one the outcome of the Church of England, with their Bishops appointed from home. Throughout Europe even are scattered

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many communities of our people, so that they require and receive the ministration of two of Israel's Bishops for oversight and confirmation. And doubtless what affects our National Church is felt in sympathy by the Episcopal Church of our brethren in the United States, and, though perhaps not readily recognised, by all other religious communions in our midst. That we should wish Israel's Church to be defended seems natural enough; that it is worth defending I think we may be sure, since it has preserved for us a purer Christianity than the Roman or the Greek. And as it has been blessed by God in past time with Reformation, yet again we may hope for a like blessing whenever the people see the wrong within, and turn to Him who alone can cleanse and defend. We cannot doubt that the Church needs cleansing now, the Church comprising both clergy and laity. We should desire greater purity in the translation of the Word of God for and by the Church, a more clear and true interpretation of the Word, with greater purity in doctrine, and, most certainly, holier living by us all. We have no power of ourselves, so it is apparent that we do indeed need to pray definitely and unitedly. Again I would quote Hosea xiv. 1, 2: "O Israel, . . . Take with you words, and turn to the Lord."

The little prayers, one or both, stipulated for by the League can be joined in by all classes, aye, and by Nonconformists as well. They appeal to no party, teach no exclusive doctrine. How it is that those not of the Church of England can unite with her members will be gathered from the sermon that has been referred to, which shows the value put upon the Church by the earnest minister who preached it, and who has gladly joined us. I do not think anyone need fear to make the promise to offer the prayers daily. They are very short, and are plainly printed on the card of membership, as an aid to the very slight tax upon memory. And if a fear arises of forgetting, surely we may believe that our loving Lord would regard the *desire* and *intention* to pray, rather than the omission that might occur in our weakness by illness, or under the strain of a mind overcharged with many petitions, or by anxious thought.

How fitting it seems that British-Israelites, who, in the new light that is ours, are valuing much the bond of union, should be ready to show a power of agreement, and unite in prayer, at the first special opportunity, with their brethren who as yet know nothing of their origin in Israel, nor of the abiding unity it presages, by which every effort made for the glory of God will be strengthened. To any of my correspondents who will join the "League of Prayer," and to others who like to apply, I will, with pleasure, if it will save trouble, forward cards of membership and leaflets as desired, names and addresses being given (for the list kept by the Secretary of the League), and just the stamps according to the application. At the same time I will gladly send to these applicants, if they wish, a few of the leaflets on the "Origin and Growth of the Church of England." The leaflet appeals to us as doubtless showing Israel's Church, and is most valuable for distribution amongst those who are ignorant of the beginning of our Church, and know but little of what it has done for British-Israel throughout the ages since our Lord's first Advent. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, April 12th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Cheques crossed London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

DURING last month only one joined the Union. The total is now 1,508.

Two old members sent for the new card. Mr. J. R., Hull, kindly gave 1s. as a donation.

Subject for special prayer on last Sunday in May: That God's blessing may rest on all open-air work during the summer for the spread of Identity truth.

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I should like to send you what I consider to be an instance of blind evidence regarding the Anglo-Israelitish question. I saw lately, in a new and most interesting periodical called *The Morning Star; a Herald of the Coming of the Lord Jesus Christ*, an article in which Mr. Wilké, superintendent of the Jewish Emigrant Home, Blackwall, says, "On account of the kindness they (the emigrant Jews) meet with in England, and because of the sympathy manifested towards them as a people, they are largely falling in with the idea that the British people are a part of their lost tribes. They repeatedly assured me that they could not believe that the English were not descended from one of the Ten Tribes."

This I consider a most noteworthy instance of blind evidence, coming, as it does, from our brethren of Judah. The editor's comment on it (in a foot-note) is that "This is a great mistake," showing that, unfortunately, he has not yet had his eyes opened.

I should be glad if you, or some of your readers, would kindly give me information about the origin of hot-crossed buns. Can there be any connection between them and the spiced cakes of the Jewish passover? Hot-crossed buns are not a continental institution, I believe; at all events they are not known in Switzerland. It is singular that the Jews and the British have spiced cakes at this time of the year—Good Friday and the passover—the cross having been added since we received our "new name."

I am, sir, your obedient servant,

H. H. MURRAY.

Lausanne, 23rd March, 1894.

No task is more agreeable to English musical journalists than that of recording the foreign triumphs of our native artists, and I have genuine pleasure in quoting from a Leipsic correspondent as to the success recently gained in the "City of the Muses" by Mr. Ben Davies. It appears that the notion of a vocalist from England presuming to visit the seat of German musical culture had been pooh-poohed as something too funny, and that when Mr. Davies appeared on the platform he was looked at with cold curiosity. My informant continues: "But before he had got through with Handel's 'Deeper and deeper still' they were all attention. . . . The reception was more enthusiastic with each new number, and led to two encores. . . . What most astonished my Teutonic friends was the richness and fulness of the chest tones (which are rare with our tenors) and the singular purity of intonation in all degrees of dynamics. Among the audience was the most captious man I ever met with regard to voice-production. I have never heard him praise but one vocalist. He said to me, 'Free passes should have been sent to all our vocalists in order to show them what singing is.'" Our Welsh tenor did more than subdue an audience, he charmed away a prejudice, for not only the Leipsic amateurs, but the professional critics, are practically of one mind as to his merits.—London *Daily Telegraph*, Feb. 21st, 1894.

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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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PEACE OR WAR?

THE question of peace or war still divides Europe. She desires peace, but things make for war notwithstanding. The *Times*, the Earl of Dufferin, and other authorities, all declare for "Peace, peace," and repeat the welcome assertion, which we all hope may be true for the sake of mankind, that the Czar of all the Russias is earnestly desirous of peace, and will strive to bring about an universal disarmament if only he can persuade the other powers to agree to his wishes! *Credat Judæus!* We fear the news is too good to be true! The Bear still regards Constantinople with loving glances, and he still encroaches on the far north-west frontiers of India, watching for his opportunity.

French journalists are as anxious as ever to ascertain what may be in store for them, and have accordingly interrogated the veteran statesman, M. Barthélemy St. Hilaire, on the question whether, in his view, there is likely to be a disarmament of the Powers in the interests of peace, or whether there will be the cataclysm and the deluge, as he was reported to have said, in the BANNER of Sept. 6 last year, p. 431. His reply now is going the round of the English papers, and was published in the London *Standard* of March 30. He does not seem to have changed his opinions, or been influenced by the promises of "disarmament" mentioned in the journals of the day lately. He pointed to the lavish expenditure by the Powers to increase their armaments. New forts, he said, are being constantly built; the number of men serving with the colours is being yearly increased; treasure in quantities is being expended to secure the latest improvements in small arms and ordnance. He does not think all this is to go for nothing. The French statesman believes no more in disarmament than he does in the maintenance of peace. "War is," he said, "I am sorry to say, a necessity. It is the law of nature"! He thinks there is no restraining force in operation to prevent nations armed to the teeth, jealous and suspicious of each other, divided by conflicting interests, from flying at each other's throats!" He believed those young enough to see the beginning of the twentieth century would witness wars—civil wars as well as foreign—far more bitter and intense than any yet experienced! He asked the question, "Do I believe in peace?" and gives the answer, "No! no one believes in peace!" He thought everybody in his inmost heart was convinced that war was inevitable! He believed the present stagnation of trade and business was partly caused by this anticipation. No one is sure what to-morrow will bring forth. "Every one," he added, "is conscious that a catastrophe is impending. Twenty-four years have passed since the last war, and each day brings us nearer to the *Revanche*." Looking to the condition of France, he found the Public Debt had reached the enormous sum of 36,000,000,000 francs, and it was growing. He saw needless and useless expenditure was being indulged in. There was no order nor honesty, and the finances were in the hands of men who mismanage them. The conclusion was thus stated by M. St. Hilaire:—

Where are we rushing to? For the honour of France, I dare not think upon it. And meanwhile Socialism is rampant; the Anarchists continue their infamous "propaganda by facts," which the authorities are powerless to prevent. All that is due to the weakness of those who rule us. They are reaping the results of concessions they have made to the Revolutionists. Look at Russia, how they are dealt with there The Czar's iron hand keeps them in check, while in France we come to terms with them and grant them favours. That is a fatal game.

It seems, then, that, while our own pessimists consider that France is in all things proving herself our equal in power, and bids fair to conquer the world in opposition to our interests, a French statesman sees that his country is going headlong to ruin, and is likely soon to be plunged in a disastrous war. Our own views on the subject have been often stated, and there is nothing to alter them in what we see around us. No doubt, as the time approaches, we shall

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hear men declaring it to be "peace and safety," but "sudden destruction cometh upon them, and they shall not escape." The consolation for Israel, in that day of trouble and doubt, is plainly given in 1 Thess. v. 4—9: "God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." That day of trouble will not overtake us as a thief. For Israel is not of the darkness, but of the day. They are the children of the day, and it is theirs to watch and be sober. The many promises of the Old Testament scriptures are equally encouraging to us in the coming day of trouble for the world. "He will ordain peace" for us, as Isa. xxvi. 12 declares. He will provide for us a safe refuge during the cataclysm of nations, as Isa. xxvi. 20, 21, and Zeph. iii. 8, 9, promise Israel His people. He engages finally never to forsake His inheritance, as promised in Isa. xlii. 16, R.V.

It is remarkable that, while all men desire peace, and earnestly long that it may be maintained at least during our own time, all European nations, our own among the number, are strenuously preparing for the horrors of war. In our own case we are forced to augment our navy, not because we desire to pile on our expensive armour, but because the French and Russian Governments, who have no commerce to speak of compared to ours, are bent upon surpassing the number of our ships of war, and, if they can, of robbing us of our command of the sea. But they strive in vain! God has in time aroused this nation, and bidden us beware of our neighbour's plans. We have vast and vital interests to defend; whereas the French have only a fractional stake in the sea-borne commerce of the world, and can have no other object to gain by this vast increase of their sea-going power than the design to rob us. Even with a Government in power which sees not the national danger, public opinion has forced it to propose a large increase in our navy this year, with a liberal promise for the future, which will, with God's blessing, keep our nation far ahead of any one foreign power, but equal to any two combinations of such powers as we can possibly have to meet. Our confidence in our God's faithfulness to His promises to Israel His people, for ever, makes us calm in the midst of turmoil, and peaceful in the anticipation of a continental earthquake war-woe, such as there has not been since men were upon the earth (Rev. xvi. 18, Luke xxi. 25—28). To the Lord be all the praise for His undeserved benefits to His chosen ones, the British people!

A DECADE OF EGYPTIAN HISTORY.

In connection with the literary section of St. Cuthbert's Young Men's Christian Association, Lord Low last night gave the opening lecture of the session in the Presbytery Hall, Castle-terrace, Edinburgh. The Rev. A. Wallace Williamson presided, and there was a good attendance. Lord Low, who took Egypt as the subject of his address, stated at the outset that some of his hearers might have thought that the subject upon which he was going to venture to address them was one which was a hundred miles away from the path of an Edinburgh lawyer, but about the beginning of this year it looked as if we were to have a renewal of troubles in Egypt, and thinking over the matter he suddenly became aware that although he had read the newspapers with great diligence for many years past, and although he had a general idea of what had been going on in Egypt, his concrete ideas of the history of Egypt since the time of Arabi Pasha's revolt were very hazy indeed. He, therefore, took to reading up the subject somewhat systematically, and found it a very interesting subject. And so he thought when he was asked to give a lecture that night that he could not do better than attempt to give in the form of a connected narrative a sketch of the recent history of that wonderful country. His Lordship commenced his narrative with the rebellion of Arabi Pasha, and showed how that led to events which compelled Great Britain, although most unwillingly, to intervene. He then gave some account of the wars—the most unfortunate wars which we were led into—first with Arabi Pasha and his rebel troops, and afterwards with the more formidable followers of the Mahdi, and finally gave an idea of the great work which Great Britain had done and was doing for the civil administration of Egypt. In concluding, his Lordship said that in telling the story of Egypt during the last ten years what perhaps chiefly struck one about the story was the two completely different sides which it presented. If they looked at the story which told of the active operations in Egypt it was a tale which contained much of disaster and of humiliation, everything went wrong. Our generals were competent and our men showed themselves worthy of the best traditions of the British army—(Applause)—but always the effort was either made too late, or the blow having been struck advantage was lost because it was not followed up, or because new combinations of circumstances arose which perhaps were beyond the calculations of ordinary foresight. Thus millions of pounds had been spent and thousands of lives lost, and the tangible result which had been gained remained comparatively small. The other side of the picture was that which showed our administration of the internal affairs of Egypt, and it was one which we could contemplate with unalloyed satisfaction. It exhibited a powerful and generous nation taking a weaker people by the hand and gently but firmly leading them from confusion and bankruptcy back to order and plenty. He did not believe that the history of the world narrated a more beneficent work done for one nation by another than that which had been and was being done by Great Britain for Egypt in her internal administration. (Applause.) He hoped and believed that the time would come when Egypt, regenerated and educated by all that she had gone through, would be able to walk alone: but that time had not arrived yet. Let them hope that the people of Great Britain would see to it that she did not take her hands from the plough until the great work which she was doing was fully accomplished.

Edinburgh Paper, Nov., 1893.

MR. G. C. COOPER, OF SOUTH AFRICA.

We have received two printed papers from Mr. G. C. Cooper, of South Africa, which, we regret, are over long for reproduction in our pages, and the matter of which we fear would but slightly interest our average readers. The first paper treats of the coronation stone of England, and has been brought forth by Mr. Cooper upon hearing that Professor Lagrange had found relation between that stone and the Great Pyramid, and apparently Mr. C. has written before reading Mr. Lagrange's contribution to our New Year's number, since he adopts smaller data of measurements, and, of course, brings out quite different, though perhaps equally ingenious geometrical results, marred, however, in a greater degree than is Mr. Lagrange's computation by a sufficient amount of inaccuracy to be fatal to scientific precision, as must inevitably be expected from any examination of a rough

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stone which it has never been claimed was squared by tools. Such, at least, is our opinion, founded upon the conclusions of two of our much valued contributors of Pyramid matters.

In the second paper, treating of the geometry of the Bible, Mr. C. declares his object to be simply to give a first notice of the existence of the intended application of geometrical principles to certain portions of the Sacred Writings, leaving the full detail of the subject for a future period. We shall, therefore, in common no doubt with many of our readers, await with interest the due appearance of the book thus promised, and which is to set forth the geometry sometimes in the form of allegories, and at other times in clear and plain statements as in the temple measures. As a specimen of this latter, Mr. C. repeats the information which has been already published in the BANNER, connecting the cubic capacity of the temple house with the earth's axis in inches; while another interesting point noted is the 3, 4 and 5 triangle, which is cunningly hidden in the Great Pyramid King's Chamber, and which may be much more openly observed in the temple house, with its length of 40 cubits and its height of 30 cubits; the resulting diagonal line being, of course, 50 cubits.

With regard to much of Mr. Cooper's paper we must, at least, suspend our judgment, for, like the calculations for the coronation stone, the argument lacks conclusiveness because of inexact results. That there is a geometrical as well as numerical relation between the Scripture buildings, the Great Pyramid, and the mystery of Israel, we have no doubt, since the recent contributions of Mr. Shaw to our pages bear witness to the fact, and he has been in some measure anticipated by the researches of the Rev. H. Wood, of Pensylvania, U.S.; while some ten years ago we had the late Mr. J. Baxendell taking similiar ground to Mr. Cooper, and bringing out very wonderful angular relations, between the position on the earth's surface of such distant places as the Great Pyramid, London, Jerusalem, St. Petersburgh, &c. (M. Cooper adds Sinai).

We are glad, on the whole, to find in a distant part of South Africa such a diligent student of the mighty monument of North Africa as our present friend, who it may be hoped will shortly be able to present us with his arguments in a popular form. We agree with Mr. Prime Minister Rhodes that Africa is the Cinderella of the Continents, and from these, and many other present-day signs and tokens, we trust the time is at hand when Ethiopia and all Africa shall stretch forth her hands unto Israel's God.

"WILL ENGLAND DECAY?"

THE "George-street Social Circle" at Chester has lately been amusing itself by considering whether "England will decay?" They meant, of course, to ask whether, as in the case of all the nations of ancient times, so there is before us, as our continental friends hold, a time coming of decadence and national dissolution? There was the "decline and fall" of Rome. Will there not be another larger and more terrible "decline and fall" of Great Britain and her greater British Empire? An Anglo-Israelite, Mr. Pearson, went strongly for our views of the subject; but doubtless there were plenty at the meeting, including Mr. H. Yates, the opponent, and perhaps the clerical president, the Rev. P. Gibbon, who cast all our Israelitish hopes to the ground, and rejoiced in the idea, to which the opposition always clings, that Britain will share in the fate of all past races, and sink at last into the grave of nations and be heard of no more. We may verily say of our opposing friends, what is the advantage of their pessimist views? *Cui bono?* Why do they reject our splendid anticipations with such scorn? and can they offer us anything better, when they laugh at Our Identity, and yet are unable to upset the evidence on which we build our national hopes? The report of the Chester meeting, as it appeared in the *Chester Chronicle*, of Nov. 18, last, was meagre indeed; but we can see that Mr. Pearson made a good fight, and presented the marrow of the argument to his hearers. The report was thus worded:—

"WILL ENGLAND DECAY?

"This subject came up for discussion at the George-street Social Circle on Friday, and was introduced by Mr. Pearson, who said that in the continual increase of Britain's wealth, territory, population, and power, there was evidence that her customs, influence, and language would in due time dominate the world. Englishmen would not be subordinate, they must rule. The British nation, Mr. Pearson asserted, is the lost House of Israel; its mission is to evangelise the world, and for this purpose receives Divine favour and protection.—Mr. E. Yates opened the discussion and sharply criticised the essayist's views. He was followed by Mr. W. Jones, the chairman (Rev. P. Gibbon), and Messrs. R. H. Lancely, C. Hibbert, B. Hulse, W. Vernon, H. Preston, and T. H. Lomas.—Mr. Pearson, in his reply, contended strongly for the Lost Tribes theory, and in support introduced quotations from the scriptural prophecies."

Of course, as the above states Mr. Pearson's argument, it does not follow that our continual increase in wealth, territory, population, and power must end in our customs, influence, and language dominating the world. Nor is it self-evident that Englishmen would not be subordinate but must rule. But being Israel, as Mr. Pearson stated, we have a claim to Israel's blessings, and these include world-wide domination, population increase, supremacy at sea, wealth, the evangelizing function, and all the rest of the good things God gave exclusively to the after-seed of Abraham, because he obeyed His voice (Gen. xxii. 18), but which we British exclusively enjoy to-day. We evangelize the whole world because we are Israel and because that was Israel's work assigned to her by God Himself; but we require our needful qualification for the task, and that we receive in the form of the Divine favour and protection mentioned by Mr. Pearson. "This people have I formed for Myself," the Lord declared, "they shall show forth My praise" (Isa. xliii. 21).

To reach the distant nations of the earth with the gospel message, we require the power and means to get to them unimpeded. God, therefore, has given us the Gates, according to His promise to Abraham in Gen. xxii. 17; and the Gates secure to the holders of them the Empire of the oceans, and the power to go and come at pleasure. He has given us, as another prerequisite, "the power to get wealth," which was promised to Israel-obedient alone in Deut. viii. 18, and xv. 6. The promise, that Israel should develop into "a nation and company of nations," was designed that the chosen people might bring an over-powering influence to bear upon the rest of the world, and so secure a respectful hearing for the Gospel of the grace of God. But the chief of all the gifts which the Divine promiser gave to Israel were those for which our nation is most distinguished among the rest. We have, like Israel, the unutterable privilege of being a blessing "to all the nations," "all the families," and "all the kindreds of the earth." We have been entrusted with "the kingdom of God," and the word of God with it, to

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make them known to all the people of the earth. We have the ten true laws of God, and the Sabbaths of the Lord besides, to enjoy, as the gifts of God to us, and to make them over and recommend them to the non-Israelite races of the earth. These many temporal and spiritual gifts, the choicest of those that lie at the right hand of our God in heaven, are ours, because of our Hebrew origin, and are a guarantee that we shall not decay, nor die out as a nation, because they prove us to be Israel. But Israel has the promise of eternal duration as a nation upon the earth (Ezek. xxxvii. 15—28; Dan. vii. 27; Gen. xvii. 7, 8). Our verdict, therefore, is, *pace* Mr. Yates, and all the other scoffing speakers at "the George-street Social Circle," that there is to be no decay for Britain, or its people, because they are Israel, and because of God's promises to them. To Him be all the praise!

DIVERS OBJECTIONS.

By W. L. Blore.

The above, which appeared in the Banner of March 28, with an ample reply thereto, contain some allusions to the prophecies of Isaiah which are very apt to mislead. In the eighth objection the objector states, that "there may be a few isolated references in the book to Israel only, but in the main, the vision relates to Judah and Jerusalem, and he quotes Isa. i. 1." In opening the New Testament we find Matt. i. 1 setting forth that here is "The book of the generation of Jesus Christ, &c." Every one knows that this subject occupies only two chapters of the book.

Vitringa thus divides Isaiah. "Chap. i.—xii.: Five prophetic addresses to Jews and to Ephraimites. Chap. xiii.—xxiii.: Eight addresses to Babylon, Philistia, Moab, Syria, Assyria, Ethiopia, Egypt, Arabia, and Tyre. Chap. xxiv.—xxxvi.: Penal judgments against the people and their foes with ample promises of final preservation. Chap. xl.—xlix.: Four consolatory addresses respecting the coming of the Messiah, &c. Chap. xlix.—lxvi.: A description of the coming and work of the Messiah, &c." So that the ground covered by this book reaches far beyond Judah and Jerusalem. It reaches, as one of the chapters referred to by our objector (chap. xliii.) testifies, in verse 6: "I will say to the north, Give up; and to the South, Keep not back; bring My sons from far, and My daughters from the ends of the earth (ver. 5) from the East and from the West."

It is customary to believe that Jerusalem was the exclusive property of Judah. "It was on the dividing line of the tribes of Judah and Benjamin. It was partly given to the tribe of Judah and partly to the Benjamites." Joshua xviii. 28, gives it wholly to Benjamin, which disagrees with the foregoing quotation. The passage in Joshua expressly states respecting Jerusalem—"This is the inheritance of Benjamin according to their families; namely, fourteen cities including Jerusalem." Then in Judges ii. 21, we read, "The children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day." (B.C. 1443.)

Then four hundred years afterwards, we read in 2 Sam. v. 5, "In Hebron David reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah."

Here Hebron represents Judah, but Jerusalem represents all Israel as well. David was anointed in Hebron after all the elders of Israel (excepting Judah, for Hebron was in Judah) came to David unto Hebron. Six of David's sons were born in Hebron and thirteen were born in Jerusalem, and amongst these Solomon; so that Solomon was not born in Judah but in Benjamin. Of the eleven gates of Jerusalem only two bore tribal names—namely, the high gate of Benjamin and the gate of Ephraim, which was, strange to say, on the north-west.

In Milner's descriptive Atlas, Jerusalem is placed fully within Benjamin. In Johnston's Bible Atlas, Jerusalem stands well within Benjamin. In Dr. Butler's Atlas of Ancient Geography, Jerusalem is similarly placed. In the Variorum Teacher's Bible, Jerusalem stands within the border of Benjamin, all certifying to God's distribution of the cities of Palestine through Joshua as set forth in Josh. xviii. 28, &c. So when Isaiah speaks of his vision in chap. i. 1, which he saw, he states that this vision concerned not Judah alone, but Judah and Jerusalem; which last, as in 2 Sam. v., represented "all Israel," and was specially a city by divine allotment belonging to Benjamin.

After the division into two houses, Benjamin was given to Judah to be a light alway before God in Jerusalem, which God Himself declared, as we read in 1 Kings xi. 32, 36, and xii. 20, 21. Now mark, this last verse speaks of the "House of Judah, with the tribe of Benjamin." Verse 23—"House of Judah and Benjamin." Rehoboam, when he was come to Jerusalem, gathered all of the House of Judah and Benjamin.

Ezra speaks of the chief of the fathers of Judah and Benjamin and the Levites as engaged in the work of restoration of Jerusalem; and Ezekiel, in his redistribution of the land (see chart, Ellicott, p. 345), gives Jerusalem wholly to Benjamin and Hebron to Simeon.

After the disruption, the tribe of Levi remained with Judah until the destruction of Jerusalem (John i. 19), and were active participators in the crucifixion of our Saviour afterwards. So that, when Isaiah speaks of his vision as affecting the "House of Judah," he adds, "and Jerusalem" as affecting all Israel as well in some of its details.

With reference to our objector's remarks on Rom. xi. 17, 18, one has merely to read as the words are written—"Some branches broken off;" *e.g.*, I have twelve apples. A friend asks me for some apples, I give him the two that are nearest to him. I give him some. In the Revised Version, we read, "Thou, a wild olive wast grafted in." In the original, an adjective is used, which (Liddell & Scott) signifies—"Thou of a wild olive." The Old Version translates this "a tree," which is wrong, as is manifest in both versions in verse 24, where we read—"Thou wert cut out of the *wild* olive-tree." So those whom the apostle addresses were cut out of the wild olive tree and grafted in among the majority or the remaining branches (for only some were broken off), and, with these remaining branches, were made partakers of the root and fatness of the olive-tree. How could they "partake" if all the branches were broken off, and how with them partake?

The Greek word here signifies "partaking jointly." *Koinoneo* is to have a share, but *sungkoinoneo* is to have a share in association with; and, not only so, it implies that this association is necessary to the growth of the wild olive graft; for the remaining natural branches were then, in some measure, partaking of the fatness and root of the olive-tree. This fatness is thus described in Judges ix. 9. "The olive-tree said, Should I leave my fatness, wherewith by me they honour God and man"? or as the margin reads—"which God and man honour in me?"

Albert Barnes, in commenting on verse 18, writes, "The tree, even with a part of the branches removed, and others

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ingrafted, retains its identity, and is never regarded as a different tree." Then it may be asked, "Why were some broken off?" Answer: "Because of unbelief."

Now the Ten Tribes were not guilty of the particular unbelief here mentioned, for, in the preceding chapter, the apostles write—"How shall they believe in Him whom they have not heard?"

The ten remaining natural branches and the wild olive graft, addressed by the apostle, "together partook of the root and of the fatness of the olive-tree," so soon as they believed on Him whom the apostle preached. But, by sympathy and natural affinity—for Jesus declared from heaven, "I am the root and the offspring of David," it is reasonable to suppose that the natural branches, which remained, more readily received of the root and fatness, than did the wild olive graft addressed by the apostle, for He was sent with the special commission to the lost sheep of the House of Israel; those other sheep which "are not of this fold," which are not of the House of Judah.

When we consider this particular graft (the Roman graft) to-day, we find that it no longer partakes of the root and fatness of the olive-tree as it then did. The great apostle, in writing to the Hebrews, in pronouncing a blessing on them at the end of the epistle speaks thus: "Our Lord Jesus, that Great Shepherd of the sheep, &c." (Heb. xiii. 20).

Two passages quoted by our objector have been here noticed, and they both confirm our position, that the Ten Tribes of Israel are now to be found in full connection with the good olive-tree, and are deriving from it that fatness which is to be seen alone in its fulness in the Anglo-Israel race and in its dominions. And, whilst Anglo-Israel numbers itself some one hundred and twenty millions, some three hundred millions within its dominions, and some four hundred millions without its dominions are benefited by the fatness which it derives from the root of the good olive-tree.

Sandown, April 2, 1894.

THE TRUTH ALMOST SEEN.

By Rev. E. K. Tullidge, M.A.

It is most remarkable how near persons can come to seeing a great truth without actually seeing it. Another step would put them in possession of it, but the step is not taken. There are many who unreservedly recognise that the Scriptures are plainly committed to a glorious future in store for Israel according to the flesh. They further recognise that the Ten Tribes must be included, and that they must be somewhere in existence,—where they know not. Now, is it not strange that, having got thus far, they should not prosecute their researches any farther? If they can see clearly that the Scriptures are pledged to the existence of the Ten Tribes, why does it never occur to them to group together those prophecies which have special reference to the Ten Tribes, that they may also discover what condition of existence would be in harmony with the prophecies, and what would be utterly out of harmony. The fact of the immense difference in guilt between the two portions of the nation seems never to have been even noticed by them, although set forth so unmistakably by Ezekiel (xvi. 46—55; xxiii. 11) and Jeremiah (iii. 11, 18), the latter prophet actually drawing an argument from it, according to the proper translation of ver. 18 (see Speaker's Commentary). But, putting these passages out of the question, it is a most indisputable fact to every Christian man that Judah, by the crucifixion and rejection of their Messiah, incurred a degree of guilt unspeakably greater than has been incurred by any other nation before or since. It is impossible, therefore, consistently with justice, that any people should feel the rod of divine chastisement more severely; and inasmuch as Israel was not present, and had no share in Judah's crowning sin, they were deserving of far less chastisement. And that is equivalent to saying that they must not be sought for among the inferior, semi-barbarous races of humanity, but among the most highly civilized,—that they must, in fact, be identified with that Christian nation whose manifest destiny is plainly that for which Israel was chosen and trained. Such is one most obvious train of reasoning for every one who goes so far as to hold that the integrity of Scripture is bound up with the continued existence of the Ten Tribes.

The late Bishop Claughton, D.D., was one of those who came within a step of seeing the glorious truth of Our Identity with Israel, as will be seen in the following extract from a lecture by him entitled, "The Relation of the Jews to the Nations at large." The lecture will be found in a volume containing a course of lectures by some of the most eminent scholars, entitled, "The Jews in Relation to the Church and the World," published by Hodder & Stoughton in 1877. The Bishop writes as follows:—

"There remains one question yet more clearly affecting the sons of Judah—their relation to their own brethren, the tribes of Israel, separated for a time in the mysterious counsels of God; but this separation is one that clearly cannot be accepted as final by themselves. The sad disruption that followed on the cry of offended Israel, 'What portion have we in David? now, see to thine own house, David' (1 Kings xii. 16), has surely in these long years had its answer,—not such as they fashioned in their own blind anger. They have simply, so far as their own act tended, blotted themselves out of history; but not so. The true tenor of all the great promises to Abraham and his seed utterly forbids such an interpretation of God's designs. Special promises, doubtless, attach to Judah; but almost every scripture that speaks of them adds the glory of Ephraim as part of the mighty future of the chosen race. If the patriarch whose name yet marks the royal tribe saved Joseph, the future preserver of all his brethren, it was the common fortune of all that were in his hand. And Christian writers never failed to see this. 'To the twelve tribes which are scattered abroad, greeting,' is the heading of the Epistle of St. James, by birth a Jew, by faith the first Christian bishop at Jerusalem. Nay, yet higher authority remains. The Book of Revelation, which foretells the 'things that must be hereafter,' omits (save one) no tribe in the list of those enumerated as amongst the 'sealed' for acceptance in the last great day (Rev. vii.). That awful omission has a parallel in the record of God's dealings with His once-called disciples—one afterwards unhappily found faithless. And as he that 'judged his people as one of the tribes of Israel,' became a serpent by the way, an adder in the path (Gen. xlix. 16, 17), so Iscariot the son of Simon 'was guide to them that took Jesus' (Acts i. 16), and his name is not found after the brief record of his sin and its punishment, and 'another took his office.' If I introduce mention of this history, it is for the happier contrast, in the hope I would have all (especially themselves) entertain who care to read the wondrous annals of this peculiar race, of a great and noble future that is before them,—not of their own glory alone or chiefly, but a great debt they owe to mankind, and, as I now remind them, to their own brethren

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lying hid for the present and lost among the nations—missing as they are said to be to our eyes, but not to Him who is the Redeemer of Israel, who 'saith to the prisoners, Go forth; to them that are in darkness, Show yourselves' (Isa. xlix.)."

If Bishop Claughton had only remembered that "the birthright was Joseph's" (1 Chron. v. 2), he might have come to realize how impossible it was that his descendants should ever receive that birthright, which meant absolute political supremacy over the world, if it was not even now in actual course of being realized to them. For if they are not now acquiring that supreme dominion, they must have lost those great traits of national character, without which they could never, by any possibility, come into possession of it. For there is no more certain fact than that God's operations in providence are always in strictest accordance with the laws which He has Himself laid down in human nature.

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THE JEWS AND ISRAEL.

By John S. Anderson.

We are indebted to some kind friend for a copy of No. 2 of the *Morning Star*, a monthly periodical published to herald the coming of the Lord Jesus Christ. In it an account is given of a most interesting and important work which has, for the last ten years, been carried on in what is known as the Emigrant's Home, Blackwall, under the very able superintendence and Christian influence of Mr. and Mrs. Wilké. Ninety thousand men, women, and children have passed through it on their outward way. At the present time large numbers of Jews, on their way to America, pass through the home. A short time ago a batch of one hundred from various parts of Germany and Russia—some of them from Siberia—spent a short time in the home, on their way to New York. As they come from many cholera-infected districts, an American doctor has been temporarily attached to the home, to see that they are thoroughly disinfected before embarking on the American liners at Southampton. The tales of hardship and ill-usage received on their way here were heart-rending, quarantined for days and disinfected, and at Gravesend they were strictly examined before being passed to the Emigrant's Home; but once there, under the rigour of the American doctor's orders, their trials came to a climax.

It is not necessary to describe very minutely the manner in which these poor people were treated. Suffice it to say, coats, dresses, flannel, &c., were thrown *together* into huge tanks, where they were *boiled* for half an hour; bundles, packets of eatables, tobacco, and books were confiscated and burned! Bonnets, hats, lace, boots, &c., were steeped in a 50 per cent. solution of carbolic acid! Could any one wonder if there was weeping and wailing and gnashing of teeth? Mrs. Wilké at once set to work among the Jewish women and children to comfort them, and after some time the people composed themselves to sleep. But the worst was yet to come. Next morning all the clothes, after having been dried before fierce fires, were thrown in heaps in the large dining hall, and the poor creatures had to pick out their own things as best they could. Mr. and Mrs. Wilké sympathised with them, cheered them, helped them, and thus won their hearts. In those six days' intercourse with these poor Jews Mr. Wilké was impressed with several things, two of which we must mention: one, that though they are at present wandering westward, their faces are Messiah-ward. Another, that on account of the kindness they met with in England, and because of the sympathy manifested towards them as a people, they are largely falling in with the idea that the British people are a part of their Lost Tribes. They repeatedly told Mr. Wilké that they believed the English people were descended from one of the Ten Tribes. As this belief gains ground, it will come to pass that the prophecy spoken of in Jer. iii. will be fulfilled—viz., "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 have given for an inheritance unto your fathers." And in Ezek. xxxvii. 22, prophesying about Judah and Israel, "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."

Croydon, March, 11, 1894.

WHO WERE THE APOSTLES OF OUR LORD?

By Caroline Pearse.

This is surely an interesting question, and particularly so to Anglo-Israelites, and I venture to hope I may be allowed room in the Banner to enquire into it, and to state my own views on the subject.

In 1 Kings xii. we have the history of the division of the Hebrew people into two nations, the House of Judah and the House of Israel (ver. 21), and we are expressly told of this division that the "cause was from the Lord." There must have been a strong reason for God to have sanctioned this remarkable division of His "peculiar people," His "peculiar treasure," dear to Him as "the apple of His eye," and who were to be separate from all other nations!

One of the Ten Tribes constituting "the House of Israel," namely, the Tribe of Benjamin, was given to the "House of Judah," for a time, to be "a light in Jerusalem." In due time the northern part of the kingdom of the "House of Israel" was invaded by "Tiglath-pileser, king of Assyria, who took Ijon and Abel-beth-maachah . . . . and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (2 Kings xv. 29).

In 2 Kings xvii., we have the history of another Assyrian invasion of the Israelitish kingdom, but this time Galilee is not touched. It is Samaria which is invaded, the inhabitants being carried off and other peoples being placed to supply them.

Now, I want to call attention to the fact, that after the invasion of Galilee a remnant escaped and returned from Assyria. But after the invasion of Samaria, none escaped, and none returned—"God removed them out of His sight"—"He cast them out of His sight."

Why were these Galileans spared? We know they were spared, that they returned home and were invited by King Hezekiah to keep the Pentecost—Hezekiah "wrote letters to Ephraim and Manasseh, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Jacob, and He will return to the remnant of you that are escaped out of the hand of the kings of Assyria" (2 Chron. xxx. 6).

Galilee was never invaded again till after the coming of our Lord. The descendants of this Galilean remnant (the descendants chiefly of Ephraim and Manasseh) were inhabiting Galilee when our Lord dwelt at Nazareth. The apostles were addressed by the angels as "Ye men of

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Galilee" (Acts i. 11). At the Pentecost, the assembled disciples spoke with tongues, and were at once recognized by the multitude,—"Are not all these Galileans?"

Our Lord spent the larger portion of His life in Galilee. During the three years of His ministry He occasionally left it for Jerusalem and the Lake Districts, but constantly returned to it again. After His resurrection we find that He "was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people" (Acts xiii. 31, i. 11, ii. 7).

We know that Paul was a Benjamite, but I am not aware of any circumstantial evidence pointing to any of the other apostles or early converts as belonging to that tribe. No doubt, eventually, the Benjamites shed their light in Jerusalem, according to their allotted task, but I must think that Galilee—Ephraim and Manasseh—had the honour of supplying Christ with His earliest disciples.

We are assured of God's express direction in the break up of the Hebrew nation into the two Houses of Judah and Israel, and again when Samaria was gutted of inhabitants, all being carried off to Assyria. Surely, we are justified in believing that His hand brought back the "remnant" from the first captivity and planted them safely in Galilee for the same purpose as He placed Benjamin in Jerusalem, that they might be light-bearers for Christ!

Launceston, April, 1894.

IS THE ISRAEL OF PROPHECY THE TRUE CHURCH OF CHRIST?

THIS subject is continually coming up in the BANNER for discussion or for refutation, and it seems convenient to notice it once more. In the BANNER of April 25, 1894, p. 206 and 207, Mr. J. D. Reid, of Glasgow, did battle for the literal and exclusive interpretation of prophecies concerning Israel, the sons of Abraham, and showed the error of the authoress of "Who are Israel?" who maintains that the promises of the Old Testament bearing on the future of the Jews (meaning Israelites and Jews) are not for them at all, but for the Church. The Hebrews, it seems, by this writer, are disinherited and all the promises tied up to them in the Old Testament, are transferred to the Christians—whether of "Jewish" or Gentile origin—who are now the "chosen generation" or "elect race" of 1 Peter ii. 9, A. and R.V.

The Archbishop of Canterbury, as stated on p. 272 of the same BANNER, preached on the prophecy of Balaam in regard to the assembled people of God; and his Grace openly described our Church of England as "Israel." "Does her sinful condition," he asked, "make any difference as to her being Israel? Did it make any such difference to old Israel?" It is notorious that the clergy, as a body, prefer to regard all the Old Testament promises to Israel, as the inheritance to which the Church of Christ has succeeded, and as Israel is lost, and in their view, not likely to be heard of again, they have made up their minds that it is right to spiritualize the promises and claim them for the true Church throughout the world.

Another view has lately been brought to our notice, which, shortly stated, is this:—(it is the opinion of one of our chief supporters, who lectures on our subject and is quite an authority in these matters.) He considers that by rejecting the spiritualizing view *in toto*, and blaming the clergy for refusing to accept the Old Testament promises literally, our friends have done more to hinder them from accepting Our Identity than anything else has. "What we ought to do," he says, "is to tell our objectors that they do right in giving a spiritual application to the Old Testament prophecies to Israel; but that we should implore them to recollect that they should first give a literal interpretation to the promises and then afterwards apply them spiritually to the Church of true believers of all nations." "For," says our friend, "every promise of the Old Testament applies first, literally, to Israel—the flesh and blood Israelites—as the type." But there is the Church universal, which is the antitype—the true Israel, which as to the final resort is the heir of all the promises in Christ, and is the spiritual heir. It was objected to this view that the temporal promises to Abraham, for instance, contained in Genesis xii. 1, 2, 3, xviii. 18, xxii. 17, 18, and Isaiah xxvii. 6, R.V., at any rate cannot be held to apply to the widely separated believers in Christ of the present dispensation. Because, these promises point to the enjoyment of them by "a great and mighty nation," "by a populous empire," owning the dominion of the sea, and working good for "all nations," "all families," "all kindreds of the earth." Further, "Israel's occupation" in blossoming and budding, and "filling the face of the world with fruit," gives no hint that any but a literal human agency of the *status* of a nation is to do the work, and presents no clue to show that the "true believers" are the nation (?) spoken of.

A further point arises from our Lord's reply to the Jews, in Matt. xxi. 43, where He pronounced judgment against them and gave over their spiritual inheritance to others. Who were these? The true believers constituting the Church of Christ according to our friend? This cannot be the case! The kingdom of God was to devolve on "a nation" when it passed from the Jews, and that nation one which was to be known by the fact that it brought forth "the fruits of the kingdom." None of the true believers throughout the world, individually or collectively, can represent a nation? Still less, when it is admitted that true believers are found in all nationalities, most of them being aliens to the Empire of British-Israel? The reply to these objections appears to be that the true believers everywhere are in some form united as "a holy nation," and that what the British head does, all the members do representatively. So the spiritual action of the British people is representatively performed by the absent, and even alien souls, who form portions of the Church of Christ. When Britain enlarges her Empire—holds the Gates—adds to her wealth—lends to many nations—rules over many—and evangelizes the world—these souls belonging to the true Church are represented, and share in the glories and work of Israel.

Such seems to be, if correctly stated, the views of one who holds, as firmly as we do, the literal application of the prophecies to the literal flesh and blood Israel, whom we now identify and recognize by the fact that they enjoy all the blessings included in the Hebrew birthright of Joseph, and do so exclusively. The assertion that foreign believers in Christ also spiritually enjoy these, is a refinement which we are not yet quite able to master, and one which reference to 1 Cor. x. 11, does not enable us to grasp. In that passage the events of literal Israel's past sinful history were set forth as examples, or "figures," to enable their literal descendants in Corinth, whom St. Paul addressed, to avoid their evil ways, and escape their punishment.

We do not, however, refer to these things to condemn anyone, but in order to show that even in such a matter we

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have among ourselves shades of opinion which require to be published and examined, to ascertain, if perchance by failing to adopt them, we are retarding the acceptation of the truth by our clergy of the Church and by the ministers of the non-conforming bodies.

WEST AUSTRALIAN GOLD.

THERE will be on view for the next ten days, at Messrs. Spink's, in Gracechurch-street, a remarkably fine display of forty-one ingots, weighing from 150 to 180 ounces each of pure gold, and forty-three blocks of quartz and other rocks singularly rich in native ore. The co lection has been sent to this country by the Government of West Australia to the charge of Sir Malcolm Fraser, its Agent-General in London, to show the probable immensity of the wealth of that Colony in this respect, and it is the fourth lot of ingots and samples obtained during the past year from the workings at Coolgardie. The estimated weight of gold in it is 7,646, ounces, and this at £4 per ounce, the price paid by the Melbourne Mint, gives a value of over £30,000. The other collections paid into the Union Bank of Perth during the past year were 2,500 ounces in April, 3,185 in June, and 4,205 in September, raising the total value of the yield obtained by a few men, with the roughest tools and appliances, to £70,000. The general development of this source of mineral wealth in Western Australia has been remarkable. Mr. Woodward, the official geologist, in his report for 1888, says that little progress had been generally made anterior to that date; but other geologists and explorers followed, and the advance of knowledge has been practically signified by the Government assuming control of the extensive gold fields of Kimberley, Silbarra, Ashburton, Murchison, and Yilgarn, seemingly all of them portions of one auriferous tract, extending parallel with the coast contour for some 1,200 miles from Kimberley on the north to Yilgarn on the south. Kimberley first attracted attention; but its torrid climate and want of water stood against its progress. Ordinary vicissitudes pursued the mining in other districts. In the Yilgarn Hills, 200 miles east of Perth, gold was first noted in 1887, and the prospecting which then took place led to the discovery of a rich gold-bearing reef trending southward for eighty miles. The township of Southern Cross was founded, and a railway will have reached it probably by this date. For the Yilgarn field the prophecy has been ventured that it will be one of the richest fields in Australia. The reefs are large, and extend for great lengths on the surface; but they are not well defined, and seldom have walls on both sides. One side generally splits up into a number of leaders rich in gold. In August, 1892, there was a sensational announcement of the discovery of gold by a man named Bailey in a rugged locality, called by a native name, which is Anglicised as Coolgardie—about a hundred miles from Southern Cross. A rush occurred on his taking into that town 600 ounces of magnificent specimens of gold, roughly dollied or pounded out of the stone. Nuggets of from 12 to 60 ounces were frequently met with in the exploitations. Absolute demonstration of its richness was, however, given in the April consignment above-mentioned to the Perth Bank last year, when six men had raised the 2,500 ounces in four weeks.—London Paper, March, 30, 1894.

BOOKS received by the Editor. "Fallen Angels." By One of Them. Cloth boards, price 6s. Publishers: Gay and Bird, Chandos-street.—"The Controversy of Zion." By T. W. Christie. Liverpool: Edward Howell.

RANDOM SHAFTS.

ONE of the accusations (they cannot be called arguments) brought by "Barrington" against the Rev. C. F. Cooper was that, as the British have indulged in "goring" foreign nations, those who advocate the Identity "justify" England's misdeeds, and cast on God "the endorsements of cruelty, slander, oppression, corruption, and wrong." Surely we have now reached that lofty elevation styled "the height of folly." As Mr. Cooper observed, this blow strikes at Micah, not at us. In fact, it strikes at the entire body of the prophets, and God Himself. For God is the source of every prophecy, and to make Him responsible for all the transactions which occur during the development of a prophecy, is to charge Him with a terrible catalogue of barbarity and villainy, including the miseries inflicted on the negro race. We are familiar with the sentiments of theologians about the Jew—how they point to his dreary course of suffering, often going into revolting and what seem to be unnecessary details, with the object of showing the fidelity of Scripture. But I am not aware that these divines are for this reason taxed with justifying Jew-torture. When men criticise Anglo-Israelism, however, they appear to abandon their logical faculties for the time being, and the only thing of any service to them is the dictionary, or Joe Miller.

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That unbiassed and disinterested organ, the *Christian Commonwealth*, is down on us again, but it really should not change its opinions every month. A short while ago, it proved by incontrovertible facts that the Nestorians were the Ten Tribes, and was "puzzled," not to say disgusted, at the scepticism of certain well-informed authors. Now it has found some other incontrovertible facts, proving that the Ten Tribes were never taken into captivity. What these incontrovertible facts are the reader is not told, and perhaps that was the best plan. But we have a guarantee from the *Commonwealth* that they exist, and it is instructive to watch the process by which they were manufactured. In the editorial columns for April 5th, we learn that, "according to a writer in the *Journal of the German Palestine Society*, the Lost Tribes were never lost at all." This is a revival of a joke which is getting rather stale, and the reference given is slightly indefinite. But we are assured that the said writer investigated the whole question from the standpoint of modern Old Testament criticism and data gleaned from "cuniform" literature, the result being, "he makes it fairly evident that the Ten Tribes, as such, were never removed from Palestine."

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"Fairly evident" is the first stage in this marvellous operation. Then follow a number of idle assertions, summed up with, "We are inclined to the opinion that this view of the matter is founded upon a strong historical basis." "Inclined to the opinion" is the second stage; and as a sample of the "strong historical basis" on which this opinion is grounded, the editor alludes to the Jewish exile, after which he returns to his original contention that the Ten Tribes remained in Palestine, closing thus: "In saying this, we are not unconscious that some of our Anglo-Israel friends will regard our conclusion as vile heresy. But we cannot help our conclusion in the face of facts which cannot be controverted." "Facts which cannot be controverted" is the third and final stage. The *Christian Commonwealth* makes its facts in the way the baker makes his bread. He

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puts it into the oven as paste, and anon he draws it forth in the shape of a fine loaf. Our contemporary puts "fair evidence" into its heated brains, and before long we have "facts which cannot be controverted."

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I, for one, should not dream of styling its belief a "heresy," because ignorance or gullibility would be better words. The notion itself is not worth noticing, but the motives which seem to prompt it are, on the contrary, very noticeable. Speaking of the "higher criticism," the article begins in this fashion: "It has been said that it is an ill wind that blows no good. . . . We have always felt perfectly sure that good would come out of this controversy. . . . The onslaught of the higher critics has done at least one thing, it has directed attention to the importance of a new and earnest study of the Book, which some worship as a fetich, but who have never studied intelligently its wonderful pages. One of the perennial questions has been, Where are the Lost Ten Tribes?" &c. Presumably we are the "some," or some of the some, who have never studied intelligently the pages of Scripture, and I will merely say that I would like to see a public competition in Old Testament knowledge between the editor of the *Christian Commonwealth*, with all his staff, on the one side, and an Anglo-Israel boy on the other.

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But the most forcible element in these extracts is the "ill wind," and the good it is blowing. Our journalist admits that the "higher criticism" is an ill wind; but its evil influences are apparently compensated for by the circumstance that it has wafted good news—it has disposed of the Ten Tribes, "as such," and the thought gladdens his heart. There was no particular reason why he should have referred so pointedly to us, was there? We are not the only people who imagine that the Ten Tribes were sent into Assyria. Yet it may be we are the only people who disturb the placid surface of his prejudices. If the British are Israel, the editor of the *Commonwealth*, and many another editor, will have to make a bonfire of their sermons, and present their theological treasures to the Mile-End road Library of Fiction. That is serious, and if the higher critics can avert it they are not an unqualified nuisance after all. Gross affronts to God's Book, and the destruction of a nation's faith, are nothing in comparison with this fearful calamity, therefore—welcome the higher criticism!

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As will be seen by recent numbers of the BANNER, that faithful servant of the Identity, Mr. H. A. Marchant, has been rendering an account of his work during the past season. He is a workman that needeth not to be ashamed. The delivery of over fifty addresses, and the circulation of an enormous quantity of literature, including 20,000 BANNERS, is a big performance; and since this has been effected by a modest outlay of £9 16s., those who helped him in the past have excellent inducements to help him in the future. The summer having come round again, and Mr. Marchant being willing as ever to prosecute his mission, I would suggest that a more general support be accorded to him than has been the case so far. A fruitful field should not be spoiled by parsimonious sowing.

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In Dr. Poole's "Fifty Reasons why the Anglo-Saxons are Israelites," there is a quotation from Sir W. Temple, on which I wish to have a little light. Sir William repudiates the alleged savage origin of the Saxons (p. 31), which is natural. But on the next page he is represented as declaring: "In their system of jurisprudence; in the administration of law by twelve judges; in their social order; in the rights of property; in the provision made for ministers of religion; in the institutions of chivalry; in the science of heraldry, or symbols; in the association of Freemasonry, linking the architecture of Solomon with modern times; in architecture, carving, gilding; in the use of metal; in needlework, poetry, and music, we trace our Israelitish origin." Where does Sir W. Temple give this testimony? Or, are the inverted commas in the wrong place? If the latter supposition is correct, the mistake should be rectified. JOHN SHOOTINGHAM.

LECTURES IN DURHAM.

ON Monday, April 16th, a lecture, illustrated with lantern views, was given by Mr. J. G. Taylor, in the National Schools, Sacriston, and in spite of wet weather there was a good attendance. The chair was occupied by the Rev. James McIntosh, vicar of the parish and a staunch supporter of the Identity, who, at the close, made reference to the surprising way in which the name of Jacob had become impressed on our institutions. Mr. Taylor lectured also on the 18th at Annfield Plain, in the Wesleyan School, the Rev. John Gurnall, vicar of Collierley, presiding. The lantern views were again used, and the meeting was a most successful one. An interesting feature of the proceedings was the hearty singing of a couple of "New Patriotic Songs," selected from "New Song" (Nos. 27 and 6), a word or two being altered so as to make them a little more acceptable to the "unconverted." The music was led by a harmonium and choir, each of the audience being supplied with a printed slip containing the hymns, and this is probably the first public rendering of anything in "New Song." The chairman and Mr. Crawshaw, the Wesleyan minister, both expressed themselves in very friendly terms towards our subject, which, along with other circumstances, seems to indicate that the unreasoning prejudice against Anglo-Israelism is breaking down. *Much praise* is due to Mr. Mc Intosh, Mr. Cooke, and Mr. Oliver for their earnest endeavours on behalf of the Identity in these parts.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—It seems to me that the kindly words of our American cousin, on the gallantry of our countrymen in Matabeleland, are worthy of a place in the columns of the BANNER. I know its circulation is world-wide, and wheresoever the English tongue is spoken, there also should be known the valorous deeds of the sons of "Israel of the Isles," and the glowing praise of those deeds, by our kith and kin in the United States. Yours faithfully,

"ANGLO-ISRAELITE."

April 2, 1894.

"A PLAIN TALE OF 1893.

"Heroic deeds are not, as some apostles of the commonplace would have us think, lost to the world in these degenerate days. Nor yet are they so plenty that we can afford to let even one pass by unnoticed and unrecorded. Great disasters and arduous expeditions call them forth, and they are seen, too, in the daily current of events in the humblest walks of life. Often the heroes are unconscious of their own worth. But the chief value of such deeds is not in the glorification of the doer, but in the inspiration they give to the beholder, to the reader, to all who know of them. The news of Lovett Cameron's death recalls to mind many acts in his

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career as noble and as modest as the best in romantic annals; and there comes at the same time from the same Dark Continent a plain tale of plain men in this latest year of the era of commonplace as thrilling as any saga of Odin and his heroes.

"It was in Matabeleland, in Captain Wilson's fatal pursuit of the wily monster, Lobengula. The principal facts of that gallant but disastrous ride have already been made known. But an officer of one of the Matabele regiments, who himself led in the attack upon the entrapped Englishmen, supplies in his own graphic phrases some details that can never be forgotten. 'I, Machasha, induna in the Insuka regiment,' he says, 'tell you these things. We were six thousand men against your thirty-four. . . . They rode into the track and linked their horses in a ring, and commenced a heavy fire upon us, and our men fell fast and thick. We opened a fire upon them, and killed all their horses. Then they took to cover behind their horses' bodies and killed us just like grass. We tried to rush them. Twice we tried, but failed. After a time they did not fire so much, and we thought their ammunition was getting short. Then, just as we were preparing to rush again, they all stood up. They took off their hats and sang. We were so amazed to see men singing in the face of death we knew not what to do. At last we rushed. You white men don't fight like men, but like devils. They shot us until the last cartridge, and most of them shot themselves with that. But those who had none left just covered up their eyes and died without a sound. Child of a white man, your people know how to fight, and how to die. We killed all the thirty-four. But they killed us like grass."

"Not the Spartans at Thermopylae, nor the Guard at Waterloo, presented a spectacle of sublimer heroism than that handful of Englishmen, surrounded by savage foes more than a hundred to one, when the last cartridges were in their revolvers, standing up in full view of their slayers, reverently baring their heads, and singing 'God Save the Queen'! Your latter-day materialist may sneer at it as fustian, or as mere brute desperation. It was neither. It was the sense of duty conquering the sense of fear. It was courage of soul triumphant over impending dissolution of the body. It was a 'crowded hour of glorious life' that indeed was 'worth an age without a name'; worth it, not only to the actors in it, but to the whole human race. Those men had no reason to think, and did not think, that their death-song would ever be heard by other ears than those of their destroyers. Their deed was not bravado, but modest, loyal duty. But their voices will henceforth live in countless throbbing hearts, and their valour make life and the world seem nobler to all their fellow-men." —*New York Daily Tribune*, April 1, 1894.

To the Editor of the "Banner of Israel."

SIR,—I have for some years been a subscriber to the BANNER OF ISRAEL, and have also read Dr. Wild's book and others on the subject of the Lost Ten Tribes. Would you kindly state in the BANNER the meaning of the following passages of God's Word: Isa. viii. 14; Acts xxvi. 7; St. Jas. i. 1, as I find the Israelites are there spoken of as being united now? Yours,

A CONSTANT SUBSCRIBER TO THE "BANNER OF ISRAEL."

March 16, 1894.

REPLY BY THE EDITOR.

We hardly concur with our nameless correspondent in the conclusion that in the three texts indicated the Twelve Tribes of Israel are described as re-united. In Isa. viii. 14, R.V., we find the statement that the Lord of hosts "shall be for a sanctuary: but for a stone of offence, and for a rock of offence to both the Houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." The Lord Jesus is a Sanctuary to the House of Israel now, who have accepted Him as their Redeemer, and He is now "for a stone of offence and for a rock of offence to both the Houses of Israel"—to Judah, on whom "the wrath has come to the uttermost" (1 Thess. ii. 15, 16), and to those of the other House also, before they were united in the Isles of the West and became "Israel obedient" at the Reformation, 300 years ago. There is nothing to show in this passage that Israel and Judah are one now. Jer. iii. 18 and Ezek. xxxvii. 1—28 prove that till the events immediately before the return the two Houses will be in separation, and only then become re-united prior to their restoration to Palestine. That time clearly has not arrived yet.

Acts xxvi. 7 is relied on to show that the two Houses are one now. But the passage, read in the R.V. and A.V. alike, proves nothing of this sort. The apostle speaks of Israel not as "Houses," but as the "Twelve-tribed," a corporate whole, as they are ever regarded by God Himself. These both, partly as converts to Christ, the rest still under Mosaic law, were looking, according to St. Paul, for the fulfilment of God's promise regarding the resurrection of the dead, and serving Him night and day, hoping to attain thereto. There is nothing here to show that the two Houses, entertaining one hope as to one point, were united also politically and nationally.

The last text is more indefinite still. James (i. 1) addressed the Christians of the Twelve Tribes, all in the dispersion in his day. The fact that they were the Christians and dispersed in countries outside Palestine, shows that he never intended to state that the Jewish nation of his day, located in Palestine, was then in union with the Ten-tribed "Dispersion," or united to the dispersed Christian Jews and Ephraim-Israelites of his epoch?

Our correspondent writes under a misunderstanding of the two apostles' words, and therefore was bound to come to a wrong conclusion.

"THE MAGNIFICENT STRIP OF EARTH CALLED CANADA."

SIR HENRY TYLER on Monday evening presided at the house dinner of the Imperial Institute, and subsequently at the evening illustrated lecture, "Our New Highway by the Orient across the Mountains, Prairies, and Rivers of Canada," delivered by Mr. J. E. Muddock. The lecturer expressed his deep regret that England had allowed her hold of the magnificent strip of earth called Canada to be loosened in the way she had done. Canada was larger than the United States by 500,000 square miles, but with a population scarcely greater than that of Scotland. The land was groaning for population and for the means of opening up the country and the vast forests capable of supplying the world with timber for a century to come. Canada offered an extremely valuable field for emigrants such as agriculturists, artisans, and labourers. He referred to the extreme rapidity with which towns sprang up, and by means of some beautiful limelight views—60 in number—illustrated the route of the Canadian Pacific Railway. A section of the Canadian people—happily a minority—were in favour of annexation to the United States, and to his mind a great mistake was made in the withdrawal of British garrisons, as these and the presence of a British gunboat in such a river as the St. Lawrence were calculated to stimulate patriotism in Canada for the mother country. Annexation to the United States, however, was certain, unless steps were taken to keep Canada in touch with these islands.—London paper, February, 1894.

"THE one ambition of the young Viennese is to wear an English necktie and a pair of British-made dogskin gloves." Such was the assertion of Mr. A. Diósy, one of the British Commissioners, at an important meeting held at the Mansion House in connection with the forthcoming Vienna International Exhibition. Another speaker, in illustration of the sympathy felt by his fellow-countrymen towards England, averred that when he went to Hungary he passed himself off as an Englishman, thereby meeting with greater consideration than he would have received as a Hungarian. The main object of the gathering, over which the Lord Mayor presided, was to urge British manufacturers and others to send over exhibits.—*Daily Telegraph*, Feb. 21, 1894.

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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 IRON BANDS THAT ARE TO BIND THE EMPIRE TOGETHER.

THE enterprising Australian, Mr. James Huddart, has arrived in this country to carry out what is called, "The All-through British Postal Service." Last year he started and carried through, as we learn from the *Echo*, a fast steam service between Sydney and Vancouver. He received subsidies for this from Canada and New South Wales. Now he has reached these shores to obtain British help for a similar line of steamships across the Atlantic to connect the Eastern terminus of the Canadian Pacific Railway with the shores of England. The object is to transmit letters, passengers, and goods to and from the Antipodes without once leaving British soil, or stepping on that of the alien. It is a gigantic effort to reverse the natural and hitherto customary order of things, and instead of sending passengers, goods, and correspondence to the East by the Eastern route, to forward them in twenty-five days to Australasia by the Western road, through Canadian or British soil, and by the sea, which is a British highway too. Canada pays Mr. Huddart's scheme £180,000 a year as a subsidy, and with British and Australian help besides, his project ought to be in working order in 1895 or 1896. Meanwhile we see that those who favour particular ports in our islands as the most favourable for Mr. Huddart's scheme are already urging him earnestly to fix on the spots they recommend. The *Glasgow Herald*, of March 14, describes these efforts thus:—

Immediately on the arrival of the steamship a deputation of the Cork Chamber of Commerce, comprising Mr. W. Lane, J.P.; Mr. C. Dunn, J.P.; Mr. Stanley Harrington, J.P., ex-president; and Mr. J. W. Scott, J.P., Chairman of the Harbour Board, waited on the visitor. Mr. Harrington acted as spokesman, and pointed out clearly the natural advantages Queenstown had as a port of call for the new line of steamers on their homeward as well as their outward journey. Mr. Harrington subsequently handed to Mr. Huddard a copy of a letter written to Sir Charles Tupper on the subject. He was then approached by Mr. Thos. Brown, of the firm of Messrs. Brown, Sons & Co., shipping and insurance brokers, Milford Haven, who spoke in favour of that port, when Mr. Huddart said he would give the matter his careful consideration in due time.

During a brief interview with our correspondent, Mr. Huddart said the agreement executed with the Dominion Government bound him to have the steamers ready to run on the new service early in 1896; that the steamers would be very fast, and for comfort would not be surpassed by any others. His comprehensive scheme had such a good effect on the Dominion Government that a subsidy clause was inserted in the agreement, but the sum mentioned Mr. Huddart would not state, neither would he disclose his workable scheme, but stated it was sure to prove a success, and guaranteed that mails and passengers would be conveyed from England to Australia within twenty-five days. He declined to mention the port selected in England for embarking and disembarking. Mr. Huddart said he would, later on, unveil his scheme, but would do nothing until he had first conferred with Sir Charles Tupper in London. He proceeded in the ship to Liverpool, *en route* to the Metropolis.

From the same source we learn that the New York shippers and commercial men are deeply interested in Mr. Huddart's plans, and acknowledge our national superiority at sea, while they are doing all they can themselves to improve their own shipping trade. The following comes from New York on the subject:—

New York, March 14.

The mission of Mr. Huddart to England in connection with the projected Canadian subsidised line of fast steamers has attracted very great attention among New York shippers and commercial men generally. They appear to recognise in the scheme another proof of the practically endless resources of Britishers in controlling "the ocean's highway," and they are already calculating the probable effects on American trade with Great Britain by reason of their promised increased facilities for conveying Canadian and Australian produce to the British markets.

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We cannot doubt that Mr. Huddart will succeed in his patriotic projects, and will secure from our home Government sufficient encouragement to enable him to unite the motherland with her distant daughter nations in the South Pacific by the help of the splendid railway, which for 3,500 miles runs along British soil, from the Atlantic to the Pacific. Already Vancouver is only fourteen days' journey from the Land's End; and a line of fast steamers, such as it was proposed to construct and run between Vancouver and Sydney, will make the journey from East to South-west one of twenty-five days, on British ground and British water, far away from fear of hostile interruption by land or sea. We look on these proposals as Providential and prophetic. They show how British interests will henceforth be bound up together by lines of railway, by fast and large steam fleets, and by the iron telegraph wire; along a route, too, than which the earth affords no better. Steam coal lies embedded in the earth along the entire Canadian road, and the two termini of the route, both for ships and rail, are naval and military strongholds, on British soil, easily made impregnable as regards the efforts of the enemies of Israel. The effect of these new lines for passengers and commerce will be to draw together the geograpically divided nations of the British-Israel Empire in a manner that nothing else can effect. In a military point of view the change of route to the East will be a marked advantage, as British troops can even now be massed at Vancouver in a fortnight, having passed over friendly ground only, half-way to Australasia. According to the prophecies Israel's Empire is to consist, after the separation of Manasseh from the other tribes of the House of Joseph, of "a company or multitude of nations" (Gen. xxxv. 11; xlviii. 19, R.V.). The terms imply that "the company" of nations, once formed, shall not again be divided or scattered. It becomes interesting, then, to watch how God having caused the Empire already to assume the condition of a widely-scattered assemblage of nations, is providing for their continuation under one sceptre or flag, by binding them all closely together by profitable commerce, by safe routes from one portion of their dominions to the other, even when the hemisphere divides them.

Another mode by which the union is maintained is by the link of language. The English-speaking race is the Anglo-Saxon or British, and wherever it settles, the national language becomes the vernacular of the daughter nation. The following from *Pearson's Weekly* gives a good reason why this is so, and why the language promises to be the speech even of the world! The question asked is,

"WHICH LANGUAGE IS STRUCTURALLY MOST FITTED TO BECOME THE SPEECH OF THE WORLD?"

There are two families of languages, the analytical and the synthetic. In the former differences of meaning are expressed by particles, while in the latter they are expressed by inflections or changes in the words themselves. These changes have to agree with each other in different words, and from this cause springs that endless complexity which is the despair of everyone who begins to learn an inflectional or synthetic language. Nouns and adjectives must be made to agree in gender, number, and case; nouns and pronouns must agree in number and person with verbs, and the verbs themselves are subject to everlasting change. In the analytical language hardly any of these difficulties exist, consequently the most perfect analytical language is the easiest to learn, and therefore the one most calculated to spread. No one can hope to speak a synthetic language at all correctly until much time and labour have been spent on the grammar, but in analytical language it is mostly a matter of learning the words. English, as Doctor Johnson said, "has no grammar," although attempts have been made to create one for scholastic purposes, and the language which is cumbered with the least grammar has the best chance of becoming universal. Three hundred years ago English was spoken by less than five million people; it is now spoken by more than 100,000,000. Wherever it goes other tongues give way before it, simply because its simplicity of structure and directness of expression makes it the most perfect medium of intercommunication yet invented.

It is clear, in short, that God means Israel to rule throughout the planet, giving her "the kingdom and dominion of greatness of the kingdom under the whole heaven," according to Dan. vii. 27, and Psa. cxlviii. 14. The British being the House of Joseph, we see that their language is bidding fair to be the language of the whole earth, and that their daughter nations in the four quarters of the earth are being bound together by the potent chains of commerce, literature, rapid and easy inter-communication, besides those of religion, manners, customs, institutions, and, finally, of language! To the Lord let Israel, then, give all the praise!

WHITSUNTIDE.

By E. M. Rush.

As Whitsuntide approaches year by year one can imagine a very general thought arising,—will it be fine at Whitsuntide? The question has over and over again had answer in the view of clouded skies and steady rain. So often has this been the case, that it is not unusual for it to be considered almost a condition to be expected, that Whitsuntide, with its Bank Holiday, added to the general holiday of the lower classes, would be wet; rain, more or less, would be damping all who ventured out into the open. Often enough have depression and disappointment set their seal upon the time which had been looked forward to for an enjoyable holiday, a holiday planned by many without perhaps, to all appearance, one thought being given to the reason for the original marking of this set time.

One is led to ponder over this prospect of rain at Whitsuntide, knowing that the Lord God rules over all things, "for He maketh His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." Is there a lesson He would teach us by this rain? True it is welcomed by the young green growth, that God, in nature, is preparing for our sustenance, but could it not be given just before, or after Whitsuntide, this rain which spoils the idle holiday craved for by tired bodies and wearied brains? Do the heavens seem cruel? Rather, do we forget the hand of God that is over us for blessing?

Israel, in the earlier centuries of her Christian career, had this season marked for her as a holy festival, a time of rejoicing with thanksgiving to God, to bear in remembrance the first outpouring of the Holy Spirit upon the disciples of our Lord, who waited, expecting to receive the gift by which they should be fully fitted for their gospel work, and to be teachers of the will of God. And by the Holy Spirit alone can our hearts and minds be influenced to enable us to do any good thing. Israel, as likewise the universal Church of Christ, must be dependent through all this Dispensation upon the Holy Spirit, for true rest and refreshment, recreation, without which the jaded spirit of man toils on, both at work and at play. And still the worldly, unthinking mass of the people pass to take their pleasure, to make high holiday, little dreaming that, being Israel, a great work is

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waiting for them to do" (Matt. xxvii. 19), little heeding that for them a great gift is still in store (Ezek. xxxvii. 14), and as yet neither expecting, nor desiring that Outpouring, through the love and mercy of our Redeemer, which will satisfy all from the Fountain of Life, beside and without which the richest gain which this earthly existence affords leaves but an unsatisfied longing.

During this time of Israel's preparation for the work of her Lord, as the years succeed one another, when we see rain at Whitsuntide, shall we not try to draw the hearts and minds of the unthinking people to consider the beautiful emblematic outpouring from the windows of heaven, that teaches of the quickening, softening, nourishing grace of the blessed Spirit, that we needs must receive ere we can be fit instruments for the Lord's handiwork? For this let us pray, and we also may sing with the psalmist in thanksgiving, "Thou, O God, didst send a plentiful rain, Thou didst confirm Thine inheritance, when it was weary" (Psa. lxviii. 9).

Westgate-on-Sea, April 30, 1894.

A REPLY TO AN INQUIRY AS TO ISRAEL'S SABBATH.

By the Rev. E. J. Wemyss-Whittaker, Bath.

I gat her from your letter, that the subject of the Sabbath in relation probably to the views I hold, that we English are the Lost Ten Tribes, is a difficulty, as we certainly do not observe the Sabbath on the day originally fixed by Jehovah, and it is a fair question undoubtedly, in the dispensation of the law, the seventh day of the week, Saturday, was the day observed, and intended by God to be observed, by His people. Now, if Israel (Ephraim-Israel) were to return, —as under this old covenant, they would undoubtedly, like the Jews, have to do so under the stipulations of that covenant. But we are distinctly foretold that it would be under a new covenant (Jer. xxxi. 31—35, xxxii. 40; Ezek. xxxvii. 26, compare with Heb. viii. 8—12, x. 16, 17.

This new covenant is certainly the covenant in Jehovah-Jesus the Christ; Ten-tribed Israel (Hosea ii. 14—16) in her wilderness state, as Lo-ammi was to be brought into the new covenant, having by Jehovah Himself been cast out of the old, or divorced (Isa. l. 1). Now, the question arises, did the new covenant involve or institute any new regulations or commands? Certainly the command in relation to the observance of the Passover feast underwent a change.

Christ instituted the new covenant sacrament, of the body and blood of Christ under the symbols of bread and wine, and this took place, not by an actual interdict of the old, but by the gradual substitution of the other. Also, the rite of circumcision in like manner gave way to baptism. The priest's office was changed into the ministry of the word, and in regard to the decalogue, though Christ said, "I am not come to destroy but to fulfil," yet He very distinctly rises above the mere letter of the law, and tells us, "a new commandment I give you to love one another," and for the Ten Commandments He substitutes two, "love to God and love to your neighbour."

We come now to the question of the Sabbath. Firstly, we find our Lord Himself seems to invest the first day of the week with a special sanctity, by, after His resurrection, making that the day of His appearing to His disciples, and the apostles seem to have unanimously chosen that day as the Christian Sabbath. When we remember that the Lord Jesus Christ is Jehovah, that He divinely commissioned the apostles for their work, that He promised to be always with them and by His Spirit guide them into all truth, and that the Holy Ghost did come upon and in them, we can hardly doubt that, when they thus diverted the actual day, although keeping faithfully to the ordinances of a Sabbath, or one day in seven, for the Lord God, they acted under the direction and will of God, by the Holy Ghost. Thus Israel, under the new covenant, would have two new sacraments, baptism and the Lord's Supper, instead of circumcision and the Passover, and a new Sabbath-day — Sunday. We may also, I think, see a fit reason for this last. In the old dispensation God commemorated as the Sabbath the finishing of His work of creation by the seventh day. In the new dispensation, Christ, Jehovah-Jesus, finished His work when He rose from the dead on the first day of the week, so the first day became a fitter day for the holy Sabbath—for the reason that the finished work in redemption exceeds in glory the finished work in creation. The Jews are still under the old dispensation or covenant of works, and so keep the Sabbath on the seventh day of the week, as first instituted. But they also shall be brought into the new covenant, but not until they see their Messiah face to face, and say, "Blessed is He that cometh in the name of the Lord." Then I believe they will keep the Sabbath on the first day of the week. For Christians to go back to the Jewish Sabbath is to go back to the old covenant. It would be a virtual denial of the finished work in Christ.

I hope I have made myself clear—at least I have explained my views on the subject.

THE FOUR "ALLS" IN OUR BLESSED LORD'S LAST COMMANDS TO HIS DISCIPLES.

The eleven disciples went to Galilee after the resurrection according to the Lord Jesus Christ's appointment—and when they saw Him they worshipped Him—but some doubted. To cause their doubts to cease, perhaps, the Lord came to them and spake unto them, saying, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always (all the days) even unto the end of the world" (Matt. xxviii. 16—20, R.V.). Here, then, we have four "alls" in our Lord's words, which were His final instructions to His Hebrew disciples before He ascended up to His Father." "All power in heaven and earth" was God's gift to Him. Therefore it pointed to the difficulty and greatness of the task. They were to go forth and Christianize or evangelize "all" the nations—teaching them "all" things He had taught His disciples—and He promised, in order to give them the needful power, to be with them Himself "all the days" till the end" (of the age or dispensation). The first point that strikes us in the passage is this. The Lord's hearers were a representative body, pointing forward to a nation of their own race whose function was to operate on the whole Gentile non-Israelite nations, described in the Greek, as *ta Ethne*, "the nations of the Gentiles." If it be held that the words were a personal direction to the Hebrew disciples addressed, then it is clear they never carried out the impossible task—impossible to them—of making Christians of all the

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nations." If it be held that the eleven disciples were a representative body, standing for all believers in Christ for all time, then it is clear, such believers have not attempted the task of making "all the nations" Christians? A national task it was and by a nation it must be undertaken. Our Lord Himself stated that clearly enough when, in Matt. xxi. 43, He declared that the kingdom of God should be "taken from the Jews and given to a nation bringing forth the fruits thereof." The guarantee that that national work would be undertaken and carried out by the Hebrew nation, of which the eleven at Galilee were the representatives, is furnished by the fact that Christ Himself had bestowed on Him all power "in heaven and on earth." He was almighty—therefore able to do this great thing. The nation which was to spring from the Galilean disciples, and the House of Israel they represented, would be able, in Christ's strength, to reach the nations, nay, all of them. Assurance of this was given by the prophet Isaiah, who, in chap. xxvii. 6, R.V., declared that "Jacob should take root; Israel should blossom and bud, and they should fill the face of the world with fruit."

The work that the Hebrew nation to come, after taking root (elsewhere than Palestine, and after the uprooting they had suffered), was distinctly evangelistic and Christian. They were to Christianize the nations—all of them—and teach them to observe "all things," without exception, which Christ (not the fathers, or the councils, or the Church of this land or other lands, or Rome or Greece) had taught and commanded. There was to be no deviation from that rule, but it was to be "all," that Christ has commanded.

In carrying out their functions the Hebrew nation was to be assurred of one thing, "all the days" the Lord Jesus would be with them. There would be no abeyance, no parenthetical dispensation, favouring an alleged Gentile-British ministration of the word—"all the days" till the very end of the age the Lord Jesus would be with them, *i.e.*, with the Hebrew nation, while they were doing national and spiritual work, evangelising "all the nations" in His name. Our own nation meets the case described completely. It is a nation in "the isles of the west," "afar off" from Palestine, situated in "the north country," or "land of the north." Its original habitation was the land where Israel was carried captive by the Assyrian monarchy. It received "the kingdom of God" with the evangelising function, within thirty or forty years of the crucifixion, according to Matt. xxi. 43; and its aim and object now is a national one, —namely, to take the Gospel—the Word of God, the Sabbaths and the ten true laws of God with Christianity, civilization, and commerce, to all nations, all families, and all kindreds of the earth, according to God's repeated promises to Abraham, Isaac, and Jacob, in Gen. xii. 3, xxii. 18, and xxviii. 14; confirmed by the Lord's own words, above referred to, in Matt. xxi. 43.

Our Lord's words, then, addressed to his Hebrew disciples before His ascension, containing the four "alls," have a distinct bearing upon "Our Identity" because they are true only of the British nation, being Israel; and they are not true of any other nation, people, or individuals upon the earth, since He left it.

To Him let Israel, therefore, give all the praise for His faithfulness and truth to His chosen messengers to all the nations.

THE article, translated by Rev. Marcus S. Bergmann, on "Where Are Now the Ten Tribes?" that appeared in the BANNER OF ISRAEL, April 25, is now reprinted as a four-page leaflet, and may be had of our Publishers, price 1/6 per 100.

SOME SCRIPTURE TEACHING CONCERNING ISRAEL AND JUDAH.

BY J. H. T. N.

[ERRATA.—Page 209, first column, first sentence of "Judah," read thus:—"It is unnecessary for us now to go over the early history of the Hebrews, to show how or why this was brought about, as it will be seen that this has been done sufficiently in the second part of this article."]

PART II., ISRAEL.

1.—JEHOVAH'S PLAN, AND THE PROMISED SEED.

THE vast plans of Jehovah are like Himself, infinite, unfathomable, and inconceivable by the finite mind of His creature man. He sees the end from the beginning: with Him there is no relative time, no past nor future—all is present before the Omniscient. How futile, then, for any creature to think the will of the Almighty can be thwarted! The great end of all creation is to show forth God's glory; and this includes the well-being and happiness of His creatures. God is the great Creator of all that exists, and for His pleasure, or glory, they were and are created; and only in the contemplation of His ineffable character and wondrous works can His sentient offspring enjoy true happiness. There is, however, an enemy to both God and man, once an high archangel—Satan, the "adversary," who aspired to be equal with his Creator, and so fell from his first estate, with many kindred spirits who acknowledged him as their leader. He it was who tempted our first parents in Paradise, and they, seduced by this "father of lies," also fell from their pristine state of innocence and purity, and thus by sin was "brought death into the world, and all our woe." But mercy interposed; for God, who had foreseen the heinous sin, had also, in His infinite love, provided the remedy. As soon as the first sin was committed and confessed, the first promise was given. Enmity was put between the Seed of the woman and the serpent, *i.e.*, the devil. A great Deliverer, who should conquer the great tempter, was to appear in human nature, as the woman's seed; and so clearly was this understood that when Cain was born, his mother said, "I have gotten the man from the Lord," though time showed that she was in this respect mistaken. But the promise necessitated a direct line of human descent, through which, in the fulness of time, the Saviour should come. One of Adam's sons must be the progenitor of the promised Seed. When Abel died, Seth was chosen or "appointed" instead of Abel, "whom Cain slew" (Gen. iv. 25). This line of descent was continued until the Deluge, when, of Noah's sons, the line of Shem was chosen, and ten generations thence bring us to Abraham, of whom we read that he was called to leave his own country, and go into one which God should show him (Gen. xii. 1). This call of Abraham marks a new period in the world's history. God's promises are clear and explicit, revealing His purposes with increasing light. "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). The apostolic comment is: "And to thy Seed, which is Christ" (Gal. iii. 16). The seed was also to come in the line of Isaac: "In Isaac shall thy seed be called" (Gen. xxi. 12), not in Ishmael. Abraham had other children, but not in the line of promise. Doubtless they also were blessed for the sake of faithful Abraham, as we know it was in the case of Ishmael. Respecting Keturah's children, we read that Abraham gave them "gifts," probably a goodly portion of his worldly wealth, and "sent them away eastward, into the east country" (Gen. xxv. 6). From them the Brahmins of India most probably may be descended, as some assert them to be.

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2.—The Multitudinous Seed.

But, beside the promised Seed, the Messiah, the great Deliverer of humanity from all the consequences of the fall, the promise included (as subsequent amplifications clearly show) a multitudinous human seed, numerous "as the stars of heaven," "as the sand upon the sea shore" (Gen. xxii. 17). This seed is the natural posterity of Abraham, through his son Isaac, and by adoption includes all believers in Christ their Head, through whom all the promises, both temporal and spiritual, shall be inherited: "For all the promises of God in Him are Yea, and in Him Amen, unto the glory of God" (2 Cor. i. 20). "Let not the stranger that hath joined himself to the Lord speak, saying, The Lord hath utterly separated me from His people," &c. (Isa. lvi. 3). Indeed, all who "love the name of Jehovah," and serve Him, keeping His Sabbaths, and taking hold of His covenant, shall find acceptance and be made joyful in the "house of prayer for all people" (Isa. lvi. 4—9).

3.—Choice of Jacob. Election of a Nation.

Continuing, we find that Isaac had two sons, of whom it was said, "the elder shall serve the younger" (Gen. xxv. 23); before their birth Jacob was chosen, and Esau rejected from being in the direct line of the promised Seed. God undoubtedly foresaw the character of both from all eternity, but He cannot be charged with any complicity in the sin by which Isaac was deceived. He would undoubtedly have brought about His plan in His own way, and at His own time, if Rebecca had not contrived to deceive Isaac on behalf of her favourite son. For this sin they both had to suffer a just punishment. Neither received any direct benefit from their deceit. Jacob had to leave his mother to save his life, and they never saw each other again. In this case, as in many others, the sin brought its own penalty, while God overruled all by His own divine sovereignty. He willed that Jacob should be the heir of the covenant blessings and promises, and brought about His own great designs notwithstanding the perverseness of His agents. This lesson is taught again and again in Holy Scripture in the history of the divine dealings with the Hebrews. From Rom. ix. 9—15 it is seen clearly that the election there spoken of was a national one. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, . . . it was said unto Rebekah, The elder shall serve the younger." It is not our purpose now to portray Jacob's altered character when, "as a prince," he had "power with God, and with men, and prevailed" (Gen. xxxii. 28); but, as in all true conversions to the higher life, his besetting sin had evidently been conquered; "Jacob" the supplanter (Gen. xxvii. 36) by the power of divine grace is changed into "Israel," *i.e.*, "a prince of God" (Gen. xxxii. 28, margin).

4.—Judah and Ephraim.

We next notice that Jacob had a family of twelve sons, all of whom had a share in the covenanted blessings, though one son only could be the progenitor of the promised Messiah. Judah, the fourth (not the eldest) son, was chosen to this honour, as well as to be parent of the tribe from which the hereditary monarchs of the House of David were to come. These points are universally acknowledged, while many cannot see what is equally plain, that great blessings, even including the headship of the nation, and abounding prosperity, should follow in the line of Joseph, who, though he also was not the eldest son, inherited the birthright, as we are expressly told (1 Chron. v. 1, 2; see also Gen. xlix. 8—12, 22—26). The "multitudinous seed" was to come through the House of Joseph; his younger son Ephraim in the last days developing into "a multitude of nations," while Manasseh, the elder son, should become "a great people," his descendants being counted by "thousands," and Ephraim's by "ten thousands" (Gen. xlviii. 15—20; Deut. xxxiii. 17). It is hence clearly evident that temporal as well as spiritual blessings were promised by God to His servants Abraham, Isaac, and Jacob, and they cannot be all spiritualized away as blessings common to all nations through faith in Christ. One of the temporal blessings promised was the land of Palestine. Nowadays many speak slightingly of this land, "the glory of all lands," as being bare and barren as a market-place, forgetting that one of the sins which brought down punishment upon Israel of old, was that they "despised" the "good land" (Num. xiv. 31; Deut. viii. 7—9; Psa. cvi. 24). But Moses did not do so; and yet he was not allowed even to see the land except at a distance (Deut. iii. 23—27). Abraham also, though he knew that he should not himself possess it, but only in his posterity, and even they not until the proper time, when the iniquity of the Amorites had become "full" (Gen. xv. 16).

5.—The Abrahamic Covenant.

When Abraham enquired of God, "Whereby shall I know that I shall inherit it?" the same day God made a solemn covenant with him, as recorded in Gen. xv., in which were used certain typical animals, the meaning of which, and of the objects Abraham saw in his "vision," we cannot now stay to consider. But he was told that "in the fourth generation" his children should "come hither again," *i.e.*, to the land of promise, and begin to possess it, which it is recorded that they did (Exod. xii. 40; Acts vii. 6; Gal. iii. 17). All this period of four hundred years the promises were in abeyance, while Abraham saw them "afar off, not having received the promises," *i.e.*, the fulfilment of them (Heb. xi.). Subsequent history fully shows that their realization has always been slow and gradual—events silently, but surely, tending in the one direction. The full extent of this land of promise is given in Gen. xv. 18: "From the river of Egypt unto the great river, the river Euphrates." Looking at the map, we shall see that this is a very extensive tract of country, not merely the strip on the east of the Mediterranean known to us as Palestine; nor, as others will have it, a "heavenly inheritance." It was, and still is, a type of that "better country" which we all seek, but this was a pure earthly possession, and as such is described by Moses as "a good land, a land of brooks and waters," &c., &c. (Deut. viii. 7—9, xi. 10—12). In due time, and in fulfilment of the promise made to Abraham, the children of Israel having left Egypt, and finished their forty years' wanderings, entered Canaan under the leadership of Joshua. But they occupied only a small part of their promised possession, viz., the tract of country between the Mediterranean and the Jordan, and a portion eastward of that river. This was somewhat extended in the reigns of David and Solomon (1 Kings iv. 21; 2 Chron. viii. 26), but they never fully possessed so large a portion as to form (in our opinion) a complete realization of the promise. Here the Hebrew nation was governed as one people by judges and kings until the end of Solomon's reign, when, as a punishment of Solomon's heinous sin of idolatry, God rent the kingdom from his house, and gave the larger part to his servant Jeroboam (1 Kings xi. 9—13, 29—39). This punishment was threatened during Solomon's reign, but did not take effect until the reign of Rehoboam his son, as recorded in

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1 Kings xii. 1—24 and 2 Chron. x., xi. 1—4. Thus the Hebrew nation became divided into two nations, families, or houses (for each of these terms are used in Scripture)—those of Israel, or the Ten-tribed House, and Judah, the Two-tribed House.

6.—Division of the Kingdom.

If we would understand the Bible, it is essential that we should keep this distinction ever clearly in view when reading the prophecies; for though it is generally distinguishable in the historical books, it is not always so easy to know which nation is particularly addressed in prophecy, for the name Israel is used in several different senses. 1st. In its original signification it means "a prince of God," and was applied to Jacob, as we have seen above. 2nd. It is applied to all Jacob's descendants, who are called the "children of Israel." 3rd. The "House," or "Kingdom of Israel," indicating the Northern, or Ten-tribed kingdom, as distinguished from the House or Kingdom of Judah. This Northern kingdom is also frequently called "All Israel" in contradistinction to the two-tribed kingdom. This is clearly seen in the historical books. 4th. After the captivity of the Ten-tribed kingdom, Judah is often addressed as "Israel." This is also seen clearly in Ezekiel's prophecy, who, by way of distinction, refers to the Northern kingdom as "the whole House of Israel." And finally, in Gal. vi. 16, we read of the "Israel of God," which, though addressed to Israelites after the flesh (for the apostle addresses those who had been "under the law," iii. 23, 24; v. 1), no doubt includes all who believe in Christ, of whatever nation, tribe, or tongue.

But this distinction between the two "Houses" was not first made in the reign of Rehoboam. Significant intimations were not wanting immediately after the settlement in the Land of Promise. Probably the prophesies of Jacob and Moses indicating the pre-eminence of the House of Joseph contributed not a little to the origin and growth of the jealousy which resulted in the "vexing" of Judah by Ephraim, and of Ephraim by Judah, discernible even in the time of the Judges. After Saul's death also we find that Ishbosheth, his son, succeeded him on the throne of Israel; the "House of Judah" only "followed David," who reigned seven years and a half in Hebron before he reigned over "all Israel" in Jerusalem (2 Sam. ii. 8—11; iv. 4, 5; 1 Chron. iii. 4). And in David's reign the same distinction comes out clearly in the rebellions of Absalom (2 Sam. xix. 41—43), of Sheba (2 Sam xx. 1, 2), and in the numbering of the people (2 Sam. xxiv. 1—9; 1 Chron. xxi. 1—6). Thus we see for a long time before the Disruption, immediately consequent upon the ill-judged policy of Rehoboam, this distinction was incipiently in existence, and when the time came it was brought to an issue; and the separation then finally made, as recorded in 1 Kings xii., has never yet, to this day, been made up: they still exist as two distinct "families," "houses," or "nationalities," as every unprejudiced careful student of Ezek. xxxvii. 15—28 must allow; for the facts of history distinctly tell us that that prophecy of Holy Writ has never yet been fulfilled; therefore the two Houses of Judah and Joseph must still be separate and in existence.

7.—Israel's Tendency to Idolatry.

After the death of Ishbosheth, Saul's son, whose history is recorded in 2 Sam. ii.—iv., these two kingdoms were united under David and Solomon until the reign of Rehoboam; and when the revolt took place and the Northern kingdom had chosen Jeroboam as their king, the Tribe of Benjamin, which is always reckoned as one of the Ten-tribed kingdom, was added to Judah, "for Jerusalem's sake" (1 Kings xii. 31, 32). Jeroboam and his descendants made the kingdom of Israel "too warm" for the Levites; and, as a body, they joined the kingdom of Judah (2 Chron. xi. 13, 14; xiii. 9, 10). The immediate and human cause of this division of the Hebrew nation was the threatened tyranny of Rehoboam; but, as in the case of Jacob, and many others that might be named, God over-ruled men's actions that He might promote His own fore-ordained purpose. "This thing is from Me," He said (1 Kings xii. 15—24), and so prevented at that time a fratricidal war, and sanctioned the disruption. This was doubtless necessary, and done in order that His "two witnesses," Israel and Judah, might show in their subsequent separate histories the faithfulness of God in His promises, whether they treated of mercy or judgment. Both sections of the whole nation were the objects of God's favour; but both had sinned and both were punished. Israel was the first to sin nationally, and departed into idolatry. Jeroboam being afraid that the people would return to their allegiance to Rehoboam, tried to prevent this by setting up two golden calves in Bethel and Dan, "which thing became a sin unto the House of Jeroboam" (1 Kings 26—33; xiii. 34), and called down the righteous judgment of God (1 Kings xiv. 7—14); and it is recorded again and again as his great offence that "he made Israel to sin" (1 Kings xv. 34, &c.).

This grievous sin of idolatry reached its height in the reign of Ahab, who married Jezebel, daughter of Ethbaal, king of the Sidonians. He did "more than all the kings that were before him" to provoke God to anger (1 Kings xvi. 29—33); rearing an altar to Baal and patronising his worship until it became a national sin, and Elijah was sent with his message. But though the prophet bore his testimony alone, yet God assured him that there were still reserved "seven thousand" in Israel which had not bowed to Baal, nor kissed him (1 Kings xix. 18). After the test made on Carmel between the claims of Jehovah and Baal, resulting in the triumph of the true God over Baal, and the popular acknowledgment of "The Lord He is the God" (1 Kings xviii. 39), Ahab and Jezebel still continued in their evil ways, and soon the whole nation lapsed into idolatry again, until punishment overtook them. Indeed of every king of Israel it is recorded, "He did evil in the sight of the Lord," though some went further than others, until both king and people filled up their iniquity and they were banished from the land, being carried into captivity by the Assyrians (2 Kings xvii.). Leaving them there, let us now see, very briefly, what had been threatened them by the prophets.

8.—Hosea and Jeremiah's Prophecies.

Hosea, one of the oldest prophets, delivered his message to the Houses of Israel and Judah between 785 B.C. and 725 B.C. In his first and second chapters we have a summary of the history of Israel from the time of the captivity to a period still future. In the language of prophecy a nation is often personified as a woman. Thus, Babylon is represented as saying, "I shall be a lady for ever, . . . I, and none else beside me; I shall not sit as a widow" (Isa. xlvii. 7—9): and "Tyre shall sing as a harlot" (Isa. xxiii. 15). The idolatrous church of the Apocalypse is also represented as a woman sitting upon a "scarlet coloured beast," and "drunken with the blood of the saints," and the name written upon her forehead, "Mystery, Babylon the great, the mother of harlots and abominations of the earth" (Rev. xvii. 1—7). Similarly the Hebrew nation is prophetically referred to in the character of two women—the married and the divorced wife. By the latter is meant the House of Israel, and the former the House of Judah, whose prophetic history we do not now pro-

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pose particularly to trace, but rather that of the House of Israel. In his prophecy (chap. i.), Hosea gives typically Israel's sin, punishment, and restoration to favour. The prophet is commanded to marry a wife, whose name was Gomer, which was a man's name (hence a proof that it was not a real, but only a parabolic marriage), and anciently used to denote a large extent of country surrounding the northern coasts of what is now known as the Black Sea. The name of the first child of this symbolic marriage was "Jezreel," *i.e.*, "scattering," typical of Israel's wanderings among Gentile peoples. The second child's name was "Loruhama," *i.e.*, "not having obtained mercy," for God was determined to punish Israel; and the third child was to be named "Lo-ammi," *i.e.*, "Not My people"; for God had determined to cast them off, as they already had cast Him off by their obstinate continuance in idolatry; "for ye are not My people, and I will not be your God." Here is visibly portrayed the several degrees of Israel's degradation, as it was prophetically traced out: first they were to be scattered as wanderers among the Gentiles, apparently fully Gentilised, and sunk in heathenism, "not God's people," yet Israel still, and to be restored to the divine favour, as Hos. i. 10, 11, clearly intimates. In the following chapter (ii.) Israel's state in the wilderness is delineated, and she is described as saying, "I will go after my lovers that give me my bread, and my water, &c.," not knowing, says God, "that I gave her corn, and wine, and oil, and silver and gold, which they prepared for Baal." Hence it is evident that, even in her wilderness state, Israel is comparatively wealthy, and has desirable worldly goods in abundance, while her children multiply in number as "the sand of the sea." But she is estranged far from God, her legitimate husband, who for her sins had put "backsliding Israel away, and given her a bill of divorce" (Jer. iii. 8). The signification of all this is that, after the Assyrian captivity, and following apparently as a natural consequence of it, but really as a divine judgment for national sin, Israel in subsequent days would not be found professing Judaism, or practicing the rites and ceremonies pertaining to the Mosaic ritual. Israel had ceased to discharge her duty under the covenant entered into at Sinai, and hence the divorce from that economy. The "lovers" after whom she is said to have gone, were various forms of idolatry, from the Baalism of olden times, to the Popery of modern days. But though sunk so low, God still appeals to her, "If a man put away his wife, and she go from him and become another man's, shall he return to her again? . . . Yet return again to Me, saith Jehovah" (Jer. iii. 1). Israel has become a "wanderer among the nations" (Hos. ix. 17), and yet God sees, and pities her lost condition, and determines upon her restoration; "Therefore," *i.e.*, in consequence of the deep degradation into which she had sunk, being beyond human reach, "I will allure her, and bring her into the wilderness, and speak comfortably unto her, &c." (Hos. ii. 14—23), until her character shall be the very opposite to what it was; or as another prophet puts it, "The people . . . found grace in the wilderness; even Israel, when I went to cause him to rest" (Jer. xxxi. 2). It may be asked, What are we to understand by this wilderness, and where is it? It is certainly not the desert of the forty year's wanderings after the children of Israel left Egypt. It is a then future experience foretold by the prophet. We need not entertain the idea of a bare desert place, for in Scripture a "wilderness" often means simply a thinly populated country which may yet possess rich "pastures" (Joel i. 19). It is evident, also, that this prophetic wilderness into which Israel was to be brought, was, comparatively, a good and desirable place, so as to allure her in her wandering state, where she increased in both numbers, and all temporal wealth. Some think that the British Isles are this wilderness, and that here the several tribes have been re-united after many centuries of wandering. Others suppose that the Continent was the "wilderness," and this country the place of rest "appointed" for His people Israel by God, as promised in 2 Sam. vii. 10, 11. It is immaterial which view we adopt, as either will fall in with the line indicated by prophecy; for if we look back upon the history of our country, we shall see clearly that it answers well to the prophecy. Here God brought His people from a very early period, and pleaded with them "face to face," to bring them into the "bond of the covenant" (Ezek. xx. 35—37). In these "Isles of the West" (Isa. xxiv. 15), a name by which this country is known by continental Jews, Jehovah "allured" divorced Israel, and spoke comfortably unto her, by sending the gospel of glad tidings and salvation before the middle of the first century or, as one historian asserts, before the end of the reign of Tiberius Cæsar, *i.e.*, within three years and a half of the crucifixion. From that time to the present, the light of divine truth has shone steadily, brighter and brighter o'er our land, until it may, in some degree, be said that Israel has given up nationally her Baalim, and cried "Ishi," *i.e.*, My husband, to Jehovah, who has promised to betroth her again to Himself "for ever, in righteousness, and in judgment, and in lovingkindness, and in mercies, and in faithfulness" (Hos. ii. 14—23). By the prophet Jeremiah we find that the loving invitation is sent to the North: "Go, and proclaim these words toward the North" (the direction of Israel's captivity and wandering), "and say, Return, thou backsliding Israel, saith the Lord; . . . for I am merciful . . . and I will not keep anger for ever . . . Turn, O backsliding children, saith the Lord, for I am married unto you; . . . Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O House of Israel," saith the Lord (Jer. iii. 12—20). Further on, God is represented as hearing upon the "high places," a "voice of weeping, and supplications of the children of Israel;" and, in response to the divine invitation to "Return," repenting Israel exclaims, "Behold, we come unto Thee; truly in the Lord our God is the salvation of Israel" (v. 20—25). In the next chapter we have the gracious answer from God Himself, "If thou wilt return, O Israel, return unto Me; and if thou wilt put away thine abominations out of My sight, then thou shalt not remove. And thou shalt swear The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory" (Jer. iv. 1, 2). It may be noticed here that this prophecy of Jer. iii. and iv., was delivered about B.C. 612, or nearly 110 years after the Assyrian captivity. Yet the distinction between the two "Houses" of Israel and Judah is very clear. Israel is denominated "backsliding," and Judah "treacherous," —characteristic epithets both, and as used by the Spirit of God should be carefully considered. It is also evident from these prophecies that, though Israel had been expelled from the land above a hundred years, yet God had not forgotten His people, but remembered them in mercy, and sent a gracious message of His divine favour unto them. That this was all in vain, and that the result was an entire defeat of Jehovah's gracious plans, through the perverseness of human nature, and the malignity of the enemy of both God and man, is an idea that cannot be entertained by any one acknowledging the over-ruling of a wise, and omnipotent Providence.

(*To be continued.*)

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THE TRIBE OF JOSEPH COUPLED WITH THOSE OF EPHRAIM AND MANASSEH.

By Lieut.-Col. W. H. Larkins.

(*Concluded from page* 197.)

PART III.

During the sojourn of God's chosen people in Egypt they are usually spoken of as "the Hebrews," or as "the children of Israel," but there is no mention of any tribal distinctions until after the Exodus, when the tribes were numbered separately, as recorded in Num. ii. It is not so much as the head of a tribe, but as the head of the Ten-tribed House of Israel, to which he succeeded by virtue of the birthright, that we meet with the name of Joseph as in Ezek. xxxvii., &c.

Shortly after the Exodus twelve men, one from each tribe, Levi excepted, were sent forward to spy the Promised Land, and on their return two of them, Caleb of Judah, and Joshua of Ephraim, brought back good reports of the land; but the others reported unfavourably of it. This produced murmuring and discontent among the tribes, and their want of faith in God's promises and in their leaders on more than one occasion culminated in a rebellious spirit, fully confirmed in the following words of the Psalmist: "Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, for they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest" (Psa. xcv.). The "rest" here refers to the promised land of Canaan, and none of that generation—not even Moses, the servant of God—were permitted to enter the promised land of rest, save Caleb, the spy of Judah, and Joshua, that of Ephraim; and it fell to the lot of this worthy descendant of Joseph to take the place of Moses, and lead the children of Israel over Jordan into the promised land of Canaan; and, after subduing all the nations, Joshua distributed their lands and cities by lot among nine and a half of the tribes for their inheritance, the two and a half tribes of Reuben, Gad, and half of Manasseh having received their inheritance east of Jordan at the hands of Moses. Neither Moses nor Aaron were allowed to enter the promised land, because they failed to sanctify the Lord in the eyes of the congregation of Israel (Num. xx. 12). Aaron died in the wilderness, and was not even allowed to see the land; but Moses viewed it from Mount Pisgah, where he died (Deut. xxxiv.). Joshua led the children of Israel over Jordan into the promised land B.C. 1451, and died B.C. 1426, so that it took about twenty-five years to subdue the land and distribute it among the tribes.

This brings us to the period of the Judges, who for some 310 years judged Israel, from B.C. 1405 to 1095. During this period the children of Israel again and again rebelled against the Lord their God, and were as often given over into the hands of their enemies, who oppressed them; but when they cried unto the Lord, He raised up men such as Othniel, Gideon, Jephthah, Samuel, and others, who delivered them out of the hands of their enemies. Of the Judges, who were sixteen in number, five were descended from Joseph, Deborah and Samuel being Ephraimites, and the remaining three were of the tribe of Manasseh, so that nearly a third came of the stock of Joseph.

Samuel was the last of the judges and the first of the prophets; and in his days the children of Israel asked for a king, and Samuel was commanded to anoint Saul, a Benjamite, to be king over Israel (1 Sam. ix.). Saul, owing to his disobedience to God's word, was rejected from being king, and Samuel was commanded to anoint David the son of Jesse, of the tribe of Judah, to be king in his stead (1 Sam. xvi.).

After the death of Saul his son Ishbosheth managed to retain his rule over the Ten-tribed House of Joseph for seven years, during which David ruled over his own tribe of Judah in Hebron, but on the death of Ishbosheth he reigned over all Israel thirty-three years.

The twelve-tribed kingdom of Israel lasted only 120 years, during the reign of Saul, David, and Solomon, each of whom reigned forty years; but on the death of the latter, owing to Solomon's being led away by his wives, the daughters of the heathen nations round about, from the worship of Jehovah to that of idols, God rent the kingdom from Rehoboam, giving Ten Tribes to Jeroboam, but Rehoboam was to retain one of the ten for a special divine purpose (1 Kings xi.).

Up to this period, B.C. 975, the Twelve Tribes had been one united people, and formed one united kingdom; but on the death of Solomon they were broken up into two rival kingdoms, namely, the kingdom of the House of Israel, or Samaria, comprising nine tribes under Jeroboam, and the kingdom of Judah, comprising three tribes, including Benjamin, being of the Ten-tribed House of Israel, given to Rehoboam to furnish a light in Jerusalem during our Lord's mission (1 Kings xi. 36). From this time the tribes of Dan and Benjamin have a separate history of their own, apart from the remaining tribes of the House of Joseph, to which they belonged, and which formed the kingdom of Samaria, Manasseh being one of the nine tribes forming that kingdom. Dan and Benjamin never formed a part of the kingdom of the House of Israel, or Samaria; for, had Hosea's prophecy, contained in chap. i., ver. 46, 49, applied to them, it would certainly have been fulfilled in them; but Dan escaped from going into captivity by taking to their ships, and Benjamin formed a part of the kingdom of Judah (see papers on these two tribes published in Banner, vol. xvii, p. 182). The existence of Samaria as a kingdom was not of long duration; for although the kingdom, during its short period of existence, had no less than nineteen rulers, there was not one—from the reign of Jeroboam the son of Nebat, who made Israel to sin, to that of Hoshea, the last king of Samaria—who did that which was right in the sight of the Lord; and consequently the kingdom was broken up, the tribes that composed the kingdom went into captivity, and were denounced as "Lo-ammi"—"not My people" (Hos. iv. 6, 9; 2 Kings).

When "all Israel," or the nine tribes that formed the kingdom of Samaria, rebelled against the House of David, it is stated the Levites left their possessions and joined Judah, because Jeroboam had ordained priests of his own of the lowest of the people, and these were followed by all the godly ones of the other tribes, who preferred the worship of Jehovah to that of Baal, and they strengthened the kingdom of Judah three years (2 Chron. xi. 14—18). But what became of those godly ones then? This is not very clear; but, as Judah was not long in following the corrupt practices of the sister kingdom, and doing "that which was evil in the sight of the Lord" (1 Kings xiv. 22—27), the reason which induced them to join Judah no longer existed, and the inference to be drawn is, that after three years they returned to their own tribes in Samaria, and it is quite possible, and indeed within the range of probability, that these may have been the remnant of seven thousand referred to in Rom. xi., as in the days of Elias, whom God had reserved to Himself as not having bowed the knee to the image of Baal (1 Kings xix. 10—14; Rom. xi. 2).

Samaria was four times invaded: first by Pul, king of

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Assyria (B.C. 770), who was bought off by payment of a ransom (2 Kings xv. 19, 20); second, by Tiglath-pileser, in the reign of Pekah, king of Israel, when he carried away Ijon, Janoah, &c., and all the land of Naphtali (2 Kings xv. 29); third, by Tiglath-pileser, who carried off the trans-Jordanic tribes during the reign of Pekah, king of Israel (1 Chron. v. 26); fourth, by Shalmaneser (B.C. 724), who cast King Hoshea into prison; and, after a siege of three years, he captured Samaria, and, marching through the country, he carried away the remnant that remained of the tribes that were left into captivity, B.C. 721 (2 Kings xviii. 9). For over seven centuries Ephraim-Israel was scattered among the nations, subject to the rule of the Assyrian monarchy, until about A.D. 60, when St. Peter addressed to them his first epistle, in which he writes to them as strangers scattered throughout Galatia and the other provinces of Asia Minor, elect according to the foreknowledge of God through the sprinkling of the blood of Jesus Christ, who had called them out of darkness into His marvellous light, and, having obtained mercy, they were the people of God (1 Pet. xi. 2, ii. 10); and six years later on St. Peter addressed to them his second epistle, and from chap. iii., ver. 23 it will be seen that St. Paul addressed to these very same people, the Ephraim-Israelites, his Epistle to the Galatians, because some of the churches lately established by him were wavering in their faith, owing to Jewish emissaries, who were endeavouring to draw them away from their faith, and make converts of them to Judaism. In this Epistle the apostle upbraids the Galatians for so soon withdrawing from the faith of Him that called them; and he warns them that if they become debtors to any part of the law, which he condemns in the strongest terms, Jesus Christ will avail them nothing (Gal. vi.). When the above-named apostles addressed these Ephraim-Israelites, they must have been emigrating to these Isles of the West, the place appointed for them to sojourn in exile until the time should come when, joined by the House of Judah, the whole shall return to Palestine together, and become one united kingdom, with one head to them both, no more to be divided into two kingdoms, or again rooted out of the land (Hos. i. 11; Ezek. iii. 7; Amos ix.).

Bromley, Kent, November, 1893.

Review.

A Harmony of Prophecy. By J. G. Taylor. Price 1d. R. Banks and Son, Racquet-court, Fleet-street, E.C.

THE above is a reprint of two articles which appeared in the BANNER on January 3rd and February 7th, 1894, written in the best style of the author. The subject is exceedingly important, as it affects the correct interpretation of prophecy and introduces a key to its correct explanation, for the want of which expositors have been plunged in hopeless difficulties. "The Church does not understand prophecy," says Mr. Taylor, and it is plain that he is right, seeing how "dozens of explanations are put upon a single text, which is a sure sign that the proper interpretation has not been found." In the first place, prophecy has to be reconciled with itself." Till the distinction between Israel and Judah is perceived, the promises of prophecy to these two Houses respectively cannot be realized or understood. For instance, there is a cluster of prophecies saying that the Hebrews should be few in number racially. Another, that their multitudes should be abnormally great—in each case before the return. One portion of prophecy tells us the Hebrews should be under curses and misery; another that the same race should be under blessings, both before the re-settlement in Palestine. In certain passages they are described as a landless, wandering people. In other portions they are told they will be planted in a God-appointed place, become a multitude of nations, spread abroad in blessing in the four quarters of the earth. These and other apparently contradictory descriptions of the same people are presented to our commentators and completely baffle them because they are unwilling to admit that the lost and buried House of Ephraim-Israel or Joseph still exists. Given that fact, and all is plain; ignore it, and there is confusion worse confounded. But, says Mr. Taylor, there is another difficulty: "Prophecy has to be reconciled with the New Testament," and then also with history. For instance, prophecy regards the Lord Jesus as the Redeemer of Israel." "But expounders of the New Testament exhibit Christ as pre-eminently the Redeemer of the Gentiles." They tell us that He deprived the Hebrew of the kingdom of God (Matt. xxi. 43, xxiii. 38), and conveyed it to the Gentiles. The Rev. J. Wilkinson avows that belief, and says the Gentile nation to whom the Lord gave the kingdom (temporally) was the British. The commentators go further and apply the name and the blessings of Israel to the Gentiles. When the Gentiles have first been filled, then Israel's turn will come again, meaning that of the Jews. Mr. Taylor asks how Scripture is to be met, and what he says is this:—

"The separate existence of Ephraim-Israel is essential, for the purpose of carrying on the Hebrew monarchy in unbroken line. And if the tribes can be found in the shape of a Christian community, enjoying a special measure of God's blessing, energetically promoting His spiritual kingdom, and acting the part of servant to Him,—we find the vindication of prophecy. Great Britain continues to comply with the requirements. 'Divinely-favoured people,' 'highly-honoured nation,' 'fortress of Christianity,' are some of the platitudes constantly applied to it. The British had their Church when Rome was ruled by Pagans; and from the first it was a missionary Church, bearing the Gospel to the rude hordes of Europe, from Scandinavia in the North to Lombardy on the South. So intense were the labours of the early British Church that D'Aubigny designates it 'a new Israel,' and what it was in its infancy it is to-day. The contrast between British evangelistic efforts and those of foreigners is significant, while in exertions for the renovation of society and the uplifting of oppressed races the Anglo-Saxon has no consort deserving of the name."

The author of this masterly little pamphlet concludes with the following argument, which is a weighty one: *The Israelitish blessings are British property exclusively.* As Mrs. Esther Abraham says, "This nation has all Joseph's blessings." The conclusion is obvious: "Either our asserted Identity is true or the Scripture is not." Mr. Taylor puts it thus:—

"There is one saving circumstance in the case—a circumstance which all friends of the Bible would welcome with eagerness if they appreciated the gravity of the predicament—that is, the Hebrew benefits have not been distributed promiscuously among the Gentiles, nor among 'the favoured descendants of Japheth.' They have been carefully centred in a single nation, and that nation which (as we have seen) accords with Israel in its geographical position, unconscious of its origin, Christian character, and religious and philanthropic ministrations. It is the Anglo-Saxon who has pushed his conquests and colonizations to the uttermost parts of the globe, 'taken root' in all regions, turned the wilderness into a garden, become as the dust and the stars for multitude, given birth to a family of States, inherited the Gentiles, captured his enemies' strongholds, shattered the powers who contested his advance, established the earth, and already obtained nearly a third of its habitable space together with the acknowledged mastery of the sea. Hence the same people who harmonize prophecy with itself and with the New Testament also harmonize it with the developments of modern history, whereas no other race is competent to do so. The issue, therefore, is clear. Either our asserted identity with

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Ephraim-Israel is true, or Scripture is not. The Hebrew lineage of the British is the sole available alternative for the Christian in this matter, and those who at present disdain to accept it will probably ere long be thankful that they have such an alternative to accept."

TARA.

A SPECIAL excursion to Tara and neighbourhood is being organised by the Royal Society of Antiquaries of Ireland, for Saturday, June 23. It is to leave the Broadstone Terminus of the Midland Great Western Railway at 9.30 a.m. on that day. The difficulty of providing cars for the excursionists at Kilmessan Station, causes the party to be limited to 80 members of the Society. This expedition evidences an awakening interest in the locality, and it may not be altogether unconnected with the suggestion made in this paper last year. Anyway, some of our friends hope to attend; and if there should be any practical outcome a report will be forwarded to us; and we cannot but hope that those who so promptly responded to the request for a guarantee made by Rev. Dr. Hanan last year, may be asked to renew their offers.

We do not think that we are over sanguine in regarding this expedition as at least a step onwards towards the exploration, which has far more than an antiquarian interest for our readers.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have written my thanks to Rev. E. K. Tullidge for his kind gift of "The Truth Sworn unto our Fathers," and forward his very interesting letter to you that you may print it, if you should think his remarks *re* Israel and Judah are likely to help others.

I remain, yours faithfully, H. A. MARCHANT.

60, Upper Lewes-road, Brighton, April 11th, 1894.

"Mr. H. A. Marchant (Brighton, England),—Dear Sir,—I have read with great interest the report of the good work you have been doing in sowing the seed, and have sent you together with this a bundle of leaflets, which I have lately brought out, for free distribution. My object in putting it into the shape I have was that they might serve as a loose cover for the BANNER, so that there might be an exposition of the most fundamental grounds for our belief for all those to whom the BANNER is sent, with the hope of exciting their interest. When you present the subject to an unbeliever, make the issue on the immense difference between the guilt of Israel and Judah, so great that no words can adequately express it. Ask why this immense difference in guilt does not demand an immense difference in their treatment. No man can by any possibility evade this question. If he admits the justice of it, as he must, there will be no difficulty in getting him to take in the whole truth.

"Yours truly, EDWARD K. TULLIDGE.

"924, Walnut-street, Philadelphia, March 2, 1894."

To the Editor of the "Banner of Israel."

DEAR SIR,—For many years I have been a firm believer in the Identity subject, and I have always been led to believe that our brethren of Judah were very few in point of numbers. In the late Mr. Hine's pamphlet, "England's Coming Glories," under the title, "The Glory of the Return Procession," it is stated, "They [the Jews] are but a small people. Their numbers have been spoken of as about 9,000,000, but it is generally supposed that they only numbered about 5,000,000 throughout the world." I was very much struck with what I think to be a remarkable article in this week's *Christian World*, which shows a wonderful increase in the numbers given by Mr. Hine. The article is as follows:—

"A BURNING RUSSIAN QUESTION.—A recent newspaper article, by the well-known Panslavist, Prince Meshtchersky, dealing with the Jewish question, is attracting widespread attention in Russia. According to the prince, thirty years ago there were in Russia four million Jews to eighty million Russians. In those days, moreover, Jews had no social position, and their influence in Society was trifling. At the present time there are 12 million Jews to 110 million Russians. While, thirty years ago, they were only a twentieth part of the population, to-day they are more than a tenth. At the present rate of progress of both nations the eminent publicist reckons that in another thirty years the Jews will number 36 millions, and in sixty years 100 millions; while the Russians, with their slower rate of increase, will hardly reach 180 millions. What is then to be done? asks Prince Meshtchersky. The question is not so much a Jewish as a Russian question. And then he approaches what he rightly considers a more serious aspect of the case. In cultivation, education, and wealth, the Jew is leaping forward, while the Russian only crawls. Already almost the entire press of Russia is in the hands of Hebrews. The banking business in all its branches is their close preserve. All great industrial undertakings are financed by them, and worse than all, according to the prince, is the attempt that is being made to introduce them into the service of the State. Russians are therefore urged to widen their horizon—not to treat the growth of the Jews in numbers and influence as simply a Jewish question, but a burning Russian question which must be settled, and that speedily, if the Empire is to remain Russian and Christian."

I think Mr. Hine's statement must have been somewhat incorrect; still, I cannot help thinking that the increase in numbers, the advance in social position, and the "stir" in Russia means something important, and should be watched with interest. What steps will Russia take? Will she expel our brethren of Judah? Will she oppress them, as Pharaoh of old did? And will they turn to England (Israel) for support? And will it bring about the reconciliation and the return of united Israel?

Hoping to hear the views of someone else on the subject,

I am, dear sir, yours faithfully, C. W. HAWES.

Uxbridge, April 13, 1894.

THE ENGLISHMAN.

Tune—"The Ship that Never Returned."

A THOUSAND stormy years have told
Our words and deeds to fame,
And still our mighty course we hold,
Unfaltering, still the same;
With every year we do but grow
To glory still more known,
With every age more nations show,
To make the earth our own.
Chorus—The English race—what nobler race
Has breathed since time began?
Who needs to any to give place,
If he's an Englishman?

And therefore fetterless are we,
And all who've from us sprung;
Chainless alone all lands must be
That speak our race's tongue.
Our flag is streamed by every wind,
Our steamers cleave each sea:
The common tongue of human kind
Our race's tongue shall be.
Chorus—The English race, &c.

First-born of Freedom, loved of her
The dearest, as the first,
We boast the men who foremost were
A tyrant's bonds to burst;
The mighty West, from shore to shore,
Its States are all our own;
We rule where austral billows roar,
Where are our steps not known?
Chorus—The English race, &c.

From *Ashore and Afloat*, Feb., 1894.

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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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SAMOA AND ITS FUTURE GOVERNMENT.

WE hope our readers notice that troubles and questions are arising about the condition of the Samoan Islands, and as to how they are to be brought out of their present position of unrest, disorder, and danger. The newspapers daily refer to the strange proposals made to the British Government in regard to the future control of those islands by the Government of New Zealand, and to the grave support given to that suggestion by the Colonial Governments at Melbourne, South Australia, and Tasmania. The Government of Sydney, it seems, does not quite approve of the proposal; but would be glad to see the islands placed under the sole protection of the British Government. The reasons given for this view are stated in the official wire which appeared in the *Times* of April 28.

THE SAMOAN QUESTION.

Sydney, April 27.

The Ministry of New South Wales had under consideration to-day the proposals of the New Zealand Government with regard to the future administration of affairs at Samoa. Sir George Dibbs, the Premier, declares himself to be opposed to the annexation of the islands by New Zealand on the ground that that colony is so far distant from Samoa that it would be extremely difficult to deal with the many delicate matters which constantly demand attention there. The Premier thinks that Samoa should be placed directly under British protection, but not annexed by any one of the Australasian colonies.

The other Ministers share the views of the Premier on the question, but no formal decision has been arrived at as to the representations to be made to the Colonial Office.—*Dalziel (The Times Special).*

The Colonial Governments, of course, have not forgotten that it is not in the power of the British Government to cancel their treaty obligations, and at the request of New Zealand and the Australian colonies to set aside the United States and Germany, their partners by treaty, in the protectorate of the Samoa group. The proposal or suggestion, we imagine, is made to the British Government that it may take steps to bring it before the tripartite Government. It is obvious to every one, that the three powers united have utterly failed to carry out the work which was given them to do in 1889, at the time of the Berlin Treaty. The islands are the scene of constant disturbances—fomented by Europeans for the most part, and fed by race jealousies and disputes. Whether the New Zealand Government would have the power at such a distance by sea from Samoa to enforce order and evolve good government out of chaos, is another question. They seem to desire to make the experiment—a desire which published, has raised objections from certain quarters, among the German people, and is not altogether palatable to the Government of New South Wales. It is obvious, of course, that if New Zealand were, as a British colonial nation, to be placed in the position she desires of protector of the Samoan Islands, her acts in the eyes of the Germans, Americans, and the world at large, would be only those of the British Government. She would bind us by every step she took, and make us responsible for her policy. A British protectorate, therefore, pure and simple, would seem to be preferable to the rather cumbrous New Zealand offer, which after all there does not seem much chance of our present partners in Government, Germany and the United States, being willing to accept. It is true that some who profess to know declare that those in Germany who clamour for a German protectorate, and object to the proposal of New Zealand, are not the majority in Germany. "There are, at all events, many who would gladly see the German Government freed from all responsibility in Samoa; and who would be content to safeguard German trade interests *in the usual way, under a British protectorate.*" We shall probably hear more of this matter when the Samoan difficulty becomes acute and unbearable, and when trade and shipping interests suffer more than they are doing just now in consequence of the unsettled state of the group which is 2,000 miles from Auckland, lying on the trade route itself.

The question which comes up so suddenly from New

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Zealand, with the general approval of the Colonies of Australia, is a sign of the times, and points onwards to the Lord's next movements for the expansion and enlargement of His people. A question regarding the better government of the Samoan Islands introduces to notice that a tripartite government, even though one of the members be the House of Israel herself, does not suit God's purpose. It fails; and its failure is admitted and declared by the *Times* to be "conspicuous and absolute." The result will have to await future events. If the Germans find foreign colonies expensive and burdensome as is admitted to be true in the case of New Guinea and Samoa, it is certain that the United States will not be allowed a protectorate within Australian waters on her own account. Acting with other nations, it is seen that her success has been *nil*. We see how, by various means and by divers methods, God is constantly working out His purpose of expanding Israel's empire, and bringing more and more of the earth within its boundaries. In later times it was part of Zululand—which was incorporated. Then Mashonaland, Matabeleland, and Pondoland to round off the acquisitions of Israel, as heir to "the coasts of the earth"; to give her also charge of another of its Gates at the mouth of St. John's river in Pondoland.

Then there has been the overt act of the British Government in declaring a protectorate over Uganda, to be followed in due time, we earnestly expect and hope, by the construction of the necessary railway between the coast and the northern part of the Victoria Nyanza. This project carried out cannot fail, in the providence of God, to give to our nation the chief control over Central Africa, and place us as "the head and not the tail, above only and not beneath all the other nations," there, according to the prophecies in Deut. xxviii. 1—13. But these great things are not all the Lord means to do for us as a people. He means to convert us nationally—to baptize us with His own Holy Spirit, and make all men see that we are "the people whom He hath blessed"—and whom He means to send forth to bless all the nations of the earth. To Him let Israel give all the praise!

AS OTHERS SEE US!

THE following appeared in *The Hastings and St. Leonard's News*, of May 4th. "The writer of the Free and Easy Notes," as part of which the paragraphs were published, seems, though not a believer, yet one favourable to our views, and we are accordingly thankful. He wrote thus:—

"The BANNER OF ISRAEL is an interesting penny periodical, published by Banks and Son, of Racquet-court, which has already reached its seventeenth volume. Its contents are mainly devoted, it is true, to one theme, the argument that the people of the British Isles are really the Lost Ten Tribes, but it is wonderful how much can be hammered out of this subject by a thorough believer. In the particular number to hand, kindly sent by a Hastings reader of the *News*, the editor of the BANNER has a capital leading article, from the British-Israel point of view, on the recently reported interview between the celebrated French statesman, M. Barthelemy Saint Hilaire, and the Paris correspondent of the *Times*. The French statesman was dealing with the supposed *rapprochement* of France and Russia, and he indicated pretty clearly that he could not comprehend how a country like France, having proclaimed the rights of man, civil equality, and liberty of conscience, could be the ally of an autocratic power like Russia, ruled by one single will (the Czar), over-riding all individual wills. Russia (according to the French statesman) is a formidable menace to the whole civilised world, with her compact population of 100 millions, 'who cannot be attacked because they cannot be reached.' If she allied herself with France it was because she dreamt of conquering Constantinople with her aid. M. Hilaire is reported to have added:—

"'If France and Russia emerge victorious from a future war, France, it is true, will have the Rhine frontier, but Europe will be vanquished, and Russia, seated at Constantinople and at St. Petersburg, with 150 millions of men, will have universal sway. Now, I retain the recollection of a Czar who dictated laws to a vanquished France, restored the Bourbons and imposed the "Charte"; and his victorious successors will impose their will on France as on the rest of the world. If, on the contrary, France and Russia succumb, no harm can be done to Russia, whereas anything can be done against France. I can quite understand that France would like to recover the Rhine frontiers, which are the most natural and the strongest, but not on the condition of creating an irresistible Power which would fall crushingly on her as on the other Powers.'

"The editor of the BANNER, commenting on this reported interview, deals in an interesting style with Hebrew prophecy, quoting from Ezekiel and Daniel to prove his points. Many of my readers, of course, will not agree either with the propositions or the conclusions of the BANNER, but it is nevertheless interesting to find, in these days of cultured scepticism and latitudinarian rationalism, a straightforward declaration of faith like this:—

"'We look upon Russia as a nation raised up for the special purpose of defying the power and predictions of the living God in Israel's favour. The Russians are like Pharaoh and Egypt, Assyria and Babylon, Persia and Greece, Rome and Turkey—Satan's last and final agency to carry out his ifell purpose of depriving the Son of God of His lawful and rightful kingdom over all the nations of the earth. Accordingly, when the Russians are brought up like a storm over the land of Israel for the purpose of defeating God's promises to Israel respecting it, He Himself says, regarding the events of that day, "It shall come to pass, at the same time, when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face." Destruction of the Russian hosts ensues, and the triumph of the Israel of God, as His chosen servants, takes place, to the glory of the Lord Jesus Christ.'

"Historians, ethnologists, and others will probably sneer at such a frank and fearless deliverance; but a good many Scripture expositors, I am told, would be inclined to agree with the BANNER. I may add that in the same issue appears an interesting letter from the Rev. Marcus Bergmann, a Christian Jew now working among his brethren in the East end of London, dealing with a remarkable statement made in a Jewish missionary paper in Paris and printed in the Judeo-German-Hebrew characters, dealing with the theory of the British people being the Lost Ten Tribes.

"The query, 'Where are the Lost Ten Tribes?' has always exercised a marked fascination on those who have been interested in the study of the Hebrew Scriptures. The problem is intimately bound up with the history of the Hebrews and the accuracy of the prophetic books, and those who have even attempted a study of these subjects have always felt a keen desire to follow, through legend or fable, the trail of the Lost Tribes of the Israelites, taken away from their own country in the train of the victorious

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Assyrian monarch, who planted them in his own land. The writer of Esdras, says Chalmanasar, put the tribes on the western side of the Euphrates, but the canonical Scriptures seem to imply that their place of settlement was the country eastward of the Tigris and the Euphrates. The Lost Tribes have since been found, in theory, in many parts of the world. Dr. Grant, of Utica, found them still dwelling where they were originally placed, in a portion of Assyria proper, known as the province of Adiabene (now Armenia), hemmed in by the fierce clans of the mountain Khurds. Josephus (Dr. Grant contended) supported his views, for the great Jewish historian states that only two complete tribes returned to Palestine and became subject to the Romans, the whole multitude of the Israelites remaining behind even to the day in which he (Josephus) was writing. Jerome, at the beginning of the fifth century, writes as if the Israelites were still living, as a composite body, in the same place. Individuals and little detached groups, it is assumed, wandered all over the ancient world; but the tribes, as tribes, remained in the locality indicated. Such was Dr. Grant's theory, as expounded at length in Stanley Faber's 'Sacred Calendar of Prophecy,' second edition. Dean McNeile, in his 'Prophecies Relative to the Jewish Nation,' is taken with the theory that the Lost Tribes had lived for ages in Bokhara, a portion of the great plain of Central Asia. Other writers have found the 'Remnant of Israel,' among the Afghan clans of the wild border land beyond Peshawur. In latter days the 'Sons of Israel' (Beni Israel) have been found, in theory, among the peoples of these islands! It seems an extravagant theory, but it is marvellous what an amount of interest can be found in unravelling the tangled thread of historical chronology in order to prove that the warlike and independent race whom Xenophon encountered, during the retreat of the Ten Thousand, living near the borders of Armenia, have in these later days, found their way to the uttermost isles of the sea!"

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 6.

(*Continued from page* 199.)

"Ephraim is a cake not turned."

REFERRING to this passage in Hos. vii. 8, Mr. Gadsby, in his "Wanderings" (ii. 106), says that he remembers "once, in Nubia, seeing a woman baking cakes in an iron oven. The oven was in the shape of a small washing boiler or copper. It had been made hot, and the cakes had been attached to the sides for a few minutes, and then, being sufficiently baked on one side, they were turned to the other." Mr. Gadsby goes on to say, "Now I have no doubt that it was to one of these cakes that Ephraim was compared—baked only on one side, not fit for eating, nor yet for keeping; because nobody likes to eat half-baked dough, and if kept unbaked only a single day in those parts, it would turn sour. Poor Ephraim! he was neither baked nor unbaked, neither cold nor hot. What, then, must be done with the cake? Why, as nobody would have it, it must be thrown away as useless." *But not so with Ephraim.* The Lord has compassion on him, and says, "How shall I give thee up (throw thee away), Ephraim? How shall I make thee as Admah and Zeboim?" (Hosea xi. 8). "How shall I overthrow thee?" (Deut. xxix. 23). "I will not return to destroy Ephraim" (Hosea xi. 9).

* * * * * *

The point at issue here is very simple, and one would think easily soluble. Ephraim-Israel was carried away into captivity, and from thence there has been no return nationally. How, then, has Ephraim-Israel had extended to him the mercy and compassion of God? If the Jews, as we now know them, are the sole representatives of the Hebrew people, to whom such great and wonderful promises were made by the Most High, who also chose them to be His peculiar people out of all the nations upon earth, then God's plan regarding them has apparently been the greatest historical failure the world has seen. But is it so? Could not the Omniscient have foreseen any cause of possible failure, and the character of the people He chose at first, and so provided otherwise? Doubtless He could and has. He permitted the division of the nation into two kingdoms, and for His own glory, and the accomplishment of His own all-wise purposes, He has kept them apart ever since. The Bible is mainly an account of His dealings with this His "chosen people," and through them with the other nations. The House of Judah has existed during the past eighteen centuries as a standing monument of God's justice for their national crime in rejecting their suffering Messiah; while Israel, lost by name to the nations, has been publishing to all the world the glad tidings of salvation through that Messiah, and whose second coming in "power and glory," they look forward to as the consummation of all their hopes, when "Judah shall be saved, and Jerusalem shall dwell safely" (Jer. xxxii. 15, 16).

* * * * * *

Referring to the Jews of Algeria, who are said to be worshippers of evil spirits, and "sacrificing to devils," Mr. Gadsby, in his "Wanderings" (ii., p. 526), quotes approvingly from Mr. Weiss, a missionary to the Jews,—"alas! Ephraim is joined to idols; let him alone." But surely the time has come when he shall not be left alone, but be disturbed in the midst of his idolatry—drawn forth from the caves of darkness, to be enlightened with the light of the living. "Arise, O Lord, and have mercy on Zion."

This is only one illustration, out of many, that we meet on every hand of the confusion which is sure to arise in our minds if we do not keep in view the Scriptural distinction of Israel and Judah. Where, we may ask, in Scripture, are the people of *Judah* ever referred to or described as *Ephraim?* And if the former are never so referred to, why should any prophecy respecting the latter be applied to them? If such a practice is persisted in, no wonder that confusion becomes worse confounded, and that men eventually turn away from Scripture, because of the apparent contradictions and inconsistencies which are so often ascribed to it through the misinterpretations of its exponents. But, supposing the Jews, as we now know them, are not the whole of the House of Israel, it at once becomes clear that as they are now, through the just judgment of God, answering to their portraiture by prophecy, so also the other part of the Hebrew nation must be in existence somewhere, and similarly answer to the portraiture of them by the Divine word of inspiration. Where, then, we may again ask, is Ephraim-Israel? If not in the British race it must be in some other. But that other must be found responding to the descriptions given in Holy Writ; and, indeed, many who laugh at our views, readily admit that (to some extent, at least) this Britain and her offspring already does. Even as a clergyman has more than once admitted to us, "we have all the blessings, whether we are the literal Israel or not!" And as Mr. Gadsby himself apostrophises his native country:

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"O, England! decent abode of comfort, and cleanliness, and decorum. O blessed asylum of all that is worth having upon earth! O sanctuary of religion and liberty for the whole civilised world; it is only in viewing the state of other countries that thy advantages can be duly estimated. O land of happy firesides, and cleanly hearths, and domestic peace; of parental love, and connubial joy!

"Where'er I roam, whatever realm I see,
My heart untravell'd fondly turns to thee."

From being "a cake not turned," Ephraim has surely, in a great measure, already experienced the compassionate mercy of God, as He promised by the prophet (see Jer. xxxi. 18—20). He has healed, and is healing their backslidings; loved, and is loving them freely; and Himself become "as the dew unto Israel." "For I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). And though confessedly like a green fir tree, bearing no fruit, in Jehovah-Tsidkenu, "the Lord our Righteousness," is the fruit of Ephraim now found (Hos. xiv. 4—9). Israel, praise ye the Lord!—From the BANNER OF ISRAEL.

J. THOMSON.

SOME SCRIPTURE TEACHING CONCERNING ISRAEL AND JUDAH.

BY J. H. T. N.

PART II., ISRAEL.

(*Concluded from page 247.*)

9.—ARE THE BRITISH LOST ISRAEL?

WE have thus far traced Israel to the Assyrian captivity according to the testimony of history, and shown that prophecy indicates the "wilderness" in the north as being the scene of her repentance. We have now to show, briefly, how the prophecy finds its fulfilment in the history of the British people, and warrants the conclusion of their Identity with the Lost Ten-tribed House of Israel. The first query that naturally arises here, is, "What became of the Israelites who were carried into captivity by the Assyrians in the eighth century before Christ?" This question has received many replies, but not one so satisfactory, we venture to assert, as that given by our theory of the Identity. The query is best met with another, "Whence came the great Saxon race, whose first appearance in Europe, is traced by Sharon Turner, and some other writers, back to western Asia, to a time and place, closely corresponding to the time of disappearance of the captive Israelites?" If we may hence reasonably conclude that they were one and the same people, the difficulty vanishes: if not, we confess our inability to answer either of these questions, and ignorance of anyone being able to do so. Sharon Turner's testimony is that the Sakai, or Sacæ, are a "Gothic or Scythian tribe," from which the "descent of the Saxons may be inferred with the least violation of probability." The name Saxon may have been derived from Isaac, for we know that the Israelites are addressed by the prophet Amos as the "House of Isaac" (vii. 16). Literally, "Saxon," or "'Saac-son," is the "son of Isaac. Turner also says that the Danes, Jutes, Angles, and Normans were of the same stock. The Welsh, also, by their own national name "Cymri," may be traced to the same origin. On their route from the East they colonized the Crimea, and by indisputable evidence can be shown to be the same people that the Romans called "Cimbri." Another reading of the same name is "Gimiri," meaning "the tribes," found on the Assyrian sculptured slabs; and Professor Rawlinson says, "that the term is used in the cuneiform records as "the Semitic equivalent to the Aryan name Sacæ." Again, those ancient Welsh compilations known as "the Triads," tell us that these Cymri were the earliest inhabitants of this country, and that it took its name from Prydain, who was their first king. The term "Celt" is a general one, and embraces the Cymri, the Gael, the Belgae, and some other smaller tribes.*

10.—DAN'S TRADING PROPENSITIES, MIGRATIONS, AND RELIGION.

Turning to Scripture history we find clear indications that long before the Assyrian captivity, some of the people of Israel may have begun a westerly migration. Dan was, in very early times, a sea-faring tribe (Jud. v. 17), the northern territory of which was in the immediate vicinity of Tyre, and the southern part included the port of Joppa (Josh. xix. 46, 47). Solomon's merchant ships traded with those of Tyre, in their long expeditions, and we learn from profane historians that the Phœnicians traded with Britain. Ezekiel also tells us that "Tyre traded with Tarshish, for silver, iron, tin, and lead (xxvii. 12), and that Dan and Javan, going to-and-fro, "occupied" (*i.e.*, had a stationed place) in Tyre's marts (ver. 19). That Tarshish, if not specially confined to the British Isles, was a general term expressing the western parts of Europe, there is much evidence to show; while we know that in ancient, as in modern times, Britain was the only place where lead and tin could be obtained in such quantities as to make it an object of commerce.

The prophecy, "Dan shall leap from Bashan" (Deut. xxxiii. 22), is one that has exercised the ingenuity of commentators without result, until the light of Our Identity was thrown upon it. This tribe seems to have been from the first, of a restless, migratory disposition. Soon after settling in the land, finding their territory rather pinched for room, they went north and seized the Laish, which they "called Dan after their father," calling also a place at which they stopped on the way, Mahaneh Dan (Jos. xix. 47; Jud. xviii. 12). From this position in the north, besides bringing them into the immediate neighbourhood and alliance of the Phœnicians, they would also be exposed as the first to be attacked by the Assyrian invaders, while, as with all the maritime tribes they would have the greater chance of escape. Hence, the high probability, as it is recorded by one ancient author, that many escaped and were not carried into captivity, some by sea, and others by becoming "nomads," *i.e.*, wanderers, and going off in a north-westerly direction under a chief who mustered a large force of both horse and foot. Thus the Tribe of Dan travelled westward, settling, occasionally, on the route, and observing their habit of calling places after the name of their father. Hence, we can trace across Europe such names as Daneister, Daneiper, Danube, Rodan, Danmark, Danonia, &c., and probably the Tuatha de Danaan, or Tribe of Dan, who made an early settlement in Ireland, and give many evidences of an Israelitish origin.

The migrations of other tribes have been similarly traced from the land of the captivity to these islands. Most of them were idolaters, and, with the Phœnicians, introduced Baal worship into this country, along with many rites and customs which point to a Hebrew origin, Druidism, by which name the ancient religion of Britain is known, shows many evidences of its eastern origin. Like the ancient Israelites,

* See Sharon Turner's "Hist. of the Anglo-Saxons," I., pp. 20—22; Rawlinson's "Herodotus," vols. ii., iii., iv.

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the Druids worshipped in groves, or under oaks. They built altars of earth, and unhewn stones, setting them up also in circles, as Joshua did with twelve stones at Gilgal, which name means a circle (Josh. iv. 19, 20). These circles are now called "temples," and doubtless they were used for religious purposes. They were places of assembly for all solemn occasions, as sacrificial ceremonies, coronations, and deciding upon questions of peace or war. The sacrifices were sometimes meat and drink, offered, as Calmet says, "much after the manner of the Israelites," though occasionally human victims were the subjects, just as they were among the Israelites. The religious teachers were ranked in three orders and headed by the Arch-Druid, whose official dress had a strong resemblance to that of the Hebrew high priest. He also wore a breast-plate, termed the Jodhan Morhan, or "Breast-plate of Judgment,"* a jewel of augury, which was said to become bright and sparkling, or contrariwise, according to the answers given. The mistletoe was also religiously venerated by them, and had attached to it a mysterious character. It was "the branch" as growing on their sacred tree, the oak, and not out of the earth in the ordinary way; and they called it by a name still applied to it in Wales, which means, "curer of all ills," thus vividly reminding us of the predicted "Branch of the Lord" (Isa. iv. 2, xi. 1). Many other ancient British and Saxon customs evidently had a Hebrew origin,—as the three great yearly festivals almost co-incident in season with the Passover, the feast of Harvest, and the feast of Tabernacles, at the autumnal equinox. Solemn meetings were also held at the new moons, and they divided their time into weeks of seven days, reckoning by "nights," of which we have evidence in our "se'en-night," and "fort-night." These are not mere coincidences, nor learnt from the Bible since their conversion to Christianity; for our early ancestors were then heathen, and had had these customs from time immemorial. They were then in their "Lo-ammi"—"not My people"—condition, and had no divine revelation. The only conclusion is that these rites and customs had been handed down to them from their forefathers.

11.—Early Pure Christianity in Britain.

And, yet it should not be forgotten, that God had never left Himself without a witness among His people. In the time of Elijah, when Ahab and Jezebel reigned supreme, we read of 7,000 who had not bowed the knee to Baal (1 Kings xix. 18), and St. Paul, referring to this fact, says, "Even so then, at this present time also, there is a remnant according to the election of grace" (Rom. xi. 5), *i.e.*, a remnant of the same people who were the recipients of the Divine favour. Accordingly, we find that history testifies to the preaching of the Gospel in Britain in very early times, by both apostolic men and the apostle Paul, and possibly, Peter also. The evidence for this is too extensive to be noticed here; but we may remark that on this view we can see how the prediction of the prophet may be understood as fulfilled, "the name of the Lord God of Israel being glorified in the isles of the sea" (or west), when the Land of Promise at the same time was desolated—"turned upside down," and "the inhabitants thereof scattered abroad" (Isa. xxiv. 1—16). There was a flourishing church in Britain long before the Saxons came as invaders in the fifth century of our era. These early Christians were persecuted by their Roman governors, as well as the Saxon barbarians, and the names of at least two of the British Christian martyrs are preserved in the names of places at the present time—St. Albans and Merthyr Tydvil. Among other ancient witnesses which might be quoted, we have Tertullian, who, writing about A.D. 200, says, "that those parts of the British Isles which were unknown to the conquering Romans, "were yet subject to Christ." This ancient British church has also the honour of being the first Protestant church, and the present national church is its legitimate descendant: for when Augustine came here, near the close of the sixth century, and posed as the Papal representative, the bishops of this ancient British church refused to acknowledge his supremacy, or to obey him, incurring, in consequence, the vengeance of Augustine and his colleagues, who hounded the pagan Saxons on to exterminate these protesting British Christians. But, gradually, this suffering church was subdued, and Latin supremacy obtained through the country. Corruption soon showed itself by the introduction of image-worship, prayers for the dead, worship of saints, and other anti-scriptural doctrines. Gospel light was turned into almost universal darkness, and professed Christians, instead of preaching Divine truth, disputed upon trivial, childish questions, and persecuted unto painful deaths those faithful ones who showed a better way.

12.—The Reformation.

But Israel, in prophecy, is represented as repenting, and putting away her idols. Ephraim shall say, "What have I any more to do with idols" (Hos. xiv. 8), and in return to Jehovah's gracious invitation, Israel was to call Him "Ishi," *i.e.*, "my Husband, and no more Baali" (Hos. ii. 16). This was partially fulfilled at the time of the Reformation, that period of religious awakening so important to the vital interests of our country in the sixteenth century. But long before that time God had been preparing events that should issue in this. In the fourteenth century, John Wycliffe, the morning star of the great Reformation, was raised up and combated popish error. The people eagerly listened to his teaching, and so successful was he and his "poor priests," that it is said, by even his opponents, that almost half the population were secretly, if not openly, "Lollards." And though the art of printing was not then discovered, yet Wycliffe's tracts, and portions of the Bible translated by him into the common tongue, were rapidly copied, and circulated far and wide, so that the doctrines of the Reformation found a congenial soil when a larger number of preachers began to openly to set them forth in the reign of Henry VIII. Indeed, it is not too much to say, that the success of the reforming movement in our country may be attributed, in a large degree, to the previous labours of others before the dawn of the sixteenth century.

13.—Another Important Query.

It may be asked, But how do you show that Israel, resuscitated and turned from idolatry, is to be found in this country, and not in some other? A very fair question this, and one deserving a careful answer. If we turn to 2 Sam. vii. 10 we shall read that God, speaking by the prophet Nathan, said to David, in addition to making him a "great name,"—"Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime." Where is this place? It could not be Palestine; they were there already, and were afterwards, for their wickedness, removed from it. Nor could it be heaven, for that is not a place appointed for the children of Israel alone, but for the spirits of all just men made perfect. Prophecy itself gives

* Jodhan Moran the "Righteous Judge." See Glover, "England the Remnant of Judah, and Israel of Ephraim."

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the answer. "In the place where it was said unto them, Ye are not My people"—and where is this assertion made use of as by the opponents of Our Identity?—"there it shall be said, Ye are the sons of the living God" (Hos. i. 10). And Ezekiel, speaking of the "remnant of Israel" and the contemptuous language used towards them by their "brethren . . . the inhabitants of Jerusalem," is commanded to say in the name of 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 as a little sanctuary in the countries where they shall come" (Ezek. xi. 14—16). When punishment for their transgressions was threatened against Israel, there was coupled with it a gracious promise of forgiveness and restoration to divine favour upon their repentance. "If they shall confess their iniquities, and the iniquity of their fathers . . . in the land of their enemies; if then their uncircumcised hearts be humbled . . . then will I remember My covenant with Jacob, and also My covenant with Abraham will I remember, and I will remember the land. . . . When they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God" (Lev. xxvi. 40—45). Some people think that all this is conditional, referring us to the word "if." We should, however, remember that there are no "ifs" or "buts" with God. These words, to us, imply uncertainty or doubt; but with God nothing is uncertain or doubtful. He sees the end from the beginning, and proceeds with His prudence according to His own pre-arranged, all-wise plan. For, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). That is, long before there were any "children of Israel," their future appearance was a factor in the divine plan when apportioning the territories of other nations. "For the Lord's portion is His people; Jacob is the lot" (*margin*, cord, or measuring line) "of His inheritance" (ver. 9).

The future character of this chosen people was clearly seen by the eye of the Omniscient. Moses also says: "I know that after my death ye will utterly corrupt yourselves, . . . and evil will befall you in the latter days; because ye will do evil in the sight of the Lord" (Deut. xxxi. 29). And yet he goes on to predict visions of future greatness, because he knew that, through the merciful, sovereign providence of God, they would eventually serve Him faithfully, and so he proceeds with his exhortation: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to His voice (for the Lord thy God is a merciful God), He will not forsake thee nor destroy thee, nor forget the covenant of thy fathers, which He sware unto them" (Deut. iv. 30, 31). History testifies that all has happened as God foretold by His prophets. Israel sinned grievously, and was punished, exiled from the land, in all appearance Gentilized, scattered among other people, but never wholly cast off from God's mercy, or the covenant made with their father Abraham, though cut adrift from the Mosaic law and its rites and ceremonies. The prophet Zechariah speaks of a broken covenant (xi. 10); but the context of the whole prophecy shows that it is the Mosaic covenant that is meant, the law contained in ordinances which was abolished by Christ; while the covenant made with Abraham was an unconditional and everlasting covenant; and this, "the law, which was four hundred and thirty year after, cannot disannul, that it should make the promise of none effect" (Gal. iii. 17). By the testimony of history, on our theory, we see that Israel has repented (in some degree) and turned to God in the land of her exile, the place appointed for her in these isles of the western sea, where God Himself has for centuries been to us as "a little sanctuary," to whom we could flee in many a time of national distress and trouble. Now, in these last days God is saying to us, as did the ancient prophet to Israel of old, "I have taken thee from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend" (Isa. xli. 8, 9).

14.—Israel's Prophetic Future.

A few predictions respecting Israel's future may now here be briefly glanced at. With Isa. xli. commences a series of chapters, virtually one prophecy, portraying Israel blessed and triumphant. Israel is addressed as a nation dwelling in the isles (ver. 1), in the North (ver. 25), who came from the East (ver. 2); and we are told that they are Israel, the literal seed of Abraham, and not his spiritual seed, the Church (ver. 8). They are also a (comparatively) righteous nation, upheld by the "right hand" of God's righteousness (ver. 10), "from the rising of the sun" calling upon His name (ver. 25); and yet a great military power, coming "upon princes as upon mortar, and as the potter treadeth clay" (ver. 25); the nations given before him; ruling over kings, giving them as "the dust to his sword, and as driven stubble to his bow" (ver. 2). This powerful military character is also indicated by the prophet Micah, who says of the remnant of Jacob, "if he go through, both treadeth down and teareth in pieces;" being "in the midst of many people as a lion among the beasts of the forest" (*i.e.*, supreme), "and as a young lion among the flocks of sheep" (ver. 8).

Isa. xlii. speaks of God's servant who shall bring forth judgment to the Gentiles, for whose law the "isles shall wait, and who should be given "for a covenant of the people, for a light of the Gentiles," and who should "open the blind eyes." In chap. xliii. we read of Israel, who is described as the Lord's servant whom He had chosen, and are yet a "blind people that have eyes," and "deaf though they have ears" (ver. 8). These are to be brought forth when the nations are gathered together, and they are to be identified as God's witnesses (ver. 9, 10). In Isa. xliv. the same people are addressed, and glorious spiritual blessings promised. Zechariah, in chap. x., refers to the same promise of the Holy Spirit also, under the metaphor of water, or rain. In a partial degree only can it be said that these prophecies have yet received their accomplishment; for even the outpouring of the Holy Spirit in the apostles' days cannot be said to exhaust their meaning. "Thus saith the Lord . . . Fear not, O Jacob, My servant . . . for I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This people, once lost among the nations, shall come to know their origin, and covenant themselves solemnly to God. The rain, in the time of the latter rain (Zech. x. 1), is to come upon Judah as well as

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upon Israel. "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle." The House of Joseph—*i.e.*, Israel, is especially mentioned along with Judah: "And they shall be as though I had not cast them off." They of Ephraim, too, "shall be like a mighty man. . . . I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again. . . . And I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. . . . And I will strengthen them in the name of the Lord; and they shall walk up and down in His name, saith the Lord." That there must be a literal fulfilment of this prophecy in the history of the House of Israel, apart from that of Judah, and not a mere spiritual fulfilment in the experience of Christians of all nations, is clear from the plain words of the prophecy, which distinguishes the House of Joseph from the House of Judah; and especially names Ephraim as another denomination of the former.

In Isa. xlix. also the place of the destruction of this same people is to become "too narrow by reason of the inhabitants," and the increased population after a great loss shall say again, "The place is too strait for me: give place to me that I may dwell" (ver. 19—21); fulfilled in the Colonial Empire of Britain after the loss of the United States. The same prophet also likens Israel and Judah to two women, the divorced and the married wife, and asserts that the children of the former shall be more than the children of the latter (Isa. liv. 1—10), which could not, as we conceive, be asserted of the spiritual assembly of all true believers.

In Isa. xliv. 28 and xlv. 1 the name of Cyrus is mentioned, and from this some think that these prophecies had their accomplishment in the return from Babylon, because he authorised that return. That this was a partial fulfilment we do not dispute, but that the predictions were then wholly exhausted in their meaning is very questionable, as any careful reader may see. The return from Babylon may be considered as a type of the far greater deliverance to be brought about in the latter days. Cyrus may thus be a type of Christ, and Babylon a type of that spiritual bondage to which Israel should be more or less subject until her return to God, her Maker and Husband, with her whole heart. The return from Babylon was after a period of seventy years' captivity, to which it had been limited by prophecy (Jer. xxv. 11, 12), and effected the return of three tribes only—Judah, Levi, and Benjamin (Ezra i. 5, iv. 1), but not the conversion from idolatry or the restoration to their land of the Ten-tribed House of Israel, which had been carried into Assyria nearly two centuries previously; for the result shall be, "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 25). In Isa. xi. 10—16 we are told that in the day of God's visitation, or judgment, "the Lord shall set His hand again the second time to recover the remnant of His people" from various parts of the earth, and that He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah," and they shall no longer be envious of each other, a prophecy which was not fulfilled at the return from the Babylonish captivity. That this is still future is also evident from Jer. xxiii. 1—8, where we are told that when this remnant of God's people are "gathered out of all countries whither He had driven them," a righteous Branch should be raised up unto David, and a King reign and prosper, executing judgment and justice in the earth, and "in His days Judah shall be saved and Israel shall dwell safely," the result being so far above all previous experience, that it shall put into the shade the great deliverance of old from Egypt; "and they shall dwell in their own land," which they do not at present.

In Isa. xlix. we find the isles are again addressed, as inhabited by a people "from far." Great promises of mercy, and temporal and spiritual prosperity are made to them; and in chap. li. the same people are addressed as following after righteousness, and exhorted to look back upon their ancestors, Abraham and Sarah; "for I called him alone, and blessed him, and increased him" (ver. 2). In ver. 4 God calls them "My people," "My nation," and their habitation is in the isles. "The isles shall wait upon Me," and they are said to "know righteousness," and to be a "people in whose heart is My law" (ver. 7). When these predictions were uttered the House of Israel was in exile, bereaved, afflicted, divorced. But in chap. liii. we see the atoning, suffering, and triumphing Messiah is described as fulfilling all ancient types and ceremonies, the great vicarious sacrifice for sinners; and so in the next chapter (liv.) we find the re-union of the divorced wife with her husband is announced, and she is enjoined to "sing" and not fear, nor "remember the reproach of widowhood any more. For thy Maker is thine Husband" (see also Jer. iii. 14); "Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called."

The following chapters of Isaiah's prophecy refer to the future glory and prosperity of Israel, of which at the present day we only see the merest drops before abundant showers; and the glory of these days when the Gospel is already preached almost throughout the world to both Jew and Gentile shall be vastly eclipsed in that of the "latter days," when "the people shall be all righteous," and "inherit the land for ever" (lx. 21). Through the aid of Israel, Judah shall return and be established in their own land; for "Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them" (lx. 9). Or as Zephaniah expresses it, "From beyond the rivers of Ethiopia, My suppliants, even the daughter of My dispersed, shall bring Mine offering" (iii. 10). And as Isaiah again proclaims, "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea. . . . In that time shall the present be brought unto Jehovah of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and trodden under foot, whose land the rivers" (*i.e.*, nations) "have spoiled, to the place of the name of Jehovah of Hosts, the Mount Zion" (Isa. xviii. 1, 2, 7). And thus God, having made "her that halted (*i.e.*, Judah) a remnant, and her that was cast far off (*i.e.*, Israel) a strong nation;" Jehovah shall "reign over them" (both Houses now again united, Ezek. xxxvii. 15—28) "in Mount Zion from henceforth, even for ever" (Micah iv. 6, 7). "And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii. 28). "And I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith the Lord God" (Amos ix. 15).

THE article, translated by Rev. Marcus S. Bergmann, on "Where Are Now the Ten Tribes?" that appeared in the BANNER OF ISRAEL, April 25, is now reprinted as a four-page leaflet, and may be had of our Publishers, price 1/6 per 100.

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ZEBULUN, ETC.

[NOTE.—The following paper appeared as two sermons, preached in Ewell Church, near Dover, on Sundays, November 26, and December 3, 1843, for the London Society for Promoting Christianity Amongst the Jews. How near the preacher came to our views, nearly fifty years ago, is told remarkably well in what follows.—ED. BANNER OF ISRAEL].

PART I.

"And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there shall they offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand."—Deut. xxxiii. 18, 19.

Now that our Church has placed her bishop in Jerusalem, an event, which has been called, and I think justly, the most wonderful in the history of Israel since the dispersion, and in that of Protestantism since the Reformation, we look to the Holy Land with more of a personal interest as a nation. As, after the Lord's ascension, that originally small body of believers forming the Church, was yet the instrument by which thousands were converted, so we are not without a hope that the little root planted in Jerusalem by us may gather strength and shoot out branches, till the earth be filled with its shadow. As it is a return, as it were, to apostolic times, when we see the Jews appealed to and invited unto Christ, so it should be a consolation to the Christian to know that all he does in being a witness unto that peculiar people is being on the Lord's side, and doing His work. Hence, when the minister seeks assistance for them, the faithful will not only be willing, but anxious to help. To-day they will have the opportunity of showing their love towards God's ancient people, and their will that they should become their brethren in Christ. For I come to ask charity for the Society for the Promoting of Christianity Amongst the Jews. A society, indeed; but rather I should say, the Church pleading in the form of a society, the cause of fallen Israel.

Before I come to collect your gifts, it is my intention to follow out the history of the tribe of Zebulun, as to be gathered from the words of the text and other portions of Scripture. In which I shall hope to show:—first, that the prophecy to Zebulun has not been literally fulfilled; secondly, that it is now in our days probably fulfilling; and, thirdly, that England has the best claim to be considered the fulfillers of the prophecy. May God give me grace in the work, and my hearers patience with me. May His Spirit have directed me to the right point of study, and its fruits be profitable to the hearers. For, I confess, the interpretation which I am about to give is at variance with that which has been hitherto received, and, for anything I know to the contrary, it may be perfectly new. But I have been guided by no desire of novelty, far less of heterodoxy, but only used that means of interpretation which has always been esteemed in our Church—viz., that "where a literal construction will stand, the farthest from the letter is commonly the worst."

We must first go back to the last moments of aged Jacob. When full of the spirit of prophecy, he gathered his children about him to give them a final blessing. To the sixth son, by the much-enduring wife Leah, he says, "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon" (Gen. xlix. 13). Words of plainer meaning never could be spoken. Each of Jacob's sons that heard them might have said, "However obscure our own future condition may be, by means of the figurative language, which it has pleased our father to use, Zebulun's lot is manifest. His abode is fixed by the very name. His border will be unto Zidon."

We must now conduct you through a lapse of about two hundred and fifty years, when the children of Jacob were dividing the promised land. That division was made by lot, and when the lots came out, the portion which Jacob bequeathed by prophecy to Zebulun fell to the share of Asher. It was Asher's to hold the coast from "Carmel westward" (Josh. xix. 26), "even unto Zidon" (Josh. xix. 28). You will say, then, that Jacob was not a true prophet. But we shall shew that he will yet be true to the very letter of his prophecy; for his vision is yet for an appointed time, and though it tarry we must wait for it. The time for the fulfilment of his words was not when the tribes first occupied Canaan; for Moses, equally inspired, gives Zebulun to understand that his hereditary settlement was not then to be yielded unto him. The gift was indeed sealed, but the possession was not then to be delivered. For he says, "Rejoice, Zebulun, in thy going out," and adds not a word about his border being unto Zidon. The Hebrew word translated going out, means change of place, or departure from a place; so that the meaning really is, Rejoice, Zebulun, in thy change of place. Accordingly, and agreeably to this prophecy of Moses, we see Zebulun not settled as by Jacob's gift, but by Moses' direction, as the lot fell, in a line of country stretching from Mount Carmel, where he joined with Asher, to the sea of Tiberias, by which, in later days, he derived the name of the land of Zebulun, by way of the sea, beyond Jordan, Galilee of the Gentiles.

One of the interpreters (Bishop Patrick), who had seen the difficulty, unable to seat Zebulun quite according to Jacob's bequest, has said, that Jacob did not mean unto the very city of Zidon; but that as this tribe touched a part of the country of Phœnicia, though forty miles at the very least distant from the great Zidon, it did therefore dwell according to the prophecy. But this way of interpreting the Scriptures must not be admitted. It is too far from the plain letter. I might as well tell a Folkestone man, because Folkestone and London were both parts of her Majesty's dominions, that, therefore, his border was unto London. But this going out, or change of place, was indeed a good thing for Zebulun, and a cause for which he should rejoice. For, in consequence of this change, his land was blessed in being that where the Saviour condescended more frequently to dwell, and to perform His most celebrated miracles. Here was the Nazareth where He was brought up, and from which, in fulfilment of a prophecy, He obtained the name of Nazarene. Here it was that He first began to preach, and to say, "Repent, for the kingdom of heaven is at hand." Here was the mount whereon He was transfigured. All these honours Zebulun would have lost had he taken his border at first unto Zidon. But in obtaining such marks of preference shewn to his land, he might be said to rejoice in his going out, or change of place. To these distinctions in his favour Isaiah seems to allude (Isa. ix. 20), when he foretells to that land, where they walked in darkness, and dwelt in the shadow of death, of a great and shining light being seen. Now, light is the Scripture symbol for joy and knowledge.

It is said by Moses: "They shall call the people unto the mountain." These words cannot allude to any particular invocation when the Ark was at Shiloh or Gibeah, because the Scriptures are silent upon it. They certainly do seem to have been very forward when the Ark was carried in triumph to Mount Zion, as we gather from Psa. lxviii. But that occasional zeal was neither singular nor peculiar to

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Zebulun, but shared in common with Judah and Benjamin and Naphtali.

It is next said: "There they shall offer sacrifices of righteousness." But there is no proof that this tribe ever offered any sacrifice peculiarly costly and distinguished; or, that the mountain where the Ark might have been placed glowed with the outward tokens of their peculiar sanctity. So far from a continued sacrificing sacrifices of righteousness in unity and order, they were of the number of those who sided with Jeroboam, who first made Israel to sin. And in the days of Hezekiah, when, in order to call the people to keep the passover unto the Lord, "the posts passed from city to city, through the country of Ephraim and Manasseh even unto Zebulun, they laughed them to scorn, and mocked them" (2 Chron. xxx. 10). Although it is said afterwards, that divers humbled themselves, and came to Jerusalem, yet such a partial humility is little agreeable to the common notion of those zealous ones that should call the people unto the mountain, and there sacrifice sacrifices of righteousness. Declension from the form of national worship is certainly not an invocation of people to it; neither is it sacrificing sacrifices of righteousness, when a tribe quits the ordinances of God, and goes about to establish its own righteousness.

We come now to that part of the prophecy in which both Moses and Jacob agree together as to the pursuits in which Zebulun would be engaged. It is remarkable that the first time the word "ship" is used in Scripture is in connection with this tribe. We hear Jacob say, "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon." Moses many years afterwards echoes back the words, as it were, by saying in the text, "They shall suck of the abundance of the seas, and of the treasures hid in the sand." Accordingly, we see in all the old illustrated editions of the Bible the standard of Zebulun is represented by a ship in full sail. Yet in tracing the history of this tribe, we do not find that they are ever spoken of as at all largely concerned in maritime commerce. In the days of the Judges they are represented as "men that handled the pen of the writer"; yet bold enough to jeopard their lives unto the death in the high places of the field when the country required defence (Judges v. 14—18). In those days it was skulking Dan remained in ships, and fat Asher that continued on the sea-shore, and abode in his creeks (Judges v. 17). While, as late as the days of David, the prowess of this tribe seem to be rather military than naval; for we are told among the armies that came to David at Hebron, "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart (1 Chron. xii. 33).

Having now disposed of the texts as regards the English version of the Scriptures, I should tell you there is an ancient Greek version, called the Septuagint. That version needs no character from me, a humble parish priest here in Kent. But a most learned bishop, whose noble work is yet a class-book in at least one of our Universities, held in the highest possible estimation, and so have many of the best scholars, for it seems to have been that version from which the apostles themselves quoted when they referred the people to the Scriptures. This version differs in the words of the text a little from our English; for where we read, "They shall call the people unto the mountains; there they shall offer sacrifices of righteousness," the Greek says: "The heathen they shall utterly destroy. And ye shall call upon (Me) there, and shall sacrifice there a sacrifice of righteousness; for the wealth of the sea shall suckle you, and the commerce of those inhabiting the seacoast."

If we search the Scripture, as it is our duty to do, to see whether these things were so as regards Zebulun, we find that they were quite the contrary. Since, so far from their utterly destroying the heathen, "Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries" (Judges i. 30). Indeed, they had no exemption from the charge made generally against Israel in Psa. cvi., that "they did not destroy the heathen which the Lord commanded them." So far, too, from their calling others to worship, or themselves calling upon the name of the Lord, Amos accuses the Jews (Israelites) generally of calling themselves, not after the name of their religious ancestors, but after the chief of the idolatrous nations with whom they had intermarried, contrary to the law. We do not hear that among these they offered sacrifices of righteousness, but rather we gather that if they sacrificed at all, it was unto devils—the enemies of all righteousness. Instead of, then, this tribe having been distinguished for sacrifices of righteousness, they appear to have been the ringleaders of those who mocked the messengers of God, despised His words, and misused His prophets; and consequently they were the first led away captive. Isaiah tells us this when he says, "Nevertheless, the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun, and the land of Napthali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan in Galilee, of the nations" (Isa. ix. 1).

At "first" lightly afflicted, and "after" more grievously, they were at last led away captive, and they seem never to have returned as a body to the Holy Land, but to have dispersed themselves about, and to have mingled with the nations, and learned their works. For, when the Book of Chronicles was prepared, probably by Ezra, after the return from Babylonish captivity, the genealogy of this tribe was not forthcoming. It is not in the Book of Chronicles. A tacit intimation that they had even then lost caste, and so Gentilized or changed their place to one so far away, that their table of descent could not be traced or obtained.

Here, then, they may be said to disappear, and reason asks, Can the prophecy be said to have been literally fulfilled toward them? and common sense seems to answer, No. But then faith, most holy faith on which Christians are built up, the support of the fabric of our reason and common sense, enters upon the argument, and says, "But it assuredly will be; for holy men of God spake as they were moved by the Holy Ghost; and that is the Spirit of truth, that neither can err nor will deceive."

But then comes the reasonable inquiry, when will the prophecy be fulfilled? And here I answer: in the days when Jacob said it should be—in the last days. For these are the words of Jacob, when giving his death-bed blessing: "Gather yourselves together, that I may tell you that which shall befall you in the last days" (Gen. xlix. 1). It was not until those days the prophecy was fulfilled as regards Judah, that the sceptre shall not depart from him until Shiloh come; and in these days, therefore, is it that we should look for the fulfilment of the prophecy as regards Zebulon.

As the last days commenced with the preaching of the Gospel, we are now by more than 1840 years nearer to the last days; and therefore, before the time runs out, we must look for Zebulon in fulfilment of the prophecy. It is now, then, that I deal with undeniable facts. For, in the last

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days, a nation from far, from the ends of the earth, from a remote corner, called the English, appears with ships before Accho (A.D. 1191), and drives out the Saracen from the port which for the last days Jacob allotted to Zebulon. In the last days (A.D. 1799) the leader of the atheist army appears before Accho, and a nation called the English is there with ships, and beats him off from the possession of that which Jacob has reserved for Zebulon. Often, during the memorable war with Napoleon, had the English frigates recourse to Zidon for shelter, under a ridge of rocks near shore. In the last days (A.D. 1840) the Egyptian occupies the stronghold of Accho, and none can drive him out until the English ships come and take aim for his expulsion. Instantly his stronghold totters, and he falls, while, victory following with them, the flag of the English is soon seen to wave upon the towers of Sidon. I request the Jews to consider that Jacob says, in "the last days" "Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Sidon," and then I ask them to enquire what mean these extraordinary victories of the English ? *

(*To be continued.*)

Review.

Bible Marking with Coloured Inks for Various Subjects, with Suggestions and Texts Selected as Examples. Robt. Banks and Son, Racquet-court, Fleet-street; also 30, Princes-avenue, Princes-gate, Liverpool. Price 2d.

The writer of this short pamphlet has a most praiseworthy object before him or her—namely, "to bring home the Word of God with power to the soul, and in studying to save strain to the mind." The object reminds one of Mr. Edward Hine's Commentary on the Books of Kings and Chronicles, published in *The Glory Leader*, about 1875 or 1876, whereby he proposed to attain the same object by printing all that relates to Israel in those books in ordinary type; Judah's history in italics, and all that concerns the Gentile nations in small capitals. This was further carried out in practice by individuals in dealing with their private study of the Word by marking their Bibles in three colours —one to indicate Israel, another Judah, and, we believe, black the Gentiles. We never heard of any proposal to underline the Bible in more than three colours, and were of opinion that to those who desired such help in studying the Old and New Testaments the three colours were sufficient. The author of the pamphlet we are dealing with, however, desires to do much more. He recommends the use of 12 or 13 colours, and specifies the following as the subjects and corresponding colours which should be employed to distinguish to the eye the topics of study in the Scriptures. Thus:—

1. Red would stand for Christ in the Old Testament, and in the New Testament for the Second Stage of the Second Advent; also to surround the words, "Blood of Christ," and the Atonement.
2. Crimson for the First Stage of the Second Advent,
3. Brown for the full salvation applied to man.
4. Fire Colour for the Holy Spirit.
5. Blue for British-Israel.
6. Purple (or Violet) for the Jews.
7. Green for the Canaanites, or Popery.
8. Yellow or Orange for Russian Gog.
9. Dead Orange for Esau, the Turks, and Mahommedans.
10. Grass Green for times and seasons.
11. Olive for Jacob's stone, the throne of the Lord.
12. Sea Blue for the future temple and ark of the covenant.
13. Black "for any precious passage not included in the above subjects."

Such is H. R's scheme, recommended for practical use. We fear the proposal is too complicated and difficult ever to win its way into popularity. The painting in of underlines distinguishing Israel, Judah, and the Gentiles throughout the whole of the Bible would be a task of itself; but to add to that task by distinguishing nine or ten more subjects of study would be, we think, to make a burden of the matter, and to invite disappointment. Several couples of the colours indicated are, further, very similar, and it will be difficult readily to distinguish them. Thus, yellow and dead orange are very much alike, and the red, crimson, and fire colour are hard to distinguish. Blue and sea blue are not very dissimilar, and would lead to confusion in practical use. We do not wish, however, to discourage H. R. in the effort to help the student of the Holy Scriptures; but merely indicate what we think would be practical obstacles in making people adopt the idea now put forth. The author has some valuable facts connected with prophetic dates to place before the reader, under the head of "Grass green, for the times and seasons." In conclusion he informs us that the study of Scripture as recommended has been a great blessing to himself, bringing out the subjects very vividly. He longs for others to share his pleasure. We hope many will read the author's proposals, and see for themselves whether the plan is a good one or not.

A RIDDLE FOR OUR OPPONENTS.

ISRAEL was to "dwell alone" (Num. xxiii. 9), and yet it was to be "a nation and a company of nations." How could this be? I ask those who oppose the belief in Our Identity with Israel. How is it to be accomplished in the future? Or if it has already been brought about, where must we look for the outcome of this apparent contradiction? I would venture to ask for a distinct reply to the question. If called upon to give an answer to myself, I, as an Identity believer, would say, the difficulty is solved by our history and by our present position in the world. Our head-quarters are isolated by our geographical conditions as an island. I believe it has been shewn, geologically, that our land was once united to the Continent of Europe, but that it was torn from it by some convulsion of nature, or power of the ocean working as an instrument to this end, by the will of the Lord of all. Being the "stone that was cut out without hands" (Dan. ii. 34).

Our insularity has surely been a source of somewhat scornful remark from our European neighbours. We are looked upon as, insular in our ways, our ideas, our habits, our laws, our beliefs, reserved and self-contained! Dwelling alone in our "tight little Island," unconquered since our people, our wandering tribes, were gathered together and made one within its wave-washed borders. Yet we have sent, and are sending forth swarms to take possession of countries God has willed to place in our keeping, and also to form our colonies, the foretold company of nations. Thus an apparent prophetical inconsistency melts away.

L. P.

April, 1894.

* The following extract from the *Oxford Herald* will show that it was a contest of nations whose flag should be first on Sidon:—"Mr. Sheriff Hunt was honoured with an interview by His Imperial Highness the Archduke Frederick of Austria on Sunday last, and was gratified with hearing from the Archduke a full account of his son Midshipman (now Lieutenant) Hunt's heroic conduct at Sidon, his Highness, with Major Maronovich (one of the suite) having been eye-witness of the gallant race between the English midshipman (Mr. Hunt, of H.M.S. Stromboli) and an Austrian officer, Signor Chinea, to be the first to plant their respective country's colours on the walls of Sidon, and which was noticed in Commodore Napier's despatches at the time as having been gained by the former, and for which he has since been so honourably promoted to a lieutenancy."—*Oxford Herald*, Dr. Nicolayson's letter to Mr. Bickersteth.

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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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BRITISH GOVERNMENT BEYOND THE TRANSVAAL.

THE *Natal Witness* of March 31st. 1894, published in Maritzburg, contained an article on the change of feeling going on in the Free State, the Cape, and the Transvaal respecting British government and British settlements in the newly acquired northern lands. A Mr. Isaac Bosman, of the Free State, is organising a "trek" to those parts from his own State and the Transvaal, as well as from colonists and families of the Cape, because he believes that if the present chance of taking up new lands be missed, the immigration from Europe will shortly be so large that the local settlers will have no hope. In former treks of the Boers and others, he says, the object was to escape from the English Government. But now Mr. Bosman's party, and many another one, are placing themselves voluntarily under "the rule which has been so long and so loudly denounced."

Mr. Bosman quotes remarkable testimony to the change of feeling in the communications which have been received from the Boers who have already settled down in the district of Lake N'Gami, one of whom writes that he would rather be under English rule, although the English have committed some faults, than be under the yoke of his own countrymen after having shed his blood in the war of independence. The writer has reached the limit of human life, has lived under both forms of government, and in his long life has experienced what Imperialism once signified, and what it means now, and once again, under its protection and subject to its "milder manners, purer laws," declares the English Government to be "free from small oppressions," and is glad that he has placed himself where he is to-day. To such testimony Mr. Bosman adds his own, in expressing surprise that the Transvaal Government can still maintain its position, and in calling upon Afrikanders to thank Mr. Rhodes for the opening northwards. General Joubert may endeavour to throw every possible obstacle in the way now, but he has begun too late.

It appears that matters have reached such a pass in the Transvaal that government as at present constituted cannot be long continued. The writer declares that "the Afrikander nation of President Kruger's and General Joubert's conceptions will never have an existence."

It will be serious for both if the numbers of those who live by the land in the Transvaal should diminish any further; but when trusted men of their own race call upon their congeners to "cast all the old troubles on one side, and become one united people from the south to the north," and have ceased to fear the English flag, the game which has already been played far too long in the Transvaal is nearing the end. Before anyone has any right to pose or advise in the manner of General Joubert he should do two things. He should learn the truth of things as they are, and look facts in the face; and, secondly, he must learn how things were and how they have come to be as they are.

This is plain speaking and appears to point to the approaching time when the British flag will once more float over the Transvaal in token of the fusion of the people who now divide it. Also that the Colossal Empire which South and South Central Africa will ere long represent must attract into its mighty bosom the Transvaal, as well as the Free State, and so make the whole one. Thus the Empire grows! At home we appear to be busy in the effort to restore the Heptarchy! But we trust that when, in God's good time, the appeal to the nation shall take place and the General Election shall do its solemn work, it will be found that God is not building up a splendid united British-Israelite Empire in the Dominion of Canada, in Australasia, in India and Burmah, and finally throughout Africa, merely to break the whole into pieces again, because a few misguided Irishmen, some Welshmen, and a handful of Scots are anxious to leave England with her 30 millions of people severely alone, devastate Ireland with a civil war, impoverish Wales, and make Scotland miserable and feeble again, in order that the weakest Government of modern times may enjoy another six months or a year of spasmodic rule, which plays at the thing, but in truth does not give us the reality.

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The Empire of Israel is to grow until it includes "the greatness of the kingdom under the whole heaven." While it is to constitute "a company of nations," the central nucleus is to be "a great and mighty nation" still, having for its stay and defence the Most High God, the God of Israel, who looks on it as His inheritance, His heritage, and His chosen people. Whichever way we look, in short, we find the same causes at work and the same results apparent. The British govern well. Their foreign subjects prosper under their rule, and distant tribes and races hear the fame thereof and are more or less ready to welcome their dominion when their turn comes to submit to it. The fair and just administration of the Indian Government is satisfactory, generally speaking, to the Indian races, who, when there was an alarm respecting Russia's warlike intentions, stood up as one man for the British Raj, and said they would defend it with their lives against the Muscovite.

British reputation for good government, therefore, has gone all over the East, and men ask in Arabia, in Palestine, in Syria, in Egypt, and in other parts where oppression is the rule, "When are the English coming to govern us?" In fact the words of Isa. lxi. 9, R.V., apply to them: "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." This is a point which ought to have strong probative force in our contention. What other nation extant in the earth has so high a reputation for the art of good government of the cheaper races of the world as our own? Neither France nor Germany nor Russia rule their alien subjects so as to content them. The Turks, the native rulers of India, Burmah, and Africa, indulge, when left to themselves, in hideous cruelties towards their hapless subjects; but look where we will, there is no large Colonial and Hindu, or Mohammedan Raj like our own, which is welcomed by all the Eastern and by many of the African nations, as the one which governs ably, honestly, and for the true benefit of the subject races. We thank God for this noble distinction, of which, nationally, we are entirely undeserving; but we nevertheless submit it to our opponents, for their consideration and judgment.

THE FRAME OF MIND OF SOME OF THE CLERGY IN APPROACHING THE IDENTITY.

In the fourth of Prebendary Tugwell's Lent lectures, on "Thoughts for Thinkers" and "Free Thinking" especially, the following contemptuous sentence occurs in regard to "the Lost Ten Tribes":—

"Wise men cease to think about the impossible. No perfectly sane men trouble themselves now-a-days to square a circle, or discover the philosopher's stone, or the Lost Tribes of Israel, or to construct a new definition of the word Temperance. Therefore thought, however free, is yet practically limited by one's environment, that is, by circumstances over which one has no control."

The Prebendary, doubtless, knows nothing about the Ten Tribes; and has heard, probably, that there are some crazy people who are endeavouring to find them, and so are attempting the utterly "impossible." He has not made the attempt himself, and so is a fair specimen of the majority of his cloth. "It is a waste of time," a "piece of folly," a "useless proceeding." These are the thoughts of the clergy and ministers regarding a Biblical subject—one near God's own heart, and the pivot-race round which the history of the world has been revolving for three thousand years, and will revolve, while humanity exists. The attitude of the clergy is very remarkable in reference to this one subject. Some refuse even to speak or argue about it, and decline to examine the evidence in support of our contention that the British are the Lost Tribes. Others hold the whole thing in such complete contempt that they allow its avowed professors to teach in their Sunday-schools, and hold adult Bible-classes in their parishes, without imposing conditions on them in respect to the non-introduction of Our Identity into their class lessons. Prebendary Tugwell exactly hits the nail on the head. The clergy, being "perfectly sane men," do not trouble themselves now-a-days to search for Israel, or make any inquiry as to their whereabouts! This is the precise charge God made against the shepherds of Israel in Ezek. xxxiv. 6—8, R.V.: "There was none that did search or seek after them" (My sheep); "neither did My shepherds search for My sheep, but the shepherds fed themselves, and fed not My sheep." Of course the cleric will not admit that the prophecy was aimed at his order. But it seems more than a coincidence that this dignitary of the Church boasts of doing the very thing respecting Israel that God blames, and means to punish His shepherds for neglecting, respecting His people Israel. Whether it is safe, right, or the act of a sane body of God-fearing men to refuse to investigate Our Identity, let the public judge. They are bound to inquire into the matter, and to expose the error, if they can, into which the Anglo-Israelites—their fellow Christians—have fallen, as they believe to be the case. The matter affects the faithfulness and truth of the Lord God of Israel, and it will not do in these days of rampant infidelity and agnosticism for the clergy to turn their backs on a subject which gives them the sword wherewith to conquer the atheist, and the proof to convince a careless world that God exists, that His Word is accurately true, and heaven or hell the destiny of every sinful soul of the race of Adam. We say these things are involved in Our Identity, because the denial of Our Identity strikes at the faithfulness and truth of God, and our salvation depending on the Word and oath of God, depends on our belief that He exists, and that He will do what His Word promises and predicts. Shew that God has failed in His promises to Israel, and has given to the so-called Gentile-British the blessings He promised to Semitic-Israel exclusively, then God's faithfulness and truth have come to an end, and we have no hope for the future. God forbid! This is not so; but the only proof of the facts is to be found in the history of the British folk, who fulfil all that God foretold should be His people's future in "the latter days," or our times, being the Christian dispensation.

Prebendary Tugwell would not trouble himself to discover Lost Israel; but he ought to know, as a student of the Word, that the Lord Jesus Christ, his Saviour and ours, came into the world as "a Minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8, R.V.). The promises made to the Hebrew fathers were many and definite. On oath the Lord gave to Abraham the remarkable gifts described and promised in Gen. xxii. 17, 18. Abraham was to expand in after times into a God-blessed nation, which should multiply and increase till they became as the stars of heaven, and as the sand which is on the sea-shore. They should possess the Gate of their enemies, and in their seed all the nations of the earth were to be blessed; because the patriarch had obeyed God's voice. It was clear, then, that the promise was

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unconditional in the future, and it pointed to the Christian dispensation as the time when the nation should be detected —vast and numerous in population, holding the Gates of their enemies everywhere, therefore mistress of the seas; and, finally, the evangelising power of the earth, acting with beneficence towards all the nations non-Israelite by race. No nation answers this description but ours, and surely the conclusion is one which the clergy of the Church should not ignore, but should anxiously investigate, in order to see if the Scriptures are true, whether God has been faithful to His promises, and the evangelist of the world, appointed to that function by the Lord Himself, is extant upon the scene or not. The subject would throw vast floods of light upon the position, condition, and future prospects of our nation and our national Church. The clergy, of all men, ought to be deeply interested in these, and anxious to learn from them whether Rome has any further injury to do to our body-politic, and to our Church in particular; whether true religion is likely to become the possession of our masses, or whether they are to drag the nation back into the miseries and darkness of semi-heathenism, like some of the so-called Christian nations around us at the present day.

Such thoughts as these never, or hardly ever, occur to our religious teachers, who are busy giving spiritual meanings to literal prophecies; and intent in their pulpit ministrations, to take it for granted that everyone believes in the existence of God, and that He is true to His promises to believers in Christ. But what need there is to produce evidence that He exists, or that what He promised to Abraham is of the slightest consequence to Europeans living in the 19th century, they neither reflect, nor deem worthy of a moment's thought. We are glad to know that there is a very small minority of our clergy and ministers who differ from Prebendary Tugwell, and for this we thank God, and take courage. There are times when this consolation is really needed by some of our despondent BANNER writers!

"YE ARE THE SALT OF THE EARTH."

(Matt. v. 13.)

BY E. REEP.

In "Thirlwall's Greece" we read, "The station which the Greeks filled among nations, the part which they acted, and the works which they accomplished, depended in a great measure on the position which they occupied on the face of the globe." If this was true of the Hellenes, it is now transparently true of the British, for their national and individual development has always been more or less controlled by their geographical distribution. Striking evidence of this fact is given in the letters and despatches of Sir George Bowen,* Governor successively of Queensland, New Zealand, Victoria, Mauritius, and Hong Kong. During his thirty years' experience of colonial government Sir George had many and favourable opportunities for observing the physical and social deviations of our race in our different colonies and dependencies. In Queensland he saw the most remarkable illustrations of the proverbial genius of the Anglo-Saxon race for the noble art of colonization. As an example of what our amazing progress is in countries where there is a call for extraordinary energy, he mentions how within fourteen years a forest region (now Toowoomba) had been converted into a district of comfortable civilization.

Colonials are often accounted boorish and wanting in the nice forms of etiquette familiar to the Anglo-Saxon at home. Such a view of colonial manners, however, does not coincide with the statement that in our colonies there is a sympathy with the ideal of a gentleman, which in Australia has given birth to a moral aristocracy.

Looking back into the past history of our race, it would seem that a certain amount of barbarism is necessary to avert national deterioration. A timely infiltration of it is said to have saved the early Anglo-Saxons from becoming utterly retrograde and debased. Laing's preface to the "Sagas of the Norse Kings" alludes in forcible language to the degenerate character of the Anglo-Saxons prior to the invasion of the Northmen in the ninth century. He remarks: "Historians and their readers are apt to forget that pagan and barbarian as were the Danes or Northmen of the ninth or tenth centuries, they were the same people as the Anglo-Saxons themselves, and that they were in the tenth century in their social state, institutions, laws, religion, and language, what the Anglo-Saxons had been in the fifth century, when they first landed on the Isle of Thanet. They forget, too, that the introduction of Romish Christianity, and with it the Latin language, and of the learning which had a reference only to the Church, and the introduction of social arrangements, establishments, and ideas, cast in one mould for all countries of Christendom by this Romish Church, had during five centuries altered, exhausted, and rendered almost effete, the original spirit and character of Anglo-Saxon social institutions. They do not sufficiently consider the powerful moral influence of this fresh infusion in the tenth century of the same spirit, from the same original source, upon the character, ideas, and even forms of government and social arrangements of the whole English population in the subsequent generations, and through them upon the whole of modern society. The renovation of Anglo-Saxon institutions, the revival of principles and social spirit which were exhausted in the old Anglo-Saxon race, may be traced to this fresh infusion from the cognate northern people."

Among the ancient Israelites the Hebrew tribes seem to have been frequently stimulated to renew their national vigour by the provocations of an invasion into each other's territory.

In those days when there was no king in Israel the Danites resented the unconcerned apathy of their judges in not having put them in full possession of their inheritance by laying hands on the quiet, careless, standstill inhabitants of Laish, and establishing themselves and their particular forms of worship in the conquered land. So far as we can understand, the account given in Judges xviii. of this grim crusade against Laish, the conflict would hardly have occurred had not the dwellers in the country been, like the Anglo-Saxons before the advent of the ninth century Danes, demoralized by superstition and an abject subjection to priestcraft.

A not dissimilar state of things has existed in South Africa with the Boers. Baron Hubner in his "Travels Through the British Empire" (published 1886) has chronicled that the Dutch make no progress in South Africa. They only ask, he says, to remain as they are; they have a horror of anything new. The Boers are so lost to a sense of kindly human sympathy that they considered themselves injured, if not ruined, by the English putting down the forced labour of the blacks. They, of course, know

* Published under the title of "Thirty Years of Colonial Government."

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nothing of Britain's duty, as Israel, to let the oppressed go free (Isa. lviii. 6). To them the English have promulgated the false and dangerous theory of the equality of races. Hence there has been blood for blood in an appeal to the sword, the contest ending, as was to be expected, in favour of the British. And why? Because, as Baron Hubner tells us, the English have brought out with them to Cape Colony and to Natal clear minds, strong arms, and intrepid hearts, together with considerable capital. Their energy, he declares, is proverbial, their temerity unparalleled, and their activity in proportion.

About Australia the Baron has equally complimentary things to say. "People affirm," he says, "that old England does not make progress. Why, she advances with giant strides. New Zealand is the paradise of the man who works with his hands. The Maoris enjoy full political rights and return members of their own colour to the House of Representatives. Australians have before them a brilliant destiny (despite rocks in the way), and in New South Wales they esteem their country the first in the world." This admiration for the British and their colonies, coming from a German as it does, may be taken as sincere, and so we may believe Baron Hubner when he assures us that the Australian colonies are model Republics, which at the same time know what it is to share the prestige of a great power who is mistress of the seas.

With regard to the divorce between Church and State, we are consoled by the assertion that it is the only means of enabling families of different religious denominations to live peaceably together. In short, it is only by banishing religious instruction from the schools supported by Government grants that the lion can lie down with the lamb and be satisfied.

As a cure for our former indifference to the value of our colonies, Germany and France have without doubt been divinely moved to vie with us in the art of colonization. Tonkin, the New Hebrides, New Guinea, East and West Africa, Madagascar, are names which testify, says the editor of Sir George Bowen's letters, to the colonizing ambition of these powers; and Italy has not been behind in making an effort in the same direction. Without this motive power to impel her on England would have remained effete in so far as her colonial policy was concerned. But "emulation is the soul of enterprise, and these endeavours of foreign nations have," we are told, "keenly aroused the pride and interest of Great Britain in her far-off provinces." And in response the colonies have heartily joined in the enthusiasm which the idea of a united empire has aroused in England, which is still to every colonist his home.

To some Englishmen it is almost a crime to acquiesce in the opinion that the British are, even as Israel was to be, the salt of the earth. But whether we subscribe to this belief or not, it still remains a positive truth that an infusion of the British-Israel element is fraught with a new vitality to any nation with which it may intermingle. Sir George Bowen ascribes the capacity for self-government exhibited by the Italians to the strong admixture of Scandinavian blood in modern Italy through the Northmen who invaded the country as Lombards and Normans. China, too, it is pointed out, with its teeming millions, is beginning to be sensibly pervaded by the same quickening influence. May we not then dare to suppose that God is guiding Israel according to the principles and promises of the new covenant (Heb. viii. 8—11) whereby they are to confer on all nations the blessings of a policy (tabulated in Isa. lviii.) constituted to loose the bonds of wickedness, to undo the heavy burdens, to break every yoke, and to contend for justice to the helpless. Because Israel under her new name of Christian Britain has endeavoured to carry out this law of political and social righteousness in all lands, she is respected by all nations. India, in Baron Hubner's opinion, has never been so prosperous as she is now. Natives, he tells us, repose so much faith in English justice that they prefer to be tried in civil, and still more in criminal, cases by an English judge. If British-Israel were not observing the policy of righteousness laid down for her in Isa. lviii., there would be no such testimony (and testimony more flattering Baron Hubner thinks it would be impossible to render) as this to the beneficence of her rule. England, says the Baron, has only one enemy to fear—herself. On this point we can but agree with our German admirer, for God has especially promised that in the latter days Israel shall dwell safely, and that He at any rate will rejoice over them to do them good. Therefore, we may confidently anticipate that the British race will continue to be the salt of the earth, and that by their instrumentality and God's blessing there will literally be brought to pass an age when men shall indeed beat their swords into ploughshares and their spears into pruning-hooks.

ZEBULUN, ETC.

(*Continued from page* 262.)

PART II.

IF it be not very clear from the words of Moses what mountain he intended as that to which Zebulon shall call the people, it is made very plain, from the second chapter of Isaiah, 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 people shall flow unto it." The third verse teaches us that the mountain alluded to is that of Zion, and the work of this establishment of the Lord's house is to come to pass in the last days. Well, the last days are far advanced upon us, and we do not hear that Zebulon is calling the people unto the mountain; but we hear the following surprising fact, that "in the very best situation, right on Mount Zion, directly opposite the castle of David, near the Jaffa gate, just bordering on the Jewish quarter," a people called the English are far advanced in the building of a church, where they shall offer the sacrifice of righteousness. There shall the memorial of the sacrifice of Him be made, who is the Lord our righteousness. There shall the kingdom of God and His righteousness be proclaimed—that kingdom which is righteousness, and peace, and joy in the Holy Ghost, and that righteousness which is through faith in Christ, who gave Himself for the Church, that He might sanctify and cleanse it. There shall men be taught that there is no difference, neither Jew nor Gentile, but that they are justified freely by God's grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. There shall the converts be charged to present their bodies a living sacrifice, holy, acceptable unto God; to perform their reasonable service, and yield their members servants to righteousness unto holiness. A Jew* goes forth from England to offer sacrifices of righteousness by bidding men to trust in the Lord. He goes as ambassador for Christ the righteous Lord, as though God did

* Dr. Michael Solomon Alexander.

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beseech the people by him. He prays them, in Christ's stead, to be reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. David says (Psa. cxxxii. 9) God's priests shall be clothed with righteousness. The prophet says, "Sion shall be called the city of righteousness, the faithful metropolis": (Isa. i. 26, 27, Sept.). And from England goes forth a Jew, who from Mount Sion shall be heard to cry, "Hear what St. John saith: If any man sin we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." The Bishop of London, in his recently published sermon, has said: "As far as man's agency is concerned, the conversion of God's ancient people, or at least the work of preparing them for conversion, appears to be reserved to our Church." But if it convey joy to our inner man to reflect that the honour of being preachers of righteousness on the Mount Sion is preparing for us, what startling should it cause the Jew, to whom Moses has said of Zebulun, "They shall call the people unto the mountain, there they shall offer sacrifices of righteousness."

We now come to speak of the Greek rendering of the words, viz., "The heathen they shall utterly destroy." They do not seem to have been applicable to Zebulun up to the time of the dispersion. Yet in these last days they will be found literally true of a people called the English. For the discovery of America was reserved to the last days, and in due time thither went the English to dwell in the land. But no sooner do they advance, than the heathen are destroyed; and in the eighteenth century the American geographer, struck with amazement at the extraordinary disappearance of the native tribes, makes the following strange observation:—"1763, on the island of Nantucket, in the space of four months, the Indians were reduced by a mortal sickness from 320 to 85 souls. The hand of Providence is noticeable in these surprising instances of mortality among the Indians, to make room for the English. Comparatively few have perished by wars. They waste and moulder away; they, in a manner unaccountable, disappear" (Morse's American Geography, 2nd Edition, London, 1792).

If this fact be startling, what reception shall we give to this that follows? "After the supposed limits of knowledge had induced us to portion the land into quarters, Australasia and Polynesia arose to mock our arithmetic" (Dallas' "Look to Jerusalem"). In course of time New Zealand received the English settler. But no sooner do the English advance than the heathen disappear. And recently writes the Bishop of Australia: "The great problem at present, I think, is, how they may be preserved to form a Christian nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connection with them, and that, unless preventive measures can be suggested, the race is wearing out, and will, at no remote period, altogether disappear. The missionaries refer to instances throughout the country where the numbers of natives are less by one-third, or even one-half, than they were on the first establishments of Europeans being formed." Again he says: "How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss" (see the Bishop's letter in the *Ecclesiastical Gazette*, Feb. 2, p. 132). While, still more recently, the Bishop of New Zealand, in answering an address from the citizens of Auckland, says: "Hitherto it was a painful, but a true reflection, that wherever an Englishman had placed his foot, as a colonist, the native population had melted away like a cloud before his face. Let us hope and pray that New Zealand may form an exception to the rule. Gladly," said his lordship, "would I lay down my life to prevent the destruction of the native in this as in other British colonies" (see the *Ecclesiastical Gazette*, vol. v., p. 151).

What the Jews may think of the above I do not know, but this I must tell both Jew and Christians,—that Moses speaks of Zebulun that "the heathen they shall utterly destroy." Greater marvels will arise when we reflect that these English, before whom the heathen "unaccountably disappear," do yet declare the Lord's righteousness unto the people. They themselves call upon, and they invite others to call upon, the name of the Lord. They, before whom the heathen are utterly destroyed; they, the islanders separated from the rest of the world,—are yet the wielders of the sword of the Spirit, the word of God; and unto America, and unto New Zealand, they sent the first bishop. Why, almost the whole of heathen India is suppliant at the knee of England; why, the idolatrous Chinese, numerous beyond calculation, are for the first time awakened from their long sleep among the nations by the shaking of the English; why, the Mohammedan has heard in Egypt, and obeyed the rattle of the cannon from the English ships—are questions which it behoves not me to decide; I only call the attention of the Jew and Christian to the fact, leaving them to resolve what bearing it has upon the prophecy to Zebulun, "The heathen they shall utterly destroy."

The concluding words of the text are those which agree with Jacob's, inasmuch as they promise to Zebulun a maritime position and trade. But, if you search the Scriptures through, you will not find that Zebulun was ever engaged in maritime commerce to any distinguished extent. Yet these last days have seen a circumstance unparalleled in the history of the world. They have seen a nation whose shipping did fourfold outnumber all the shipping of the world. They have seen the commerce and the sovereignty of the sea make that nation's capital the most populous and the most wealthy of the capitals of Europe. "In the naval war of which the nineteenth century witnessed the commencement and the termination, England conceived the idea of attacking, nearly at the same moment, the fleets of France, of Spain, of Holland, of Denmark, of Italy, and of America; she opposed herself to all the maritime powers. She not only blockaded every commercial port; and this spectacle we have seen, of which till then no maritime power had afforded an example—the inhabitants of an island, moderate enough in its extent, became enabled to form, with their ships of war alone, a continued line of observation along all the coasts of Europe, of Asia, of Africa, and of America. All the continents of the two worlds were simultaneously besieged, their islands taken by main force, the commerce of the world usurped" (Dupin on the "*Force Navale*" of England). When the Jew reflects upon this fact, and then compares it with what Moses says of Zebulun, not confining him to the narrow limits of Canaan, but bidding him to rejoice in his going out, or change of, or departure from a place, one consequence of which would be that he would suck of the abundance of the sea, and of treasures hid in the sand,—surely he will enquire, "What brother have I found among the English?" And when the English, seeing themselves even now in undisputed command of the five oceans, shall compare themselves with the words that are said of Zebulun, surely they will enquire, "What interest have I in the Jew?"

Let it be understood, that I merely invite inquiry into

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what has been said, and do not wish to set up a theory in opposition to all others. I do not tell the Jew there is no Sabbatic river beyond which the Lost Ten Tribes are enclosed in safety, until the day for their appearance be proclaimed. I will not say it is impossible that the American Indians be a remnant of the dispersed Jews, as some have gone to prove. I will not declare there is none of the holy seed in Tartary, or China, or Japan, or Afghanistan, as many write there be. All I enquire for is, the Zebulun that should rejoice in its going out. The Zebulun that should call the people unto the mountain, and there offer sacrifices of righteousness, if we follow the Hebrew; or, the Zebulun that should utterly destroy the heathen, and there call upon, and sacrifice there sacrifices of righteousness if we follow the Greek. The Zebulun that should suck of the abundance of the sea, and of treasures hid in the sand; it is for him I seek. And where should I find him but in that English nation, whose monarch hath from old maintained his title to be sovereign of the seas? Where should I find the Zebulun that shall call the people unto the mountain, and there offer sacrifices of righteousness, but in that English nation who now builds the church on Zion, and whose king glories in the title of Defender of the Faith? Where should I find that Zebulun which shall utterly destroy the heathen, and there shall offer sacrifices of righteousness, according to the Greek, but in that English nation at whose settlement of a colony the native savage unaccountably disappears, or else loses his characteristic features in the civilisation of the Christian? Where shall I find that Zebulun that sucks of treasures hid in the sand, but in that English nation, the countless number of whose mines, producing millions of tons of metal, supplies the most distant climes with their useful industrial implements? I ask for that Zebulun, which in the last days shall dwell at the haven of the sea, and be for a haven of ships and his border be unto Zidon. A prophecy which Obadiah seems to tell us is reserved for completion when the Jews are restored, where he promises, "the first of the captivity to the sons of Israel, the land of the Canaanites unto Serepta." That is a city near belonging to Zidon (Luke iv. 26). Where should I see him but among the English people, whose arms, under circumstances of very extraordinary character, have ever been found victorious upon that coast, which Jacob, if his words be to be interpreted literally, reserved for Zebulun in the last days.

The Jews will probably tell me there is no affinity of name. But this plea will not serve. Because Isaiah tells them (lxii. 2): "The Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." And furthermore he says (lxv. 15), "And shall leave your name for a curse unto My chosen: for the Lord God shall slay thee, and call His servants by another name." For a seed of Israel is to be gathered from the West, by the Lord that saith, "I have redeemed thee, have called thee by thy name; thou art Mine." That name is Christ's according to which Joel says, "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered (ii. 32). And St. Peter tells us the name of the Lord is the only name under heaven given among men whereby we must be saved. Thus, we understand the concluding words of Joel above quoted; for in mount Zion shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, *i.e.*, the election according to grace, called by His name, as St. Paul says, without which we should have been as Sodom and Gomorrah.

And, is it, O Jew, unreasonable to tell you there is a Christianised seed of Zebulun, when it was to the people of their land our Lord was first heard to cry, "Repent, for the kingdom of heaven is at hand"? What! must there be no Christianed Zebulun, when twelve thousand of them are mentioned in the Revelation as sealed? What! were there none of Zebulun that accepted Christianity amongst the many thousand Jews that believed? What! were there no Christians to be gained from this tribe among those dispersed to whom Peter and James wrote their epistles? What! were there no converts among those of whom said the astonished hearers, "Are not all these that speak Galileans?" Had not the holy Philip, four daughters, virgins that did prophesy? If those women had married, and their descendants were now upon the earth, who should be able to distinguish in them the Jew from the Christian? And is it unreasonable to suppose, that a remnant of Zebulun being Christianized, should lose its characteristic Jewish features in mingling and uniting with the true Israel; when the seed of Abraham, passing through the Gentile Ruth, formed the perfect Christ.

(*To be continued.*)

THE HOPE OF ISRAEL: A CRIME OR A MADNESS!

By the Rev. Denis Hanan, D.D.

There is a well-marked expression of scorn in St. Paul's statement, that the constant hope of the Twelve-tribed people of Israel should be opposed by Jews. An exact translation of Acts xxvi. 6, 7, reads thus: "And now I stand here to be judged, for the hope of the promise made by God unto our fathers. Which promise is the end whereto, in all their zealous worship, night and day, our Twelve Tribes hope to come. Yet this hope, O king Agrippa, is charged against me as a crime, and that by Jews."*

Here he states that a certain section of, or part of the people oppose the hope of the whole body. Jews are mentioned in direct contrast with Israel, and the apostle identifies himself with the other tribes which possessed the hope, as if he said, "Jews! what right have they to charge it as a crime, that I (Paul) should hold to the hope of Israel." Many have assumed that the inhabitants of Judea and Jerusalem were the only representatives of the nation, and that therefore at this time the other tribes cannot have maintained the hope. But St. Paul distinctly recognises a constant worship and hope, which was rendered and held to, not by Jews but by the Twelve Tribes; thus manifesting a knowledge on his part of their existence and aspirations. In this connection the Crimean grave stones possess an increased interest; for during the life on earth of our Lord Jesus Christ, Israelites descended from the northern tribes, who held to the hope of restoration, were buried there, *e.g.*, "This is the tombstone of Buki, the son of Izehak, the priest: may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile" (A.D. 6).†

Here we have evidence that Israel of the Assyrian captivity had amongst their leaders, men, who held to the hope of restoration and who served God, and also that the people so appreciated their faith and hope, that they gave them honourable burial, and piously recorded the fact. And also we can understand with what power and acceptance the Pauline message must have come to this people when within a few years after this record of their hope, it was proclaimed

* Life and Epistles of St. Paul, by Connibear and Howson.
† Transactions of the Society of Biblical Archæology.

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to them that the promised Deliverer and Saviour had come, had taught, had been slain, and had risen again.

This also explains the apostolic knowledge which caused epistles to be addressed "to the Twelve Tribes which are of the dispersion," and "to the sojourners of the dispersion," who were "an elect race, a royal priesthood, a holy nation," &c.

St. Paul was judged for the hope of Israel, not that the indictment, as we would call it, was framed in these words, but that the animosity of the Jews towards him was caused by his declaration that the Deliverer had come, and that the evidence of this culminated in the fact of the resurrection. "I declare nothing else but that which the prophets and Moses foretold: That the Messiah should suffer, and that He should be the first to rise from the dead, and should be the Messenger of light to the House of Israel, and also to the Gentiles." When the Tribes of Israel maintained the hope of the coming of the Deliverer, they must also have hoped for the deliverance which He was to effect, although at the time their estimate and anticipation of it must have been vague. This work was twofold. First to make ready a people in whom the new heart and spirit were to be generated and maintained by the life-giving spirit of God. To make this gift possible Christ died to redeem them, and He rose and ascended in order to bestow it. And, secondly, to restore to the people so made ready, the temporal inheritance, in order that through the ultimate development of the Abrahamic heirship, all the nations of the world should be blessed.

Although the hope of Israel may have been imperfectly comprehended then, as it is now, it was, and is impossible to sever the coming of the Deliverer from the work which He was to do for Israel and for Judah, when either or both were obedient. The apostle knew this, for he stated that Christ came "to confirm the promises made to the fathers," and these were distinct promises of what we now speak of as Empire. A people which, when delivered, was to become, "in the latter days," a nation and a company of nations; the fulness of the Gentiles; multitudinous as the sand and stars, wealthy and powerful; were not to be endued only with what are commonly known as spiritual blessings. Rather the spiritual blessing of recovenanting in Christ, was to be the course of terrestial and national glory which is to culminate in the full manifestation of the kingdom of God.

St. Paul asked, "What! is it judged among you a thing incredible that God should raise the dead?" We wonder at the blindness of Jews, when in their hatred of Him whom they had crucified they rejected the evidence of His continued life. Although His resurrection was, as the apostle says, foretold by the prophets, we ask: Is it judged among us a thing incredible that God should raise up a buried nation? And we wonder at the blindness of professed believers in the Lord Jesus, who deny that it can be done, or has been done; although the national revival of Ephraim-Israel is as clearly foretold as was the resurrection of Christ. Isa. liv. is but one of the many statements of this great event, and it is part of the prophecy recorded in chapter liii. Christ is to see the result of the travail of His soul, and desolate Israel is to break forth.

When we regard the work of the risen Lord as being that only of raising us individually from the death of sin to the life of righteousness, or that of raising His body, the Church, to a higher life now, and to an eternal life hereafter, we must ignore or spiritualise away all the statements concerning the raising up of the tribes of Jacob, or tacitly admit that the Deliverer has not wrought the work that He was to do.

The national inheritance which the British possess, and which causes us to occupy our present place in the world, is that which was promised to Ephraim-Israel, the possessor of the Abrahamic birthright, under the Messiah. If we are Israel, the prophecies have been and are being fulfilled; and to cause their exact fulfilment events have proved that it was necessary that Israel of the dispersion should have been settled in England. An Eastern people did actually cross Europe and settle in this country; here they nationally accepted the faith of Christ, and here Israel's portion has been absolutely given to them. And yet, those amongst us who maintain the fact of the fulfilment to Israel of "the hope of Israel" in Christ, are judged to witness to what is incredible, or are accounted, like St. Paul, to be mad!

Nevertheless we continue to maintain that faith in the person of Christ Jesus the Lord, implies faith in the accomplishment of His foretold work. That His work was as surely to confirm the promises made to the fathers, as to atone for the sins of the world, and that therefore the accomplishment to the inheritor of the birthright of "the hope of Israel," and the necessary revival of the nation, is no more to be judged incredible than the resurrection of the Lord Himself.

And as He rose and ascended on high in order that He might bless mankind, so Israel's revival and gift of empire are to be used by her for purposes of blessing to the world. It is hers to bring liberty and law, mercy and truth, and the knowledge of God in Christ to all, so that through her the heathen may become the inheritance of the Son of God, and the uttermost parts of the earth His possession.

This aim and duty is entailed upon us as a Christian nation. It ought not to be wrought only by societies which are voluntary and not directly national. But it is impossible that the nation and Church can recognise its true calling and responsibility until the truth as to our national origin is nationally accepted. Then the hope of Israel will no longer be regarded as a cause of accusation or an enthusiast's dream.

THE REV. E. K. TULLIDGE, M.A., OF PHILADELPHIA, U.S.

We are glad to announce that, at his own suggestion, and with the hearty approval of all concerned on this side of the water, the Rev. E. K. Tullidge, M.A., of 924, Walnut-street, Philadelphia, Pa., U.S. America, has been constituted the agent for the sale of the Banner of Israel throughout the United States. He is sanguine that a large demand for the paper might be created in the States, and he wishes to make a strong effort to bring it about. In order to carry out his views, he has prepared a paper cover with an elaborate argument printed thereon, somewhat on the lines of his recent reply to the Rev. Dr. Plummer, which has been published in the Banner. He proposes to place each Banner sold in one of these covers, and so arm every reader with the whole case in a nutshell. The rev. author of the leaflet has sent a good number of the same to this country to ascertain the opinion entertained here of them, and in the hope that our associations here might make them useful by buying up the edition and using them. The leaflet proceeds on the argument that "covenant blessings belong to the covenant people." He deals with "God's purpose and God's method" in the regeneration of the world. Adverting to the "apparent failure" of the plan, the author points to certain "possibilities" in the case, and asks if it may not be "that one of the Christian nations, supposed to be Gentile, is really of the stock of Abraham,

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enjoying the covenant blessings, and fulfilling the great mission for which Israel was chosen and educated?" The author considers what were "impossibilities" in God's dealings with His chosen people; and then points out the "certainties" of the case. We are unable to place the whole leaflet before our readers, but we quote some of the points treated by Mr. Tullidge, in his own words, that our readers may judge of the merits of the paper:—

"APPARENT FAILURE.

"The Scriptures, we have seen, plainly declare that God made the covenants of promise exclusively with one nation, and that the unbelief of a portion of that nation gave the opportunity for Gentiles to become partakers of the blessings of everlasting life. But, as things look, the actual accomplishment of the plan has been strangely at variance with this. For eighteen hundred centuries, Gentiles have been, apparently at least, not so much fellow-heirs and partakers, as sole heirs and sole partakers of covenant blessings. Not only was there rejection of the Gospel by a part of the nation; but, according to the prevailing view of Christendom, the vast majority of the covenant nation never had the Gospel so much as offered to them.

"POSSIBILITIES.

"Is there not a possibility that, what seems the almost total failure of the elect people to profit by the covenants of promise, made to them and fulfilled in Christ, may be only an apparent failure? May it not be that one of the Christian nations, supposed to be Gentile, is in reality of the stock of Abraham, enjoying covenant blessings, and fulfilling the great mission for which Israel was chosen and educated? May it not be that temporary loss of Identity was a necessity, in order that God's purpose regarding Israel might be accomplished consistently with human freedom? It was a necessity for the following reasons. The seed of Abraham was promised absolute political supremacy (Deut. xxvi. 19; xxviii. 1—13), and educated for it (Isa. xliii. 21), in order that they might thereby become the spiritual regenerators of the world (Isa. lxi. 4—6). To have been conscious, all through their history, of the imperial destiny in store for them, would have destroyed the possibility of their using their supremacy for the world's benefit. The dreadful mistake into which the Jews, living at the time of Christ, had fallen, of regarding themselves as the exclusive favourites of heaven, was inevitable, not because they were Jews, but because they were men, possessed of the same perverse, depraved nature, that belongs to every son of Adam. It was, of course, necessary that some of the chosen race should never lose the knowledge of their origin. It was also necessary that the vast majority should lose it, in order that when their Messiah was offered to them, He might not be rejected; but that, on the contrary, owing to their religious training, they might be actually predisposed to receive Him. The jealousy of surrounding nations would also be an insuperable obstacle in the way, unless the people, destined to be the rulers of the world, were for a time deprived of the knowledge of their destiny. Suppose there had been any suspicion, six or seven centuries ago, that the English race would one day hold its present position, would not all Europe have made common cause against England, and endeavoured to wipe her off the face of the earth? It cannot be questioned but that a dreadful antagonism would have been aroused. It is a conclusion, open to no possible exception, that if the children of Israel were designed to be the chief agents in the spreading of the Gospel, it must be presented to them in such a way that human nature would offer the least possible resistance. If they were to accept the true Messiah, they could not be allowed to form their own conception as to what such a Messiah should be. Would it be a hard task for God to bring this people into such circumstances as would cause them to lose the knowledge of their origin?—for Him who has said, 'My counsel shall stand, and I will do all My pleasure?' This necessity of temporary loss of identity is a consideration which ought to answer every difficulty on the question before us to the mind of a Christian scholar. Is it not then clearly a possibility that the captivity of the children of Israel was not for destruction, but for chastisement; that what was punishment in one sense was blessing in another? Is it not true that 'sin and forgiveness are the pivots of all history, especially of Israel's history?' 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break My covenant with them: for I am the Lord their God' (Lev. xxvi. 44). 'Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us' (Jer. xiv. 21).

"It is orthodox theology to say that God forsaw sin and provided for it. Is it then unorthodox to say that God foresaw Israel's sin and provided for it? Isaiah is plainly guilty of the heresy, if heresy it be, when he says: 'For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, even for Mine own sake will I do it: for how should My name be polluted? and I will not give My glory unto another' (Isa. xlviii. 8—11).

"But we shall be better prepared to answer the question as to possibility by considering first what were absolute impossibilities in God's dealings with His chosen people.

"IMPOSSIBILITIES.

"Anything that can be shown to cast the least shadow of suspicion on the perfections of God's character, is an utter impossibility. If it can be shown to be unjust, unkind, unwise, in the very least degree, it must at once be rejected with loathing and abhorrence. How stands the case with the northern kingdom of Israel, the Ten Tribes, who were carried into captivity, and never returned, of whom it has been said that God permitted them to be 'blotted out of existence?' (Dr. A. B. Bruce, 'Apologetics,' p. 207.) Is it a possibility that, as the result of a special divine education, extending over centuries, the greater part of the nation should be actually more unfit than any other people to achieve absolute political supremacy, and be thereby the chief instruments in God's hands to carry salvation to the ends of the earth? They had been allowed to believe that such was the destiny before them, and their education was certainly of a kind to fit them for it. But if, after all, God has not used them for this purpose, but permitted the vast majority of them to be 'blotted out of existence,' what other conclusion can we come to than the one above indicated?

"But there is a great deal more to be said about this portion of the covenant nation. The prophets declare them to have been, beyond all comparison, the better portion of the nation, even as regard the sin of idolatry. Ezekiel actually exhausts the possibilities of language in his assertion of it. Mark what he says to Judah: 'And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is

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Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. . . . Neither hath Samaria committed half of thy sins; but thou hast multiplied thy abominations more than they, and hast justified thy sisters in all thy abominations which thou hast done. Thou also, which hast judged thy sisters, bear thy own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. . . . That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them' (Ezek. xvi. 46—54). Is it possible for language to assert the fact with a more tremendous emphasis?—'justify thy sisters,' 'a comfort unto them!' Jeremiah not only asserts the same thing, but draws an argument from it. 'And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. . . . 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' (Jer. iii. 11—18). The argument lies in the word 'to,' as emphasised above. As the Dean of Canterbury says in the "Speaker's Commentary":—

"'The right translation of the preposition is important. . . . Israel is represented as the first to repent, and Judah must go to her, in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people. The gist of the whole prophecy is that in case of Israel's repentance, Judah must humbly seek her out, and be content henceforward to take the inferior place, as having been the more guilty.'

"What are the following passages from Ezekiel but an argument to the same effect? Ezek. xi. 15, 16; xvi. 53—55. But come down 600 years later in history. What language is competent to express the contrast between Judah's and Israel's sin then? Did the House of Israel, the vast majority of the nation, ever utter the fearful cry, 'His blood be on us and on our children?' What shall we say now? Holding in mind the fundamental idea of justice that 'Of worse deeds, worse sufferings must ensue,' we are bound to say that of all impossibilities, there could not be a greater impossibility than that the vastly better portion of the covenant nation should either be permitted to be 'blotted out of existence,' or to feel the rod of divine chastisement, in any measure as severely, as the other portion of the nation. We dare not say otherwise, to whom the thing of chief consequence in life is, 'not that God reigneth, but what kind of God He is who reigneth.' Doth God pervert judgment? or doth the Almighty pervert justice? 'It is less evil to have no opinion of God at all than such as is impious towards His Divine Majesty and goodness' (Bacon).

"CERTAINTIES.

"It has been shown that there is at least a possibility that there has been only a seeming failure of the vast majority of the covenant people to enjoy their covenant blessings purchased by Christ; that there is a possibility that they had not become wholly vile, that there were still seeds of goodness among them, which might yet blossom into glorious fruitage for the healing of the nations. But if possibility has been proved, there has also been proved thereby an absolute certainty. For possibility, where God's love, mercy, justice, wisdom, and truth are concerned, means absolute certainty. He who would deny this has not yet learned the barest rudiments of theology. Who will dare to say that God COULD have had mercy on this people, COULD have used them as His chief instruments of blessing to mankind, and yet WOULD not do it? This, from Him, 'whose property is always to have mercy,' from Him who does not break the bruised reed, nor quench the smoking flax! Who could any longer say, in such a case, that 'the heart of the Eternal is most wonderfully kind?'

"But we have shown that there was more than a possibility, that the vast majority of the nations was incomparably the better portion; that there was also an absolute necessity that they should lose the knowledge of their origin, in order that God's purposes regarding them might be carried out consistently with human freedom. If there was certainty in the case of a simple possibility, what shall we say with such facts as these before us? Has the House of Joseph, the vast majority, and incomparably the better portion of the covenant people, been 'blotted out of existence?' God forbid! Are they still in existence, but dwindled away into some obscure, worthless remnant of humanity? God forbid! Are they in existence, and not yet conscious of their origin, carrying out their mission of blessing to mankind, and accomplishing the mighty destiny sworn to their fathers from the days of old? Yea, verily, seeing that the God who created and formed them is a God 'that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage; He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou will cast all their sins into the depths of the sea' (Micah vii. 18, 19). 'I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins' (Isa. xliii. 25; xlviii. 4, 8—11).

"'Man's perversity may delay, but it cannot frustrate God's purposes. He will yet find a way to pardon, and not only to pardon, but to remove the iniquity of His people.'—KIRKPATRICK.

"A new covenant made with the House of Israel (Heb. viii. 8), and kept by shutting them out alone of all mankind from the enjoyment of its privileges, they to whom it was in a special manner promised, who were in a special manner prepared for it, that they might be the chief instrument for conveying its blessings to the whole world! Can such a thing be? If so, then indeed

"'The pillared firmament is rottenness
And earth's base built on stubble.'"

TWO EXTRACTS FROM THE WRITINGS OF THE REV. CHARLES KINGSLEY.

By F. J. ANNEAR.

IN "The Roman and the Teuton," speaking of the journeyings of our forefathers to the "appointed place," Chas. Kingsley says: "If Trafalgar could not be won without the mind of a Nelson, and Waterloo without the mind of a Wellington, was there no one to lead these innumerable armies on whose success depended the future of the whole human race? Did no one marshal them in that impregnable convex front, from the Euxine to the North Sea? . . . Did no one cause these blind barbarians, without maps or science, to follow those rules of war without which victory in a protracted struggle was impossible, and, by the pressure of the Huns behind, force on their flagging myriads to an enterprise which their simplicity at first fancied beyond the power of mortal man? Believe it who will, but I cannot. I may be told that they

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gravitated into their place as stones and mud do. Be it so; they obeyed natural laws, of course, as all things do on earth, when they obeyed the laws of war. Those, too, are natural laws, explicable on simple mathematical principles. But, while I believe that not a stone or a handful of mud gravitates into its place without the will of God, that it was ordained ages ago into what particular spot each grain of gold should be washed down from an Australian quartz reef, that a certain man should find it at a certain moment and crisis of his life. If I be superstitious enough (as, thank God, I am) to hold that creed, shall I not believe that, though this great war had no general on earth, it may have had a general in heaven; and that, in spite of all their sins, the hosts of our forefathers were the hosts of God?"

The second extract is from that sturdy and intensely Protestant novel, "Westward Ho!": "Yes, it is over, and the great Armada is vanquished. It is lulled for a while—the everlasting war which is in heaven, the battle of Iran and Turan, of the children of light and of darkness, of Michael and his angels against Satan and his fiends; the battle which slowly and seldom, once in the course of many centuries, culminates and ripens into a day of judgment, and becomes palpable and incarnate; no longer a mere spiritual fight, but one of flesh and blood, wherein simple men may choose their sides without mistake, and help God's cause not merely with prayer and pen, but with sharp shot and cold steel. A day of judgment has come, which has divided the light from the darkness and the sheep from the goats, and tried each man's work by the fire; and, behold, the devil's work, like its maker, is proved to have been, as always, a lie and a sham, and a windy boast, a bladder which collapses at the merest pinprick. Byzantine empires, Spanish Armadas, triple-crowned Papacies, Russian despotisms, this is the way of them, and will be to the end of the world. One brave blow at the bullying phantom, and it vanishes in sulphur-stench; while the children of Israel, as of old, see the Egyptians dead on the seashore—they scarcely know how, save that God has done it—and sing the song of Moses and the Lamb."

126, Toorak-road, South Yarra, Melbourne, Mar. 4, 1894.

BERGMANN'S JUDEO-GERMAN-TRANSLATION OF THE PENTATEUCH.

We heartily welcome this admirable publication. After careful reviewing, we affirm, without hesitation, that it is the best translation extant. Although the translator has strictly adhered to the original text, nevertheless the language flows exquisitely, and has such remarkable perspicuousness that even a Jewish child may read with comprehension and profit. Until now, nothing has been produced in Judeo-German, with such facility of diction, except unedifying novels and periodicals. Christians, in the main, have no idea how ignorant the Jews are of the Bible. Scarcely five Jews in a hundred, and not one Jewess among ten thousand, can read the Hebrew Scriptures intelligently. We speak from personal knowledge, having tested and proved that the Bible is to the majority, a sealed book.

It is indeed regrettable that colossal sums of Christian money should have been spent unprofitably and unwisely upon the wholesale printing of Hebrew New Testaments, for the zealous but indiscriminate distribution of them has, unfortunately, done more mischief than good. Thousands have, we know, been accepted and immediately destroyed or misused, because the language was as strange to the Jewish recipient as Latin is to the average Roman Catholic—they may read, parrot-like, but not with understanding.

The Bible, in the Jewish vernacular, is indispensably needed to uplift the Jewish standard of morals and religion, and we thank God for having raised up a Jewish Luther in the person of Marcus S. Bergmann, whose earnest desire is to give his nation the Word of God in its beautiful simplicity and elevating power, and thereby lead them from the written to the incarnate Logos—Jesus of Nazareth.

Judging from the first-fruits of Bergmann's glorious endeavour now before us, the whole work promises to be, not only a missionary, but a literary success. We trust the British and Foreign Bible Society will encourage and expedite the publication of the complete Judeo-German Bible in the same style and language; then will be fulfilled the prophecy of Jeremiah: "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—Editor of *The Truth*. Published in Paris by a Christian Jew, for Jews, in Judeo-German, French, English, and German. April, 1894.

[The translation of this article may now be had as a four-page leaflet, price 1s. 6d. per 100, of R. Banks and Son.]

Correspondence.

To the Editor of the "Banner of Israel."

Dear Sir,—I was very much surprised, yet pleased, to find our theory mentioned in a Methodist monthly, and, although it can be taken either sarcastically or favourably, yet I deem it a good omen that the glorious news is spreading, and if it only receives notice like this it will doubtless cause inquiry to be made into the subject which I am well satisfied, if it is looked into without prejudice, must lead to conviction of the soundness and genuineness of our theory. I was very much puzzled with the Old Testament before I heard of the Identity, and was almost inclined to never read it any more, as I could not see through the curses and blessings, as they seemed to be so interminably intermixed and to contradict each other. But, of course, now they are much clearer. I may say it is some twenty-five years since I became convinced of our Israelitish origin.

I am sometimes greatly annoyed when I mention the subject to some of my friends when they say, "Where is the good of it? And what difference will it make to us?" I know myself I often used to wish (before I heard of the Identity) that I was one of "God's chosen people, and to know that He was taking care of me, which surely must be the greatest blessing we can have. To hear some people talk, you would think they had never read their Bibles, and did not know there ever was such a people as the "children of Israel."

I enclose you some extracts which, if you think them worthy of notice, they are at your service.

Yours in the Hope of Israel,

C. L.

13, Gray-street, Burton-road, Lincoln.
March 13th, 1894.

"THE IMPENDING WAR IN EUROPE.

"(*Extract from 'Public Opinion,' of February 16th*, 1894, *p.* 196, 7.)

"It matters very little whether Germany or France will be the victors in the next war. The result will be the same. All the continental Powers will ruin each other and sink into a state of stupor and weakness similar to that of Spain and the lesser American Republics. England, the United States, and Australia will become the undisputed masters of the world without having fired a single shot; and Montesquieus prophecy, 'Men-at-arms shall ruin Europe,' will be fulfilled."

Missionary Gleanings.—There are something like twenty millions of souls in Eastern Equatorial Africa! It seems to me, as I think of it, that I can hear their cry coming across the Dark Continent, and over the deep sea, like the pitiful, earnest, and entreating cry that came to Jesus long ago, "Carest Thou not that we perish?" And Jesus Christ has given His answer to that question, "I lay down My life for the sheep." We who belong to Jesus, you and I, what answer shall we give? Shall we not follow Him in service, in sacrifice, in life, and in labour? Shall we not lay down our lives day by day, that we may faithfully do our part in bringing these perishing souls unto God?—*Bishop Tucker.*

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AFRICA

BY KEITH JOHNSTON, F.R.S.E.

Scale 260 *miles to an inch* 16,500,000 *of nature*

Roman Miles 0 50 100 200 300 400

English Miles 0 50 100 200 300 400

Itinera Hannibalis ——

Longitude East 40 of Ferro

OCEANUS ATLANTICUS

GALLIA

HISPANIA

PANNONIA

ILLYRICUM

MARE SUPERUM

ASIA MINOR

SYRIA

Massilia

Pyrenæi Ms.

Iberus

Rhodanus

Her. Hannib.

Corsica

Sardinia

ROMA

Tiberis

Trasimenus L.

Cannæ

Canusium

Tarentum

Croto

Baleares Inæ

Saguntum

Carthago Nova

Messana

Rhegium

Agrigentum

Syracusæ

Sicilia

MARE TYRRHENUM

MARE SICULUM

MARE CRETICUM

Creta

Cyprus

HELLAS

Columnæ Herculis

Gaditanum Fr.

Abyla

Tingis

Zilis

Lixus

Thymiaterium

Babba

Banasa

Sala

Rusadir

Siga

Tres Insulæ

Atlas Minor

Mons Massesylii

Mons Caput Mercurii

Mons Ferratus

Mons Thambes

Mons Mauri

Mons Audus

Mons Usargala

Mons Ancorarius

Mons Ferox

Mons Bellicus

Mons Ater

Mons Mons

Mons Zalacta

Mons Arsenarius

Mons Atlas Major

Mons Ampsaga

Mons Thala

Mons Mandrus

Mons Pharusii

Mons Nigrorum

Mons Usargala

Mons Ancorarius

Mons Ferox

Mons Bellicus

Mons Ater

Mons Mons

Mons Zalacta

Mons Arsenarius

Mons Atlas Major

Mons Ampsaga

Mons Thala

Mons Mandrus

Mons Pharusii

Mons Nigrorum

Cartenna

Jol

Icosium

Rusucurrum

Caesarea

Saldæ

Succubar

Laturus Ss.

Chinalaph

Numidicus Sinus

Iulgilæ

Cultu

Hippo Regius

CARTHAGO

Mercurii Pr.

Clypea

Massyli

Cirta

Zama

Hadrumetum

Leptis Minor

Thapsus

Thysdrus

Cercina I.

Cercinitis L.

Byzacium

Syrtis Minor

Meninx I.

Capsa

Tacape

Aquæ Tacapitanæ

Abrotonum

Sabrata

Tritonis Palus

Lotophagi

Oëa

Lepus Magna

Cinyphus

PROPRIA

TRIPOLITANA

SYRTICA REGIO

Psylli

Ptolemais

Tauchira Arsinoe

Apollonia

Phycus

Berenice

v. Hesperis

Barce

Darnis

CYRENE

Platea L.

Menelaus Portus

Catabathmos

Syrtis Major

Boreum Pr.

CYRENAICA

MARMARICA

Parætonium

Alexandria

Antomalu

Ara Philænorum

Nasamones

Adrymachidæ

Antiphræ

Apis

Cleopatris v. Arsinoe

LIBYA

AEGYPTUS

Augila

Memphis

Longitude West 5 of Greenwich

Longitude East 9 of Greenwich

Longitude East 30 of Greenwich

CARTHAGO

Stadia 0 20 40 60

Lacus Salsus

Cothon

Megara

CARTHAGO

Byrsa

Bosra

Forum

Templ. Aesculapii

Aggressus Scipionis

Stagnum

SINUS MAGNUS

Tunes

Maxula

NUMIDIA ET AFRICA PROPRIA

MARE MAGNUM

Galata I.

Hippo Zarytus

Candidum Pr.

Diarrhytus

Hippicus L.

Tritium Pr.

Cullu v.

Collops Magnus

Stephorum Pr.

Hippi Pr.

Tusca

Utica

Carpi Pr.

Castra Cornelia

CARTHAGO Carthaginensis Sinus

Apollinis

Apollinis Pr.

Aegimurus I.

Mercurii Pr.

Rusicada

Hippo Regius

Tabraca

Aspis v. Clypea

Thuges

Vaga

Bagradas

Cirta M.

Bulla Regia

CIRTA p. Constantina

Rubricatus

Tipasa

Sicca Veneris

Neapolis

Siagul Neapolitanus

Horrea Cælia

Sinus

Zama

Tucca

Usaletus M.

Hadrumetum

Justinianopolis

Vicus Augusti

Leptis Minor

Thapsus

Lambæsa Col.

Admedera, Madaura

Aurasius M.

Theveste

Sufes

Turris Hannibalis

Sufetula

Thysdrus

Scillium Col.

Acholla

Ruspe

Thala, v Thelepte

Thenæ

Ælia Aug. Mercurialis

Cercina I.

ALEXANDRIA

Pharus

Aerolochias

Portus Secretus

Portus Piratarum

Portus Major

Posidium

Hippo Aromas

Bibliotheca et Museum

Gymnasium

Emporium

Amphitheatrum

Heptastadium

Portus Eunostus

Rhacotis

Serapium

ad Nilum

Canalis

Necropolis

Mareotis

ALEXANDRIA

Stadia 0 5 10 15

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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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"WHAT ENGLAND'S EMPIRE MEANS."

THIS question is asked and answered in an article in the *Morning Post*, of May 10th last, commenting on an able and eloquent speech delivered by the Countess of Jersey, at the meeting of the Ladies' Grand Council of the Primrose League. Lady Jersey had been absent from England for some time, and stated, what is true, that only those who have been abroad and seen for themselves can have any idea of the greatness and value of the Empire of the Queen. "Everywhere, where civilization is yet young and has a new future before it, that future is English." "English is the language of commerce and literature, and English thoughts and actions are moulding the nations of the future." This, said the *Morning Post*, "is only the simple truth to which Englishmen bear witness with pride, and men of other nations with envy." But the misfortune is this, that the masses of our people to whom is now committed the destinies of this nation are profoundly ignorant of the wide diffusion of our Empire and how entirely they depend for their very existence in these small islands upon the adequate defence of the fleets which bear upon the bosom of the ocean their food supplies and the raw materials needed for their manufactures.

Is there not, indeed, something pathetic in the spectacle of the masses of the population of a great English town, fed with food of which only the British navy can guarantee the unfailing supply, paid with money which comes to us from the markets of the world, and yet completely ignorant of the fundamental conditions of their own existence, and too often the political supporters of those who are indifferent or even hostile to the maintenance of our world-wide supremacy? Surely among this class of the community there is room for the accomplishment of a great and patriotic work on the part of the Primrose League.

Lady Jersey's speech seems to have been pitched on rather too high a note, but there were parts of it which, as the report of a travelled lady, are worth recording. Speaking of the glorious destinies of our land, she asked, "Shall she continue worthy of them?" If her ladyship had known who the British are, and that our greatness and righteousness are God-made and God-conferred, she would have been under no doubt of the future of our people. What she added was this:—

Sail from sea to sea, journey from land to land, in every harbour you may see the flag of England hail the rising sun, and hear the cannon of England salute his midday radiance. Over desert sands and across northern snows English voices shall greet you; English hearts ask lovingly of home. In Indian cities, in the islands of the Pacific, English is the language of commerce and literature, and English thoughts and actions are moulding the nations of the future. (Applause.) This is what your fathers have done, this is what your brothers are doing for England, and of this you may be righteously proud. (Applause.) But if the generation which you are training for the Empire grows up with poorer ideals and lower aspirations, will you be proud of this? They call you hard. Be hard still; crush with that mailed hand injustice, tyranny, and anarchy; still, vaunt yourself that the slave cannot breathe in English air. But will you be hard to your own sons who are toiling, fighting, dying for you in far-off lands? Will you bind the laurels which they have won for you on your brow, will you suffer the unjust taunt and bitter libel to wound the fame of the living and asperse the memory of the dead? You stand not alone, mother of nations. We who have seen the proud and vigorous offspring whom you have sent forth to found new Englands in sunnier climes can tell you how those children watch your progress, triumph in your joys, sorrow in your griefs. No deed of yours for good or evil passes unmarked and unjudged. Be true to them, and they will be true to you. Still set them an example which they may be glad to follow; still send them recruits who will bring to their new homes the leaven of courage and virtue; listen to their just demands; protect and encourage your brethren across the seas; and draw closer the bonds of that mighty federation which speaks one language, owns one Queen, and shares one historic past. Here, in the heart of the Empire, each must do his part. The statesman must frame the laws, the soldier must wield

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the sword, but it is ours to demand that those laws shall give us religion and honour, and that the sword shall secure us empire and liberty. (Loud applause.)

Lady Jersey made some excellent observations regarding the national duty to teach religion in the Board Schools, so that the children of the people may grow up in the fear of God and instructed in the Word of Him who loved the little children and would have them encouraged to come to Him. She said:—

Yet again—and this touches us women most closely—the schools of the British Isles still in most cases afford some form of religious instruction. This the Radicals cannot away with. Of what are they afraid? Would they prefer that a child should descend the slopes of Atheism to the abysses of anarchy rather than run the risk of his being contaminated by the principles of a Christian creed? Or do they fear that children taught in no vague and shadowy form, but in simple or clear language to fear God, love the brotherhood, and honour the king, will hesitate later on to swell the Radical ranks? If so, what a confession of their own anti-Christian and anti-fraternal sentiments! (Applause.) Do not think that, in touching on our plain duty in this matter, I stray beyond the limits of our programme. To uphold religion we must nurture it in the minds of our children from the dawn of infancy, and as representative members of this great League we are bound to take some definite action. (Applause.) There are three ways by which we can aid in this matter. First, and simplest, we can help to maintain the schools of the religious bodies to which we may respectively belong, and to resist all further encroachments on their just rights and privileges. Secondly, where Board Schools are inevitable we can assist in returning to serve on the Board members pledged to see that efficient religious instruction is given in those schools. It must be remembered that School Boards can give religious instruction. It is for the parents and ratepayers to see that they do so. (Applause.) Lastly, we must insist that this question of religious education for the children of the kingdom shall continue to be, as it now is, a leading feature in the Unionist programme. Members whom we assist in returning to Parliament must be pledged to support it, and parents must not be forced to send children to school where everything is taught save the "one thing needful." (Applause.) Men and women of England, you boast that she is called the mother of nations. Will you suffer politicians to barter the souls of her children for place and power? (Applause.)

"They call you proud and hard,
England, my England,
You, with worlds to watch and ward,
You, whose mailed hand keeps the keys
Of such glorious destinies,
You can know, nor rest, nor ease,
England, my own."

Such thoughts and reflections as these would hardly exercise the minds of our great ones if they could be persuaded that the British are Israel, and as such are guaranteed in these small Isles of the West such protection, comfort, and safety as 2 Sam. vii. 10 (R.V.) provides for the House of Israel. Their place of domicile is to be appointed of the Lord. It is to be their own. There they were to be planted by God Himself—to move no more. Their enemies, the children of wickedness, were to afflict them there no more, as at the first. He will cause them to rest from all their enemies. The fear that their food supplies afloat will be cut off by their maritime foes is groundless, for their Gates are to be open continually, but never shut, day nor night, in order that men may bring to Israel "the wealth of the nations," and that their kings may be brought (or led) with them (Isa. lx. 11, R.V.). How these great wonders and deliverances are to be brought about we do not pause to ask, because those things are not revealed.

Knowing the final purpose of the Lord, we suppose that the objects of the Primrose League and of the ladies, like the Countess of Jersey, who support it, are parts of the machinery by which God works to protect His foolish and wayward people. By such means He instructs them and forces them to see that the navy is in truth their first line of defence, and that by all means it must be kept at the utmost strength, that it may safely convey the mercantile fleets to our ports from the many markets in foreign lands which are ready to feed our masses and supply them with the raw material, the manufacture of which gives them their daily wage.

Lady Jersey's anxiety about the scriptural teaching of our children is also provided for in our prophetic charter, because the British are Israel. In Isa. liv. 13 (R.V.) it is declared of Israel, "All thy children shall be taught (or be disciples) of the Lord, and great shall be the peace of thy children." How our ignorant masses are to be brought to see this truth and work to effect the object, we know not; we can take the means as sure by faith. The results shall be secured because the Lord has promised it to Israel, and the British are Israel.

There is hardly any condition in which our nation can be placed which has not the corresponding Israelite blessing attached to it to comfort it. The Lord is guiding our nation throughout its career. He knows it is blind, and He is aware it is wayward, stubborn, and sinful. Therefore He said in Isa. xlii. 16 (R.V.), "I will bring the blind by a way they know not; in paths that they know not I will lead them; I will make darkness light before them, and crooked things straight. These things will I do, and I will not forsake them." In ver. 24 the Lord calls them "disobedient to His law"—people who would not walk in His ways, those who have sinned against Him. But these very sinful ones are those He has redeemed. He created, made, and formed them; their destiny is to show forth God's praise (Isa. xliii. 1, 7, 21, R.V.). Our expanding Empire, therefore, means blessing to our race, which is Israel, and we have to return Him all the praise.

"BRITANNIA RULES THE WAVES."

Our readers have doubtless noticed an advertisement in our outer sheet with the above heading—"Britannia Rules the Waves." It is an appeal of a civil engineer for the help of capitalists to enable him to carry out appliances, which he claims to have invented, whereby the rise and fall of the waves of the sea may be utilised to produce electricity throughout the coasts of our island, and also of our sea-girt island empire. Whether Mr. C. Scott Snell has succeeded in his efforts to compel the sea to help him in the production of motive power of course we cannot say. That is a matter which the results of his experiments will determine, and for which we must wait. At present he asks for the aid of capitalists; and we have no doubt if he has succeeded, as he tells us he has, in forcing the ocean to yield its strength to Israel, he will, in the providence of God, obtain their co-operation and pecuniary assistance. What we desire to say now is, that Mr. Scott Snell is an ardent Anglo-Israelite, and that he looks on the subject which fills him with zeal and hope, as one destined to minister to the wealth of Israel, and conduce to her greatness amongst the nations. He finds in the Scriptures some curious coincidences and confirmations of his expectation that God

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means the "power of the sea" to be used by our nation for "the production of motive power." For instance, he says he finds in Isa. lx. 5, a reason assigned for the enlargement and aggrandisement of Israel's prosperity that "the abundance of the sea shall be converted unto thee," which is translated in the margin as "the noise of the sea shall be turned toward thee." "The noise of the sea" he reads as the movement which produces "the noise of the sea," that is, the rise and fall of the waves. This power of the sea, which now runs to waste, is enormous, and everywhere available, and cheap beyond imagination, if only some way could be invented of making it subservient to man.

In the Psalms (lxv. 7) we have also allusion to "the noise of the sea" as synonymous with "the noise of the waves," and both typical of "the tumult of the people." Mr. Snell is sure that God means the power latent in "the noise of the waves" to become useful to His people Israel, and as a scientific man he wishes to make the power available to the nation at once by the means he has devised, which he declares are adapted to the end. "If earnest devotion to the Master's service avails anything, I shall, I trust (he adds) live to see this a source of great wealth and blessing to Great Britain, as well as to her sea-girt colonies."

In the number of the magazine, entitled "Electricity," published on May 11th last, we find two columns devoted to an interview with Mr. Scott Snell, which a representative of that paper procured and published. A photograph of the engineer also appears to give interest to the conversation. Mr. Snell's views come out in the following quotations from the "interviewer's" remarks, which, regarded from the Identity standpoint, are decidedly interesting and important:—

"'You see,' said Mr. Snell, waxing enthusiastic, 'this problem must be solved; for over twelve years it was the dream of my life, and I shall eventually sink or swim with it. In December, 1881, I read a paper on this subject before the Engineering Association of New South Wales, which received their warm commendation. On my way home in 1882, I had plenty of time to observe what wave power meant, and I well remember, when we were lying at Gravesend one beautiful May evening, after 72 days at sea, I mentally vowed I would wrestle with this problem until I solved it. I have always borne it in mind, and to-day I believe I have broken the neck of it.'

"'You have then reached a forward stage, Mr. Snell?'

"'Yes, I feel confident, were the capital forthcoming, that I could put up an equipment at once to supply power at a rate that would make competition in any other direction out of the question. It must not be supposed either that I have overlooked the fact that storms and calms have to be reckoned with, for I have gone into that pretty thoroughly.'

"'And possible rivals?'

"'Well, of course, one has to face competition in this matter as in all others; but it is very different to sit in an armchair in London and work out some theoretical scheme that looks beautiful on paper, but which may or may not look beautiful when built, and undergoing a compulsory interview with a November gale; it is much more comfortable to toast one's feet at home and dream about the matter, than to be risking money and perhaps life in grappling with the subject in a sea-way.'

* * * * *

"'I see in the sea a blessing to Britain in other ways besides forming a moat for defence, and a highway for sea-borne commerce. The 'noise of the sea,' or the movement which produces this noise, I am sure must before long be converted to the use of man, and when this is done, our working population may become concentrated more on the sea board, where the health-giving ozone of the ocean will blow the cobwebs out of their heads and the disaffection out of their hearts, for we shall then be once more, and that indisputably, the premier manufacturing country of the world. Few people, I think, fully realise the blessings that are theirs by inhabiting the isles as apart from the continents, although almost intuitively the British race seems to seek out and take possession of the coast wherever it spreads.'

"'As to the first part of your last question, 'whether I anticipate a successful issue?' I assure you I should not ask friends to risk their money if I did not feel convinced that I can carry the matter to a most satisfactory result, and you may be quite sure this thing has come to stay.'"

Such is the faint outline of what may prove a glorious help to Israel in her present unhappy condition, when our working men are contending with the capitalists, and enmity and dislike are giving place to the brotherly love which once existed between them. This must return when prosperity comes back, and men can earn a "living wage" by reason of the profits which such a scheme as Mr. Scott Snell's promises, if only, as he feels sure, it is a practicable thing, and "one that has come to stay." We wish our Israelite friend great success, and God's blessing.

THE NESTORIANS OF VRUMIAH.

It has been our privilege to have a personal interview and conversation, at Clifton, with Mrs. Esther Abraham, the wife of Deacon Abraham, of Urumiah, during her stay in the West of England, while lecturing on the subject of the needs of the Nestorian Church, almost "ready to perish," on the borders of Persia. During our interview we asked Mrs. Esther Abraham what her ideas were on the subject of the Israelitish origin of the British people? Her reply was this. She had no knowledge what our nation's origin was as a matter of history. She supposed we knew that? But that from what she knew and saw since her arrival among us she was sure of one thing, and that was, "that to this nation had been given the blessings of Joseph." She then quoted the prophecy of Jacob in Gen. xlix. 22—26, and stated her conviction that those promises had been fulfilled to this nation, but to no other. "You have here," she said, "'the blessings of heaven above,' spiritual gifts in abundance, and, besides that, 'the blessings of the deep that lieth under.' Your island is so small it cannot supply you with all the food you require to eat, and where does it come from? From the deep; the sea carries all your wealth, your food, and your commerce, and makes you rich."

With these admissions, we were easily able to show the Eastern lady that if God promised solemnly to give to Joseph and his posterity what she so clearly recognised as our exclusive national possessions in these our "last days," our nation must be "Joseph" as God is true. She made no objection to the conclusion we pressed upon her, but went on to describe the condition of her own people—robbed, spoiled, and oppressed by their Mohammedan neighbours, and quite ignorant of the fact that they were a remnant of Israel themselves. She seemed to think it hard that our nation, being Israel, did not come more openly to the help of her suffering people; but we pointed out the

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impossibility of such proceedings, with the vast distances intervening between the countries, but suggested that when Israel and Judah returned in triumph to their land then her people, recognising our and their own Hebrew descent, would probably be re-united in the land of the inheritance, according to the promises.

Mrs. Esther thought the condition of the Nestorians, as a remnant of Israel "that was left," or remain, and are yet to be gathered from Assyria, was described accurately in Isa. xi. 11. They were in those regions in the apostolic times, as appears from Acts ii. 9—12, and there they will be found, as the Nestorians, in the day when Israel is gathered to their land. She described to us her sensations when she saw the wonders of Liverpool first, and then of London afterwards, and repeated her conclusion decisively, that she saw then in our possession "the blessings of Joseph." Mrs. Esther Abraham could clearly see that in spite of the Israelitish origin of the Nestorians, her people, Joseph was yet massed in these Isles of the West—"these little islands," as she called them.

The conclusion of the *Christian Commonwealth*, arrived at some time ago, as mentioned in one of John Shooting-ham's "Random Shafts," on p. 500 of the BANNER, vol. xvii., is thus completely upset. Mrs. Esther Abraham claims her people as a part of one tribe of Israel broken away from the rest; but admits, as a sensible, observant Eastern lady, very well read in the Holy Scriptures of the New and Old Testament alike, ought to do, that God has given the blessings of Joseph to our nation. She, therefore, cannot deny the rational conclusion that, God being true, "Joseph" is here! We hope the *Christian Commonwealth* feels now that the little triumph its editor expressed in August last was premature, and that even the wife of Deacon Abraham is of her husband's opinion, and is satisfied, not only that her poor people in the mountains of Kourdistan are a shattered remnant of one tribe of the House of Joseph, but that the bulk of Joseph, enjoying all the birthright blessings of "the beloved of the Lord," is here, in these "Isles of the West."

Mrs. Esther is desirous that a BANNER should occasionally be sent to her husband (Urumia, Persia), as he is interested in the subject of Our Identity, and wishes to note the progress of these views. We had much pleasure in presenting her with copies of our New Year's No. for 1894, and of the Almanack, also with a copy of an old edition of the Handbook, the only one we possessed to give.

The reflections which we would submit to our readers as the result of Mrs. Esther Abraham's views are these. If such an one as this lady, a Christian, a well-read Scriptural student, coming to this country without prejudice either way, sees in our national surroundings that we have been blessed with all God's promises to Joseph—that is, Ephraim-Israel, what doubt can there be that the nation which has inherited Joseph's and his son's birthright must be the House of Joseph? Can God change? Can He solemnly promise certain things to Joseph and his seed, and yet grant these selfsame things to quite another non-Israelite Japhetic race, which some people say the British are? Impossible! "He changeth not" (Mal. iii. 6). Having begun a good work in Israel, He must, by the nature of things, continue and perfect it to the end (Phil. i. 6). If not, then one of two things are the case. Either He was powerless to perform to Israel what He promised to Joseph; or He was weary of the work, and, casting Joseph aside, gave Joseph's blessings *en masse* in these, the "latter days," to a rank Gentile people, whom our opponents declare the British are. God forbid! Let the thought perish! He made, created, and formed Israel for His own glory, and the people He formed for Himself must needs show forth His praise (Isa. xliii. 1, 7, 21, R.V.). Israel was set apart "to bless all nations," and they were "to blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). The Lord cannot reverse this declaration, and, putting Israel aside, allow the British, if they be not Israel, to carry out the very work in question, "to the disgrace of the throne of His glory" (Jer. xiv. 21).

Do not our readers know that our arch opponent, the Rev. John Wilkinson, the *soi disant* "friend of Israel," admits that the nation appointed by our Lord Jesus Christ in Matt. xxi. 43 to supersede the Jews as to "the kingdom of God," and destined by Him "to bring forth the fruits thereof," is the British nation, because, as he declares, we are doing the very thing described? But since Gen. xxii. 18, and Isa. xxvii. 6, R.V., and other texts point to Israel as the God-appointed agency for conferring these benefits on "all the nations, families, and kindreds of the earth," Mr. J. Wilkinson must be wrong in denying the fact that the British are "Joseph," because, so doing, he is denying the faithfulness of God. We thank God for Mrs. Esther Abraham's testimony, and call upon "all Israel" to praise the Lord for the consolation she gives us.

COLONEL SENIOR'S LECTURE AT BATH, AND WHAT WAS THOUGHT OF IT.

THE lecture was given at Bath by Colonel Senior on April 24th last, the Rev. E. J. Wemyss-Whittaker being in the chair. The lecture was illustrated by the limelight lantern, and was favourably noticed by the *Chronicle* and other papers on April 25th, thus:—

BRITAIN'S GREAT INHERITANCE.

There was a large attendance at the Guildhall last evening, when a lecture was given by Colonel H. Senior, lecturer to the British-Israel Association, on the above subject. The Rev. E. J. Wemyss-Whittaker presided. A large number of members of the Boys' Brigade were present in uniform. Before commencing his lecture, Colonel Senior explained the objects of the Association to which he was lecturer. He gave a large number of reasons why Great Britain should be identified as the Lost Ten Tribes of Israel; our possessions in all parts of the world, and our great victories by land and sea. All this, he pointed out, would show that we were the chosen people, and it was our duty to spread the knowledge of the Bible to all parts of the earth. If we failed or neglected to do this we should surely be punished. In illustration of the greatness of England, a number of statistics were thrown upon a screen, the lantern being manipulated by Mr. Rudge. The figures showed the number of ships in the British navy, as compared with other powers, and the lecturer pointed out that the two great countries, Russia and France, who had of late become so friendly, were building a large number of battleships, so that we must be watchful. The lantern lecture proper was as usual started from London, the next point touched upon being the Channel Islands. The pictures shown were only those of British possessions, and the lecturer dwelt on the importance of keeping well prepared such points as Gibraltar, Malta, and Port Said. The lecture throughout was most interesting, and the majority of the pictures were from photographs by Colonel Senior himself.

On April 27th the editor of the *Bath Chronicle* published an editorial on the subject of the lecture, which our readers will peruse with interest. Colonel Senior

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answered it courteously and wisely on April 27th. The two documents will be found below.

OUR "GREAT INHERITANCE."

We confess that it is hard to quarrel with so pious and elevating an opinion as that held by a considerable number of intelligent, good, and well-educated persons—namely, that the British people are the descendants of the Lost Ten Tribes of Israel. It is not every one that has acquainted himself with the numerous evidences, as they are deemed, which support this somewhat startling theory. Unless these are understood, weighed, and considered, one hardly sees how the position is to be controverted, and the very difficult one occupied of proving a negative. We can make no pretensions to being learned in this particular idea or belief, partly because it is somewhat outside the range of practical journalism, and partly because it has been deemed of that ecclesiastical character which places it to a great extent outside the sphere of lay treatment. We would hardly venture to refer to it now, but that a couple of evenings since the banner of the Lost Tribes, if we may so describe a lecture on the affirmative side of the question, was boldly unfurled in the Guildhall, when Colonel Senior lectured on behalf of the British-Israel Association. The "Great Inheritance" which we possess of empire by land and sea, it would appear, has come to us as by right in virtue of our descent from those Jewish tribes who were swallowed up in the Babylonish captivity, and never, in the annals of history at all events, heard of again. This is a distinctly flattering idea both to our racial and spiritual instincts; but accepting it as correct, we can hardly see how some other nations of kindred origin to ourselves can well be excepted from the blessing of this great inheritance. Germany, for instance, from which came our Anglo-Saxons, Denmark, whence we drew our Danish ancestors, ought to be able or be allowed to put in a claim for a portion at least of this great distinction. Then there are our many-millioned cousins beyond the broad Atlantic, whose territories embrace every variety of climate, and whose people are our kin in race and religion. Surely the two should come within the four corners of this Great Inheritance. We do not know whether the people of Ireland and Scotland are included in the possessive pronoun "our," but should conclude they must be; if not, why not?

There were some features of Colonel Senior's address which seem to be somewhat opposed to the ordinary ideas of an inheritance which may be deemed to be part of a spiritual and part of a temporal character. As being the chosen people, the lecturer said it was our duty to spread the knowledge of the Bible, although it may be hoped that the duty still lies there, even if only one were able to prove the reverse of the proposition. Then, we were also to maintain the power of our fleet and to "keep well prepared such points as Gibraltar, Malta, and Port Said." We confess that to our olfactory nerves there is a decided smell of gunpowder in that phrase "keep well prepared," especially when applied to two of the strongest fortresses in the world.

It is hard for outsiders, perhaps, to see why if we be the descendants of the chosen race, we, more than others, are to rely upon such arms of flesh as machine guns, great forts, and disciplined hosts. Surely the Great Power which has carried His chosen race all through centuries of change and revolution, dispersion, captivity and trial, would hardly need such instruments to aid Him at this period? Of course, these may be the views of the British-Israel Association and its friends, and, if so, we have not a word to say against them, only to those who are not its supporters there seems some little incongruity—it may be only on the surface—in a mission which represents us as living under a special dispensation and protecting power, and then finally concludes that we have after all to maintain our position, national and imperial, by just the same sort of vulgar and in the result destruction-dealing means as are employed by those nations which are not under such a special dispensation, and may be looked upon as outside the privileges of the "Great Inheritance."

OUR GREAT INHERITANCE.

To the Editor of the "Bath Chronicle."

Sir,—Permit me to make a few remarks in the same kindly spirit which was evinced by you in your editorial of April 27, headed "Our Great Inheritance."

1. You stated "the great inheritance which we possess of empire in land and sea, it would appear, has come to us as by right in virtue of our descent from those Jewish tribes who were swallowed up in the Babylonish captivity and never in the annals of history heard of again." There were twelve tribes of Israel in Palestine, ten of which (called the House of Israel) were deported by the Assyrians, B.C. 750 to 722, the remaining two tribes (called the House of Judah, Jews) were kept in captivity by the Babylonians for 70 years, viz., from 606 to 536 B.C., after which the Jews (with a few exceptions) returned to Palestine, but the Ten Tribes of the House of Israel never returned. Great misunderstanding of Scripture arises from not keeping in view the distinction between these two Houses, that whereas "all Jews are Israelites, all Israelites are not Jews." In Romans xi. we are told that the Jews were cut off because of unbelief, and in Micah iv. 7, the Jews are stated to be a remnant at the time of the final restoration of all Israel, whereas Ten-tribed Israel, though cast far off at the time of the prophecy, was stated to become a strong nation in the last days. In Jer. xxxi. God declared that Israel should never cease to be a nation before Him for ever, that the proclamation for the return of all Israel was to be made in the chief nation, in the coasts of the earth, and in Islands in the North. Now students of prophecy are unanimous in declaring that we may expect Christ's second coming any day, that at His coming the whole twelve tribes are to be restored to Palestine and that He is to reign personally over them. It follows, therefore, that whatever nation is above all other nations, in possession of the coasts of the earth, in Islands in the North, possessing also the Gate of their enemies, having large colonies, great wealth, maritime supremacy, being a blessing to all the nations of the earth, and other marks of identification, that nation must be Israel. I ventured to assert by well authenticated facts and photographic illustrations that every detail of prophecy and promise was fulfilled in us and that, therefore, we must be Israel.

2. My argument cannot, from the misfitting of all the details, apply to Germany, Denmark, or any other nation, and, therefore, I cannot logically include them. I do not and cannot deal with the question individually but nationally, though I am mindful of the promise in Amos ix. 9, that God will sift the House of Israel as corn is sifted in a sieve, but not one grain shall fall to the ground: whether there are any of the so-called grains still left unsifted out among the other nations, I do not pretend to assert, but God omniscient knows His own, and will in His own good time bring any grain out, if He has not done so already.

3. Ireland, Wales, Scotland, England and the Colonies, with the United States of America, are included in the term British-Israelites (the company of nations, Gen. xxxv. 11).

4. I contended that though all Christians should and would spread the knowledge of God's Word, yet it was Israel's duty to do so nationally.

5. With regard to your closing remarks that there seemed some incongruity to speak of God's protection and providence, and at the same time to advise "to keep well prepared" for every emergency the God-given Gates of our enemies, I believe that God is able to protect and deliver us against all odds in the future as He has done in the past: but there is a difference between keeping ourselves well prepared and relying upon machine guns, great forts and disciplined hosts; the sin lies in the reliance on these things, but not in the being or keeping prepared for war (see Num. xxxii. 20, Joshua iv. 13). I distinctly quoted Cromwell's trite remark, "Trust in God and keep your powder dry."

Much may be said on this important point, but I must not trespass on your valuable space. H. SENIOR.

Brooklyn, Osborn-road, Clifton, April 28, 1894.

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Col. Senior's letter was followed by another, from an Anglo-Israelite, which we can hardly follow with approval throughout. The idea expressed, that "all kindred nations" are included among the tribes, and "necessarily so," seems to us to point to the Teutonic theory with which we cannot sympathise. The British Colonies and the United States are, of course, included in our view in the House of Joseph or Israel, but where other "kindred nations" are to be found we do not know. The letter, however, is quoted below as the writer seems generally on our side, and perhaps did not mean what he seems to say?

To the Editor of the "Bath Chronicle."

Sir,—Will you kindly allow me a few words on the subject of Colonel Senior's able and eloquent lecture—"Britain's Great Inheritance," and your remarks thereupon in the *Daily Chronicle* of April 27th.

It is now about 25 years since I first heard of and began to study the subject, and I must say the more I study it the more convincing do the proofs of Our Identity with the "Lost Tribes of Israel" appear; and I always find that those who are opposed to the notion and pooh-pooh it are those who have never given it serious attention. Their opinion, therefore, is without any weight whatever. If they were better acquainted with it I think most of them would become converts.

The mistake people make at the outset is confounding Israel (the Ten Tribes) with Judah (the Jews), and applying the prophecies relating to Israel, as distinct from Judah, to the Jews, with whom they have nothing whatever to do. Thus they are wrong at starting, and, of course, having started on a false track, are led to false conclusions. Indeed, having started on a wrong track, the further one goes the further he gets astray from the right one. The prophecies regarding the Jews have been fulfilled to the letter, I think, except as regards their final restoration, which has yet to be fulfilled. Those relating to Israel have not been fulfilled, and apparently never can be if applied to the Jews. Israel was to be a mighty nation, having wealth, power, and widespread dominion, etc. Can that be said of the Jews? Take one promise to Israel alone, which is to my mind conclusive—"Thou shall reign over many nations, and they shall not reign over thee." Is that true of the Jews? The Babylonish captivity had nothing to do with Israel (the Ten tribes), the Jews only were carried into captivity to Babylon. The Ten Tribes (Israel), who dwelt at Samaria, had previously been carried captive into Assyria. The Jews returned from captivity; Israel did not return; and they are called to this day "The Lost Tribes of Israel." I think all kindred nations are included; indeed, they must necessarily be, as, of course also, Britain's Colonies. No doubt it is incumbent on all to spread the knowledge of the Bible, but would it not be in a tenfold degree the duty of God's chosen people?

Then, as for relying on "arms of flesh," and the great Power which has hitherto helped us so wonderfully, not needing such instruments; had not the Israelites of old to fight their own battles, the Lord helping them? God does not work by miracles when ordinary means will suffice. We are bound to do our part, and, if it comes to that, I think that God has wrought quite as miraculous deliverances for England as ever He did for His chosen people of old. But, remember what He once commanded them—"Speak unto the people, that they go forward." We must fight our battles, like the Israelites of old, but the God of battles alone can and does give us the victory. Thus the little apparent incongruity you speak of I think and hope you will agree vanishes upon more mature consideration.

ANGLO-ISRAEL.

Bath, April 30.

The Monthly Part of the BANNER OF ISRAEL contains a Coloured Map of the North of Ancient Africa. 60 large 4to. pages, price 6d., by post 7½d. Order of your bookseller the Monthly Part. Weekly subscribers can obtain this map for 1½d., or post free 2d.

A PLEA FOR AN ESTABLISHED CHURCH.

By F. C. P.

ANGLO-ISRAELISM includes and unites all sects. We glory in the fact that as Britons we belong to the great Israelitish Empire which overflows into all parts of the world, and that we are in no sense a sect or party. Our object is union, not discord—love, not animosity. We all acknowledge ourselves children of the one chosen race, and desire to honour by our praise and by our lives the Holy One of Israel. Many of us may worship Him in different forms, ceremonies, and buildings, but we all have a common interest in the tribe of Levi, the priesthood of Aaron, the temple of Solomon, and the ark of the covenant.

We all desire to search after truth, to resist error, and to approximate as nearly as may be, consonant with modern needs and requirements, to the worship of our forefathers, instituted in the first instance by God Himself under the dispensation of the law and revised by Christ and His apostles under the dispensation of the Gospel. The sacrificial part of the services having been fulfilled when Christ offered Himself as the perfect Lamb, we were given the commemorative and thanksgiving sacrifice of bread and wine instead of the blood of bulls and of goats. Even to those among us who most differ from the Church of England, it must be evident that Church and State were most intimately connected and united throughout the Old Testament history of Israel.

We have members who worship under every form in the ranks of Israelites—Church of England, Presbyterians, Wesleyans, Baptists, and others. If the religion is built upon Christ the foundation-stone, the special form or ceremony that may be chosen is surely a matter of minor importance, and is very much the result of temperament and association. To the enthusiastic, artistic character a musical service, or stained glass windows and Gothic arches, may be a real help in the worship of God, quite incomprehensible to the cooler, calmer person who perhaps has no ear for music, and to whom they are a matter of indifference or even positive hindrance in praise or prayer.

Let us not be misunderstood to defend in any way a sensuous worship; but there are characters with an appreciation and love of beauty which, properly trained and restrained, may be turned to the glory of God. The hearts of such people may be raised upwards by the very precincts of a cathedral, or a bright spring morning, and give forth a burst of thanksgiving not to be confounded with Ritualism or mere sensuousness.

A child of an affectionate and conservative disposition may be brought up and continue under the influence of any Church or sect without having the slightest inclination to leave it. But another child with fewer home-ties, less of the spirit which accepts, and more of that which inquires, perhaps brought under the influence of some strong personality, changes his form.

We think too much of our divisions into sects, forgetting that, as no two bodies are similar, no two souls can be alike, and our numerous divisions afford the different treatment we all require. No one thinks of dictating to his neighbour, whether he is to live in town or country, for we have no difficulty in seeing that one man may prefer a town life and another a country one; but in religion we are all aggrieved if everyone does not worship just as we do. We want diversity in unity, not unity in conformity. While, therefore, keeping every man's right to worship how and

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where he pleases, can we not agree that there should be a State religion, and that a national Church is the inheritance of Israel from the time our forefathers wandered in the wilderness, and that it is a necessary mark of Israel now. We had a church before a throne and priests before kings.

When Saul was chosen king, many persons in Israel may have regretted it, but they were powerless to avert the fact that, as a nation, they rejected God as their King; but their Church still remained united with their State, and we have only to look at the position which David and Solomon occupied with regard to the services and the temple, to see that they were the heads of the temporal Church—the defenders of the faith—as our kings and queens have continued to the present day.

It is a fact worthy of notice that the Archbishop of Canterbury takes rank next to the royal family and precedence of all other titles. It is an acknowledgment that the State is under God's government and dependent on Him, and that religion is in the eyes of the nation the first thing necessary. Let us disestablish our Church, and if we still gave the Archbishop precedence it would be a mere act of courtesy, the result of custom which in a few years another king might set aside; or, all forms being equal, he might choose to give precedence to a member of every sect in turn; the sects themselves might even demand it.

Let us disestablish, and what becomes of the grand spectacle of a national thanksgiving or a national humiliation? Queen Elizabeth could order a public thanksgiving for victory over the Spanish Armada because Church and State were united, and by reason of her position as Defender of the Faith. Many of us were present at the thanksgiving for Queen Victoria's jubilee. Disestablish the Church, and such occasions would lose their national character. Every sect might still offer prayers and praises in its own way, but it would be as a collection of separate, though perhaps very devout, congregations. Unrecognised by the State, each would order its own thanksgiving; we might therefore have a general one, but it would not be a national one.

We are told there is no Established Church in the Colonies. Quite true, but the Colonies are still part of the British Empire represented by the one Queen (Victoria) and by the one Established Church of England. No colony is the head of the Empire, but each in its position part is free to worship as it chooses. As long as in the mother country Church and State are united, the Empire is acknowledging the rule of God, and that the Sovereign is Defender of *His* Faith.

We are told by some that the Church would not suffer. God can take care of His own, and the very fact of disestablishment would lead all earnest church people to great and renewed efforts. There might even be a weeding out of tares and things that offend. It is the State, not the Church, that would ultimately suffer. It is the British-Israel nation that would feel it, if as a State, we separate ourselves from religion—we will not say reject, though it is rejecting on the part of the State.

We might still in God's mercy be governed by godly men, but their religion would be a private matter. They would no longer be representing Israel when, as ministers, they take part in a public service. The character of the religion of Israel has been national since the days of Moses and disestablishment would be the death-blow of this national feature. Are we the God-chosen race to repudiate as a nation the God who chose us, or say that we can govern ourselves better unfettered by the Church?

We do not desire to enter into any proofs of the antiquity of the Church of England, the scriptural grounds on which it rests, or its suitability, on the whole, to the majority of the English people. Reform it doubtless needs, and always will need periodically, and there may be some false shepherds and slumbering watchmen in it. But all this has nothing to do with the point that Israelites of every opinion should unite in maintaining our Established Church because Church and State were united by God when He chose Moses and Aaron as temporal and spiritual rulers and gave them the directions for the tabernacle and its services, because they were never separated as long as Israel remained a nation in Palestine, and because they have never been separated in the history of England. Church and people have grown up together interlaced and intertwined throughout their whole history. Ought not Israelites to use every effort to prevent this union being dissolved? For if we sever it shall we not like our forefathers be told "they have rejected me that I should not reign over them" (1 Sam. ix. 7).

ZEBULUN, ETC.

(*Concluded from page* 269.)

PART III.

Far be it from me to tell the Jew that England is all of Israelitish origin; I only ask him whether the holy seed may not be the substance thereof; whether there may not be in it, that seed which shall be known among the Gentiles? For when the preachers of Christianity came to this island, it is notorious that they found a people prepared for the Lord. They found the Druids, the ancient priests of the island. They found these Druids a most learned body of men, having the doctrine of the immortality of the soul, a knowledge confined almost exclusively to the Jews, for even Socrates, the wisest among the Greeks, had been in doubt thereof. They found these Druids performing all the rites of religion according to the way of Israel when it had grown corrupt in worship, viz., sacrificing in groves, and under oaks, and under every green tree, and worshipping on hill tops, They found these men counting time by the Jewish computation. They found the people who had been under their tuition abstaining from many of those meats which were forbidden by the Jewish law. They found these Druids excelling all the world in magical arts, to which the corrupted Jews had inclined. And doth not the Scriptures intimate that the Jews who declined from purity of worship, should be scattered into corners, removed far away; and their remembrance almost made to cease from among men? Who, then, were those Druids, preserving so many of the Jewish rites, and having a knowledge almost peculiar to God's chosen people? Who were these men shut up in a corner of the world, among a people who confessed they were not native, but strangers?* And doth not Obadiah, the prophet, speak of the time when Israel was led captive as the day "that he became a stranger?" (ver. 12). Why should they not be Jews of the dispersion? Yes, I will go further, Why should not these oak-worshipping Druids be the Alonites the descendants of Elon, the oak, the second born of Zebulun? Why should not they, whose learning astonished a Roman emperor (Julius Cæsar), a man of no mean talents, be a seed of that Zebulun whose race was emi-

* Anglesea, in Wales, was the chief seat of the Druids and the Welsh are Walles (that is strangers). Sidonian medals have been dug up at Exeter, see W. R. Wilson's travels. This surely says much for Phœnicians having had intercourse with this nation

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nently distinguished for learning? What! were there no Tyrian ships coming hither for our metal in which they could have passed over, either to escape from their persecutors, or to settle as teachers to instruct the natives? For one thing is strange. As the Jews had been a light among the nations of the world to prepare them for the coming of the Messiah, so it is notorious that Origen says, "The Britons had received the faith, and were qualified before by their Druids for that purpose, who always taught them to believe there was but one God" (Origen upon Ezekiel). How truly does this doctrine accord with the great truth of the Jews. "Hear, O Israel, the Lord our God is one Lord." If to these things the Jews will consider that Obadiah, who, some say, was a Zebulonite, speaks of Israel made captive as the day that he became a stranger: that Peter and James speak of the dispersed as the strangers scattered, then surely a new, and I think, the true light will be shown to them in that passage in Isaiah, where he says, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee." And in Zechariah, who says, "They that are afar off shall come and build in the temple of the Lord." And the sons of strangers now offer him encouragement and wish to do him good. Prussia and England hold out the protecting hand. But how do they appear? Why, like as Issachar and Zebulun are coupled together in the text, so do these appear united in a wish for the peace of Jerusalem. Yea, they resemble in this effort the men of Issachar and Zebulun even in a later day, as they appeared before David. The men of Issachar "had understanding of the times, to know what Israel ought to do." And Prussia like these, appears to suggest what course should be pursued as regards Israel. While Zebulun, it is said, went forth to the host of war with every martial weapon, and were not empty-handed to help David" (1 Chron. xii. 33, Sept. versio). And England resembles these, able in the battle-field, but ever forward to advance the cause of charity, and now, as on this very day, inviting the people to assist David.

I think the union of Prussia and England in the appointment of a bishopric in Jerusalem is to be greatly admired and commended. They are the two old defenders of the faith against that enemy which the ancient Church has declared to be Antichrist, and surely their union for the good of Zion is a bond which all should do their best to strengthen. They prospered together, in spite of much tribulation, when combined in former days against Antichrist. They prospered together, when their arms were more recently directed against the tyrant, whom many believed to be the king mentioned in the eleventh chapter of Daniel. Much more then should they prosper now, when desiring to promote peace on earth, they point to Zion, and call the people unto the mountain. This singular position reminds me of what is said in the Revelation (xi. 4): "These are the two olive-trees, and the two candlesticks standing before the God of the earth." I would here humbly hope that what I have said may seriously demand the attention of the Church of Christ, and invite earnest enquiry also among the Jews yet unconverted. I certainly do think, after what has been said, the Jew is called upon either to produce his Zebulun, or to show one having more of the family features, or in whom the prophecy seems to have been more literally fulfilled, than in this English nation. Yea, in this English nation, living by the commerce of the sea, unto whose waters he may turn his admiring eyes, and say in the words of his own sweet Psalmist, "There go the ships." Why not then accept the ships ready to bring thy sons and daughters from afar? Why not cast in thy lot with those strangers who are willing to build thy walls? Kings are willing to minister unto thee. Zebulun, as your Scripture teaches, was to suck of the abundance of the sea. But the abundance of the sea, Isaiah says, shall be converted unto thee, the forces of the Gentiles shall come unto thee! Cast in therefore thy lot with us, and let us say: Have we not all one Father? Hath not one God created us? Thy seed shall be known among the Gentiles. Let us, therefore go as brethren unto Zion, that the Deliverer may come. I speak not as a Gentile, but as a Jew. For the Jew doth not know but that I, and all that hear me, may be some mingled seed of those tribes whom the prophets accused to have married with the Gentiles. Both Jew and Gentile were guilty of the death of Christ. The Jew demanded His death. The Gentile was His executioner. The crucifixion was the Gentiles mode of punishment. Weeping, therefore, let us go, as brothers in crime, and look on Him whom we have pierced. Let us mourn for Him as one mourneth for his only son. He promises that they that mourn shall be comforted. He says that there shall be one fold. Let us, the scattered, the Jew and Gentile of England, become one in Him.* Made one in Christ, He the head of our body will be sensibly affected with the groans of our repentant hearts. He will come to us, who weep as brethren, that we have sinned against, and formerly cast out Him, our Joseph gone into a far land to prepare good things for us. The times of refreshing will come from His presence. He will lift up the light of His countenance upon us; and we shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; of the stakes of which not one shall ever be removed. Neither shall any of the cords thereof be broken. And because Isaiah says in those that lead the way to Zion, the ships of Tarshish, *i.e.*, ships of the sea first. And because Jacob says "in the last days." As truly as beautifully says the poet:

> "Go, stranger, back the deep,
> Free, free the white sail spread,
> Wind may not blow, nor billow sweep,
> Where rest not England's dead."

Zebulun shall dwell at the haven of the sea, and be for an haven of ships, and his border shall be unto Zidon. I do not think my speech too bold when I conclude by saying:

> "The holy seed shall rule on
> The shore where honey drips
> Come forth, come forth, Zebulun!
> We are waiting for thy ships."

Now unto God, our heavenly Father, and to our Saviour and Redeemer Jesus Christ, and to our Sanctifier, the Holy Ghost, be all honour and glory now and ever!

HOT CROSS BUNS.

By A. B.

"The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now. The 'buns,' known too by that identical name, were used in the worship of the queen of heaven, the goddess Easter, as early as the days of Cecrops, the founder of Athens—that is 1500 years before the Christian era. 'One species of sacred bread,' says Bryant ('Mythology,' vol. i., p. 373), which used to be offered to the gods was of great antiquity, and called *boun*.' Diogenes Laertius ('Laertius,' p. 227 B),

* For scattered indeed, we English are, and, if as Hosea (ix. 17) says, it be true of the Jews, "they shall be wanderers among the nations:" no less so is it of the English, who are nick-named by the very Chinese (Kwer) "the wandering spirit."

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speaking of this offering being made by Empedocles, describes the chief ingredients of which it is composed, saying, 'He offered one of the sacred cakes called *boun*, which was made of fine flour and honey.' The prophet Jeremiah takes notice of this kind of offering when he says, "The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven' (Jer. vii. 18). The hot cross buns are not now *offered*, but *eaten*, on the festival of Astarte; but this leaves no doubt as to whence they have been derived."—"The Two Babylons," by the late Rev. A. Hislop, p. 107-8.

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 TWENTY-SIXTH MONTHLY REPORT.

THE following subscriptions and donations, received from April 14th to May 18th, are very gratefully acknowledged:—

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J. LAWRENCE, *Hon. Treasurer.*

With much regret we have to record the death of a Sower, Mr. W. Roberts, of Cardiff, who met with an accident which at once proved fatal. A man of the people, a Sower for and a contributor to our Fund whom we valued, now called, we rejoice to believe, to higher service for our Lord and Redeemer. We look for fruit ere long resulting from our good Sower's labour in Cardiff.

We acknowledge, with best thanks, one dozen copies of "The Evidence Afforded by 'The Speaker's Commentary' on British-Israel Truth," from the author, Dr. H. Alder-Smith, M.B., F.R.C.S.; and four dozen copies of the BANNER OF ISRAEL, No. 904, from Messrs. R. Banks and Son.

OLD BANNERS OF ISRAEL, &c.—Friends having back numbers of the BANNER OF ISRAEL and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. BANNERS that are several years old, or not in good condition, are hardly worth sending. In all cases we would ask friends to be kind enough to fully pay carriage, as these parcels go to Sowers who have not the means to defray any extra expense connected with them. Mr. H. A. Marchant, 60, Upper Lewes-road, Brighton, can make good use of any amount of both old and new works on "Our Identity" for his mission in and around Brighton. I would earnestly ask that carriage of the same may be paid.

SOWING THE SEED.

It is pleasant to report the despatch of a good supply of Seed to our regular Sowers and others during the past four weeks. To the places mentioned below have been distributed 300 small, initial packets; in each was a simple pamphlet or two, and five or six different leaflets. 113 ordinary packets have been sent, which contained, with other publications, 25 dozen extra copies of the BANNER OF ISRAEL. The usual weekly issue of 220 copies of the BANNER has been continued.

BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—ENGLAND: Aldershot, Alvaston, Attercliffe, Barnsley, Barrow-in-Furness Bedford, Bishopstrow, Berwick-on-Tweed, Bexley, Birkenhead, Bournemouth, Bridport, Brighton, Calne, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Chippenham, Colchester, Crewe, Dover, Devonport, East Grinstead, East Twickenham, Faversham, Fleet, Hampton-hill, Harpurhey, Hull, Kirton-Lindsey, Lowestoft, London and Suburbs, Margate, Newcastle-on-Tyne, Penzance, Perranaworthal, Plympton, Portsmouth, Richmond, Salisbury, Sandgate, Shrewsbury, South Benfleet, Southwold, Southsea, Spilsby, Staplehurst, Teddington, Uxbridge, Ventnor, West Cowes, Woolwich, Wimbledon. WALES: Maesteg. SCOTLAND: Cockburnspath, Hamilton, Leith, Northroe. IRELAND: Fermoy, Tipperary. FRANCE: Paris. SWITZERLAND: Neuchâtel. GERMANY: Wiesbaden. MALTA. MAURITIUS. AFRICA: C. M. S. Station, Ake-Abeokuta, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Calcutta, Poona, Secunderabad. BURMAH: Moulmein, Rangoon. CEYLON. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (S.A) Pinery: (Victoria) Broughton, Castlemaine; (Queensland) Brisbane; (New Zealand) Dunedin, Gisborne, Taranaki. WEST INDIES: (B. Guina) George Town, Berbice. JAMAICA: BARBADOES. UNITED STATES: (Mich.) Albion, Detroit, (S.C.) Charleston, (Pa.) Philadelphia. CANADA: (Ontario) Port Arthur; (Nova Scotia) Halifax, Yarmouth. Also to the Mission to Deep-Sea Fishermen, and the St. Andrew's Waterside Church Mission.

UNION IS STRENGTH. Therefore mutual support, when possible, is a great thing to attain. Dr. H. Alder-Smith's letter in the BANNER OF ISRAEL (April 4th) made known to us the intention of the British-Israel Association to issue a monthly Journal. The Association has taken over the MESSENGER, with which many of us are acquainted. It will be enlarged and adapted for new work, edited still by "Oxonian" (the Rev. W. M. H. Milner, M.A.), under the Council of the British-Israel Association, and issued with the appropriate title of "THE COVENANT PEOPLE." The A-I.F.D. FUND cannot fail to care for this fresh effort to bring the fact of Our Identity with Israel to the notice of the English-speaking public throughout the Empire. May we all wish THE "COVENANT PEOPLE" God speed! I would ask our friends to unite with us in an endeavour to crown the new effort with success; thus in greater measure will prosper the whole work which engages all who value the light of "Our Identity." The more it spreads, the greater will be the general activity within its radius.

Probably few British-Israelites have brought home to them more decidedly than the distributors of the A-I.F.D. FUND the value of *variety* in the literature now published concerning Israel. It is certain that what is powerful to attract one mind to regard the truth about Israel, fails with another, who may be won on ground totally different. I can hardly insist upon this too often, because of the many letters received which contain a regret that the writers in their efforts meet with little success. There are the strictly social, political, and religious questions that arise. One person cares deeply for this, another for that. And each question is treated variously in our literature by different students, so that many points of view are obtained. Just lately, for a new and promising field that is being opened up, we were asked for a very good variety of *special* works for distribution, a list being given, and a donation was made to our Fund towards the expense. These were sent, also others with a different range that from experience it was guessed would

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prove useful. Some of these have been singled out at once for repetition in a fresh request for literature. By this I would intimate that "THE COVENANT PEOPLE," as the public mind is opening to British-Israel truth, will be increasingly valuable.

Let no one imagine that the new Journal *is to take the place* of the BANNER OF ISRAEL in our estimation or work. That would be as sorry a thing as to suppose a true heart must cast out one friend to make room for another. No, let our hearts expand as the Empire, and our work for it also, as we realise the limitless love of God.

The monthly Magazine will be likely to accommodate, as heretofore, Articles, which, while suiting the lines of thought of some readers, may not be so acceptable to the weekly paper, and it may add dignity and importance to the B-I. Association and bring it more into public notice, the Press being the present recognized power for giving intelligence and instruction. Scarcely a Society of any weight exists without an Organ of its own. The BANNER OF ISRAEL will doubtless remain our popular weekly Journal, its circulation increasing, we trust, at home and in all divisions of the Empire, where it is now heartily and thankfully welcomed.

And now I would ask all our friends to help us with the distribution regularly of both Journals, feeling that we take a step forward, and knowing the blessing that may attend the extension of knowledge of the present revelation of Israel. Let us remember how beautiful a thing is harmony in good work. Our interests, therefore, can be one, and we may look confidently for strength and blessing realised by union in good work, through each publication, to make known the faithfulness and truth of the Lord God of Israel. E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, May 18th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report fourteen new members have been added, making the total 1522.

Three old members sent for this year's card. Members will be pleased to know that a branch of the Prayer Union has been started in Nova Scotia, under a local secretary, with eleven members.

Subject for special prayer on last Sunday in June: Praise to God that our Union still grows, also for three who have been led to see the light through reading Identity literature.

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

ANNUAL MEETING OF THE BRITISH-ISRAEL ASSOCIATION.

THE annual meeting of the members was held on Friday afternoon in one of the committee rooms of Exeter Hall. The usual business was transacted. The annual public meeting was held the same evening in the lower room of Exeter Hall. The chair was occupied by Douglas A. Onslow, Esq., J.P., one of the vice-presidents. The meeting was opened with singing, and prayer by Rev. Mr. Bergmann. After a few remarks by the Rev. F. Aston, General Secretary, the Chairman gave an address on "The Six Points of Our Identity with Lost Israel." The Rev. J. Davies Thomas then followed with an excellent address (which we hope to be enabled to publish *verbatim*) on the words in Matthew's gospel (xxi. 43): "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The speaker, during his address, gave some interesting facts in connection with his experience as a missionary in India, Ceylon, and other parts of the world, remarking how helpful travelling was to the opening of the mind to the study and reception of Our Identity. The Rev. H. Milner followed, commencing his speech by addressing the audience as brothers and sisters of the House of Israel, instead of the usual stereotyped phrase, "Ladies and gentlemen." His address indicated how the understanding of Our Identity was the means of throwing new light upon the events that are now transpiring in the history of the world, and of which we read daily in our newspapers, and of the certainty of Israel's final triumph and preservation. He particularly addressed his remarks "to the one unconcerned person in the audience," assuming there was such. Dr. Heywood-Smith, M.A., followed. He stated that he had been an Anglo-Israelite for upwards of fifty years, and might be said to have been cradled in the subject, for both his father and grandfather were men who clearly saw Our Identity. He made reference during his speech to the recent discovery by one of his friends of what is believed to have been the actual sepulchre of our Lord, and gave some interesting facts in connection therewith. The meeting was concluded with the benediction being pronounced by the Rev. F. Aston. Several groups lingered behind to discuss the various points, and it was past ten o'clock before the meeting finally dispersed. Letters of regret for inability to attend the meeting were read from Mr. E. W. Bird (Philo-Israel), and Mr. W. H. Peters, of Exeter.

Correspondence.

OPEN-AIR LECTURES IN LONDON PARKS OR ELSEWHERE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I write to make the following offer to any earnest friends of Israel who are prepared to co-operate with me. I can leave Brighton (D.V.) on the afternoon of August 1st, and be back by the morning of the 7th, and will carry on a campaign in any populous centre where we are *sure* of good open-air audiences. I will also arrange for 2,000 or more BANNERS, and a quantity of other literature. All I want is a few earnest workers who will do all they can to get a nucleus of hearers to start with, and stand by and distribute literature. Other speakers, if they choose to help, will be acceptable. I can do with or without, according to circumstances. I should object to any speakers who would not keep to the main arguments, as fanciful private opinions are not wanted in an open-air campaign. Even Jesus did not tell all He knew (John xvi. 12)), so why should we tell all we think? There is plenty of good sound matter in such a book as "The Handbook," and I always limit my addresses to the points on which we are all substantially agreed. I shall be pleased to hear from any quarter, and, after due consideration, will choose which I think will be best. All I want in return is comfortable quarters, and I shall expect to hold six or seven good meetings. So whoever offers must be prepared to work on those evenings, or when the people are most likely to flow together.

Any friends who want a reference as to myself, I take the liberty of referring them to well-known friends who have attended my lectures: Mrs. Reep, Miss Sarah Sharp, and Douglas Onslow, Esq. There will be very little or no expense, and, if necessary, I will undertake to see it is defrayed. If any unknown workers apply, I shall be pleased to have the name of some well-known worker for reference. Please do not lose time, and I will try and decide early in July as to where it shall be. I remain, yours faithfully,

H. A. MARCHANT.

60, Upper Lewes-road, Brighton, May 25th, 1894.

THE Report of the Leeds Conference we shall publish in our next issue.

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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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EGYPT, "THE GATE" OF THE EAST.

THE *Manchester Courier* of May 15th last, published a remarkable article on the subject of "England, France, and Egypt," which contains some striking points bearing upon Our Identity with Israel. It is remarkable how constantly the French have hankered after the possession of Egypt. In recent times, especially since they aspired to possess Eastern Empire, they have always seen the value of Egypt as a Gate, and desired to acquire it. They wanted India, and to help them to hold it Napoleon, one hundred years ago, fought the Battle of the Pyramids. Alexandria became French. But yet, in the very land where the tricolor floated, from the Pyramids to the sea, if the British Union Jack is not hoisted as the sign of annexation, yet "the English Lion," says the Manchester paper, "is prowling about in the land of the Pharaohs!" These changes, it adds, are very humiliating to the Gauls! Not only is India lost to France, but the Gate of India, Egypt, too, is gone! The House of Israel is really master there. The following regarding Esau's birthright, as compared with the Egyptian one, now fallen to "the English Jacob" (the supplanter), is too good to be lost, and must be quoted here:—

Moreover, the Nile country has a fertile soil. He who possesses it may claim that he holds the key to the East, and the French have got to know this. Indeed, they have every reason to know it. Tonking and Siam, the Shan States, and China—not to speak of Madagascar—these many objects of Gallic colonial greed, can they not most easily be reached by way of Egypt? However, the French not only possess that valuable information; they have also a keen sense of the ludicrous. They read their Bible, and have learnt the story of Esau. They recognise that in selling their Egyptian birthright to the English Jacob, they have made fools of themselves. And this is the more aggravating as nobody doubts that France rendered some valuable services to Egypt at one time or other.

In regard to British occupation of Egypt and the good we have done in the land, the *Courier* is very outspoken and clear. It also points out the importance of the Nile Valley to our Empire, and bids our Ministry never to forget it. These are the writer's sentiments:—

Up to the present day European sentiment, generally speaking, has rather favoured British occupation. Under the latter Egypt has made astonishing strides towards civilisation; the Nile Valley, formerly the hotbed of rebellion and disorder, has become a peaceful and, it can be safely stated, a promising country. Great and wholesome reforms have been wrought in its administration, and in the habits of the people. It is unnecessary to enumerate all these valuable and beneficial reforms. Every Englishman who is worthy of being an Englishman, must be supposed to know the good things his country has bestowed upon Egypt. He will remember that the yoke of the Corvée has been removed, thanks to the British occupation. He will not need reminding that the equal taxation of all foreigners, the reductions in the number and salaries of superfluous officials, the reorganisation of the tribunals and police, and many other useful and urgent reforms would never have come to pass if it had not been for the English.

The European Powers can see this. They pretend to be stimulated by no other desire than to maintain the peace of Europe, and to further the happiness and prosperity of their peoples. Hence, *nolens volens*, they are compelled to fully acknowledge the good services which Great Britain has rendered to Egypt in the past, is rendering now, and will render in the future. But, notwithstanding, underneath there lurks a dangerous amount of jealousy.

The fire is only smouldering. This is true enough, but the persistent endeavours of the French press to calumniate England may fan it into destructive flames. Egypt would be the loser in the first instance. But even if France should not gain anything from a re-arrangement of Egyptian affairs, England would certainly not win anything by it. French envy shows that Egypt would be a valuable country to France. Considering our interests in the East, it is even a more valuable country to Great Britain. For these reasons those continual French tirades and calumnies ought to be denounced and rebutted. The English Government will be a traitor to its country which neglects at the first coming

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opportunity to emphatically declare that Britain will stand by Egypt. The aims of both States are and must be identical, unless and until the land of the Khedive can offer real guarantees that will protect the vital interests of England in the far East against ever being interfered with by any other nation enabled to use the Nile Valley, thanks to its weakness and disorganisation as a fulcrum with which to oust Great Britain from her Eastern territories. It is ardently to be desired that the English electors will not be allowed to forget, over Parish Councils, and treasonable Reform Bills, and Disestablishment conspiracies, the duty they owe in this respect to their offspring, and especially to coming generations.—Ch. H. L.

It is remarkable that while Egypt is, by the admission of everyone, "a Gate," or "Key," to the East—and anyone with a map in his hand can see that this is the case—God has given Egypt to us according to His promise to Israel, thus proving that the modern remnant or representation of Israel is the British nation. We hold the individual Gates in all quarters of the globe, and a country like Egypt, which is geographically a Gate to the regions beyond, becomes naturally, and in this case almost miraculously, the possession of Israel, the British. We ousted the French, however, on July 11, 1882, when the forts of Alexandria were destroyed, not by any art of supplanting, like Jacob's, but by the supreme folly of the French themselves, who let us do the work of defeating Arabi Pasha and conquering the land, thus renouncing all claim to govern it henceforth. That act of folly was, no doubt, God's work in His people's favour, and it has closed France's mouth ever since. It was a ludicrous farce, which has cost them dear. Never again can France govern Egypt, and never again shall we relinquish the task, God being our helper!

On Sept. 13, 1882, God confirmed the gift of Egypt to us by the victory of Tel-el-Kebir, and thenceforward the whole land, from Alexandria to Assouan, and eventually to Uganda (who knows?), will be Israel's to govern, guide, Christianize, civilize, and bring to Christ. We have a further duty to North and Central Africa. To break the neck of the slave trade, "to loose the bonds of wickedness, to undo the bands of the yoke, to let the oppressed go free, and to break every yoke" (Isa. lviii. 6, R.V.). This was God's command to Israel His people, and it is a duty we have been discharging, with more or less success, for half a century. The possession of Uganda will help our work, and the vast power we are acquiring throughout the Continent of Africa is facilitating our efforts, as God meant it should. We need not wonder, then, that Egypt, the true Gate of the East, is in our possession now, with every probability of its continuing to remain thus. The fact throws on us great responsibilities, which it must be our concern to carry into effect in the way our God would have us do. We have a definite task to perform in regard to Egypt, to heal her wounds and teach her the knowledge of Christ (Isa. xix. 20—25). We have duties towards India and Australasia, which we can only carry out if we secure our shortest road of access to them through the Suez Canal, in Egyptian territory. It is a comfort to know that the God of Israel is also aware of all these things, and that He is arranging accordingly. To Him be all the praise!

THE JEWS IN RUSSIA.—A special committee, composed of representatives of the Russian Ministry of the Interior and Agriculture, has just drawn up a scheme for the organisation in the South of Russia of a colony for the settlement of all the Jewish families who are known to be successful in agricultural operations in that region, without the assistance of Christian labourers. By the terms of the scheme the Jewish settlers are to be granted an adequate area of land together with the necessary agricultural implements.

OUR ENGLISH NATIONAL CHURCH; ITS DIVINE ORIGIN AND PLACE.

A Sermon preached by the REV. W. MCNAUGHTON, *Nonconformist Minister of West Hanningfield, Essex, at the West Hanningfield Mission, on Sunday, February 25th,* 1894.

"Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."—Jer. xxxiii. 18.

THE words from which we have chosen a subject for this evening's study and consideration open up to us a very unique and remarkable instance of God's fore-determined knowledge and plan in regard to His chosen people in whom He had ordained the permanency of three things—viz., the nation, the throne, and divine national worship. A rational view of these things must lead us to conclude that God never designed that the nation should be a permanent abiding miracle, to stand alone, without connecting with it also the equally long existence of His divine worship and the throne of Judah. For the nation to be without the latter two, or the latter two without the first, would be not only incongruous, but unnatural. It would be something precisely like the British Empire being without its form of monarchy, or government of any form, and its national mode of divine service. They must all stand or fall together.

It does not appear to have been the divine intention that the grand scheme of making "a company of nations" out of the stock of Abraham, as promised, should be so incomplete or devoid of those necessary parts that help to consolidate each other—the divine national worship, the throne, and the nation. On these grounds, then, we can see why God not only promised the continuity of the Lost House of Israel, as recorded in such unmistakable language in Jer. xxxi. 35—37 as a nation, but He also promised that the royal throne of David should never want a man to sit upon it, as shown in ver. 17 of the chapter chosen this evening. Further, God also promised that out of this people of His choice the Levites shall never fail to carry on at the great restoration to Palestine the time-honoured services as instituted by Moses under the divine Authority. Further consideration will reveal to us that it was not likely that God would plan, ordain, and protect and perpetuate a nation and throne without at the same time not only ordaining a perpetual place for the priesthood to permeate the people with divine worship and truth, but that He would also remember one particular family of the line of Aaron—namely, Zadok, whom God honoured for his faithfulness, for which see Ezek. xlviii. 11, where, let it be remembered, the language used by Jehovah is equally explicit, as in the case of the perpetuity of the throne and nation.

Let us read the words: "It shall be for the priests that are sanctified of the sons of Zadok which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray" (Ezek. xlviii. 11). Here these words are future, and have reference to the time when the national divine service instituted by Moses shall have become remodelled and resuscitated under new conditions—namely, that the offering of Christ once offered for all time and eternity shall hallow those beautiful Levitical services which failed in themselves to redeem mankind, and so clothe that national service with such a glory as only Christ can give; for we read that at that time Jehovah will implant in us nationally and individually a new heart that shall never fail to love Him and our fellow-creatures; and as love

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is the fulfilling of the law, all humanity will live under new and affectionate conditions. O may that time soon come!

In Exod. xxix. 9 we read that the priesthood in Aaron should be perpetual—that is, continual, constant. It is true that the word perpetual is not always so used. But it should be, for it really means, to make everlasting. Some think that the word only answers during man's life. If so, then we are justified in using the expression as eternal, as long as this world shall last, because God Himself exists for ever. When He ordained the perpetual priesthood in Aaron, He promised that it should be in his family for ever. True, also, that the reverse of continuance seemed apparent when the Levites were taken away in captivity and deprived of their national divine duties, and so far all seemed for a time at an end. So also it seemed that the end of the existence of the House of Israel had arrived in 721 B.C., when they were exiled to Assyria; but God promised not only (as has already been read and pointed out) that they should exist permanently—for ever—as a nation, but that they should return to the land of their fathers. Also, He has promised that the throne of David should never cease, although at the death of Zedekiah, king of Judah, and the death of his two sons, it seemed as if that royal house was cut off. But God had planned otherwise, that through Zedekiah's daughter—under the charge and care of the prophet Jeremiah—the throne of David should be planted, grow up, and flourish elsewhere, as we see to-day in the line of her august majesty, Queen Victoria. If Jehovah then had designed that these two important parts of the Empire of Israel—the throne and the nation—should exist for ever, why not the priesthood and Aaron by the line of Zadok, as promised?

Supposing we could prove the existence of the same national form of divine worship in our midst to-day, and its origin from the Mosaic code, would not the word "perpetual" in Exod. xxix. 9 justifiably be held to mean—for ever? I think so. Let us make a comparison and see. You will remember that God commanded that the Ten Commandments should be conspicuously displayed in some prominent part of the tabernacle. And as the Ten Commandments, from their very nature as the foundation of social and civil morals, must of necessity be "perpetual," it follows also, that the mode of its service and proclamation from the lips of the priest must be so likewise. It is from that divinely-arranged plan, though perhaps unconsciously, that the Church of England to-day has had down all the centuries of the Christian era—the same laws written or displayed on stone situated generally in the chancel where the priest officiates. You will also have noticed in our churches that the chancel is divided from another part of the building by a rail where the holy communion is administered. That part so separated was originally the place called the Holy of Holies, now exposed by the rail being taken away by Christ. Hence the reason why the minister, when administering that very solemn service of communion, occupies that part, because it was the Holy of Holies into which the high priest went in once a year.

Then you will also have noticed another part of the church called, I believe, the nave, dividing the body of the church from the chancel. That part was originally during the Mosaic dispensation allowed to the Levites and the singers. Hence the reason why that part of the church is devoted to the singers to-day. Once more you will have noticed that the body of the church contains a portion set apart for the people. That arose from that part of the tabernacle or temple of Solomon being set apart for the use of the Hebrew people or congregation.

Again, it is customary, as nearly as possible, if ground or finance permit, to build churches cruciform—that is, the chancel in the top part of the cross—the part for the singers—are the arms of the cross, and the stem of the cross—the body of the building below the arms. This seems to me clearly the outcome, perhaps unconsciously, of the arrangement of the hosts of Israel when they were camping in the wilderness around the tabernacle, which, when viewed, assumed a cruciform design, just as though Jehovah meant to keep the tribes in mind of not only the crossing of Jacob's arms when blessing Ephraim and Manasseh, but also a prophetic indication of the cross of Christ to come. This, then, being the recognised design for buildings dedicated for divine worship planned by Jehovah Himself, who is immutable and never changes, what more natural than that the tribes of Israel during their expatriation should keep up some form of their old worship? And if God, as He says in Hos. ii. 14, would "allure her into the wilderness, and speak comfortably unto her," what more natural than that the expatriated tribes, repentant and sorrowful, should revive in some way in their midst their old form of worship, especially when Jehovah, as recorded in Ezek. xi. 16, was so full of love to them as to promise that they should remember Him in far-off countries, and that He Himself would be a little Sanctuary in their midst? Think of the beautiful word—"little" Sanctuary! It seems as though Jehovah knew that they would not during their wanderings through Europe be able to have great sanctuaries or temples as they might wish; but He Himself would be their Comfort and "little" Sanctuary. What more natural, then, that they should perpetuate in Britain that form of divine worship, so wedded to themselves through long training and national custom on their arrival in Britain?

Do you not feel a thrill of natural pride and affection running through your veins as I point out these things to you? Do you not feel more natural pride in your national Church? I do. True, my dear friends, the Church of England needs some reforming. Many of its present clergy may not be an honour to the cause of God; but, thank God, there are also godly men in it. Even Nonconformity is not what it ought to be. But the day will come when the Church will be purified and all clergy and Nonconformist ministers and people will gladly give way to the rightful priest of the line of Zadok, when "the times of refreshing shall come" and the restoration shall have taken place. I believe that some of the clergy will be able to trace their origin to Levi in that day, which may be revealed by Urim and Thummim, and in that case will continue to hold their part in the work. I cannot believe but that God has preserved some of the tribe of Zadok or Levi, at the least, and keeps them in use at His holy altar.

Friends, let us reverence the Church of England, with all its defects, and hope to look forward to better times. Because the present stream of national worship is polluted, that is no reason why the source should be so. We need not wonder that when Joseph of Arimathea, as some writers affirm, came over here into Britain, that the first church should be planted in this country, that from it the light of Christianity should so gloriously radiate and illumine the minds of the ancient British people—the Welsh, and subsequently the Anglo-Saxon race. There are many striking features in early English history, especially during the reign of Canute, that show incontestably our kindred with the descendants of Abraham, but to which I cannot refer now. I have endeavoured to show you not only the continuity of the priesthood by Zadok through the divine purpose of God,

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as well as simultaneously the continuity of the Hebrew nation and the throne, but also to show briefly its connection with the English church; and when we consider that the house of lost Ephraim and the throne of Judah are welded together and located in this country, and found in ourselves, it is only natural that the Levite priesthood should also be found with it and among us—in fulfilment of Gen. xlviii. 7, "I will divide them in Jacob and scatter them in Israel,"—and, bear in mind, this was to happen in the last days, according to ver. 1 of this chapter. Let us take the Word of God, and see for ourselves the truth of these wonderful things. Let not denominational prejudice obscure our minds. Let us give God the glory and the honour due unto His name and power. In the meantime let us keep to prayer and be on the watch for the coming of Christ, who, when He does come, will again use, as it were, "a whip of small cords," and cleanse the temple of all that is false, and re-plant therein the rightful servants of the temple. Even so, come, Lord Jesus! Amen.

"SANCTIFIED WEALTH."

By C. P.

"Never was the Upper Exeter Hall more crowded than on Tuesday morning, May 1st, when Sir John Kennaway took the chair at the 95th annual meeting of the Church Missionary Society: there was not an available perch, nor an inch of standing room, that was not occupied, while even ladies were content to sit on the steps leading to the platform, or stand, as many did, throughout the proceedings." . . . . "This meeting, remarkable in many ways, even among Church Missionary Society meetings, and not least so for the sober, earnest thoughtfulness which seemed to replace the more exuberant enthusiasm sometimes characteristic of gatherings of the kind, will be chiefly memorable for four things—the report, or 'general review of the year,' the two addresses, which followed the first resolution, and the last speech of Bishop Tucker, which closed the meeting."

This is the opinion expressed in *The Rock*, of May 4, and what was "the most telling announcement" Mr. Wigram made thereat? That a deficit of £12,610, on April 19, by May 1, had not only disappeared, but in its place a substantial surplus of some £4,000 or £5,000 had been gathered, wherewith to start the new year. The writer, in *The Rock*, goes on:—"Mr. Wigram could scarcely get out his glad information, so vociferous was the cheering when it was gathered that the sum had been cleared, 'Praise God from whom all blessings flow,' cried the speaker—in an instant the whole of the vast audience was on its feet, and, before the organ could lead the way, burst into that glad refrain." And well might they, after God's marvellous answer to prayer in the matter of the deficit. Mr. Moody once said, "There was one thing struck him very much in England; it was the amount of 'sanctified wealth,' especially in London. We," he added, "do not understand it in America; we are not 'acclimatised' to riches as the English seem to be." Mr. Moody was not, perhaps, aware that one of the covenant blessings granted to God's chosen people Israel—Britain of to-day—was to be "the power to get wealth" (Deut. viii. 18). To England, the mart of the world, as to Tyre of old, flows in as promised, "the abundance of the sea, and the wealth of the nations" (Isa. lx. 5—11).

And what are we, as a nation, doing with it? With a national income, as Mr. Webb-Peploe said, "of £1,350,000,000, and accumulated wealth amounting to £330,000,000, in twenty-five years, £81,000,000 had been spent, according to official figures, on church work, and of this amount only £10,000,000 went to foreign missions. If, when the contributions for this object of Nonconformists and Roman Catholics were added, the sum contributed averaged only a million and a quarter a year, whilst that for church work, generally figured out at three and a half millions per annum."

Well might the speaker exclaim, "it's an absolutely paltry, miserable return for what the Lord Jesus Christ has done for this nation!" Whilst the disproportion in men sent out equals it; the total workers, native and European in the mission field corresponding to one clergyman, single-handed, to every 1,200 souls in this country, with the rest of the world unprovided for. "It is the Lord that giveth thee (Israel) power to get wealth." There must have been very many British-Israelites in that vast earnest throng listening to Mr. Webb-Peploe's speech, who must have thought of these words, during that strong appeal to British hearts to flow outwards—outwards! Receiving as return, the blessing of a widening growth in religious life which would return to themselves. Like a stream which flows outward and onward to the sea, when checked and kept back only creates miasma, so the narrowed soul of the self-interested individual, or nation, thinking and striving only for its own salvation, fails and dwindles, whilst the heart that spreads itself out and endeavours to reach the ocean of humanity will ever be the one to receive and dispense the purest blessings nearer home.

The last resolution, adopting the report, was moved by Sir Richard Temple, in a speech which, intentionally, or unintentionally, must have made believers in the Identity agree it came very near the truths of the same. "'No Empire,' he repeated, pressing home the thought, 'has ever had greater resources or greater opportunities for doing good than Great Britain has.' 'The Church Missionary Society,' he held, 'was the most widely-spread Christian organization which had ever existed,' and meetings such as that, he considered, 'the greatest moral phenomenon the world had ever seen.'" And he was right. What other nation, but Britain, crams its Exeter Hall, for a similar object, the conversion of the world to Christ? What nation, through its speakers, informs itself, in no measured terms, that it is an absolute *duty* that it must "go forward," a disgrace if it does not? That it must give of its abundance—aye, even of its scarcity, to fulfil its part of a "witness" to which it has been chosen? And what assembly voluntarily pledges itself, as did that of May 1, in Exeter Hall, by unanimous resolution, to raise its income this year by the addition of £25,000? Some non believers in British-Israel truth think we who hold it claim too much of the temporalities and earthly blessings in calling ourselves the "chosen" people. Be it so; but let them reflect on the above questions and answer them satisfactorily, in relation to other nations' attitudes, on this subject of world-evangelization. We, it is true, claim, as Israel, to have the promise bestowed on them, "the power to get wealth," but we equally consider the responsibilities attached thereto. Israel's election, be it ever remembered, was *an election to service*—not to salvation (this last is individual, through our Lord Jesus Christ), a tool, merely, in God's hand by which *He* accomplished "His design"—namely, "Ye are My witnesses, and I am God." "I will also give thee for a light

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to the Gentiles that thou mayest be My salvation unto the end of the earth."

"Each nation has its own destiny and function,—Israel's was religion: Israel was God's specialist in religion." Is not this grand destiny a cause rather for heart searching and reproaches, that we, His people, have accomplished so little, sacrificed so little, exerted ourselves so little, to hasten that kingdom, to fulfil that work which He has so much at heart? at the same time a cause for thanksgiving to Him who has given us the power and position for the work.

British-Israelites would do well to lay to heart the Church Missionary Society's anniversary sermon, preached by Rev. E. Lombe, dwelling on the sure development of God's plans, and on the "common honesty" which impels to mission work; the scantiness of our recognition of our debt under the Gospel. "The whole world is open, and we, who are in trust to the Gospel, must administer it for the persons named therein. Open the deed!"

SOUTH AFRICA.

PART I.

Sir John Lister Kaye's paper in the *Pall Mall Gazette* of April 5, 1894, is so important at the present crisis, when the annexation of Uganda has been decided upon by the British Government, that we propose to transfer it to our columns, dividing it into two parts. It places the whole question of the value of our recent acquisitions in such a clear light, and is so full of striking details which bear powerfully on Our Identity, that we are sure our readers will thank us for giving them the information which the paper presents to us in a condensed and convenient form:—

British South Africa, in fact Africa as a whole, has lately assumed a position as a factor in the affairs of the world which it is impossible to lose sight of, and which must of necessity keep the dark continent strongly in view before the eyes of the world, commercially, politically, and financially. This seems at first sight to give an importance to Africa which is unmerited, but it is proposed in the following paper to show the writer's reasons for taking the above strong view:—

"POLITICALLY.

"The position can hardly be disputed, remembering the years 1891 to 1893, and the 'spheres of influence' decided on. For Europe in Africa is represented by the possession of 8,000,000 out of a total 11,500,000 square miles, with a population of 92,700,000 out of a total of 135,000,000. Of these European possessions, Great Britain is the first as regards numbers in population, and in importance, possessing or protecting 1,827,846 square miles, with a population of 34,000,000. France coming next with 2,700,000 square miles, and a population of 23,800,000. British South Africa consists of 988,520 square miles, and 3,616,800 population. It must never be forgotten that Germany has made a very strong bid for supreme power in South Africa, the evidence to prove this being the well-known intrigues of Germany's political Agent in South Africa, commencing as early as 1885. After the surrender to Germany of Damara and Namaqua lands (which surrender was bitterly felt in Cape Colony), the German visited Paul Kruger, the President of the Transvaal, with the intention of consulting him as to how Germany could acquire a foothold, legal or otherwise, in Matabeleland, so that on the division of spheres of influence—which later actually took place—Germany would have had the priority in claim to an undivided belt from Damara and Namaqua on the west coast to Dar-es-Salaam and Pangani on the east coast of Africa. These schemes were fortunately frustrated by the Charter granted to the British South Africa Company, and in addition to this by the acquisition for England of the vast expanse N. of the 22nd parallel: so that now, with the sphere of the Chartered Company and the Africa Lakes Company, the range of British influence as regards South Africa alone stretches from Cape Town to Lake Tanganyika. As regards France, her possessions stretch from Algeria to the Niger, and her interests, therefore, are more on the north and north-west coast.

"Portuguese Africa represents 909,800 square miles, with a population of 5,500,000; Spain, 246,000 square miles, with a population of 444,000; and Italy, 315,000 square miles, with a population of 5,369,000. So that Europe in its search for new markets has practically transferred part of its concentrated influence in Europe to wider spheres, and for this reason it is not too much to say that statesmen must now be almost as much awake to the affairs and negotiations of Germany, France, Spain, and Portugal in Africa as they are to the affairs of those countries in Europe.

"That South Africa has assumed a first importance commercially in the affairs of the world within the last comparatively few years was caused primarily by the discoveries of diamonds at Kimberley—the value of diamonds up to the end of November, 1893, exported amounted to £3,132,785—and to the great developments in gold in the Transvaal, which are giving employment to over 3,000 white men and to more than 32,000 natives, producing gold at the rate of over £5,000,000 per annum for 1893.

"This vast production is increasing daily in volume owing to the developments, deeper sinking, and improved methods for extraction of gold, the most important of which is the re-treatment of tailings and the cyanide of potassium process, the great value of which treatment is shown by the fact that whereas the mill returns gave 9.99 dwt. of gold per ton of ore produced, gold recovered by the mill and by the cyanide of potassium process has brought the average up to 12.3 dwt. per ton. The output in 1892 was 1,210,868 oz., and in 1893, 1,478,447, or an increase of 267,608 oz., equal to 22.4 per cent. Of this increase 83,000 oz. or 315 per cent. was the increase from the mills, while 114,000 oz. or 68.5 per cent. were contributed by tailings and concentrates. When it is remembered that the world's gold production for 1893 was £29,000,000, the fact that South Africa subscribed over £5,000,000 of the total makes that country of the first importance in the world's commerce.

"Taking the Chartered Company purely on the ground of benefit to South Africa from an Imperial point of view, the impartial observer must pronounce strongly in its favour. First, for its original action, as shown above, frustrating the intrigues of Germany in Mid-Central Africa, and for its policy in extending its possession to the Zambesi, and (through the medium of absorption of the African Lakes Co.) by Lake Nyassa to Lake Tanganyika. But in later times, during the organization of plans of defence against the Matabele raids, the composition of the Chartered Company's force being 649 men, for the most part drawn from Cape Colony, has welded the interests of the Dutch and English in South Africa to a marvellous extent, for nearly every important English and Dutch family in Cape Colony was represented by a cadet in Mashonaland or Matabeleland. Thus whatever reverse or good fortune attended the affairs

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of the Chartered Company in Matabeleland was felt profoundly and acutely in Cape Colony, and for that reason, after the war was satisfactorily concluded, the anxiety as to how the settlement would be treated between the Imperial Government and the Chartered Company was intense. It was felt that the matter was not only commercially of great importance, but also Imperially, and the amicable and broad understanding which it is generally believed has been arrived at has drawn English and Dutch throughout South Africa together.

"RAILROADS.

"Another great amalgamator of interests naturally has been the railroad system of Cape Colony, which has never ceased to push its way northward; the total capital invested being about £20,000,000, the profit on which in 1893 was £4 14s. 8d. per cent. In Bechuanaland the Imperial Government agreed to give a subsidy of £10,000, annually for ten years on the completion of the line to Gaberones; and from Gaberones to Palapye will procure a subsidy of £40,000. This will bring the Cape Government Railroad from Vryburg (which is distant from Cape Town about 900 miles) to Palapye (a further distance of 500 miles) and to Buluwayo, which is again a distance of 300 miles north of Palapye. This comprises the Western system of the Cape Government Railroad.

"The Eastern system commences at Port Elizabeth, running north to the Orange River. An arrangement was made with the Orange Free State by which the railroad was constructed through the Orange Free State up to the Vaal River, on the understanding that the State might purchase the railroad at any time from the Cape Colony Government at £5,500 per mile, and again an arrangement was made with the Transvaal Government, by which Cape Colony lent the money for the construction of the railroad to the Netherlands Company, and thus the system was carried from the Vaal river to Johannesburg and Pretoria. In the Orange Free State the special commission in 1893 laid before the Free State Volksraad a scheme embodying no less than seven lines, but only one was approved of—a line sixty miles long from Kroonstad to Klerksdorf Drift on the Vaal river. Considerable progress has been made in the construction of the Beira Railroad, on the coast of Mozambique, about 75 miles being complete, nearly reaching Chimoio, at present all on Portuguese territory, but fast approaching the borders of Mashonaland. The Delagoa Bay line has made steady progress from both ends, namely, from the coast and from Pretoria in the Transvaal, and the completion of three or more sections will bring the two points to a junction. An important decision by the Transvaal Government has been arrived at, by which it is agreed that the Natal Government shall continue the railroad (which is complete from Durban to Charlestown) as far as Volksrust on the border of the Transvaal, so that the Transvaal Government will commence to build the line from Volksrust (within a quarter of a mile from Charlestown) to a junction with the Netherlands line near Johannesburg. But with this increased and ever-increasing network of railroads under different controlling systems comes the all-important question as to freights. Natal, for instance, has been panting to acquire the extension from Charlestown to Johannesburg, expecting to control the whole carrying trade of Johannesburg; but now there are the competing lines in opposition—namely, the Cape Government Railroad and the Delagoa Bay Railroad. Natal has up to the present remained firmly opposed to amalgamation of interests with Cape Colony, and the question now is as to whether she will be able to compete successfully in the war of rates which must take place in competing with not only the Cape Government Railroads, but with the Delagoa Bay Railroad for the trade of the Transvaal, and it is not impossible that common sense will dictate to all interested in Cape Colony, Natal, the Orange Free State, and the Transvaal, that an equitable mutual adjustment of tariffs will be more satisfactory than an irritating war of rates, not only from the financial point of view, but from the point of view of South African unity, which is becoming more and more to be considered silently yet surely to be of the first importance.

"CUSTOMS.

"A Customs Union prevails between Cape Colony, Basutoland, Bechuanaland, the Orange Free State, and the Bechuanaland Protectorate. The customs are all received at the Cape Colony ports, Cape Colony receiving one-third of the customs on goods to be transmitted to destinations beyond Cape Colony in the above-named districts. Not only is there a Customs Union between these different interests, but there is also free trade among them. Natal and the Transvaal are not under the Customs Union or under the arrangement of reciprocity of trade. It is not impossible, however, that the great development of railroads throughout South Africa may have the effect of drawing all interests more closely together, and from the possible agreement as to freight charges may arise a Customs Union with all the South African States, which will thus complete indissolubly a bond of union on the commercial basis which, without doubt, is the prime consideration and foundation of existence in South Africa. This continual development by railroads of one of the richest countries in the world, rich not only in minerals but in the possibility of agricultural produce, makes it certain that South Africa is advancing by leaps and bounds to a prominent position in the world's affairs. It is even rumoured in South Africa that the enterprising mind of its Premier has greater schemes for his railroad systems—namely, that of connecting Cape Town with Cairo, the line of which may be already said to be indicated by the telegraph system, which is fast making serious strides towards Uganda. The idea is gigantic, but the importance to South Africa would also be gigantic; the plan, too, would be immensely aided by the fact that the route would be by way of Lakes Nyassa, Tanganyika, and the Nyanza Lakes, thus to the headwaters of the Nile, so that from Salisbury, in Mashona (thanks to so large a portion of the route being waterway), the construction of actual railroad would amount to not more than 1,000 miles."

(*To be continued.*)

CIRCLE INSCRIPTIONS ON SALISBURY PLAIN AND AROUND STONEHENGE.

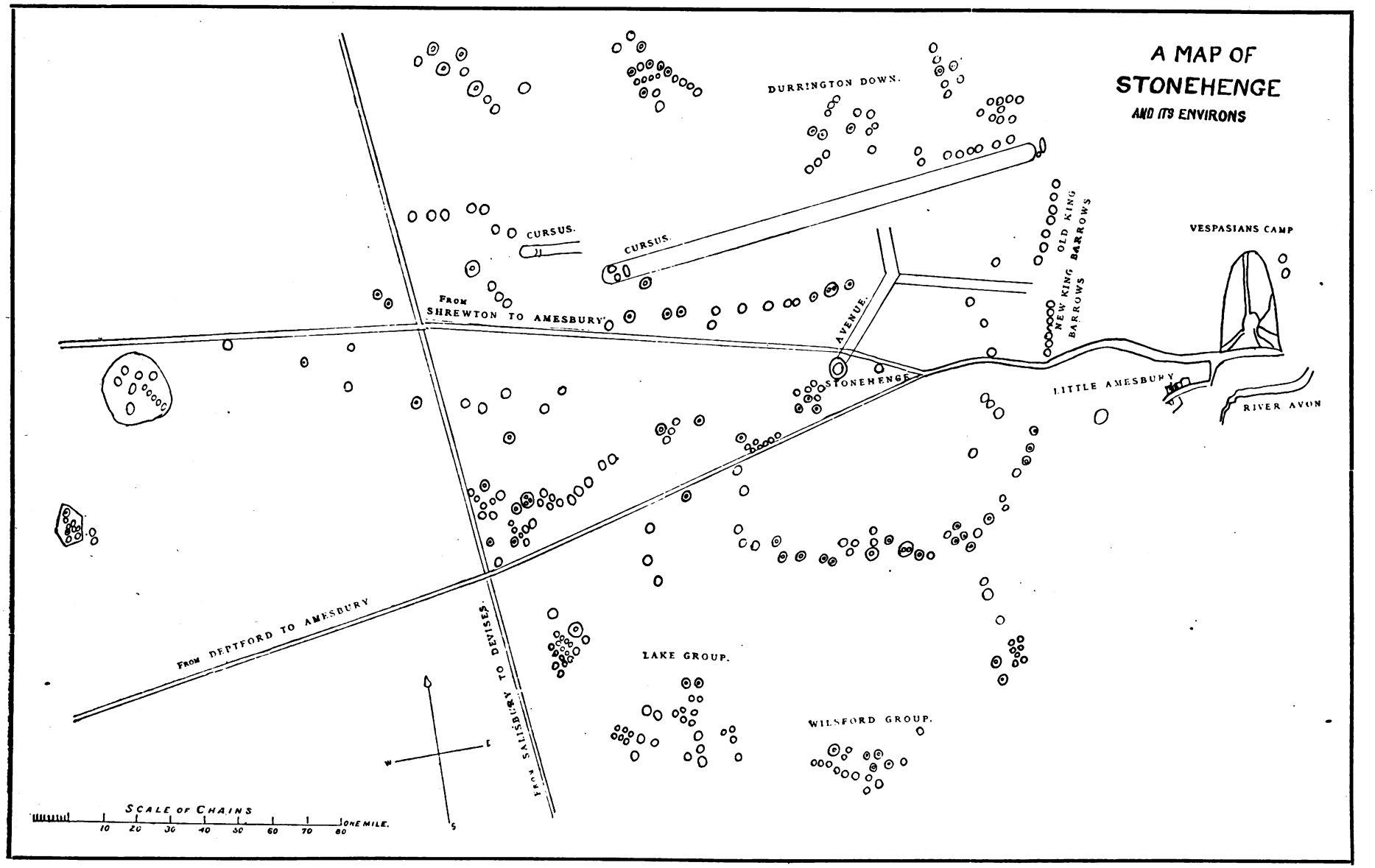
TENTATIVE DECIPHERMENT BY JAMES RANKIN, F.R.A.S.

BY means of the Palmyrene Numerals made use of in reading Cuneiform inscriptions. See BANNER OF ISRAEL, vol. xvi., p. 295.

The circles on Salisbury Plain treated in a similar way yield a page in history as unexpected and graphic as any on record. On the map of Stonehenge, and its environs accompanying this paper, we read,—

"A violent storm from the sea of Spain burst open the narrow neck of land, overspread, swept it away, dissolved,

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and cut off the dry land from Sepharim, white, silvery-looking Spain, with cold and genial heat (winter and summer) is Saca Cimarim. The Saca leaned upon and assisted the Cimarim. They divined time from the building of Car Sacim Kimarim (Stonehenge), by their sagacity they discovered Sepharim (Sepharad, Obediah 20). They came in little ships. Sepharim, the cut off place, is Cimarim Sasson."

Obviously the meaning of Sepharad, or Sepharim, is the place or country of inscriptions from Sephar, to number or write.

The Saca Cimarim, and the Sicambri of Strabo, appear to be identical; before their arrival in England they lived near the Rhine. Sicambri appears to be a shortened pronunciation of Saxon and Cimbri.

It also appears from the inscription that the English Channel was called the Sea of Spain. Similarly the Syro-Chaldee version of the Bible has Spain instead of Sepharad (Obediah 20).

Evidently, therefore, Britain was the Spain of the Syro-Chaldee version, and the one to which St. Paul alluded when he wrote to the Romans of taking his journey into Spain (Rom. xv. 28), for the country now known by that name was in pre-Christian times mostly called Iberia. The word Spain means in Hebrew, something surrounded, and is only applicable to an island.

The Trilithon C.C. of Stonehenge gives astronomically the date B.C. 139 at the Summer Solstice, when Kent and Essex were cut off from Belgium and Holland by a storm wave from the English Channel (the Sea of Spain of the inscription) that submerged and swept away the isthmus by which they were connected. Have we, therefore, in the narrative the fulfilment of that passage in Daniel ii. 34—"Thou sawest till that a stone (in Chaldee an island, Gezereth) was cut out without hands."

We learn from Strabo, that the coast of Kent was, at the Christian era, visible from the mouth of the Rhine; the distance between them could not have been more than eleven miles, perhaps much less, for the Goodwin Sands, now about five miles from Ramsgate, were submerged about A.D. 1037. Prior to that date, there are grounds for concluding that they were part of the Isle of Thanet, and formed the left bank of the Thames which then flowed between Richborough and Sandwich, uniting with the Rhine in the straits of Dover, affording continuous river communication from Germany to the Abury end of Salisbury Plain, by the Rhine, Thames, and Kennet.

Another submersion took place between the Christian era and A.D. 840, when more than a hundred miles of the coasts of Belgium and Holland were swept away, caused more or less by the inroads of the gulf stream. Florus and Strabo state that the Cimbri were driven by the inundation of the sea from their settlements, situated between the Elbe and the Rhine, to seek new habitations in other lands. Literally they are a "people whose land the rivers (the gulf stream) have spoiled" (Isa. xviii. 2).

According to Strabo, the land at the mouth of the Rhine was a low swamp, covered with thorn bushes. It is also certain that the Goodwin Sands were formally covered with bushes, for at very low tides branches of holly are found, the leaves still edged with thorns, although withered and dead.

A NEW EDITION (making the fifth) of the "New Old Story," by A E I, has just been issued in an attractive cover, price 4d., post free for stamps. A useful booklet to place in the hands of young people.

THE CONFERENCE AT LEEDS.

A CONFERENCE of Anglo-Israelites favourable to aggressive measures for the furtherance of Identity views throughout the North of England, was held at the Waverley Hall, Leeds, on May 16, and among those present there were:—Mr. J. G. Taylor, Newcastle; Mr. R. Wilson, Hull; Mr. H. J. Robinson, Hull; Mr. Alfred Ashley, Bradford; Mr. T. E. Ashley, Bradford; Mr. J. Bowles, Bradford; Mr. H. Wood, Bradford; Mr. R. Eckroyd, Bradford; Mr. A. K. Robinson, Leeds; Mr. M. Lawson, Leeds; Mr. R. Wordsworth, Leeds; Mr. J. Paylor, Leeds; Mr. J. Hayden, Leeds; Mr. J. Shaw, Leeds; Mr. H. Byward, Leeds; Mr. T. Philmore, Leeds; Mrs. Dodgshon, Leeds; Miss Young, Leeds; Miss Brooks, Leeds; Miss Caygill, Leeds; Mrs. Hustwit, Leeds; and Miss M. A. Perrim, Leeds.

The proceedings began at about 11 a.m., and closed at 5 p.m., Mr. A. K. Robinson occupying the chair, except during an interval, when it was taken by Mr. Matthew Lawson. The discussions showed a very general wish for bolder and more combined action on behalf of our principles; and the following Resolutions were cordially adopted, viz.:

1. That this conference desires to express its hearty sympathy with the Metropolitan Council, the Northern Council, and similar unions; and prays that their efforts for the promotion of Identity truths, may be abundantly prospered.

2. That this conference acknowledges with gratitude the long and disinterested labours of Philo-Israel, as the editor of the BANNER OF ISRAEL, and trusts that he may be spared to us for many years in the full enjoyment of health and happiness.

3. That a standing committee or council be formed representing the North of England, for the purpose of holding regular conferences and carrying out such schemes as it may think desirable and practicable.

In pursuance of the third resolution, the meeting elected a North of England council, with power to add to its numbers, those nominated being:—Mr. J. G. Taylor, Mr. L. H. Gullacshen, Mr. G. Dixon, Rev. H. Morton, B.A., Mr. E. L. Davis, Capt. Barrett, Mr. R. Wilson, Mr. W. Jackson, Mr. H. J. Robinson, Mr. G. Whatting, Mr. H Fallon, Mr. A. Winsor, Mr. A. Ashley, Mr. T. E. Ashley, Mr. J. Bowles, Mr. Lancaster, Mr. T. E. Wardell, Mr. A. K. Robinson, Mr. M. Lawson, Mr. R. Wordsworth, Mr. J. Paylor, Mr. W. Philmore, Mr. H. Byward, Mrs. Dodgshon, Miss Young, and Miss A. E. Brooks.

Mr. Joseph Hayden agreed to be the Hon. Secretary, and it was decided to hold the next conference at Bradford, the date being meanwhile left open. As it is intended to make the council thoroughly representative of five or six northern counties, any believers living in or near the undermentioned towns, are earnestly requested to communicate with the Hon. Secretary, whose address is 5, Edgeware-terrace, Bayswater-road, Roundhay-road, Leeds:—

Manchester, Halifax, Wakefield, York, Barnsley, Huddersfield, Dewsbury, Batley, Whitby, Preston, Middlesbrough, Stockton, Hartlepool, Durham, Sunderland, South Shields, North Shields, Hexham, Morpeth, Alnwick, Rothbury, Appleby, Kendal, Carlisle, Penrith, Whitehaven, Workington, Liverpool, Sheffield.

The presence of reporters at this meeting was somewhat of a surprise as its deliberations were naturally of a rather private description. When we have a lecture it is with the greatest difficulty that we can obtain two or three lines of recognition, but this little gathering received an amount of publicity which may be called "unparalleled." One of the

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local evening papers favoured its readers with more than half a column of schoolboy "satire" headed—"The Lost Ten Tribes—Are we the Chosen People?—A Curious Conference in Leeds." The *Leeds Mercury*, however, contained an impartial and substantial account, giving the resolutions that were passed and part of the speeches. The *Yorkshire Post* had the following, and the *Newcastle Chronicle* published a similar paragraph :—

"THE LOST TEN TRIBES—CONFERENCE IN LEEDS.

"A conference attended by about 25 or 30 gentlemen from Newcastle, Darlington, Durham, Hull, Leeds, and various other towns in the North of England, who believe that the British race are the lineal descendants of the Lost Ten Tribes of Israel, was held yesterday in the Waverley Hall, Leeds. They met at eleven in the morning and opened their discussion, which was resumed after luncheon at two o'clock. The theory which they propose to establish is principally founded upon the declarations made by God respecting the Ten Tribes, which declarations they hold to apply in every detail to the British race. They contend that the unfolding of the great truth alluded to will have the effect of establishing the divine origin of the Bible, of converting the heathen, of overthrowing infidelity, and of practically making all men—infidels and others—believers in the authenticity of the Holy Scriptures. The principal object of the gathering was to decide upon the best means of disseminating information on the question in which they are interested. The various aspects of the subject having been fully considered, a Council for the North of England, of which Mr. Joseph Hayden, of Leeds, is to be the secretary, was formed. It was decided to hold the next conference in Bradford."

BRITISH-ISRAEL TO THE FRONT.

By the Rev. Thomas Lowe.

The Scriptures of truth explicitly declare this great fact, and the annals of history substantiate it. Absolute and unrivalled supremacy is God's promise to His people Israel. It is beyond controversy. No refinement of Scriptural exegesis can explain it away. "And all the people of the earth shall see thee that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, &c. And the Lord shall open unto thee His good treasure: and thou shalt lend unto many nations, and shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 9—13). "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel" (Num. xxiv. 5, 6—19).

If this sublime prophecy does not apply to British-Israel, to what nation does it apply?

Such is the greatness, supremacy, and prosperity of the British Empire—growth, security, certainty, invincibility. The empire that is based on the principles of truth and righteousness, as well as by an army and navy, untarnished by permanent defeat, cannot fall. God "remembers His covenant to a thousand generations." On this high theme Swinburne's Muse takes her loftiest flight, in his Ode on England's imperial grandeur and power,—

"Where the footfall sounds of England, where the smile of England shines,
Rings the tread and laughs the face of freedom, fair as hope divines,
Days to be, more brave than ours and lit by lordier stars for signs.
All our past acclaims our future: Shakespeare's voice and Nelson's hand,
Milton's faith and Wordsworth's trust, in this our chosen and chainless land,
Bear us witness; come the world against her, England yet shall stand."

In the Transvaal war, at Laing's Nek, in the storm of conflict, a brave youth, from Eton, shouted, "We must be in the first rank—Floreat Etona!"—rushing forward, fell dead, stricken by a bullet.

This is an age of reality, not of mere glitter and sentimentality and shams. In the Scriptures of eternal truth we possess the mightiest conservative and progressive force in the world. "The Scripture cannot be broken. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Psa. xxxiv. 11). In harmony with the Divine purposes is the unresisted sweep of British power in world-wide dominion. Hence, our recent conquests and territorial annexations in Africa, Uganda, Pondoland, Mashonaland, and Matabeleland. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psa. xxxiv. 12).

Hence, our royal and imperial marital alliances with the great powers of Europe. Hence, our far extending commercial enterprise and success. For Sir Henry Loch, the Governor of the Cape Colony, who is a high authority on South African affairs, states that there is every reason to hope that in a few years the exports of South Africa will have expanded to a marvellous extent.

In a recent report to the Board of Trade, Mr. Giffin, giving statistical tables relating to the foreign trade of the United Kingdom and of other countries in recent years, concludes with the assurance that there is no weakening in the hold of the United Kingdom, in comparison with its chief competitors, upon either the import or the export trade of the world. "The head and not the tail."

The Meadow Side, Old Leake, Lincolnshire.

RANDOM SHAFTS.

Whatever may be the ultimate results of the conference our friends held last month at Leeds, it has certainly managed to stir the dry bones of the secular press. To my own knowledge half a dozen papers have given it unwonted attention, even favouring it for three or four days with leaderettes or editorial remarks of one kind or another. Some of the remarks are amusing, but some saddening. For it is plain that the writers of them must be as ignorant of the Identity as Central African savages are of Christianity. We have been working for ten, fifteen, twenty years; yet there are journalists (I say journalists because *they* are supposed to be abreast of the times) to whom the very existence of Anglo-Israelism has come with the shock of a strange revelation. If the Leeds pressmen are in this case, it may be inferred that the populace are no better off; and now that the Israelites there have got a strong organization, they should take an early opportunity of enlightening their fellow-citizens. Charity begins at home, and, what is more, the home of the North of England Board seems ripe for spirited action.

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There are some who disrelish any "shouting" of the Identity, but this is a matter in which we cannot afford to consult the nerves of sensitive people. I am not partial to

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noise myself, and fortunately it is not necessary for us to either shout or whisper; but I would sooner have a blast from Roland's thirty-league horn than a sound which is almost inaudible. How the Israelites throughout England expect the Identity view to spread I do not comprehend, unless they think it is infectious, and will go round unaided like scarlet fever. In proportion to our numbers only a handful are making efforts, and there are big towns, both north and south, where the subject is absolutely unknown. We have God's command, "Bring forth the blind people that have eyes," and must assume that every believer is acquainted with it, but that they are obeying it is not so sure. Oliver Wendell Holmes declares that the race is divided into two classes—"those who go ahead and do something, and those who sit still and enquire, Why wasn't it done the other way?" Now, a few of us are "going ahead and doing something"; and most of us, if not sitting still, must be "doing it the other way," but what that way is I have not been able to discover.

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In alluding to the afore-mentioned meeting, the *Leeds Daily News* wrote thus:—"In the course of their deliberations in Leeds, the Conference on the Lost Ten Tribes no doubt considered the theory of the Queen's descent from King David. The story goes that the eldest daughter of Zedekiah fled to Ireland in charge of the prophet Jeremiah, and was there married to Heremon, king of Ulster. To-day's *Vanity Fair* has a curious story in this connection." The story given by *Vanity Fair* relates an interview of the Rev. F. R. A. Glover with her Majesty the Queen, which is very interesting. The incident was new to me, and, as it may be new to many, I just reproduce it.

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"When a certain Mr. Glover, a clergyman of the Anglican Church, addressed the Queen on the subject about the year 1869, her Majesty sent for him to Windsor, and, to his astonishment, informed him that what he thought he had been the first (with infinite research) to discover, had been known to herself and the Prince Consort for many years. The Queen then caused the Royal Family tree, which is a very sacred object to her Majesty and her sons and daughters, to be shown him; and here Mr. Glover found various missing links that he had been vainly seeking. David's name he discovered engrossed at the root of the tree, and the name of Victoria in a remote topmost branch; yet, for all that, in an unbroken straight line, all other lines having apparently ended centuries ago."

***

The reflections of the *Leeds Daily News* on this were as follows:—"I was not aware that the Queen was descended from Heremon, king of Ulster, or from any other of the crowned kings of that distressful isle. But, even if she were, it is one thing to suggest that her Majesty is of the House of David, and quite another to prove that we are all sons and daughters of Reuben, Gad, and Issachar." This is so, and of course we do not maintain that the Queen's Davidic lineage carries with it our Hebrew origin. Does the writer really imagine we do? His remark hints at that. He, at least, is clearly of opinion that it is much harder to verify the Israelitish genealogy of the British than to establish the Queen's extraction from David; but, if he was familiar with the facts, he would find that it is much easier. There is obviously a gross misapprehension abroad; and if journalists as a whole are no wiser than those of Leeds—a thing which is too probable—we have in this an urgent reason for making a more public display of our tenets than the past has witnessed.

***

The dimensions of the British Empire are evidently shrouded in mystery, and no doubt it is perplexing to arrive at a correct estimate. For its extent is bewildering, and, as it is perpetually expanding, a calculation which is right to-day may be egregiously wrong to-morrow. Still, it is surely possible to fix on a figure which shall avoid the enormous discrepancy of 3,000,000 square miles. We have one person telling us that the Empire embraces 8,000,000 square miles, another says 9,000,000, another 10,000,000, another 11,000,000. The "Victorian Year-Book" for 1892 puts it at 9,178,000—without our protectorates. The current official Census Report makes it to be 11,000,000, but this does not include Bechuanaland, Rhodesia, Zambesia, Egypt, Pondoland, or Uganda. Reckoning "spheres of influence," the "Statesman's Year-Book" assesses it at 11,475,000, and there have been various additions since then. When foreigners compute the size of their native countries, they scrape together every acre they can; and, acting on that principle, the British Empire is not far short of 12,000,000 square miles. But Mr. Blore is our statistician, and perhaps he will work up for us the totality of the Empire, both as regards bulk and population?

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A circumstance which at first sight often puzzles enquirers into the Identity is, that the Jews have retained a vivid recollection of their Hebrew parentage, while the British have lost all knowledge of it, and I need not say our opponents harp industriously on that string. But the explanation of this difference is a very natural one. There is nothing peculiar in the English having forgotten their remote ancestry; what we have to do is to show why the Jews have not forgotten theirs, and that is not difficult. They have been compelled to remember who they are. This is taught by Jews themselves. As the advance of civilization has brought no abatement of their sufferings, thoughtful Jews are trying to contrive some other remedy, and in discussing the problem they occasionally touch on this point.

***

For instance, Emil Franzos has written a book entitled, "*Aus der Grosser Ebene*," in which he observes that the Jewish sense of nationality has been preserved by outside pressure—by persecution—and that, if the Jews were placed on a social equality with Christians, they would by degrees become incorporated with the peoples among whom they dwell. Leroy-Beaulieu, in an article on "Jews and Anti-Semitism," declares that "wherever anti-Jewish sumptuary laws are or have been in force, their object is to stamp the Jew as such" (*Revue des Deux Mondes*, Feb. 15, 1893). And this is true of all laws directed against the Jew—they differentiate him from the rest of mankind, and remind him of his origin. We have not had the same aids to memory, and hence our obliviousness. But if we, like the Jews of the Middle Ages, had been obliged to wear a cap of singular shape, or a disk of yellow cloth, or to walk barefooted, could we have drifted into unconsciousness of our Hebrew blood? The fact is that ever since the dispersion the Jews have been bearing a placard, and could no more forget the rock whence they were hewn than a man can forget his name by which he is accosted twenty times in the day.

JOHN SHOOTINGHAM.

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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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CECIL RHODES' DREAM REGARDING THE TELEGRAPHIC JUNCTION OF CAPE TOWN AND CAIRO.

THE new Anglo-Belgian agreement in Central Africa, between Great Britain and King Leopold, of Belgium, as Sovereign of the Congo Free State, put the last link to the unbroken line between Cape Town and the sources of the Nile, which makes the union of Uganda with Cairo and Alexandria a matter within measurable distance of practical politics! It is a marvellous fact, and one which, since the treaty was signed at Brussels on May 12th, 1894, is a step forward towards the time which shall make ours the paramount Power in Africa as elsewhere. The French are, of course, furious at the result, as they had set their hearts on securing the command of the country of the Upper Nile. But God gave Israel the Gates, and Uganda secured for Britain, the next thing was to secure for this country a passage for the telegraph wire through British territory only, from the Zambesi to the sources of the Nile! This, the new treaty with the Congo Free State, effects for us! It only remains now for Egypt to recover administrative control over the Egyptian Soudan, including Khartoum and Gondokoro, and forthwith Cape Town and Cairo will be connected by the wire, traversing British protected provinces the whole way! The *Times* of May 24th, in a special article, explains how this has come to pass, and it will be well to quote the passage:—

Until the conclusion of this agreement, all communication between British possessions in the southern half of the continent and the British sphere of influence in East Central Africa was completely cut off by the Congo Free State and German East Africa, which between them occupied the entire central breadth of the continent. It was obvious, therefore, that if a north and south communication was to be established by Great Britain it must be by agreement with one or other of these States, and it is only fair to the memory of Sir William Mackinnon, the founder of the Imperial British East Africa Company, to recall the fact that several years ago he negotiated, and almost carried through, an agreement with the Sovereign of the Congo Free State practically identical with that now concluded by Sir Francis Plunkett at Brussels. Article III. of the present agreement is as follows:—

"The Independent Congo State grants under lease to Great Britain, to be administered when occupied, under the conditions and for the period hereafter determined, a strip of territory 25 kilométres in breadth, extending from the most northerly post on Lake Tanganyika, which is included in it, to the most southerly point on Lake Albert Edward."

The conditions of the lease are the same as attach to the lease which, under another article, Great Britain undertakes to grant to the Free State, giving the latter access to the western shore of Lake Albert; and, as will be seen subsequently, this practically makes the duration of the lease to Great Britain co-extensive with the continuance of the Congo territories as an independent State, or as a Belgian colony under the sovereignty of King Leopold and his successors.

It will be seen that by the above arrangement British-Israel acquires a right of way from Tanganyika to the Nile. On the other hand, the British claimed the territories occupied by Emin Pasha as his government because it fell within her sphere of influence, and because she had hoisted her flag at Wadelai at the beginning of 1894. She therefore made over, by lease, to the Congo Free State the Bahr-el-Ghazal. "Great Britain is the lessor, the Free State the lessee." The right of Great Britain to all this territory is conceded by Germany and Belgium, but the French are no parties to that concession or to the claim. The French have, however, no valid right to this territory. The *Times'* remarks on this matter are to the point. Thus:—

It would be idle to ignore the feeling which the publication of this agreement will undoubtedly excite in French colonial circles. Of late the rich province of the Bahr-el-Ghazal has openly been avowed as the object of France's ambition in this part of Africa. But it has remained an object of desire and nothing more. Not a French soldier has ever set foot in the province, and France has therefore absolutely no legitimate ground of complaint against either of the parties

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to the present agreement. But none the less will those who looked to see the French Congo extend its frontiers to the Nile feel a natural irritation at this definite check to their ambitious designs. Meanwhile some portions of the Equatorial region have been effectively occupied by the forces of Great Britain or the Free State. The British flag was hoisted at Wadelai early in the present year, and the Van den Kerckhoven expedition, under its present leader, Captain Baert, is in occupation of Lado and of other stations in the country between the watershed of the Congo and the Nile valley.

It must be remembered that this agreement is the work of the present Government of this country, being signed for them by Sir Francis Plunket, K.C.M.G., as representing Great Britain. We see thus that God works even by unwilling agents; for though the Prime Minister seems at times favourable to the expansion of the Empire, he represents those who detest the idea and would vote for its contraction. In all directions we see that God favours the enlargement of His people's influence, according to the promises to Abraham; but in regard to their rival's ambition, the French are perpetually thwarted, and they cannot see their way to retaliate. They threaten and bluster, but they have to submit! The fault is generally their own, and in this case some of their journalists admit that it is so.

The treaty has a further stipulation authorising the construction through the Congo Free State territories of a line of telegraph "connecting the British Colonies in South Africa with their sphere of influence on the Nile." "The agreement thus removes all anxiety regarding the immediate future of the Upper Nile and of the Northern Albert Lake country; and it throws on the Congo State the onus of opening the Soudan to civilization." The latter proviso seems like a plan for the benefit of Africa and of British commerce, in the final result, but one which spares God's people the trouble and expense of conquering the Soudan! It holds the Congo Free State responsible for that, but denies to the French any part or lot in the matter!

At the same time that this news reached us, we had the glad tidings sent us by Her Majesty's Commissioner in Nyasaland, Mr. Johnston, from Port Said, to the effect that a slave-trading chief, with 2,000 men to back him, attacked Major C. A. Edwards, at Fort Maguire, on Lake Nyasa, was handsomely beaten by 200 troops under Edwards, and then quietly submitted to his conqueror leaving Nyasaland in "complete tranquillity." No wonder that with these persistent and decisive signs that God is following our nation with blessings innumerable, the French papers are sadly comparing their own unstable and ever shifting Government, ignorant because always oscillating, with the English policy, "the most stable, patient, and persevering in the world" (The *Debats*). Foreign politicians do not realise that God is working with us and against them, in order to bring about His purposes and promises to His people Israel. Theirs is to be universal empire. Therefore that of Africa as well. Step by step we find this is being accomplished, and we are astonished!

Mr. Cecil Rhodes, of Cape Town, who sees a little in advance of his fellows, proclaimed that the telegraph wire would be carried over British lands from Cape Town to Cairo and the Mediterranean, and men laughed at the wild conceit! But we see it now all but accomplished, and none can hinder it! Surely God's hand is at work, and He is preparing to bring Africa as a whole to the feet of the Lord Jesus Christ. Let us praise Him that He deigns to do the work by the hands of His chosen ones, the people of the British Isles, even of Israel, according to the promises!

SOUTH AFRICA.

(*Concluded from page* 294.)

PART II.

"NATIVE QUESTION.

"THE native question in Cape Colony, where the population is 1,100,000 natives to 400,000 whites, is naturally one which absorbs politicians to a large degree. The natives occupy some of the finest lands in Cape Colony—namely, Kaffraria, generally Griqualand East and West, and Pondoland. It cannot be pronounced as a danger, but the fact of their ever-increasing numbers, so entirely out of proportion to the governing race, is one which must cause perpetual anxiety. The franchise, it is true, has been raised from £25 to £75, but any native can with ease gain by honest labour £75 per annum, and it is now proposed by the leader of the Afrikander Bond to deal summarily and conclusively with this all-important question. The plan of the Afrikander Bond party is that each native should be granted a ticket of occupation of whatever land he lives on; this ticket is to remain in force for eight years, at the end of which time he may, should he so choose, apply for and receive a title to the land he occupies, and with the title he would receive the right to vote. It is not obligatory that the native should apply, even after eight years of occupation, for a title to the land occupied, but unless he does he is not to receive the right to vote. With the title to the land in his possession he naturally has the right to sell, and thus to transfer his property to any other individual, white or black, so that in this broad measure he meets the wishes of all politicians; for some wish to hurry the granting the title of land to natives so that they may sell to the white population, and so the native would be removed. Another party—the negrophile party—is anxious that the title should be granted as an inalienable one to each native; but the plan of Mr. Hofmeyr, leader of the Afrikander Bond, appears to meet all points worthy of being considered; for, in the first place, it gives the native every opportunity of improving his condition, and of becoming a useful member of the State's civilization, and, again, it may increase the desire to improve the lands at present occupied but scarcely cultivated. This almost compulsory cultivation of land is in itself of enormous importance to the wealth of the country, for in 1893 Cape Colony, including the native territories, produced only 3,900,000 bushels of wheat, or a little over two bushels per head of total population, which actually necessitated importation of wheat from Australia. That the native is anxious to work and improve himself is being proved year by year, especially in Basutoland, where it may be said that out of the 218,000 native inhabitants quite one-fourth obtain passes every year to cross the frontier to obtain work; and when it is considered that, including the Transvaal and the Orange Free State with the British Colonies, there are 2,250,000 natives to 530,000 of white population, taking the natives simply as a factor in the production of wealth, every effort should be made to utilize so important a power which may be turned to so great an advantage.

"DEFENCES OF SOUTH AFRICA.

"The wealth, political importance, and the increasing development of South Africa have been shewn. The imports and exports for Cape Colony alone amounted in 1893 to £24,000,000, the imports in 1893 being nearly £2,000,000 in excess of the imports in 1892, thus proving that South Africa is an ever-increasing market for the goods

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of Birmingham and Manchester. There are £20,000,000 borrowed in England expended in Government railroads; the link, political and commercial, between English and Dutch is daily becoming stronger—railroads, development of mines, of lands, of industries generally, and the native question, all tending to draw the comparatively small white population nearer together for the ultimate aim of good to South Africa.

"And now comes the question as to how are these immense possessions and great possibilities guarded by the mother country. As regards land defence, there are excellent forts at Cape Town, two batteries at Durban; but Port Elizabeth, East London, and other ports on the east coast are defenceless. With regard to the general question of the defence of the Cape peninsula, it is a disputed question as to whether the headquarters of the military and naval forces should not be at Cape Town (now that the magnificent breakwater and docks at Cape Town have been completed), instead of the military being at Cape Town and the naval headquarters being at Simon's Bay. This plan would, no doubt, place the respective commanders more in touch with each other, and would concentrate the defensive powers within a space which possesses the greatest possible natural advantages.

"With regard to the undefended ports, Port Elizabeth and East London, one is asked to believe that no enemy will bombard a port which is defenceless; but surely it is not to the point to argue that houses will not be blown up when the mere presence of a hostile fleet will not only stop the trade of the country, but will cause a requisition for indemnity to be listened to with respect. The main point is, that in time of war a hostile fleet must be nullified by the presence of such a fleet as would have the power, the numbers, the rapidity, and the armament sufficient to protect the carrying ships of the trade between Cape Colony and the mother country. The question now comes, Is the present fleet on the South African Station adequate to the task it is called on, or may be called on, to perform? Roughly speaking, it has to control 2,000 miles of the west coast and 2,000 miles of the east coast of Africa. But in speaking of the fleet stationed in South African waters, can the English nation feel certain that that fleet may be looked upon as a local fleet, definitely and permanently to be relied on to remain in South African waters for the protection of the trade (£24,000,000 exports and imports) between the colony and the mother country? And if that can be decided in the affirmative, is it by any means certain that the South African fleet (with its 4,000 miles of coast to control) is powerful enough to nullify the presence of a hostile fleet? It must be remembered that South Africa holds a unique position with regard to the Indian Empire, for one may take it for granted that the great naval battle of the future will take place in the Mediterranean, and that the Suez Canal will be blocked. Our trade route to and from India must then be by the Cape of Good Hope, and the coalfields of South Africa, some of which produce steam coal equal to Welsh steam coal, will be not only of immense importance, but, it is not too much to say, may be the essence of our power to defend our trade with India, which in 1892—93 amounted in exports and imports between Great Britain and India to £77,000,000. Lord George Hamilton in his letter in the *National Review* for December, 1893, shews that there is a margin of superiority in our favour at the present time over the two most formidable naval Powers—namely, France and Russia; but he shews that these two Powers will have had on January 1, 1894, no less than twenty-three large ships with an aggregate tonnage of 210,300 tons in various stages of construction against only four of Great Britain with an aggregate tonnage of 56,000. We have only three battleships building against twelve. How can it, therefore, be considered admissible to believe that in the period of any great naval engagement, the South African fleet may not be called upon to supply the deficiences which are thus shown to exist. How fearful then would be the position! South Africa, with its trade of £24,000,000, and India with its trade of £77,000,000 (both export and import) isolated; the shipping trade entirely arrested, for Lord George's figures clearly show that not only would our whole fleet be occupied, but that the two great rival naval Powers would have a large number of vessels in access of what Great Britain could muster, and which, therefore, would be free to distress and harry the carrying trade between Great Britain and South Africa and India."

A SOUTH SEA QUESTION.

THE following gives a very graphic account of the situation at Samoa at the present time. It appeared in a Bristol paper, the *Times and Mirror*, on May 2, and supports, generally, the view of the subject which we placed before our readers in our last number's leading article:—

"The British Empire is always in want of rounding off, in one quarter of the world or another. It has many ragged edges, so to say. Lately it has been in Africa that the process has been going on. But there seems to be a temporary lull in African troubles. An Antipodean question is now coming to the front and calling for a settlement, of some kind. For a long time past, there has been trouble in the island, or rather islands, of Samoa. But, for the sake of convenience, it is better to use the singular expression. Samoa lies about two thousand miles from the nearest point of Australia, and about the same distance from the nearest point of New Zealand. It is situated on the fringe of a large group of islands, nearly all of which are British, or under British protection. It is about 700 miles from the chief port of Fiji, which was annexed by Great Britain in 1874. It lies in the direct route of vessels to and from New Zealand; and it therefore possesses great strategic importance. At present, Samoa is under a triple Protectorate, of England, Germany, and the United States. This arrangement was made at Berlin in 1889, when it had become evident that something ought to be done to prevent a serious conflict of interests. The Americans have always claimed a trading interest in Samoa; and so have the Germans, since they established themselves on the Northern Coast of New Guinea and some of the adjacent islands. The German trade with Samoa is ridiculously small as compared with that of Great Britain, carried on, of course, through her Colonies. America has never pretended to have a substantial interest in the South Sea Islands, though there was some talk, at one time, of the intention of the United States to take Fiji; just as there is a suggestion now of an American annexation of the Hawaiian group. Annexations, however, are opposed to the traditional American policy. It seems to be probable that the United States could easily be persuaded to retire from the triple protectorate over Samoa, which has never worked well, and, indeed, has been the cause of continual embroilment.

"For many years, there has been no peace in Samoa, owing to conflicts between two rival dynasties. The missionaries did what they could; but that was not much,

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In 1889, it became necessary that something should be settled, in the interests of trade, for the protection of white men on the island, and for the prevention of quarrels between white men of different nationalities. The tripartite control was, therefore, established. Since then, matters have gone from bad to worse, the three Powers being unable to act in concert, and none of them being willing to act singly. Thus a deadlock has arisen, the island being desolated by civil war and various disorders. Mr. R. L. Stevenson, the novelist, who has been a resident, has thrown some light on the state of affairs. Now, the time has come when it is agreed that something more must be done. It is acknowledged that the present condition of Samoa is a disgrace to civilisation. At this juncture, the Government of New Zealand, which has naturally kept its eye on Samoa, steps in, with an offer to take charge of it, of course on behalf of the British Crown. This, perhaps, would be the best solution of the difficulty that could be found. But the proposal of New Zealand appears to have aroused the jealousy of New South Wales. People in England have no adequate idea of the keen rivalry, on many points, which exists between our Australian Colonies. The Government of New South Wales insists that, instead of a protectorate exercised by New Zealand, there shall be a direct Imperial Annexation, or Protectorate. Of course, the fear of New South Wales is that, if Samoa were to become, in time, an appanage of New Zealand, the trade of the former colony might be hampered by Protective duties. It will be seen that the Colonial Office, as well as the Foreign Office, is involved in this entanglement. The Foreign Office must, in any case, negotiate directly with Germany and the United States. The suggestion that Great Britain herself should take charge of Samoa seems to have aroused strong resentment in Germany, if we may judge from certain newspaper articles. The writers of these insist that Germany has paramount claims in Samoa, which she will never surrender to Great Britain. Whether these declarations represent the views of the German Government it is impossible to say: but negotiations are in progress. One thing is certain. It is that Samoa cannot be permitted to fall into the hands of any European power except Great Britain. The Australasians bitterly complain of the establishment of the French on their flank, so to speak, in New Caledonia. Queensland was deeply aggrieved, when she was not permitted to keep the Germans out of New Guinea. It is stated in some quarters, that the German people are growing very weary of the policy of Colonial expansion, by which they gain very little. If so, there would be a capital opportunity for Germany to show her magnanimity without losing much. British interests in Samoa are very much greater than those of all the other Powers put together. It is admitted on all hands that the triple control has failed in every way. Great Britain, has the natural right to step in and replace it."

So far the provincial journalist. No one can say yet what the outcome of the agitation will be, but it is remarkable how on one ground or another some pretext is always forthcoming why the Empire must grow but can never be allowed to contract. With such mighty possessions as Australia, Tasmania, New Zealand, the Fijis, and other groups of islands in the South Pacific, already added to the south-eastern portion of the British Empire, it must be clear to every thinking mind that the establishment of foreign powers near the eastern coast of Australia cannot permanently be maintained. The Germans in New Guinea, the French in New Caledonia, and now the United States, and Germany united, in Samoa, must, as the Anglo-Saxon element grows, retire before its advance, and finally disappear. Germany and France are too far from New Guinea, New Caledonia, and Samoa, to maintain those possessions without the consent of their powerful British neighbours. The first note of war among the Continental powers, must shatter German dreams of Colonial Empire in the South Pacific, and French ambition in Tonquin and Siam, New Caledonia, and India.

How these things will be brought about none of us may predict, but we seem to see clearly that while Israel grows, the other nations, who have no inheritance in those parts, must recede before the advancing tide of Israel's world-wide, coming Empire. In expecting that, of course we have only God's word to guide and justify us, but nothing that we know of our own race to support us. The British being Israel, we claim the promises in Gen. xxviii. 14, and xlviii. 19, that they shall "spread abroad to the West, to the East, to the North, and the South," and that of them shall issue "a fulness of nations," rendering them nationally "great" indeed. To them, further, as "the people of the saints of the Most High," is assigned, in Dan. vii. 27, "the kingdom and dominion, and greatness of the kingdom under the whole heaven," as God's free gift; such kingdom being divine, since the Most High is declared to possess it as "an everlasting kingdom, and all dominions shall serve and obey Him."

We commend the subject to all inquirers, and ask our friends to praise the Lord for His goodness to us His people Israel.

RUSSIA'S LIMITS.

THE Rev. John Hawker, M.A., the rector of Cotleigh, has furnished an article with the above title to the Rev. Wm. Frith's *Silver Morn and Prophetic Voice*, which deserves some notice from the readers of the BANNER. In this article the writer clearly sees the distinction between Israel and Judah, also the disappearance for a time of Israel, the certainty of the discovery of the latter, and their reunion with Judah, God's "two families." This reunion, he declares, has never yet taken place, and he looks on the coming joinder of the two families as the signal to the nations "to try and frustrate God's plans as to the settlement of His people on their own land by joining Gog, the prince of Meshech and Tubal, in their daring expedition. A remarkable thing in the article by Mr. Hawker is his admission that those who crucified the Lord were not the Israel who are now in hiding, but that the successors of those who did so alone are discernible, and they are not to be recognised except in their individuality—scattered throughout, yet not of the other nations."

On one point Mr. Hawker's views are remarkable, and should be noted by all British-Israelite readers. They are in reference to Deut. xxxii. 8. He said: "Of one thing we may feel quite assured; God is working upon a plan decided on by Himself, carried out by His power, and effectual for the fulfilment of His purposes.

"Scripture tells us plainly that the arrangements of nations is made subject to, and in relation with, the nation of Israel, and God's dealings with them and His intentions with respect to them both affect and interpret history and prophecy. We are told in Deut. xxxii. 8 that '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 this reason no increase of territory can be effected, no conquest

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achieved, no country annexed to another, except in strict subjection to this established rule."

Mr. Hawker proceeds as follows:—

"I would ask the candid reader to study these chapters (Ezek. xxxvi. and xxxvii.) prayerfully, and with careful attention; to divest himself of all preconceived opinions and prejudices; to put aside the jarring, conflicting opinions of writers, and elaborate commentaries, and, taking for his guide Deut. xxxii. 8, to consider whether it be possible to doubt that God has revealed here a national settlement of Israel in Palestine. Moreover, so precise and distinct are the statements, especially with respect to the uniting in one of the two families, Judah and Israel, that no historical record will support the shadow of an assertion that the events have as yet taken place. They are to be, and they are yet to be. My great object now is to prove that they are soon to be, and that the present state of things is fast clearing the way for the restoration of Israel, and the united attempt of the nations under Gog, prince of Mesech and Tubal, to frustrate the fulfilment of God's purpose in settling His people in their own land.

"I intend to confine my remarks and examination to those prophecies which, as far as I can see, relate to the attempts upon the part of many nations to upset the arrangement of Israel in their own land, made by God in His providence. I shall not, therefore, enter upon a wide field, but endeavour that our eyes be fixed on one point in prophecy, and upon one locality. I assume, therefore, that we find the Jews in their own land, brought back, as I believe they will be, by some great power, and for some political reason, which we may see shadowed forth, I believe, during our short research into the prophecies. The fact that the Greek Church and Mahometanism, now in conflict, have religiously excluded Judaism from Judea, surely suggests inquiry as to the possibility of a restoration ere long of God's scattered people.

"There are two things to which I wish to draw special attention. First, that Israel's national restoration and settlement will be opposed nationally and by a fearful war of many peoples. Secondly, I shall try to show what nations are prophesied of in Scripture as the principal participators in the fierce but unsuccessful conflict.

"In Ezek. xxxviii. and xxxix. we find the prophet directed to prophecy against Gog. As to who this enemy is I defer my remarks to the second part of my subject. Suffice it now to say that he comes up against Israel at a fixed time —namely, between their national restoration and the millennial reign. In chap. xxxviii. 14 there is the remarkable question, "In that day, when My people Israel dwelleth safely, shalt thou not know it?' This question is put to Gog, and then, after the assertion as to his coming out of the northern parts, we read in ver. 16, 'And thou shalt come up against My people Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes.'

"Gog will be joined by many allies, as we shall see, and so vast will be the multitude, and so bloody the battle, that the consequences of it in the destruction of weapons of war, and of men, are such as to surpass all conception. Indeed, were it not that the Word of God reveals it all so distinctly, we should doubt it, or resolve it into figures and symbols. Such will be the number of weapons of war left on the ground, that the House of Israel will burn them with fire for seven subsequent years, "so that" (xxxix. 10) "they shall take no wood out of the field, neither cut down any of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.' Then, as to the multitude of the slain, ver. 11 tells us, "And it shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea, and it shall stop the noses of the passengers; and there shall they bury Gog and all his multitude; and they shall call it the valley of Hamon-Gog,' which signifies 'the multitude of Gog.' Seven months, we are told, will the House of Israel be occupied in burying them. Certain precise arrangements are also made for carrying out the burial, so that after the seven months are past, the land will be searched, in order that nothing remain unburied, and those that pass through the land, when they see a man's bone, 'shall set up (or build) a sign by it till the buriers have buried it in the valley of Hamon-Gog' (ver. 12—15).

"Scepticism may say, How can these things be? But with that we have nothing to do. When God speaks clearly, faith bows humbly. It is not my purpose now to enter upon the various events which lead up to this great battle. They are in prophecy; but in this short article I do not profess to take them up. I will, however, give the date of the conflict, as far as I see it clearly.

"I believe it to be the same battle, or, at any rate, a part of the same war, as that which is described in Rev. xvi. 12 —14, where the sixth angel pours out his vial on the great river Euphrates, when the three unclean spirits, like frogs, came out of the mouth of the dragon. In ver. 14 we read, 'For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.' These are said to be gathered together 'into a place, called in the Hebrew tongue Armageddon.' Surely the fact of the name being given in the Hebrew tongue is, to say the least, suggestive of the locality. That this battle of Armageddon has the character of finality attached to it is evident from the voice from the throne in Rev. xvi. 17, "It is done!'

"As soon as these events occur, 'the seventh angel (Rev. xvi. 17) pours out his vial into the air,' and the destruction of Babylon follows; for Babylon and Jerusalem never can flourish at the same time. Following out the fate of Babylon, we come to chap. xix., where the close of the battle is related, the consummation being effected by the direct intervention of the Lord Himself. A comparison of Ezek. xxxix. 17—22 with Rev. xix. 17, 18, reveals a remarkable similarity of language; and it is used, as I believe, with reference to the same event."

The second part of the Rev. Mr. Hawker's article will follow, we suppose, in due course, and we shall hope to learn what are his views as to Russia's allies, and what "great power" it is that takes the Jews back to their land prior to the attack of Russia on "Israel" restored and settled in their inheritance. In all this we see another instance, we suppose, of a learned shepherd of Israel who studies the scriptural prophecies and sees clearly before him from that record, that ere long Israel and Judah will return to Palestine and will be attacked there by Russia, as the leader of a confederation intent upon "frustrating the fulfilment of God's purpose in respect to the settlement of His people in their own land. These are our own views exactly. But how is it that Mr. Hawker fails to see that the parties to return are only two—namely, Israel the strong and powerful maritime power, and Judah the weaker brother? There is no question of "some great power," unknown to men and apart

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from Israel of the House of Joseph, coming forward to carry out the designs of God. Jer. iii. 18; Hos. i. 11; Ezek. xxxvii. 15—28; Zeph. iii. 9, 10; and Isa. xviii. 1—7, give us all the information needed, and they show that the House of Israel conducts Judah back as her "present" to the Lord, and He accepts her at Israel's hands.

We have no doubt, however, that the second part of Mr. Hawker's article will show that he believes our own British nation will be honoured by helping to restore "Israel" to their land; but that they will do so as a Gentile, non-Israelite nation. Now, such an intervention is not provided for in Scripture, and is in contradiction to it. The British no doubt will return with Judah to their own inheritance, accompanied by Manasseh; but it will only be so because the British are Ephraim-Israel, or Joseph, and because the prophecies have so determined it.

The current events of the day further are speaking loudly in favour of our view, since they show that Russian Gog is gradually assuming a position of national greatness plainly bidding for the dominion of the world, and preparing to contest her claims with the only other aspirant to the position —namely, the British Empire, and people in respect to India, Palestine, Egypt, and the Suez Canal, as well as to the supremacy of the sea in the Levant to the East of the Mediterranean. Conquering these points, she hopes to be the mistress of the world, the owner of India, the holder of the Gates, and so the chief of the nations. In vain, in vain! Satan's last masterpiece, Russian-Gog, will be broken "without hand" by the God of Israel, who will save and bless His people. The sooner the Rev. J. Hawker knows these facts the happier he will be in his mind, and the readier with us to praise the Lord for His faithfulness to us, His people Israel. Our advice to the friends who know the reverend rector is, "Send him some BANNERS."

THE FATE OF THE TASMANIAN ABORIGINES.

IN the *Journal of the Society of Arts* of May 4th, 1894, a paper was published, read by Mr. G. Collins Levey, C.M.G., at a meeting of the Foreign and Colonial Section, which met on April 19th. The paper, a very able one, contains some remarks on "the fate of the Tasmanian aborigines," now disappeared from the earth, which constitutes a melancholy fulfilment of the words of Jer. xlvi. 28 in reference to Israel: "Fear not thou, O Jacob, My servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." In the case of the Tasmanian aborigines they have disappeared, and God has made a "full end" of them. What Mr. Levey said regarding their sad fate was this:—

. . . The last pure-blooded Tasmanian woman, Truganini, died in 1876, at the age of 76, and the last man, William Lanne, died in 1869, aged 34. In 1888 a grant of 300 acres of land was made to Fanny Smith, a half-caste, who was the last surviving descendant of the native races on the mainland of Tasmania. There are, however, a considerable number of persons with more or less aboriginal blood in the islands of Bass's Straits.

The fate of the Tasmanian aborigines constitutes a history in the chapter of British colonisation of which our nation has no great reason to be proud. But it is difficult to see what other result could have followed the emigration to Tasmania of a superior race. History teaches us that whenever a strong race comes into contact with a weak one, not physically, for the North American Indians and the Maoris are amongst the finest specimens of the human race, but one with less power of adapting itself to new surroundings, and assimilating the civilisation of the new comers, one of three things occurs: the aborigines are either exterminated, as has been the case in many parts of North America, in Tasmania, and is rapidly occurring all over Australasia and Polynesia, or they are enslaved, which is impossible in the case of a race of fierce and bloodthirsty hunters; or the two races amalgamate. This latter may appear to be the most satisfactory solution of the difficulty, and in the early days of Australian colonisation, the various Governments, which were always most humane in their treatment of the aborigines, whatever may have been the attitude of individual settlers, did their utmost to encourage legal marriages between members of the two races. In one colony, South Australia, the union was encouraged by a grant of land being made to the white man for the benefit of his dark wife and their progeny. But such marriages were frowned upon by the public opinion of even the lowest class in the community, and the total number celebrated was very small. Irregular connections were much more frequent, and many of the quarrels between the settlers and the aborigines arose from this cause. But half-caste children were almost invariably put to death by the tribe, and those who escaped that fate and grew to maturity found themselves in a most unenviable position; they neither belonged to one race or the other. As a matter of fact, there are at the present moment only a comparatively small number of half-castes in any part of Australasia; and it may be doubted whether, in the interests of the world at large, it is not better that the savage man should disappear altogether, just as the bison of the North American prairies has been supplanted by Durhams and Herefords, than that there should arise a race of half-breeds such as that which has been established in many portions of South America, by the intermarriage of the Spanish conquistadores and their descendants with the South American Indians. But whatever may be the fate of aboriginal races brought into contact with Latins, their doom, when their country is colonised by the Teutonic and Celtic races, appears to be annihilation, and the process of extinction takes place quite as rapidly if the natives are treated with kindness and gentleness as if they are shot down like wild beasts. If they are encouraged to live among the whites they do not copy our virtues, but they acquire our vices and our diseases, and whiskey, small-pox, and measles are far more fatal than the bullet or the sabre. I recollect having a conversation with an American cavalry officer, who had for a long time been stationed in the far West, and had taken part in several Indian wars. He repeated to me a conversation he had had with a chief, to whom he pointed out the folly of waging war against the United States. "I know," replied the chief, "that my braves are no match for your troopers, and I know that my race is doomed. But we shall live longer if we keep on fighting with you than if we are at peace and drink your fire-water. Your soldiers are less to be dreaded than your traders." I have said that the British nation has no great reason to be proud of its treatment of the Tasmanian aborigines; but I feel sure that their fate was unavoidable.

The same fate appears to be awaiting the Maori of New Zealand, who are wasting away, a victim to the vices of civilization and of sterility among the women. These races, and those of the mainland of Australia, who are also dwindling away, refuse to serve Israel now residing in their countries, and the consequence is that the law promulgated in Isa. lx. 12, R.V., is governing these cases: "That nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." The same law is following the Red Indians of the United States, as Mr. Levey noticed in his lecture, and furnishes another proof that the British, being Israel, the people of the United States are of Israel, being Manasseh of the House of Joseph.

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THE REV. JAMES CHAPMAN, OF HARROGATE, ON THE EMPIRE.

THE *Methodist Times* of April 12, 1894, contained the Report of the Manchester Foreign Missionary Anniversary, held on the previous Saturday. Among the speakers was the Rev. James Chapman, of Harrogate, whose words, not fully reported alas! must find a place in the BANNER:—

"Rev. James Chapman, of Harrogate, moved the first resolution. He was inclined to be proud of the fact that he was a Manchester man. The meaner cities, including London, did not efface Manchester from his heart and memory. He was delighted to see Rev. W. Jackson present; in days gone by he had exercised great patience with him. He had several times been invited to Manchester circuits, but he thought it too early for his ministry thus to culminate. The stream could not rise higher than its source. He was most acquainted with India, but was driven by force of circumstances to general topics. If they lacked life they had largeness. The expansion of the British Empire had been most remarkable, and many instances of expansion had followed a revival of God's work. What vast populations had come under their control in America, Asia, Africa, and elsewhere! The bearing of such a fact was palpable and profound. The British Empire seemed to exist for a set purpose. The Government had reluctantly again and again taken over territory. Was it the working of Providence that it should be so? Why were they placed on an Island in the midst of the seas? Was it alone for the purposes of commerce, or the spread of the Gospel too? The word Providence was a cold word, but had not the Father of the world entrusted a world-wide Empire to them? They seemed at times to catch glimpses of the plan of God for the salvation of the world. Parts of Africa seemed to have fallen into their hands, and the process was probably not at an end, but in every case expansion seemed to follow revival. They had witnessed of late years a great revival in the Church of England, and the fact was manifest by the work they were doing in connection with their own great Missionary Society. In fact, all the churches were full of life—what a preparation for missionary enterprise! They believed more fully than ever in the Fatherhood of God, the Divinity and Humanity of Christ's character. Ah! and in the brotherhood and solidarity of the human race; would not such beliefs effect more powerfully the mind of man than ever before? Were not the English people instruments in the hands of God for saving purposes! They were, it seemed to him, charged with special responsibilities. They knew more than ever the sad condition of the world, and, much as they sorrowed over the Matabele war, might it not appear as if God was working through that war to cast that tribe and others upon English care? Englishmen had an impulse to colonization, and the love of missionary work was on the same lines. The English race could do, and had done, much under strong motives. The existence of their Empire proved that they had not only the impulse, but the qualities that foreign missions required. Let their ability be sanctified in an endeavour to convert the world. Africa possessed a great man in Cecil Rhodes—a man who had visions of great things; and so had men like Rev. Thomas Champness, Dr. Jenkins, W. H. Findlay, and many other godly men; but the question that troubled many of them was, Where was the money to come from to convert the world? If Methodism failed to be interested in foreign missions he should despair of her future prosperity; but with an empire affording them such vast facilities for aggressive foreign missionary work, he had little fear that Methodism would cease to do her duty. Education was destined in India and elsewhere to destroy the religions of heathenism. How much England had done for India in many ways—put an end to their wars, helped them in famines, checked fevers, and sent them the Gospel. Philosophers hardly know what to make of our Empire, statesmen did not know what to do with it, let the Church use it well. Let them watch its growth carefully, and let them strive that its administration be righteous and pure. Mr. Chapman's speech is worthy of a much fuller and truer report."

One reads Mr. Chapman's address with perfect wonder! How near he came to the truth! Yet how constantly he missed it, as if he were really blind! The expansion of the British Empire is his theme, and he connects it with work done for Christ in the mission field. His mind is set upon finding out how this is! "The Empire," he says, "seems to exist for a set purpose." Of course it does! Mr. Chapman makes a correct guess as to what that purpose is! "Had God in view the purposes of commerce only, or the spread of the Gospel?" He quite sees that God "the Father had entrusted to us a world-wide Empire," and connects the fact with "the salvation of the world"! Finally he settled down to this crucial point, "that the English people were instruments, in the hands of God, for saving purposes," and "our ability was to be sanctified in an endeavour to convert the world!" In all this Mr. Chapman went on speaking like an Anglo-Israelite; but he stopped short at the proper conclusion, to which his facts should have conducted him, and never ascertained from the divine Word what were God's plans as to the instruments He meant to use for the conversion of the world! There he would have learnt that God never changes. What He decides upon He carries out. Mal. iii. 6, R.V., is the chief text on that point. "For I, the Lord Jehovah, change not; therefore ye, O sons of Jacob, are not consumed." This should settle the point! Heb. xiii. 8, R.V., is to the same effect. "Jesus Christ is the same, yesterday, and to-day, and for ever." Then, reference to Gen. xxii. 17, 18; Isa. xxvii. 6; Matt. xxi. 43, would have proved that this unchanging God had fixed upon His agents for the blessing of mankind so far back as in the days of Abraham;—and promised to him, on oath, that his afterseed was to be the selected agency for blessing and converting the world through Christ; also, that Israel should blossom and bud," and that "they should fill the face of the world with fruit," being the Christ-appointed heirs to the Jews, of "the kingdom of God," bringing forth the fruits thereof." The Hebrews alone were to become, in God's stead, "the blessing to all nations, all families, and all kindreds of the earth"—in Christ (Gen. xxii. 18. xxviii 14; Acts iii. 25). How is it that the Rev. James Chapman altogether overlooked these facts in his joyous review of the condition of the British Empire to-day, and especially of its Gospel evangelistic work for the nations of the world? The fact is, he is short-sighted, and forgetful of what God promised His people Israel. He does not take note that what he sees we are enjoying, as privileges from God, are literally the very things the Lord promised to do for, and give to, Abraham's afterseed in that day of Christ which the patriarch rejoiced to see; "and he saw it and was glad" (John viii. 56).

On the point of the expansion of the British Empire, the rev. speaker's remarks were striking. He was greatly impressed by our national advance "in America, Asia, Africa, and elsewhere, and by the vast populations which had come

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HOW A CONVERT WAS WON.

We have received from a credible source the account, in a few words, of how an inquirer who was not quite won to belief in Our Identity was gained at last.

"Your article," writes our informant, "in a late BANNER, the leader on 'How the World is being Prepared for the Reign of Christ" (p. 193, No. 903), has quite settled the belief of a lady to whom I occasionally send BANNERS. She has, in consequence, requested me to put her down for a guinea as a subscription to the British-Israel Association."

We are very glad and thankful to know that the above satisfactory result was brought about by an article which dealt with an aspect of the subject which to some is shocking, on account of its alleged injustice, and partiality toward the favoured people Israel. We showed in that article that the objection is not well-founded, for "the earth is the Lord's, and the fulness thereof." He has the fullest right to dispose of it as seems best to Him, for His own glory, and for the benefit of the inhabitants of the globe. He dealt so with the land of the inheritance—Palestine—when He allowed the Canaanites to be destroyed by the Twelve Tribes under Joshua, and the land the Gentiles occupied, to be transferred to the conquering children of Israel. The facts of history, as we have shewn, have proved that India and our Colonial Empire have been subdued by Israel, or by the other non-Israelite nations of the earth, in order that eventually the dominion might be Israel's, according to the prophecies, and that they might thus win the world to Christ. This sheds a bright light upon our nation's position in the earth, and reconciles the mind to receive Our Identity, which exists only for the benefit of the nations of the world.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It may afford you a passing slight amusement to peruse a copy of a brief correspondence between a reverend brother and editor, and myself. He is much afraid of our great truth, and I have given him a mild dose of it for the benefit of his mental health.

Hope you and all the family circle are quite well. Kindest regards.

Yours most truly,
J. IDRISYN JONES.

Hafneu, Welshpool, March 12, 1894.

[COPY OF CORRESPONDENCE.]

"March 9th.

"DEAR BROTHER,—Can you give us a series of papers on the Old Testament evidence to the restoration of all Israel to their own land? Short like the others; they were much valued. You need not touch upon England being the Ten Tribes; but wherever they are, the land is theirs as the Two Tribes. All must be restored. Let us have article for May by April 7th.

"Yours truly,
———."

[REPLY.]

"Hafneu, Welshpool, March 12th, 1894.

DEAR SIR,—"The 'impossible' cannot be done, even for such a good friend and brother as yourself. (1) To write a series of articles *re* the return of Israel to their land without any reference to the whereabouts of the Ten Tribes would be misleading to your readers, who would naturally infer that I ignored the theory of an Anglo-Israel people. (2) To any of your readers who know that I entertain such a theory, it would be an act of disloyalty to the truth in their sight. (3). It would not be possible to give the whole case of the final restoration of Israel without revealing the point you wish kept out of sight. For instance, here is one striking passage which would have to be dealt with: 'In those days the House of Judah shall walk with (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' (Jer. iii. 18).

[NOTE.]

"1. This is the great return.

"2. Israel must be some great people to whom Judah is first gathered.

"3. The land of the North from Palestine is Britain.

"4. Britain therefore must be the great agent in the final return.

"5. This is evident from many Scriptures and from the political signs of the times.

"6. No honest student can suppress such a conviction.

"I know the kind of writer you will find adapted to your present purpose. His characteristics are:—

"1. He has not studied the question of the Ten Lost Tribes.

"2. He reads the Bible with one eye shut.

"3. He has failed to pick up the *key* which unlocks the prophecies.

"4. He cannot solve the riddle of the British Empire.

"5. He is one of the blind who will not see. His address is —Biblical Ignorance, Esq., Prejudice-street, Doubting Town, England.

"Kindest regards. Yours ever,
"J. IDRISYN JONES."

To the Editor of the "Banner of Israel."

DEAR SIR,—If H. H. Murray, Lausanne, will read "The Computation of 666" (Nisbet and Co.) and "The Two Babylons" (Hislop), he will find that hot cross buns and all our other superstitious customs are derived from Paganism. The buns were offered in worship to Astarté or Venus, the queen of heaven, and the cross, commonly but erroneously supposed to be a Christian emblem, has existed since creation, all the particulars of this marvellous subject and of the high science contained in Holy Scripture being given in the book above referred to—"666."

There is a wonderful object lesson to be learnt from the walls of the British Museum in the new Assyrian and Babylonian courts as to Israel's connection with Pagan idolatry in the past and the judgments that came upon her in her "seven times" punishment, and the present rapidly-growing apostasy of modern Israel as a nation which will bring its own punishment ere long.

Many of us have read with deep interest the account of the poor Jews at Blackwall, who showed by their statement about England and the lost tribes that they had been directly taught this by God, because they could have had no access to Anglo-Israel literature, and I find a remarkable statement in Isa. xli. 27, where Jehovah says, "I *first* will say to Zion (Judah), Behold, behold *them*" (Israel), which, taken in connection with the "Morning Star" information, is of the greatest importance.

It is to be hoped the eyes of the editor will soon be opened to the truth. Mr. Bergmann's explanation of Briton, British, and Britannia being Hebrew, and their meaning, is simply invaluable, for a fact like this from a Hebrew scholar silences opponents effectually. I should be very thankful if he would kindly tell us the meaning of the word "Tarshish." There have been various opinions as to its meaning, some saying it refers to Spain, others that it means Britain, and still others that it means India. Now we want facts, not opinions, and are desirous of settling the meaning of an important prediction in Scripture which can only be done by the right interpretation of the word Tarsh-ish; the last syllable, of course, is Hebrew.

Yours truly,
A CONSTANT READER.

THE article, translated by Rev. Marcus S. Bergmann, on "Where Are Now the Ten Tribes?" that appeared in the BANNER OF ISRAEL, April 25, is now reprinted as a four-page leaflet, and may be had of our Publishers, price 1/6 per 100.

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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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DISCOURAGEMENTS; *BUT* COMFORT.

THE war that is at present being carried on between labour and capital is filling the papers with sadly discouraging correspondence. The capitalist considers that he is doomed; that the work-people being bent on exacting every penny of profit from him, and the Government being determined to tax his income till ruin stares him in the face, his only resource is to give up his factories, sell up his plant and machinery and retire with his capital to some foreign land where he can live. He declares in the *Times* of May 17th, for instance, that since capital must have its remuneration, and because it does not get anything at all now by way of return for its outlay, the operatives will soon be without employ, and swell the list of the unemployed. Then will follow dear and scarce money, and for the people "dire distress." This is all the comfort those can obtain who do not believe in Our Identity. The times are bad, and the foolish contest between capital and labour threatens the country with the most terrible consequences. But will these consequences overtake us? Are we to listen to those who, looking on the dark aspect of matters, have no regard for God's promises to His people Israel? or for the splendid prospects of prosperity, and incoming wealth, which He declares shall be the portion of His chosen ones in "the last days" or our times?

These anticipations of evil must affect the national prosperity of the House of Israel. Are we, as believers in Our Identity, to accept these things as signs that all God's promises to us have come to an end, and that for our sins and shortcomings we are henceforth to sink to the level of the Gentiles, and lose that "power to get wealth," which God has promised to His people without abeyance, and without conditions? But the despondence regarding our national prosperity is felt in other directions besides that of material blessings. The Disestablishment of the Church in Wales is threatened; and when that Church is swept on one side, the turn of the English Church will come. Some friends do not stop there, but carry their anticipations of coming evil further still. "The Church will go." "If it goes, the Roman Catholics who are pulling it down will obtain the upper hand again in England! Nay, the sovereign will be a Roman Catholic once more (!) and the government of the land will finally be under Roman Catholic dominion (!!). We are requested to consider, as Editor of the BANNER, whether it is not time to speak out in warning and entreaty; that our BANNER should not appear at all lukewarm, neither hot nor cold." Even the Archbishop of Canterbury has ordered special prayer to be made for the Church in this time of rebuke. And should we be silent? Such is the alarmist tone of a strong Anglo-Israelite who thinks all is lost unless the Lord relents, and, listening to our earnest prayers, interfere in favour of a people whom He has promised to guide safely to the end; and, blind as they are, never to forsake them (Isa. xlii. 16, R.V.). It is true our nation is ever ready to start aside like a broken bow, and to depart from the Lord like "Israel disobedient." But the promises stand on record, and are, in fact, being fulfilled before our eyes in respect to our nation British-Israel. Matters look threatening, but why should we anticipate evil when the Lord has promised only blessing upon blessing? Because a falling Government threatens the Church in Wales, are we to imagine God cannot and will not interfere and defeat our enemies? Because Wales is threatened, are we to conclude that the Church of England will be disestablished and disendowed? Are we also to anticipate that Rome will again rule over God's heritage? that the throne will again fall to the occupancy of a Romanist, and our Government will be carried on under Roman Catholic domination? We cannot entertain any such ideas, consistently with our confidence in the promises of God to Israel! Why, then, should we warn our nation to beware of those changes which the present moribund Government is promising to its followers and masters, forgetting that the revolutionary changes in question are absolutely impossible, and cannot be effected by a party in the State which has only a majority of

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under British control in all those regions. But wide expansion, to the West, the East, the North, and the South, was the very thing promised by the Lord to Jacob in Gen. xxviii. 14, when He said to him:—"Thy seed shall be as the dust of the earth, and thou shalt spread abroad (*margin*, break forth) to the West and to the East, and to the North and to the South, and in thee and in thy seed shall all the families of the earth be blessed." These were such familiar texts to Mr. Chapman, we suppose, that it never occurred to him to connect the prophecy with the facts he was himself rejoicing in, and thus to recognise their absolute oneness! British history, in short, is prophecy fulfilled, but it requires, it seems, divine teaching to enable even one of the shepherds of the people of God, to discern fulfilments so palpable, patent, and accurate as these!

In regard to the expansion of Israel and of our people, the remnant of Israel in our day, Oxonian has some telling remarks in the *Messenger* for May, on Deut. xxxii. 8, p. 153. He says: "The location of the different families and tribes of mankind was so arranged as to accommodate itself to whatever might be at any time the number of one particular people. Obviously this implies a people which should at some time or other spread itself over the world. So long as Israel had no need of the desolate heritages, or the coast lands of the earth, so long might other nations occupy them; but as Israel spread, the other nations would recede. This is a graphic picture of what has actually taken place in the world-wide expansion of the English-speaking races." God's hand, in fact, is at work in the expansion of British-Israel, and to Him will be all the glory and all the praise!

GLEANINGS ON ELEMENTARY SUBJECTS.

SOME REMARKS ON THE "FACIAL DIFFICULTY."

By Sir Walter Elliot, K.C.S.I.

No. 7.

"I have meant to forward you some remarks on a point which I have seen occasionally noticed in the Banner—namely, the argument based on the so-called Jewish form of feature. The Editorial reply on this subject is very good, and I can support you by some facts of considerable interest. I happened to be at Jerusalem in 1834, at the time of Easter, at the close of the long protracted struggle between the Sultan and Mohammed Ali, which interrupted the usual pilgrimage of the Jews to celebrate the passover in their ancient capital. That year, accordingly, there was an unusual influx of Hebrew worshippers, and I was greatly struck with the variety of figure and lineament that I observed. The arrivals from each country lived together, associating chiefly among themselves, because they spoke the tongue of the Gentiles among whom they sojourned. Not only did one then hear the language, but you saw the very national features of the lands from which they came. They were distinguished also by designations of their own. The German Jews were the Ashkenazim, the Spanish the Sephardim, and so on. The former were fair and white-skinned, with grey or blue eyes, and stout, portly figures; the latter with dark olive-coloured complexions and dark hair and eyes.

Again, the Moriscos from Tunis and Barbary were spare, swarthy, Arab-looking men. In short, there was not a vestige of national conformation among them that I could see. Joseph Wolf, who came with me in the ship from Bombay, had given me some introductions, one of which was to a German Jew, who had settled at Hebron. I lived in his house two days. He was a tall, fair, somewhat stout man with blue eyes, and a very white skin."

So far Sir Walter. He testifies to a remarkable fact which goes far to obviate the difficulty some friends feel in regard to the British type of face failing to conform in any degree to that which their own ideas assume as the facial standard for all Hebrews. It seems by Sir Walter's experience that even among Jews there is now no fixed facial type. The curse is dying out. Climate, long residence, and local association seem, in the case of Judah, to change their physical configuration; and we may therefore deem of no moment or force the objection "that British conformity to the Jewish type of face being wanting, we, nationally, cannot therefore be Israel." We thank Sir Walter Elliot for his testimony and valuable help.

THE BIRTHRIGHT.

By J. P. Bastard.

"But the birthright was Joseph's," not Judah's. Do we understand the purport of these words? Our great authorities and learned in Jewish lore bid us look forward to the Jews being the direct almoners of our Lord's love and favour to mankind, to their doing the work of evangelizing and bringing in the nations to Christ, to their blossoming and budding and filling the face of the world with fruit. Need I mention instances which are plentiful enough in which our prophetic teachers state these things.

Judah is represented as holding the great prerogative of the firstborn, that of teaching the truth of God, whereas no people more than the Jews have so obstinately resisted the truth as it is in Jesus, from the day that Christ said unto them, "Your house is left unto you desolate" to the present moment. In ancient times, the duties as well as privileges of the firstborn were various; they were prominent and had the pre-eminence (Gen. xliii. 33). He was not to be disinherited upon private affection, but to have the double portion, the right of the firstborn (2 Chron. xxi. 3): "But the kingdom gave he to Jehoram, because he was the firstborn." All firstborn sons belonged to God and were to be redeemed (Exod. xxxiv. 20). All the firstborn of the children of Israel were sanctified to God on the day that the firstborn of the Egyptians were slain (Num. viii. 17; Exod. xiii. 15).

The promises to the fathers were all confirmed by Christ's coming (Rom. xv. 8). Many say they were all fulfilled in Him, but they were not made absolute until these "latter days." The multitude or fulness of nations promised to Ephraim is especially worthy of notice in that it was made distinctly and exclusively to Ephraim, not Judah, and must not be confounded with the "one seed" Christ promised to Judah. The other tribes appear to have no share in this "multitude of nations" in the greatness of the firstborn, only that they will look for protection at his hand.

The hindrances to the promised seed receiving the covenant promises made to the fathers were taken away by the sacrifice of Christ, and the fulness of the promises could not be inherited until the re-betrothal or redemption through the precious blood of the atonement. The disobedience of the people, and their failure to keep the law, were atoned for by the precious blood shed upon Calvary; they were then

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nationally redeemed and brought back into covenant relationship with Jehovah; hence Christ's words to the Syro-Phœnician woman, "I am not sent but unto the lost sheep of the House of Israel." The precious sacrifice not only secured the re-betrothal of Israel to her Maker, but re-established her in all the great and glorious promises made unconditionally to the fathers on the one hand, as well as to the national blessings and promises made conditionally to the people on the other. And not only so, but now came Israel's true work and functions into play, viz., that of spreading God's salvation to the ends of the earth, "This people have I formed for Myself, they shall shew forth My praise;" now is God's plan to be revealed and salvation to be sounded out into all the world. And whose function is it to so sound out the Gospel? Is it Judah's? No, verily; but Ephraim's, the fruitful one, the firstborn, whose duty and privilege is as it was of old, to enlighten, protect and bless the whole family. Christ could now say that "God so loved the world that He gave His only begotten Son, that whosoever, &c." and now His followers can and must proclaim the glad tidings to all.

Judah, in our Lord's day, was so like the elder brother in the parable of the prodigal son—exclusive and self-righteous,—that Jesus said to the Jews, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

The writer asked the Rev. John Wilkinson, after one of his lectures on "Missions to the Jews," who, he thought, the nation was to whom the "kingdom" was given. He said, he thought it was the British, with which the writer quite agreed, because as a nation they are bringing forth the fruits, and although, alas, so many of them are neglecting their own personal salvation, yet are they carrying on the work, from the Queen upon the throne to her humblest subjects. And why is it so? "It can only be that Ephraim-Israel has attained to such a share of her birthright inheritance as to fit her for the work which her covenant God has decreed that she shall, in due time, and in His appointed way, accomplish." Considering that the birthright was Joseph's and Ephraim's, such blessings as were promised to them, both in patriarchal and Mosaic times could only be realized under conditions of world-wide dominion and influence—viz., when, as "a nation, and a company of nations," or as "pushing the people together to the ends of the earth," &c.

This was never fulfilled in ancient Israel's palmiest days, neither can it be in the millennium, as the simile of pushing the people together with the ox-horns must include at least aggressive warfare, which will not be needed for Israel in the millennium. Also, Jacob, in calling his sons together, said, it was to tell them what would befall them in the *last days*.

In speaking by the prophet to Israel of the accepted time and the day of salvation, when they would be heard and helped, the Lord said He would preserve and give him (Israel) for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. St. Paul (as the ambassador of Christ) quotes this as applicable to this dispensation while the work is being done which Ephraim-Israel was destined to accomplish, besides blessing all the nations, as only the knowledge of Christ and His salvation, can bless.

Streatham, April 11th, 1894.

THE fifth edition of the NEW OLD STORY has just been issued, and may be obtained from our Publishers. A useful and interesting booklet for young people.

LAWYER'S FEES.

By WM. PARKER.

THE lawyer's fees originated in the Levitical Tithing Laws of Moses, and were re-enacted in Britain, therefore the British must be Israel. The Bible student knows that a twelfth part of the land belonged to the tribe of Levi, but being ordained the priestly tribe, his share of the land was divided among the other tribes (except reserves for residential purposes). And in lieu of his share Levi was given a tithe, or tenth in kind, by way of rent, his twelfth share being included in the tenth. The twelfth was the tribal share, and the difference between the tenth and the twelfth was for the officiating priests and Levites, the Levites acting as lawyers and scribes. On this difference between the tenth and the twelfth the lawyers evidently took for their portion a tithe or tenth, corresponding exactly, and in every particular, with the lawyer's fees in the British Empire to this day, except the guinea, which is purely English, and the odd shilling was called the clerk's fee.

Any of the readers of the BANNER making calculations on amounts of income ranging from £50 to £1,200, will find that both the priest's share and the lawyer's share come out also as "marks," "half-marks," "quarter-marks," &c. For example, the difference between a tenth and twelfth on £100 is £1 13s. 4d., or two and-a-half marks, and the lawyer's tenth thereon as his fee is 3s. 4d., or one-quarter mark; the difference between a tenth and twelfth on £200 is £3 6s. 8d., or five marks, and the lawyer's tenth or fee is 6s. 8d., or half a mark; £400 carries £6 13s. 4d., or ten marks, and the lawyer's fee thereon is 13s. 4d., or one mark; and thus and so on to the end of the chapter of calculations down to groats, half-groats, and widow's mite. The question of "marks," &c., by which name lawyer's fees were formerly known, and correspond with the Mosaic and English tithing, is an infallible proof that the British are Israel.

Government Buildings, Christ Church, New Zealand, April 16th.

THE AKKA-HAIFA DAMASCUS RAILWAY.

THE construction of the Akka-Haifa-Hauran Damascus Railway is a notable event of our day. Merchants and travellers in that country have for a long time past advocated the construction of railways in this fertile country, and we are now witnessing the realisation of their most cherished desire. The traffic from the central plains is already far in excess of the camel-carrying power of the country, and the large difference in cost of camel transport, as compared with the cheaper charges of locomotive, operates prejudicially to commerce, both inward and outward. This railway is under British direction which encourages the hope that it will be made an efficient instrument of quick and cheap transport, stimulating the development of the country in every direction, with corresponding increase in its inhabitants. Among other benefits we should briefly refer to the great advantage this railway will confer upon the various Jewish colonies already existing within easy reaches of the railway, and the increased demands for the produce and industrial accomplishments of these colonists, which will arise from increased population and traffic; especially will this be the case in the first and very important colony of the Chovevi Zion in the ancient land of Bashan. Considerable progress has been made with the construction of the line, and the Directors are now making a first issue of £275,000 Debentures at 90 per cent., at which price they will give an annual income rather over 5½ per cent., and from their proceeds the first section of 55 miles to the Jordan is to be opened to traffic and a large advance made in the second portion towards Damascus. The investment is worthy of consideration, while the enterprise itself, surrounded as it is by ties and associations of the most sacred and interesting kind, will, in its development, command the closest attention.—*The Jewish Chronicle*, April 6, 1894.

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HOW A CONVERT WAS WON.

We have received from a credible source the account, in a few words, of how an inquirer who was not quite won to belief in Our Identity was gained at last.

"Your article," writes our informant, "in a late BANNER, the leader on 'How the World is being Prepared for the Reign of Christ" (p. 193, No. 903), has quite settled the belief of a lady to whom I occasionally send BANNERS. She has, in consequence, requested me to put her down for a guinea as a subscription to the British-Israel Association."

We are very glad and thankful to know that the above satisfactory result was brought about by an article which dealt with an aspect of the subject which to some is shocking, on account of its alleged injustice, and partiality toward the favoured people Israel. We showed in that article that the objection is not well-founded, for "the earth is the Lord's, and the fulness thereof." He has the fullest right to dispose of it as seems best to Him, for His own glory, and for the benefit of the inhabitants of the globe. He dealt so with the land of the inheritance—Palestine—when He allowed the Canaanites to be destroyed by the Twelve Tribes under Joshua, and the land the Gentiles occupied, to be transferred to the conquering children of Israel. The facts of history, as we have shewn, have proved that India and our Colonial Empire have been subdued by Israel, or by the other non-Israelite nations of the earth, in order that eventually the dominion might be Israel's, according to the prophecies, and that they might thus win the world to Christ. This sheds a bright light upon our nation's position in the earth, and reconciles the mind to receive Our Identity, which exists only for the benefit of the nations of the world.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—It may afford you a passing slight amusement to peruse a copy of a brief correspondence between a reverend brother and editor, and myself. He is much afraid of our great truth, and I have given him a mild dose of it for the benefit of his mental health.

Hope you and all the family circle are quite well. Kindest regards.

Yours most truly,
J. IDRISYN JONES.

Hafneu, Welshpool, March 12, 1894.

[COPY OF CORRESPONDENCE.]

"March 9th.

"DEAR BROTHER,—Can you give us a series of papers on the Old Testament evidence to the restoration of all Israel to their own land? Short like the others; they were much valued. You need not touch upon England being the Ten Tribes; but wherever they are, the land is theirs as the Two Tribes. All must be restored. Let us have article for May by April 7th.

"Yours truly,
———."

[REPLY.]

"Hafneu, Welshpool, March 12th, 1894.

DEAR SIR,—"The 'impossible' cannot be done, even for such a good friend and brother as yourself. (1) To write a series of articles *re* the return of Israel to their land without any reference to the whereabouts of the Ten Tribes would be misleading to your readers, who would naturally infer that I ignored the theory of an Anglo-Israel people. (2) To any of your readers who know that I entertain such a theory, it would be an act of disloyalty to the truth in their sight. (3). It would not be possible to give the whole case of the final restoration of Israel without revealing the point you wish kept out of sight. For instance, here is one striking passage which would have to be dealt with: 'In those days the House of Judah shall walk with (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' (Jer. iii. 18).

[NOTE.]

"1. This is the great return.

"2. Israel must be some great people to whom Judah is first gathered.

"3. The land of the North from Palestine is Britain.

"4. Britain therefore must be the great agent in the final return.

"5. This is evident from many Scriptures and from the political signs of the times.

"6. No honest student can suppress such a conviction.

"I know the kind of writer you will find adapted to your present purpose. His characteristics are:—

"1. He has not studied the question of the Ten Lost Tribes.

"2. He reads the Bible with one eye shut.

"3. He has failed to pick up the *key* which unlocks the prophecies.

"4. He cannot solve the riddle of the British Empire.

"5. He is one of the blind who will not see. His address is —Biblical Ignorance, Esq., Prejudice-street, Doubting Town, England.

"Kindest regards. Yours ever,
"J. IDRISYN JONES."

To the Editor of the "Banner of Israel."

DEAR SIR,—If H. H. Murray, Lausanne, will read "The Computation of 666" (Nisbet and Co.) and "The Two Babylons" (Hislop), he will find that hot cross buns and all our other superstitious customs are derived from Paganism. The buns were offered in worship to Astarté or Venus, the queen of heaven, and the cross, commonly but erroneously supposed to be a Christian emblem, has existed since creation, all the particulars of this marvellous subject and of the high science contained in Holy Scripture being given in the book above referred to—"666."

There is a wonderful object lesson to be learnt from the walls of the British Museum in the new Assyrian and Babylonian courts as to Israel's connection with Pagan idolatry in the past and the judgments that came upon her in her "seven times" punishment, and the present rapidly-growing apostasy of modern Israel as a nation which will bring its own punishment ere long.

Many of us have read with deep interest the account of the poor Jews at Blackwall, who showed by their statement about England and the lost tribes that they had been directly taught this by God, because they could have had no access to Anglo-Israel literature, and I find a remarkable statement in Isa. xli. 27, where Jehovah says, "I *first* will say to Zion (Judah), Behold, behold *them*" (Israel), which, taken in connection with the "Morning Star" information, is of the greatest importance.

It is to be hoped the eyes of the editor will soon be opened to the truth. Mr. Bergmann's explanation of Briton, British, and Britannia being Hebrew, and their meaning, is simply invaluable, for a fact like this from a Hebrew scholar silences opponents effectually. I should be very thankful if he would kindly tell us the meaning of the word "Tarshish." There have been various opinions as to its meaning, some saying it refers to Spain, others that it means Britain, and still others that it means India. Now we want facts, not opinions, and are desirous of settling the meaning of an important prediction in Scripture which can only be done by the right interpretation of the word Tarsh-ish; the last syllable, of course, is Hebrew.

Yours truly.
A CONSTANT READER.

THE article, translated by Rev. Marcus S. Bergmann, on "Where Are Now the Ten Tribes?" that appeared in the BANNER OF ISRAEL, April 25, is now reprinted as a four-page leaflet, and may be had of our Publishers, price 1/6 per 100.

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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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DISCOURAGEMENTS; *BUT* COMFORT.

THE war that is at present being carried on between labour and capital is filling the papers with sadly discouraging correspondence. The capitalist considers that he is doomed; that the work-people being bent on exacting every penny of profit from him, and the Government being determined to tax his income till ruin stares him in the face, his only resource is to give up his factories, sell up his plant and machinery and retire with his capital to some foreign land where he can live. He declares in the *Times* of May 17th, for instance, that since capital must have its remuneration, and because it does not get anything at all now by way of return for its outlay, the operatives will soon be without employ, and swell the list of the unemployed. Then will follow dear and scarce money, and for the people "dire distress." This is all the comfort those can obtain who do not believe in Our Identity. The times are bad, and the foolish contest between capital and labour threatens the country with the most terrible consequences. But will these consequences overtake us? Are we to listen to those who, looking on the dark aspect of matters, have no regard for God's promises to His people Israel? or for the splendid prospects of prosperity, and incoming wealth, which He declares shall be the portion of His chosen ones in "the last days" or our times?

These anticipations of evil must affect the national prosperity of the House of Israel. Are we, as believers in Our Identity, to accept these things as signs that all God's promises to us have come to an end, and that for our sins and shortcomings we are henceforth to sink to the level of the Gentiles, and lose that "power to get wealth," which God has promised to His people without abeyance, and without conditions? But the despondence regarding our national prosperity is felt in other directions besides that of material blessings. The Disestablishment of the Church in Wales is threatened; and when that Church is swept on one side, the turn of the English Church will come. Some friends do not stop there, but carry their anticipations of coming evil further still. "The Church will go." "If it goes, the Roman Catholics who are pulling it down will obtain the upper hand again in England! Nay, the sovereign will be a Roman Catholic once more (!) and the government of the land will finally be under Roman Catholic dominion (!!). We are requested to consider, as Editor of the BANNER, whether it is not time to speak out in warning and entreaty; that our BANNER should not appear at all lukewarm, neither hot nor cold." Even the Archbishop of Canterbury has ordered special prayer to be made for the Church in this time of rebuke. And should we be silent? Such is the alarmist tone of a strong Anglo-Israelite who thinks all is lost unless the Lord relents, and, listening to our earnest prayers, interfere in favour of a people whom He has promised to guide safely to the end; and, blind as they are, never to forsake them (Isa. xlii. 16, R.V.). It is true our nation is ever ready to start aside like a broken bow, and to depart from the Lord like "Israel disobedient." But the promises stand on record, and are, in fact, being fulfilled before our eyes in respect to our nation British-Israel. Matters look threatening, but why should we anticipate evil when the Lord has promised only blessing upon blessing? Because a falling Government threatens the Church in Wales, are we to imagine God cannot and will not interfere and defeat our enemies? Because Wales is threatened, are we to conclude that the Church of England will be disestablished and disendowed? Are we also to anticipate that Rome will again rule over God's heritage? that the throne will again fall to the occupancy of a Romanist, and our Government will be carried on under Roman Catholic domination? We cannot entertain any such ideas, consistently with our confidence in the promises of God to Israel! Why, then, should we warn our nation to beware of those changes which the present moribund Government is promising to its followers and masters, forgetting that the revolutionary changes in question are absolutely impossible, and cannot be effected by a party in the State which has only a majority of

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14 to uphold it, with a House of Lords behind all to revise and upset its acts and work! That House of Lords may be depended on to throw out any revolutionary changes which have not had the sanction and mandate of the nation, as expressed at a General Election. The *Times* in its leader on the subject of the Archbishops' and Bishops' "Manifesto to the Church," published on May 18th, has some sensible remarks on the Welsh Disestablishment Bill, which our dejected Israelites ought to read. They were these :—

"The manifesto is in a sense opportune, and yet the propositions which it states in such emphatic and weighty terms have not much more than an academical importance at the present moment. Everybody is well aware that the Welsh Disestablishment Bill is not a live Bill, or rather that it is a Bill destined to end its existence at no distant date. Still, the principle involved in the Bill may be revived, and it is on all grounds desirable that the measure should not be let off lightly because its demise is near at hand. National wrongs may easily be committed in the name of religious equality, a phrase which, if reduced to its elements, seems to mean that it is unjust and unfair that one religious community should be richer than the rest. As Mr. Balfour has pointed out, those who contend for this view seem to regard religious bodies as rival commercial institutions, competing for souls."

The Bill is, in short, a dead Bill. Why should Anglo-Israelites throw to the winds the promises of God as to His constant presence, protection, and blessing to Israel's Church and State (for the two cannot be separated), and at the first threat of injury, cry out in despair, because the enemy uses a dead and dummy Bill to frighten us, counting upon Israel's faithlessness, and on their God-dishonouring terrors?

We have been favoured with the perusal of the Rev. Morris Fuller's letter published in the London *Morning Post*, of May 10th, as an indication of the direction whence the blow is to fall. But we find that Mr. Fuller's arguments plainly point to the impossibility of the Bill passing at all, especially when we see how weak are the hands of Lord Rosebery, who, no doubt, means all the mischief he can do the Church to secure a few votes to keep himself for a month or two longer in power. We beg our dejected Anglo-Israelites to cheer up! The Church is not going to be disestablished or disendowed! There will be no national repudiation of religion; no national apostasy or political suicide; and this they should, and we do, know, to be the fact, because of the promises of God to Israel. To Him be all the praise.

We propose to republish the Rev. Morris Fuller's letter to comfort our desponding friends; and to show them, as he does, the utter impossibility of the weak Government now in power doing what they propose respecting the Church in Wales. The following is the letter:—

LEGAL ASPECT OF DISESTABLISHMENT.

To the Editor of the "Morning Post."

SIR,—The debate in the House of Commons on the Welsh Disestablishment Bill has made it abundantly clear that the scheme of the Liberationists for the disendowment of the four Welsh dioceses—this partial and piecemeal dismemberment of the National Church Establishment—means neither more nor less than the disestablishment of the whole of the Church establishment of this country. At present the Anglican Church is made up of churches established, disestablished, and unestablished, but the Liberationists seem determined that there shall be none left under the first head. The Home Secretary, who is doing their bidding, must know, as being the representative of the law, that there were very grave legal difficulties in his way by a reference to the Acts of Uniformity (1st Elizabeth and 14th Charles II.), which indissolubly bind together the Church of Wales and England on the legal side. I put Wales first, for it would be truer historically to speak of the "Church of Wales in England" than the Church of England in Wales, for it is our elder self and the fountain of our Episcopacy.

But there are other legal difficulties in the way of dimemberment, for disestablishment must be effected, amongst other precautions too numerous for specification, by repealing all provisions requiring that the Sovereign must be a member of the Church of England; by remodelling the present forms of the Coronation Service; by dispensing with the participating in Holy Communion on the part of the Sovereign during these solemnities; by a reconstruction of the Coronation Oath; by an excision from public documents and from the national coinage of the Sovereign's style and title "Defender of the Faith;" by a repeal of the great "Statute of Appeal," 24 Henry VIII., 18; of the Clergy Submission Act, 25 Henry VIII., 19; of the Act for the Election of Bishops and Archbishops, 25 Henry VIII., 20; of the Act of Supremacy, 26 Henry VIII., 1; of all that comprehensive statute, 1 Elizabeth, 1; of the Act of Uniformity, 13 and 14 Charles II., 4 (above alluded to); of the Act of Union with Scotland, 5 Anne and of all the Acts connected with clergy discipline.

Further, disestablishment must be secured by the statutable separation of all present tribunals from any State connection and a statutable abolition of the Court of Final Appeal in causes Ecclesiastical; by the abrogation of the Canon Law in our Courts Christian; by the removal of the Bishops from the House of Lords; by annulling the disqualification which now restrains clergymen from sitting in the House of Commons (a disqualification, by the way, not affecting Dissenting preachers) by abolishing the public prayers offered up by a bishop and by a chaplain respectively at the opening of every sitting in either House of Parliament; by abandoning the forms of Divine Service now celebrated at the inauguration of Assize Courts; by dispensing with the religious service solemnised in gaols, reformatories, and other public institutions, and by a revocation of the existing systems for supplying spiritual instruction and means of worship to our soldiers and sailors in health and for providing them with spiritual consolation in sickness and in death. Such are some of the difficulties which the disestablishment of this great national and historical Church of England and Wales would involve; and in addition to these the scandal which would be caused by the national repudiation of religion, much emphasized by the late venerable Dr. Dollinger, and by the ostentatiously public denial of the overruling of Almighty God must be carefully taken into account. Such an act would be little short of national apostasy or political suicide,—Yours, &c., MORRIS FULLER, B.D.

St. Mark's Vicarage, Marylebone-road, May 3.

LIEUT.-COL. JOHN S. FAIRLY, OF CHARLESTON, SOUTH CAROLINA, U.S.

COL. FAIRLY, who is connected with the Anglo-Israel Identity Association of Charleston, S.C., published last year a small volume of papers he had prepared on "Sunday Observance and Sunday Desecration." As a specimen of his style and the sound sense of his argument, we repeat the colonel's reply to the Rev. C. B. Wilmer, of Lynchburgh, Va., with his consent, and ask for it our readers' attention. Whatever relates to Israel's Sabbath must be of importance to the Lord's people. These arguments emanate from an Irish-born American, who is also an Anglo-Israelite in full sympathy with the BANNER OF ISRAEL and with all its staff of writers:—

"THE CLAIMS OF SUNDAY—A REPLY.

"In your issue of March 9th, the Rev. C. B. Wilmer, of Lynchburgh, Va., urging the Sunday opening of the Columbian Exposition, quotes Mr. Hessey's Bampton Lectures, based upon the authority of 'Oehler's Old Testa-

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ment Theology' and 'Schaff Herzog's Encyclopædia,' to show that the Sabbath was instituted in the time of Moses, was not known to the patriarchs, and was, therefore, part of the 'Judaic' or ceremonial law, fulfilled by the coming of the Messiah and now obsolete.

"I venture to doubt that these are, as Mr. Wilmer claims, unbiased authorities and without Sabbatarian or other theories to maintain, because I am unable to see, if it were so, how they arrived at the conclusions stated, from the records of the patriarchs found in the Scriptures, which, I believe, is the only authentic account of their lives now extant. It is true that they contain no direct statement showing that the patriarchs did observe and sanctify the seventh day. But neither do they any, showing that they obeyed the injunction given to Noah and his sons, embodied in the Sixth Commandment, yet no one doubts that the older patriarchs did obey it. It is equally true that there is no evidence going to show that they did not know and observe the Sabbath, and, in absence of such evidence, is it reasonable to conclude, as we are told these authorities do, that, though worshippers of God, they disregarded His example, recorded in Gen. ii. 1—3, in which it is said that God rested from His labours upon, and blessed and sanctified the seventh day? What does sanctify mean? Is it not to set apart to some holy use? and if set apart, for whom? Christ tells us that the Sabbath was made for man; if this be the meaning, then, doubtless, the patriarchs honouring God, sanctified the seventh day, all the German critics to the contrary notwithstanding. Why did Noah send out the dove on the recurrence of every seventh, and not on any other day of the week, if not because that God had sanctified that day?

"The completion, by recovery of missing parts, of a Chaldaic account of the flood, until recently fragmentary, greatly strengthened this view, for, all events recounted in connection with it, in this record, are said to have occurred at intervals of seven days, showing that this was a sacred period with other than, as well as, the Semitic descendants of Adam. If the conclusion of these 'unbiased' German critics is accepted, how shall we account for the statements contained in Exod. xvi. 23—30 inclusive? From which it seems clearly deducible that the observance of the Sabbath was already an establised custom among the Israelites before the codification and delivery of the decalogue to Moses. If the patriarchs knew nothing of the Sabbath, when and why did the custom of its observance spring up among the Israelites before the delivery of the decalogue on Mount Sinai? German theologists and scientists are somewhat noted for views about the Scriptures and other old records, that are fanciful, and fail to commend themselves to Anglo-Saxon common sense as trustworthy. For instance, they had proved to their own satisfaction that Troy and its siege were a myth until Schliemann excavated its ruins and exploded their theories.

"The internal evidence found in the Fourth Commandment itself makes their conclusions in this case preposterous (see Exod. xx. 8—11). The first word of the Fourth Commandment, 'remember,' clearly intimates previous observance of the day; again, 'the seventh day is the Sabbath' is the expression, not, shall be, and the injunction following, it will be observed, is to keep and not to make the Sabbath holy. It seems clear, then, that Sabbath-keeping was already an established custom among the Israelites, and not a law newly promulgated at Sinai. It, therefore, was not a part of the ceremonial or Hebrew law, but of primitive and perpetual obligation among all the sons of Adam, just as are the other nine of the decalogue; not one, even the least, of which, our Lord tells us, can be disregarded without the breach of all; but Mr. Wilmer intimates pretty plainly that they are all obsolete under the Christian dispensation. Christian men will easily choose which of these discordant authorities they must accept.

"In the decalogue the Fourth Commandment has precedence among those that prescribe our duty towards our neighbour; indeed, it is, as it were, a bridge between the two tables of the law, treating of our duty both to God and to man. It is given with more elaborate particularity than any other. It is, in fact, the centre of the decalogue and the taproot of religion. Without the stability and opportunity its due observance offords, the feed roots would soon cease to nourish the tree; they would be disturbed by every wind and the tree at last uprooted or withered.

"In 321 A.D., Constantine the Great, by his edict, not in constraint of, but in obedience to, the voice of universal Christendom, made it for the first time lawful for the Christian slaves of Hebrew masters to rest on the Lord's day and to keep it holy.

"That this had been the practice of Christian freemen from the beginning, it seems to me, can hardly be doubted, for how else did the custom, then for the first time sanctioned by law, grow up?

"Indeed, many Israelitish Christians, notably the Ebionites, observed both the seventh and the first day of the week. Is it credible, then, that there were any Christians who regarded neither? Yet that would have been the result if the early Church had accepted Mr. Wilmer's interpretation of St. Paul's meaning, in Rom. xiv. 4, 5, and Col. ii. 16, 17—that is to say that he denounced the observance under moral, legal, or religious restraint of any and all holy days.

"Bishop Patrick's and Adam Clark's commentaries on this subject make it plain that St. Paul was here treating only of the holy days and Sabbaths enjoined by the Levitical or ceremonial law, which were at no time binding upon any but the Israelites, and from which Christ, by the fulfilling of the law of types, had made them free; and as I have already shown, the Sabbath or seventh day is quite another thing, not to be confounded with the ceremonial Sabbaths, being of perpetual obligation upon all the descendants of Adam. If we are released from the obligations of the Fourth Commandment, then must we, by parity of reasoning, be released from the obligations of all. A conclusion which Mr. Wilmer seems logical and rash enough to accept.

"I propose herein to show conclusively, that disregard of all law is the natural and actual consequence of disregard of the Christian Sabbath.

"Mr. Wilmer offers an array of names of early Christian writers (one of them was ex-communicated as a heretic) who, he claims, favoured the abrogation of the Sabbath; but he quotes only from Justin Martyr, whom he doubtless selects because most favourable to his argument; and, if so, I can only wonder at the audacity of his claim to their support; for Justin Martyr gives him no support, but clearly the contrary. Justin Martyr's strictures in this quotation refer, not to keeping Sunday, but to the manner of keeping it. He chides his followers, not for its observance, but for what is omitted in its observance, and unmistakably intimates that they were commanded to keep the Sabbath, as will be seen from part of the quotation following (the remainder, not affecting the question, is omitted):—

"Justin Martyr says: 'The new law requires you to

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keep perpetual Sabbath, and you, because you are idle one day, suppose you are pious, not discerning why this (Why, what? manifestly keeping the Lord's-day) has been commanded you.'

"It may reasonably be asked, if the obligation of the Fourth Commandment did not cease at the introduction of Christianity, how do you justify the substitution of the observance of the first instead of the seventh day of the week ever since the decree of Constantine? I answer that, as our Lord tells us, 'The Sabbath was made for man;' it was, therefore, competent for man, acting as the undivided Church, under the promised guidance of the Holy Spirit, to change the day to be observed, and Constantine's decree was, undoubtedly, but the secular indorsement of the will of the undivided Church, expressed as far as practicable in its customs and otherwise, even from the apostles' times.

"The commandment, 'Six days shalt thou labour and the seventh shalt thou rest,' was given, we reasonably infer from the wording of the commandment itself to Adam at Eden at the time God rested from the labour of creation, that being the reason given for its establishment. And upon consideration of the following, it will, I think, be evident that it was only meant that one day of every seven, fixed or to be fixed by common consent, was to be kept holy, and not necessarily the seventh day, reckoned from the longitude of Eden. For, if otherwise, the Israelites at Sinai and Jerusalem never did obey the commandment, because, being about fifteen degrees West of Eden, their seventh day began an hour later than at Eden. And, further, any of them passing westward to the 180th degree of longitude from Greenwich, will find the seventh and the first days synchronous. For example, let us suppose that a party of orthodox Jews, moving from the East, should colonise Ringold Island in the Pacific Ocean, East of the 180th degree of longitude, which intersects this island, and a party of Christians moving from the West, to colonise the same island West of it, would they not find themselves observing the same day as the Sabbath, though the Jews continued to keep the seventh and the Christians the first day, according to their respective calendars? And so, going westward, if the different degrees of longitude should be adopted successively by common consent of mankind as the common meridian, as Greenwich now is, the seventh and first would become, in like manner, practically synchronous, successively, at every degree of longtitude. The same day cannot be observed by any but those living on the same degree of longitude.

"Does not, therefore, the keeping holy of the seventh part of time on the first day of the week, by common consent of the undivided Church, comply with the requirement of the Fourth Commandment, and enable us also, concurrently, to commemorate the resurrection of our Lord Jesus Christ on that day? Surely to the omnipresent Creator all longitudes are alike present.

"Mr. Wilmer says that no scriptural authority can be shown for the change of the day to be observed from the seventh to the first. Quite true, if example counts for nothing; but if example be precept in the concrete, as it surely is, then the observance of the Lord's day—the first day of the week—is repeatedly enjoined by Christian example recorded in the New Testament; but in those days there were many slaves, who could not observe the Lord's day, their Hebrew masters requiring them to work on that day and to rest on the seventh.

"These conditions continued, some resting on Sunday, some on the seventh day, and some on both, until 321 A.D., when the decree of Constantine enabled all Christians to keep the Sabbath on the first day. From the previous disability on the part of some to observe the first day, and doubtless unwillingness on the part of others to abandon the observance of the seventh day, arose the diversity of custom, which existed up to that time, and which has given colour to the claim since made by a few calling themselves Christians, that the observance of any Sabbath ceased to be obligatory after the beginning of the Christian era.

"Mr. Wilmer says: 'The Sabbath was fulfilled by physical rest.' Isaiah the prophet declares the contrary (see Isa. lviii. 13).

"I will not attempt to follow Mr. Wilmer through his special pleadings for the abrogation of our Anglo-Saxon and Christian-American custom of Sunday observance; they are all equally fallacious. The Christian Sabbath was strictly enforced in Britain, at least, as early as the seventh century, and probably observed even from the first introduction of Christianity there.

"He admits that if the Fourth Commandment has ceased to be obligatory, then all the others have likewise ceased, and we are now in the condition spoken of in Jud. xvii. 6, when 'every man did that which was right in the sight of his own eyes.' Is this Mr. Wilmer's ideal of American Christian liberty?

"Mr. Wilmer is nothing if not liberal. For he warns those who, with him, have abandoned the slavish errors of their Anglo-Saxon and American forefathers concerning Sunday observance, and embrace his novel and model religious liberty, that they must not despise the weak brother who continues to honour his father and mother and to follow their way of keeping the Sabbath, but admonishes them to admit him to the fellowship of the free! How Christian the spirit! And Mr. Wilmer expects, no doubt, that this grand spirit of (Christian?) liberality will be eagerly reciprocated by the few—say fifty to a hundred millions of Anglo-Saxon weaklings who adhere to the old ways! But let all who love God and their fellow men, pray that the time may never come when desecration or disregard of the Christian Sabbath will be tolerated by English-speaking communities, whether by Church or State; and that all other peoples, by their precept and example, may be brought to the knowledge of their duty, and to its due observance. Mr. Wilmer tells us in support of the contrary course, that it was a favourite saying of a nameless Scottish judge, 'Not Sabbath breaking but Sabbath keeping is the beginning of almost all crime.' Was it not Jeffries? If not, he was at least entitled to rank with him in infamy. For it would be an unwarranted stretch of charity to suppose that he did not know that he thus slandered God's most cherished institution—the Sabbath—as I will now proceed to show.

"It will, I suppose, be agreed that the relative social conditions existing in great cities are fair indices of the relative conditions of the respective countries of which they are the centres. It will be admitted, further, that the extremes of wealth and poverty that meet in London, its dense population, and all but endless and intricate streets, offer incentives and opportunities to commit crime as great as can be found anywhere; but London is a Sabbath-keeping city, the metropolis of a Sabbath-keeping country, according to the Anglo-Saxon custom. Even the mails are not distributed in London on Sunday. Let us now compare the percentage of population annually arrested for crime in London with the percentages arrested in continental and other cities, where the people are not constrained by law, or by a wholesome, religious public opinion, to 'remember the Sabbath day to keep it holy:' but are the followers of the

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Roman custom, or of Bucer, or Calvin, or Luther, as Mr. Wilmer interprets them—not regarding Sunday, but each man doing, without reproof, that which is right in the sight of his own eyes, reckless of whose rest or worship he may interrupt.

"According to 'Hale's Prison Statistics and Cyclopædia,' in London, only 1·47 per cent. of the population is arrested annually: in Dublin, 7·73 per cent.; in Paris, 4·13 per cent.; in Brussels, 5·85 per cent.; in Copenhagan, 4·46 per cent.; in Stockholm, 6·91 per cent.; in Vienna, 5·17 per cent.; in Geneva, 5·33 per cent. In view of these facts I ask, Which is justified by the unerring criterion of results—the scriptural, Anglo-Saxon, and American Sabbath of our forefathers, or the Sunday of Bucer and Calvin and Luther and of Rome, which Mr. Wilmer so strenuously contends for? 'I speak as to wise men, judge ye.'

"It is seen that the result is the same with every race and every religion, whether Sclav, or Tenton, Dane, or Norseman, Celt or Frank—all who remember not the Sabbath day to keep it holy.

"But some may say, "Oh, yes; but Great Britain is a humdrum sort of country. People enjoy life much better, elsewhere.' Do they really? Then why are they so much more ready to part with it elsewhere (as we shall see) than in Sabbath-keeping Britain?

"Statistics of suicide in the different countries of continental Europe show that there are from four and one-half suicides in some, to eight and one-half in others, to every one that occurs in Great Britain? It is, therefore, I submit, established, beyond question, that the Anglo-Saxon custom of Sunday observance should be enforced by both Church and State, even if the claims were based on no firmer or higher ground than as a conservator of social happiness and order and of public safety. But when we consider the many religious and temporal blessings enjoyed by the Sabbath-keeping countries more than others, how jealous should we be of every attempt to disparage or abandon the custom.

"Let us only look and consider how frequently non-Sabbath keeping countries have, even within recent years, been visited by famine and pestilence and flood, devastated by war and exhausted by constantly increasing armaments, which, even in peace, eat up the substance of the people like the caterpillars of Egypt. From all of these Great Britain and the North of Ireland have been almost wholly exempt, and the United States comparatively so. How completely does all this fulfil and avouch the truth of the promise made by God through the prophets (see Isa. lvi. 2, 7): 'Blessed is the man that keepeth the Sabbath from poluting it, and keepeth his hand from any evil. . . I will bring them to My holy mountain and make them joyful in My house of prayer'!

"May it not, therefore, truly be said, that all who promote neglect of the Christian Sabbath are promoters of crime and of every calamity?

"I have endeavoured here to present the facts and arguments as briefly as I could, in view of the incomparable importance and far-reaching consequences of the determination to which the people of the United States shall come, as to whether the claims of the Christian Sabbath to reverent observance shall be enforced or not.

"I have shown the consequences of both courses—the wages of both masters, and there can be no more fitting words in which to close this letter than those of the prophet, when adjuring Israel. He said: 'Choose ye this day whom ye will serve.' "JOHN S. FAIRLY."

Southern Churchman, April 27th, 1893.

THE JEWS' SOCIETY AND ITS CLIFTON ANNIVERSARY.

ON May 28th last the twenty-ninth anniversary of the Bristol and Clifton Auxiliary of the Society for Promoting Christianity among the Jews took place in the Victoria Rooms, under the presidency of Alderman W. Jose. There were two meetings at 11 a.m. and 7.30 in the evening. The meetings were fairly, but not fully, attended, and the collections were rather over the average, which was satisfactory.

One of the deputation was the Rev. J. M. Eppstein, head of the Southern Home Mission, and superintendent of the Jews' Wanderers' Home, now located in Bristol. The Rev. Mr. Eppstein is well known as an opponent of Our Identity, which he looks on with disfavour as an unscriptural and groundless belief, calculated to do injury to the cause of "Israel," by which name he means the Jews or Judah. In his view "the Ten Tribes," whom he named in his speech at the meeting, have no existence as a separate body in connection with "God's ancient people Israel" (meaning the Jews), and he believes these Ten Tribes are now absorbed among the Christian nations of Europe and elsewhere, some being present with the Jews. His views respecting the conversion of the Jews is (as he is a converted Jew himself, and many of the Jews belonging to the London society are converted Jews, too) that the fact of such conversion is possible. Here doubtless he is perfectly correct; also in respect to British obligation to send the Gospel to "the Jews first," according to the Pauline injunction in Rom. i. 16 and ii. 9, 10.

Mr. Eppstein's ideas as to the position of the Jew in future, as also in the present, are peculiar. He maintains that the Jews received the Gospel of Christ and then published it to the rest of the world, as described in the Acts of the Apostles; that somehow or other the Jews now have ceased to be in touch with the good news of salvation through the Lord Jesus, and therefore require to be brought back into the right way. "You Gentiles," as Mr. Eppstein terms our nation, "have received the Bible and the salvation the Jews brought you, and you are bound to send it back again to them and convert them to Christ." Having done that, the duty henceforth will not rest on us who have done the work, but on them as a nation, to become the future missionaries of the world and to "blossom and bud and fill the face of the world with fruit," according to Isa. xxvii. 6, a text which Mr. Eppstein applies to the Jews, and to them alone, as being "Israel," God's ancient people." Of course, we have heard a great deal of this sort of thing before, and Mr. Eppstein is not original in what he advances. When, however, he speaks of the claim the Jews have on the favour of God, and their right to be considered His appropriate agents for the blessed work of world-wide evangelization, we think that he soars to heights where we care not to follow him, and dives to depths where the Scriptures do not guide him. The crucifixion of the Lord by the Jews is an obstacle in his way and rather bars his argument? Nothing of the sort. Mr. Eppstein is quite equal to the occasion as a Jew upholding his own people, God's sole and beloved agents, the only fitted race to carry out the work nearest to the heart of the Lord.

Mr. Eppstein won't hear of the charge that the Jews crucified the Lord. "They did nothing of the sort! They delivered Him up to the Gentiles, it is true, but they did not take His life, or crucify Him, or put Him to death."

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"Of that crime they were innocent." "You Gentiles," cries Mr. Eppstein, "put the Lord to death, and not the Jews." If we examine this curious argument, which was advanced only as a forlorn hope to show what is hopeless in the light of Scripture, we find it rests on our Lord's words in Luke xviii. 31—33, where He said, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on. And they shall scourge Him and put Him to death, and the third day He shall rise again." "There you see," said Mr. Eppstein at the meeting, "that the Gentiles put Him to death, and not Israel." We were given to conclude that "poor Israel" were guileless victims of Gentile cruelty, and, though they "delivered Him up," were rather sinned against than sinning, and worthy yet of the first place in the Master's favour. When we heard these words, and the argument founded thereon, we wondered with great astonishment at the boldness of the speaker, who supposed his hearers could not see through such a flimsy argument as this. There was murder done, as Mr. Eppstein admits, but he thinks that the aiders and abettors who delivered the innocent to death were not guilty of the crime. At this rate, Judas Iscariot, who betrayed the Lord and left Him to die, was an angel of light. He, too, delivered up His Lord: but he has been judged, sentenced, and executed by the Lord Himself. He became a suicide without hope, and has gone and is now "in his own place," the place of woe (Acts i. 18—25, R.V.): *Qui facit per alium, facit per se.* Does not Mr. Eppstein know that legal maxim? The man is presumed to do the act which he procures another to do.

The Jews or Judah put the Lord Jesus to death, and so says Holy Writ. Does not our missionary admit that St. Paul wrote 1 Thess. ii. 15, 16 (R.V.)? Where "the Jews" by name are charged with having "both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved, to fill up their sins alway; but the wrath is come upon them to the uttermost." "Killed the Lord Jesus!" Does Mr. Eppstein explain that away, and also the Jewish people's shout, "Crucify Him! crucify Him!" (Luke xxiii. 21). "His blood be on us and on our children" (Matt. xxvii. 25). "Away with Him! away with Him! crucify Him!" (John xix. 15). Theirs was a cruel murder, and their guilt was aggravated by their compelling the judge, who pronounced the Lord to be innocent, to take His life by a terribly cruel death. Stephen called the Jews the murderers of the Lord Jesus (Acts vii. 52). Peter accused the high priest, chief priests of the Jews, and the people of slaying and hanging their Prince upon the tree (Acts v. 17—31). Paul, Peter, and Stephen, all three concur, speaking by the inspiration of the Spirit of God. The Jews then murdered the Lord. How can Mr. Eppstein deny it? Nay, the Lord Himself foretold that the chief priests and Scribes would condemn Him to death (Matt. xx. 18; Mark x. 32, 33). In our Lord's parable of the wicked husbandman He plainly told the chief priests and elders of the people that they would murder him like the householder's son (Matt. xxi. 39). Peter's testimony was repeated (see Acts ii. 36, iii. 15, iv. 27); he plainly charged the Jews with murder.

We should like Mr. Eppstein to prove to us from the Scriptures that the Jews are otherwise than guilty of the Lord's death, and to explain on his hypothesis on what other grounds they have been so awfully punished—as they have been—or what has saved them but "the anointing" from utter annihilation?

Mr. Eppstein has an argument respecting the fitness of the Jews to become the universal missionaries of the world, founded on the fact, which he assumes, that the Jews live comfortably in all climates, and are accustomed to them; also that they are great linguists, and therefore well fitted to go to all nations and preach the Gospel to them all. To this we reply that if the Jews are in all countries, so are the British. The latter are at home in all lands, and occupy about one-fifth of the habitable globe as their own. As to the languages of the earth, the British are fair linguists, and have mastered the 100 dialects of India as well as all the other languages of mankind which it is necessary they should know to rule, govern, and evangelize the inhabitants of the earth. The vernacular of the British is becoming the language of the earth, and they are in a better position with this language, to benefit the earth, than the Jews can ever hope to be with theirs.

We believe that the world will not be evangelized by the Jew, but by Ephraim, now recognised as the British. We possess Ephraim's birthright, including the privilege of blessing all nations; and that blessing Judah never acquired (Gen. xxii. 17, 18; Isa. xxvii. 6; Matt. xxi. 43). To the Lord let Israel (the British) give all the praise.

"GOD'S PURPOSE IN ISRAEL," ETC.

A Review by the Rev. Denis Hanan, D.D.

I have been sent a copy of the third edition (revised) of an address delivered by the Rev. Dr. Bullinger at the Mildmay Conference Hall, London, in the year 1889. It is entitled, "God's Purpose in Israel, in History, Type, and Prophecy." It is an address worthy of being in its third edition, if only the gross error of assuming that Judah alone is Israel did not mar it from the first to the last page.

The author states truly, in his first paragraph, that "if the hearts of God's people were as full of it (*i.e.*, of God's purpose) as His Word is, this hall would not be able to contain the numbers who would flock together to speak often one to another of God's purposes, promises, and prophecies concerning Israel." Yes, if God's purposes concerning Israel and Judah were known, all the churches and places of worship in the land would not contain those who are the objects of that purpose; but nothing is such a bar to the knowledge as the blind assurance that Judah has inherited Ephraim's birthright.

Dr. Bullinger proceeds: "Of all lands in the earth there is one which Jehovah has called 'Emmanuel's land.'" But Judah possessed only a twelfth part of that land, and will never possess a greater proportion, even when (p. 5) the land is possessed from the Nile of Egypt unto the river Euphrates.

"Of all cities in the world there is one which Jehovah has called 'the city of the Great King,' 'the city of our God.'" But Israel had ten parts in David, and Benjamin owned part of Jerusalem; and in the future, as foretold by Ezekiel, Judah will not possess Jerusalem—the city and its prescribed district will be for the Prince, and therefore for all Israel.

"Of all nations on the earth there is one which Jehovah has chosen to be His 'own inheritance,' and has called 'My people.'" Yes, and that "My people" was to be ever a nation, and ever under the rule of one of the House of

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David (Jer. xxxi. 36, xxxiii. 17, 26). Ephraim-Israel is as surely God's people as Judah-Israel, and far more so, because recovenanted in Christ, as the prophets foretold.

"Of all books in the world there is one which Jehovah calls 'My Word,' 'the Word of God.'" The New Testament is, even in Dr. Bullinger's estimate, as much the Word of God as the Old Testament, and this book as a whole is not in the custody of Judah, but it is in the custody of England; for to Ephraim-Israel has been committed the kingdom (Matt. xxi. 43) and the book, and the fruit-bearing power, these having been taken from Judah, and yet Dr. Bullinger so confuses Judah with Israel that he writes: "Till He come there can be no blessing for Israel" (meaning Judah or the Jews, the present-day representatives of Judah and Levi, with a large Arab infusion of blood.)

Dr. Bullinger rightly traces God's purpose in the selection of Israel from the very first days in Eden. He then most truly teaches that the covenant with Abraham was unconditional (page 4): "There are three such covenants in Old Testament history. One to Noah (Gen. ix.), in connection with the earth, over which Christ is 'the Son of man.' Another is this covenant with Abram (Gen. xv.) in connection with the land, of which Christ, 'the Son of Abraham,' is the heir. And the third is to David (2 Sam. vii.), in connection with the throne, of which Christ is the heir as 'the Son of David.' So that these covenants must stand. And in spite of all the malice of the enemy, all the failure of Israel, and all the neglect of the Church, Jehovah will fulfil all His will. 'Hath He said and shall He not do it? hath He spoken, and shall He not make it good?'" But is not this the very reason that Ephraim-Israel's predestined future is secure, and that, so far from writing, "Till He come there can be no blessing for Israel or for the world" (meaning, "till He come the second time"), it would be more fit to teach that because He, Israel's Messiah, has come, He has done Messiah-work for the once barren and outcast House, and effected for it all that is foretold in the glorious 54th chapter of Isaiah, a pledge of the greater power for good which is in store for the nation, and company of nations, when He comes again in glory and majesty?

In connection with the reviving character of Israel, Dr. Bullinger gives some suggestive thoughts with reference to the name, "the Branch," so often applied to Christ, the meaning being that, as a branch or sprout springs forth from the cut-down and apparently lifeless stock, so He shall cause Israel to revive. But, as the reviving character is possessed by Israel, and as Judah has not yet revived, as Dr. Bullinger admits, what is to prevent Ephraim's revival when recovenanted, and why should not Ephraim be recovenanted before Judah, even if there were no prophecies that the northern House would first come in. The reviving and spreading power of the people of the Assyrian captivity is one of the wonders of the age. It is in accomplishment of the unconditional covenant, because of the nation's acceptance in Christ, and not because of the worthiness of British-Israel. Dr. Bullinger states that "Israel will make a covenant with Antichrist in the latter day. It is nowhere stated that Israel will do this; Judah may do so. But Dr. Bullinger is a little confused.

A fallacy also underlies the otherwise true statement upon the last page: "What is the false speaking of the 'strange children'? Why this, that the happiness of a nation consists in outward prosperity—sons, daughters, garners full of store, sheep and oxen, peace and safety. 'Happy are the people that are in such a case'? No! no! a thousand times no! 'Yea,' or 'yea rather, happy is that people whose God is Jehovah.' That alone is true happiness, and that is Israel's portion." Yes, that is Israel's portion—although Dr. Bullinger means Judah. If it is Judah's glory that her God is Jehovah, so much the more is it Ephraim-Israel's, insomuch as that she has been and is brought nigh by the blood of the cross. And if, or as, "while Egypt, Babylon, Assyria, Rome, have gone, and their gods with them, Israel (he means Judah) remains to-day a witness of Jehovah's 'purpose.'" So much the more does the recovenanting of Ephraim, and the temporal and spiritual results proceeding therefrom, manifest not alone purpose, but its initial accomplishment. If "the day is at hand when a glorious answer will be given to the question, 'What advantage, then, hath the Jew?'" the day is present when "the great missionary nation" is "God's witness to the ends of the earth," "filling the face of the world with fruit." We have not to "wait for the time," or for the conversion of Judah; for Israel is at work, and she cannot be outstripped in the race, even when, in a new age, Judah will be her co-worker in the kingdom of God.

An advertisement upon the cover mentions a pamphlet by Dr. Bullinger upon "The Importance of Accuracy in the Study of Holy Scripture." I would suggest to him, with all due deference, that accuracy in the knowledge of the historic facts concerning Israel and Judah, which would prevent the most inaccurate statements made in the pamphlet that is under review, would be of the very greatest benefit, and would be for the glory of God.

It is strange that a Jew, even after he has received the faith of Christ, can so seldom overcome the racial prejudice or jealousy which perpetuates the thought, with regard to their brethren of the northern kingdom, "Get you far from the Lord: unto us is this land given in possession" (Ezek. xi. 15). Ephraim has ceased to envy Judah, and desires that their brethren should share with them in the spiritual and temporal blessings of their recovenanting in Christ. Judah's attitude is very different. While rejecting the Messiah, she would grasp a future which can only be had through Him, and in union with the previously recovenanted House. The members of the House of Judah who have by the grace of God been led to accept Jesus Christ, require a further enlightening which will free them from the prejudices of well-nigh three thousand years, and enable them to witness that, if or as Judah, in her denationalized, persecuted, and paralysed present condition, is an evidence of the truth of God—so Israel, in her position of being ever a nation, blessed in her national acceptance of Christ, multitudinous, powerful, a nation and a company of nations, is *par excellence* the witness to and the evidence of the faithfulness of God and the truth as it is in Jesus.

NEWCASTLE.—At the Annual Meeting of the Newcastle Association, held on May 31st, a resolution was passed expressing satisfaction at the formation of a Board for the North of England, and hoping that it might be the means of publishing the Identity in all parts of the northern counties. The following were the officers elected for the year:—President: Mr. J. G. Taylor. Vice-Presidents: Rev. J. A. Watt, Capt. Watkins, L. H. Gullachsen, Geo. Dixon, Henry Dunn. Committee: Mrs. Simpson, Miss Storey, Mrs. Ochiltree, Councillor T. S. Alder, and Messrs. E. F. Reed, Geo. Lawson, C. S. Proctor, D. K. Simpson, A. Pearson, and John Wood. Treasurer: A. T. Y. Simpson. Secretary: Wm. Dobbing, junr., Rock-cottage, Rock-grove, Low Fell, co. Durham.

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GLEANINGS ON ELEMENTARY SUBJECTS.
THE ROCK ON WHICH WE BUILD.

By E. K. Tullidge.

No. 8.

To state our case as briefly as possible, we lay the following down as our sure foundation. We believe in a God in whom we live and move and have our being; that all the history of mankind has been shaped by Him in accordance with the purposes of infinite wisdom; that known unto Him are all His works from the beginning of the world. We believe that this God, who rules all things according to the counsels of His own will, is the God revealed to us in the Bible. We feel bound to accept all that can be surely proved from such a belief, and to reject everything that is in the least degree inconsistent with the perfections of the Divine nature.

We consider the present wonderful position of the Anglo-Saxon race, and recognize it to be the greatest visible agency that God is employing for the regeneration of the world. We know that this can be no new resolve on God's part, a purpose dating back only a few hundred years; but that what are His counsels now must have been equally so from all eternity.

We read in the Bible the account of God's dealings, in ages past, with a people, whom He declared that He had selected and taken under His special care, that He might form them to become instruments of blessing to all mankind. We who live more than eighteen centuries after the great event, to which all God's actions, past and to come, must be referred, know the wonderful blessing that He had in mind.

Seeing that, beyond a doubt, the people of the Anglo-Saxon race are now the great agents in God's hands for making this blessing known in every corner of the earth, we feel bound to believe that they are, in very truth, the flesh and blood descendants of Abraham, Isaac, and Jacob. For it was to the posterity of these men that God not only promised this very destiny, but whom He also actually trained for it. If, then, the people who are manifestly accomplishing the destiny, are not the people who were set apart and trained for it, God must yet have been fully conscious of it at the very time that He was making known His plans to the fathers of the Hebrew nation, and His true intention must, therefore, have been the very opposite of what His words implied, and what He was apparently working for through centuries of preparation, which makes utter wreck of His eternal attributes. Any idea that the greater part of the Hebrew nation has been blotted out of existence or dwindled away into some obscure, degraded remnant of mankind, is in dreadful discordance both with the letter and with the spirit of Scripture. Wickedness cannot be fairly urged in extenuation of such a course of action on God's part. For any such reason must have been equally in force from the very first, to prevent Him from adopting such a plan, since from the very first, He must have forseen it all. We must not hold any idea that necessitates the supposition that God was trying an experiment. Moreover, a small portion of the nation, inexpressibly more guilty than the other, guilty as no nation ever had been before, or ever can be again, has been preserved notwithstanding, with the promise of being received back again into favour. The apostle declares them to be still beloved for the fathers' sake, on the ground that "the gifts and calling of God are without repentance." Few persons realize that, even as regards the national sin of idolatry, Judah is pronounced to be, beyond comparison, more guilty than the Northern Kingdom of the Ten Tribes. But that such is the case will be seen by consulting Jer. iii. 11, 12, 18; Ezek. xvi. 46—55; xxiii. 11). The fact could not well be asserted with a more tremendous emphasis. Such an immense difference in guilt certainly demands an immense difference in punishment. But there has been no such difference, unless the missing Ten Tribes are in existence as one of the nations of Christendom, fulfilling the mighty destiny for which they were trained. We find that in the history of the Anglo-Saxon race, the whole series of predictions regarding the Hebrew people are in the course of being fulfilled with wonderful exactness and completeness; history answering to prophecy as face answers to face in a glass. We know that the prophecy was inspired by Him who has also so shaped the history as to make them so marvellously correspond. Then what must be our inference? We must make our choice between two. Either the people whose history so wonderfully answers to the predictions are the very people of whom they were foretold, and who even underwent a training of centuries qualified to fit them for absolute political supremacy and spiritual influences, or it was God's intention to capriciously do the very opposite of what His words so earnestly set forth. The latter alternative we dare not hold, so that we are forced to hold fast to the first.—From *The Colonist.*

WAITING!

By C. P.

"The Lord's arrow of salvation."—2 Kings xiii. 17. R.V. Heb.

In very early times among the Vikings of Norway, there was a custom, when war had been declared, of sending a "war-arrow" throughout the land, to summon all those who could help to join the king's army; in latter days when Christianity prevailed a fiery cross was carried. All had to go, whether bond or free, at the king's call. As each received the arrow-message, he seized it and bore it on to others, till it had extended to all, and they met around their king.

The arrow said: "The king's message must be given swiftly," there must be no delay. It was borne along night and day, by sea and land, never stopping. It cried, "Important." The recipient started at once on the king's warfare; in five days he was in his place in the ranks. It was taken with witnesses, each doing his share to grasp and bear forward. Everyone to whom the arrow came was responsible for help; even if they could not go themselves, such as women, they must assist by sending supplies and advancing the king's arrow.

The messenger dropping the arrow was fined three marks; he who sat quiet after receiving it was reckoned an outlaw. The king's foe was also theirs; all must therefore fight to save or extend the kingdom, and but few failed to answer when the king's battle-cry, "Forward! Forward! Christmen, cross-men, king's-men," rang in their ears.

Eighteen hundred and sixty-one years ago, a war-arrow of immense importance was sent throughout the inhabited world, by a King whose possessions had been evaded by the prince of darkness, who attempted to claim the subjects as his own, making slaves of many and bribing others to let him rule over them. When the war-arrow started, it was given into the hands of "witnesses" by the King Himself; it was to be carried "to the uttermosts parts of the earth" (Acts i. 8). It was "The arrow of the Lord's salvation;"

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and as they went they cried: "The Son of God goes forth to war, who follows in His train?" "The King's business requireth haste; His kingdom must be delivered, pass on the arrow, help, fight!" The historian Gildas says, in five years the arrow of salvation reached the chief body of His servants "in the isles" who were "chosen" to carry it on (Isa. xlix. 6) to all nations. Some took it up, bore it on, and for a time many rallied to the King's work of recovering the lost kingdom. Then they remembered it was also to go by sea and land to "the uttermost parts of the earth;" but none would go: a few at last started and stumbled forward, but dropped the arrow and grew discouraged; the greater number became outlaws rather than go so far to fight for the King and tell His subjects of His work of salvation and of freedom, whilst the King waited grieving, that so many years rolled by and yet the war-arrow was hardly traceable, and the fiery cross smouldered far away from His subjects, groaning in their slavedom.

Waiting—the King for His kingdom—the slave for salvation—the freed man—for what? Ah! you people of Britain and "the isles," ask yourselves why the King's message tarried—why the slave was not liberated? Why did you, the freed men, drop the Lord's arrow of salvation and omit to bear the fiery cross outward and onward to the delivery of your Master's kingdom? You have suffered for your carelessness, while your King waited—waited—and the nations died by millions, without knowing of the deliverance that was so near, and the salvation that was so free, that you kept from them.

Waiting—the king for His kingdom—the slave for salvation—the dying for life—now.

Is this to go on? A few here and there obeying the summons of the fiery cross and going forth to the fight; but oh! how few, even among Christ's freed men, and yet the charge was to all the nation, free and bond. "Preach the Gospel to every creature," "that thou mayest be My salvation unto all the earth." "Tell it out among the nations that the Lord is King." Every soldier in Christ's kingdom must go forward with the message, at home or abroad. If he cannot go far, then, like those of Norway, he must help on the bearers of the arrow, but answer the message he must by some sort of help, or he is an outlaw in the King's estimation. Have you realised that? You, reader, who have been content to save your own soul only, an outlaw! "He that is not with Me is against Me." You have been like a soldier who walks through a country, claiming to be the King's, yet never joining Himself to His army, nor striking a blow in His cause.

Waiting!—this year. The King for His kingdom, the dying for life! And the message which would make live you are content to let others bear, or leave alone. One has said that thirty-five million unsaved souls pass out from a Christ-less life into a Christ-less death every year, because Britain has kept the Lord's arrow of salvation from them. You can't grasp that number as it stands, but it means eight souls passing out of life here into eternity every quarter of a minute! Eight souls for whom Christ died, and whom you call "Master."

If you want to feel what it means—on your way home take three steps and to each beat say: Waiting—waiting—waiting! and on the fourth footfall—"Dead." That is the rate at which they are dying; waiting, listening, for your coming to them with the King's message, going in an agony of dread into the awful unknown.

Do this all the way, and, when you get in, kneel down and tell God how many Christless souls have passed hence, even in that short distance, and also how much of your time, talents, and money you have given to prevent it. Then ask Him what He will have you do in the future. I don't think you will wait long—and I do not think He will have to wait long either. When once Britain understands it is her duty to do a thing she is not slow to carry it out, and this rôle of herald of the Gospel to all nations, when once understood by Christ's people, will be taken up in a practical, earnest way, as a duty, as well as the outcome of grateful love to the nation's Redeemer.

In the meantime each individual by doing his personal share in forwarding the arrow of salvation throughout the world will make the world the better for his being in it. If every professing Christian was in earnest in the saving of souls, at home or abroad, a great and mighty difference would soon appear. There would be comparatively few "gleaners" then, all would be reapers. A "handful" here and there would not satisfy as now. If the message of release is ours to bear, we shall not be content to take it a little way, to tell a few; but we shall push on, and on, gathering everywhere, urging all we come across to enlist themselves on the King's side, to send supplies and men to the front, and as we ourselves move out of sight to "meet the King," those to whom we bore the message will, in their turn, bear on the good tidings till the kingdom is re-won, the captive freed, the warfare done, and soldiers and captain return in triumph.

Will you take your share in this? The Christless soul is stretching out despairing hands to you, waiting for the salvation you do not send, dying without the message of life which it is yours to bear. And your Master, whom you profess to obey—your King, who gave the arrow of salvation into your hands, is waiting—for His kingdom and—for you. Forward! Christ-men, cross-men, king's-men—

> ". . . . Take ye the burning brand!
> Be swifter, stronger, firmer in intent,
> And 'onward' bear the fiery cross
> By heaven's mercy sent"

Review.

Fallen Angels. A Disquisition Upon Human Existence: An Attempt to Elucidate Some of Its Mysteries, especially those of Evil and of Suffering. By One of Them. London: Gay and Bird, 5, Chandos-street, Strand. Price 6s.

THE title of this volume well indicates the object of the author, which the statement in the preface supports, namely, "that the book is but an attempt to convey the result of studies taken up with the desire of finding support in the thought of others for conclusions arising from the writer's own deepest meditation during many years." The volume indicates much reading, is well-written, and contains much suggestive matter for thoughtful minds. We must, however, confess we cannot endorse the conclusions arrived at by the author. He ranges over a wide field, and there are chapters, among others, on the past and present life, the incarnation and re-carnation, the mystery of man and of created things, previous existence, restoration, immortality, &c., &c. We think the author wisely adopts a suggestive tone throughout the volume, and is by no means dogmatic. He plainly states in one chapter that his object is enquiry. We wish, however (since he is said to be a full believer in Our Identity), that he had confined his researches to matters clearly revealed, and that he had not endeavoured to look into that which has been purposely concealed from our view. The subject, of course, lies far apart from that which engages

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the attention of the writers in the BANNER, and therefore we do not feel called on to debate the point whether Adam and his posterity were and are fallen angels working their way back to spiritual and holy life by the system of Hindu metempsychosis which the author seems to affect and adopt. Having said this, we leave the work to the judgment of the reader.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I left England on the 1st May. Since I have been here I find that several English residents are interested in our position in the world, and some look upon us as being the Ten Tribes. There is a newspaper published in these parts called the *Bund*. It is published in German. In the number for Friday it gives a *resumé* of affairs in Uganda, and concludes by remarking:—

"Here we see that all the work of Emin Pasha in the direction of Wadelai, &c., which was intended to further the progress of Germany in those parts, has, since his death, been the means by which Great Britain has consolidated her power, and that now that which he looked upon as his, or a German province, is subject to British rule, and the British flag now predominates at Wadelai on the Nile."

In the same way it may be seen that Kruger and Joubert have been, and now are, working in the direction of British predominence throughout all South Africa. With regard to Egypt, I consider that the God of Israel directed a portion of the Russian fleet to the Mediterranean to influence our ministry to tighten their hold on Egypt; for, to me, it appears that Egypt is in some way to be the "highway" for our further progress Eastwards. Then, supposing all the navies, other than ours, opposed to this progress by means of Egypt, it does not matter in the least; for our connection by sea with India will be undisturbed, and from India we can obtain sufficient warlike material in men, &c., to cope with any force from the Mediterranean side: besides which the men from India are peculiarly fitted for Egyptian and Assyrian warfare.

Then again, the development of the maxim gun at Buluwayo, in Matabeleland, has revealed to us the fact that one thousand maxim guns, manned by ten thousand volunteers on our coast, would effectually prevent the landing of a single foreigner on our shores; for these guns are deadly in their effect at fifteen hundred yards, and the Holy One of Israel revealed the fact to the world that here was a weapon peculiarly suited to the defence of all sea-frontiered countries, such as Great Britain, North America, Australasia, India, and South Africa. And the effect of the maxim gun in action could not be more fully seen or ascertained than by actual conflict, and that with brave, stalwart, well-armed men, such as the Matabele, and that *en masse*, fighting without flinching against one-twelfth their number. The effect would have been the same had six thousand Frenchmen assailed our colonial burghers who numbered, say, only four or five hundred. An enemy might bombard a position, but eventually would have to advance to take possession, and then, and only then, would it be necessary to work the maxim gun, and that not only from the bombarded position, but from improvised positions sheltered from mere rifle attack. In fact, one maxim gun here and another there, firing five hundred shots per minute, at well-ascertained distances, would cut down an enemy like grass.

Then comes the question, Of what value are the immense European armies, especially against a sea-bound and hedge-grown, and undulating country such as ours? Our Volunteer force alone could work ten thousand maxim guns, firing five million shots with accuracy per minute, and if it took fifty to kill one, the amount killed or wounded in a minute would be one hundred thousand. It appears to me that military men in England and on the Continent begin to see that the maxim gun, in our hands, and with our skilled Volunteers, is a match for their extravagant hordes, considering our insular position and our rapid means for concentration and defence.

Yours truly,

W. L. BLORE.

Pension du Panorama, Vevey, le 12 Mai, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—An incident which has caused little or no comment in England, calling forth nothing beyond the bare statement of the facts in the daily Press, has been very differently treated here and serves to illustrate how prone our Gallic neighbours are to see evil in our slightest actions or movements with regard to our "Gates" and "colonial possessions." We refer to the "strike at Port Said" and the prompt and timely action taken by our Government in sending H.M.S. Fearless to her position in that harbour, opposite the main street ready for action. This step, the outcome doubtless of a wish on the part of the Government to avoid another Alexandria incident, has exercised the imaginations of the Paris Press (*la presse Parisienne*) who see in it a desire on the part of England to profit at a time when the *portefeuille* of the *Ministre des affaires etrangers* is without an owner.

La Patrie, a paper high in favour with the Parisians and consequently wielding considerable influence in all France, writes: "It is impossible to disguise from ourselves that at this moment when we have no Government the actual position in foreign affairs is grave. . . . The English Government are talking of disembarking troops at Port Said to re-establish order. The French have dispatched a gunboat, to take on their part the necessary measures—measures which, as *Le Figaro* justly says, can be but of one nature—to disembark French marines if a single English marine is landed."

This is backing up the action of the English with a vengeance, but then, as *La Patrie* adds, "*Elles ont été si graves et si nombreuses les fautes commises en Egypte.*"

The report even spreads that it is not one but five French ships are under orders to sail to Port Said, and afterwards to the Red Sea, to support the claims of France, not only to the neutrality of the Suez Canal but also as a demonstration against the new Anglo-Belgian Congo Treaty, signed on the 12th inst., which the French Press considers *un mépris de nos droits*. Monsieur Francois Deloncle has been requested by *le groupe colonial* to prepare a report upon recent treaties, and to question the new Government as soon as established upon the policy it proposes to follow to counterbalance the actions of England in Egypt.

A representative of *La Patrie* has endeavoured to draw M. Deloncle on this question, but he was disposed to be cautious and could or would give no information as to the vessels sent to the Red Sea. When asked, "Can you tell me if our relations with England are of such a nature that the ministerial crisis may gravely complicate things," he replied, "Ah! on this point I can be explicate." At the meeting of *le groupe colonial* several politicians said, "If the Chambre had known precisely what would come of the recent treaties, they would never have overthrown the Casimer-Perier Cabinet." "The position," he added, "is not disquieting, but important. Yes, M. Casimir-Perier was a better *ministre des affaires étrangers* than M. Ribot in the face of the insincerity of the English. I repeat, said he, war is not to be feared. When England understands that France is calmly determined upon maintaining her rights, she will as usual back down before the show of teeth.

Surely this talk of European disarmament and "peace when there is no peace" must be the invention of some who would pose as apostles of peace, and by their dreaming may lull us into a sense of security only too roughly to be dispelled when the inevitable "war" breaks out in Europe.

H. T. JOHNSON.

Hotel Britannique, Paris, May 27th, 1894.

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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 MISTRESS OF AFRICA.

WHEN a French statesman declares that the true mistress of Africa is likely to be the British nation, we may accept his prophecy because we Anglo-Israelites know well that what he says is true. The steps that have been taken in the past, and what is occurring now, are all pointing to this result. The French outcry regarding the infringement of their rights in the Nile valley and the sources of that river, in the agreement concluded with the king of the Belgians, and the Congo State by the British Government quite recently, are signs that the French foresee that we have secured another point of vantage in the race for the acquisition of the whole of Africa. M. Deloncle, the leader of the French Colonialists, is evidently afraid that if something is not done at once by Germany to stop us we shall inevitably secure all Africa besides Egypt and the entire valley of the Nile. Without German help the French will be unable to take effective measures to stop us, and therefore M. Deloncle seems anxious that Germany should take offence with us on account of the agreement and fight her battles. The Germans are, on the contrary, inclined to do nothing of the sort, and only desire that their own rights in the Congo State roads should not be interfered with by what we have arranged with the Belgian king—a matter in which we have given the Emperor perfect satisfaction. "Had Germany herself taken the Nile," said M. Deloncle, "we French would, perhaps, have remained unmoved spectators. But England cannot plead the privilege of the victor as an excuse for this annexation, and we shall never allow the Nile to become an English river. England's new convention with the Congo State is no less prolific of consequences. She is mistress of Africa!"

The speaker then advanced several reasons why Germany should oppose us in the basin and sources of the Nile, adding the singular reason that in case of a Continental war, we British would never help the German Empire, but only as usual think of our own interests. Germany would have to put forth all her strength against her enemies, whereas our help would be of little account, as our "ships would have to stand sentinel at Gibraltar, on the coasts of India, Egypt (!) Canada, China, South Africa, Malta, Labrador, Australia, &c., and would not suffice to protect our own Colonies. It is strange that while M. Deloncle admits Egypt to be one of our possessions to guard which we must send our navy to her coasts, we must not touch the sources of the Nile, as those are vital to the interests of Germany and of France herself! The speaker depreciated the strength of the British navy, and praised up that of Germany, trying to persuade the latter to come to conclusions with the British and compel them to give France her due, cancel the late agreement with the King of Belgium, and give up to France the portion of country they covet, as a standing menace to the continual occupation of Egypt by the British. It appears from the French account that the Government here is willing to discuss the subject with the French Government, but we hardly imagine that there will be any retreat from the position already taken up by our nation, since we have made engagements with the Congo State, which must be carried out. But it is difficult to see how the French are to be satisfied, since they desire nothing less than the withdrawal of our troops and administration from Egypt. In all this the French are blind to the fact that God rules in the disposal of the destiny of nations, and that the British being Israel, they are to reign over many nations. They forget, too, that the kingdom and the dominion under the whole heaven is to be ours, as the gift of God, who is the Lord God of Israel, Omnipotent (Dan. vii. 27, R.V.). The impatience of the French then at the turn affairs are taking at the present moment, is destined to end, we believe, in nothing; since they are alone in their opposition, and they cannot afford to go to war with so powerful an antagonist as Israel, when their policy is to keep their strength intact, till the day arrives when they can measure it again against the Germans, in their effort to recover Alsace and Lorraine, Metz, and Strasburg. The

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original mistake which has placed the French in the wrong as regards Egypt, took place on July 11, 1882, when they allowed us to encounter and beat Arabi Pasha alone.

From that time their connection with Egypt ceased—and never can be restored while the British retain the power to hold their own. If the French have a few colonies in the far East, British-Israel has more and grander ones there! If the French have a small and precarious commerce beyond Egypt in the East, Israel has a far vaster and more valuable one in the same direction, which employs three-fourths of the tonnage passing up and down the Suez Canal during the year, bringing us a volume of wealth which is the envy of the world. We cannot, therefore, listen to the sentimental complaints of the French, which are meant to injure us, and to enrich themselves at our expense. A very good vindication of our policy and position in Africa and elsewhere is contained in a letter from Mr. John Leng, M.P., which appeared in the *Times* of June 8th. We quote some of his sentences as justifying our annexations and protectorates. They contain also a defence of our much maligned missionaries, whom it is the fashion in some quarters to condemn on very insufficient grounds. Mr. Leng wrote thus:—

"We should have some regard to the manner in which our Empire has been made. It has not been made by a succession of retreats." I say so still, with the addition that whenever, either from craven cowardice or a beggarly fear of the cost, we make a succession of retreats the unmaking of our Empire will have begun. Empires do not live by money alone. They live by the maintenance of self-respect, character, and honour, and especially by the cultivation of a courageous, noble, self-sacrificing spirit. I said:—"The motto of Englishmen and Scotchmen everywhere has been 'Forward,' and it should be so still." If any wish that motto to be expunged and "Backward" put in its place, I am not one of them. I said: "I am not for hauling down the British flag wherever it has been properly hoisted.' The right hon. baronet asked whether it was not wise to withdraw from Kandahar. Probably it was; but was our flag properly hoisted there? He then implied that I was inconsistent because in my first election address I declared my sympathy with Mr. Gladstone in his advocacy of the cause of all oppressed nationalities. Those nationalities were Italy, Greece, Bulgaria, and Ireland. What corresponding nationality is there in Uganda? Or whom have we oppressed there? He denied my historical accuracy in saying that when we stepped in wars were going on between the natives which, without our interference, would have been disastrous, for, on the contrary, we caused the first war that ever occurred. Mr. Chamberlain sufficiently replied to this point when he remarked, 'Before the missionaries were in Uganda there were most desperate inter-tribal struggles, the greatest brutalities, the most ferocious ill-treatment of the people by their chiefs and leaders, and in one year more lives were lost than will be lost in the whole course of British administration.' We have done nothing in Uganda of which to be ashamed. Far be it from me to defend everything that has been done in extending our sway over aboriginal tribes in our colonies or Africa, or over ancient peoples like those in India. But our dominion, once established, is in the main a dominion of peace, of justice, and of righteousness. We put an end to native wars, we establish the reign of law, we prevent tyranny, cruelty, and oppression.

"One word as to the missionaries. Sir Charles Dilke quoted some expressions by the leader of the House against supporting missionaries in a filibustering policy in which I entirely concur. Some missionaries, even in Uganda, may have forgotten in their zeal the precepts of their Master and the example of the apostles, but no one will venture to say that British missionaries as a class are filibusters. Are we, because they are missionaries, to deny them the protection and assistance due to them as fellow-countrymen? Are we to abandon them in the hour of peril to be slaughtered and massacred and their property destroyed? Some reference was made to Madagascar. Is the history of our desertion of our missionaries in that island one of which any Englishman can be proud? And should not its failure to conciliate a truculent foreign Power warn us against repeating it elsewhere?"

We are quite of Mr. Leng's opinion, and should hope that our readers also concur with us.

THE BISHOP OF LONDON ON THE ENGLISH PEOPLE AND THEIR DUTIES.

In the *Times* of May 31, the following appeared regarding the Bishop of London's address when presiding over the sittings of the Missionary Conference at St. James's Hall, London, on May 30. He is reported to have spoken as follows, his words being a remarkable confirmation of our views. He said:—

"That the work of converting the world to a belief in the Gospel of Christ had been in a certain sense put into the hands of the English people and of the Church of England, as it had been put into the hands of no other nation or Church. They were very much in the position in which the Jews were at the time when the Gospel was first preached. At that time the Jewish synagogues all over the world were made, as it were, the centres from which the preaching of that Gospel went forth. They always found that the great apostle to the Gentiles, although his mission always was to the Gentiles, went to the synagogue at the particular place which he had reached and began his work there, and he acknowledged in one case in plain words that he held it to be his errand to preach the Gospel to the Jews first, and from the synagogue he generally derived the main and, no doubt to a great extent, the necessary means for preaching the Gospel. The English people were in much the same position as the Jews were at that time. The Jews were scattered very widely over the Roman Empire. In the same way it had pleased God that the English race should be scattered very nearly over the whole world. There was no other nation with such an enormous colonial empire as that which was now governed under the laws of the Queen. (Cheers.) There was no other nation the language of which was spoken in so great a variety of places; there was no other nation whose commerce penetrated so widely and so deeply into the interior of countries unknown before. We were placed in a more advantageous position for preaching the Gospel to the world at large than any other people, and just as the Jews in former days were made use of by the apostolic Church to be the basis of the operations of the missionaries of those days, so now it was clear that we were in a position to be the basis of operations at the present day. We were marked out by God's providence, by the gift of opportunities not granted to others. It was our plain duty, in answer to the call which was thus made upon us, to do our share in the fullest measure for the conversion of the whole human race, and God's providence had not only marked out the way for us in this remarkable manner, but as the time had arrived when the opportunity could be used with most effect He had stirred up the minds of our people to take this matter in hand. Societies were at work for this purpose; but behind the societies he hoped they might say that the whole Church of England was at work. Great as was his respect for the great societies which had for some time been continuing the work, he still felt that there was something greater than the great societies, and that was the Church of Christ. The more the Church of Christ took

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up the work, and the more these societies themselves regarded their work as done on behalf of the Church of Christ the better would it be for all the work which they had to do. (Loud cheers.)"

The Bishop of London, we see, declares that God has given to us British and our Church a very peculiar and blessed work to do. We had to preach the Gospel "to the world at large." We had to aim at "the conversion of the whole human race." He pointed out the work in this direction that the great societies had done; but like the primate he wished, it appears, to transfer their work to "the whole Church of England," which he also seemed to identify with "the Church of Christ." The societies were to look at the Church of Christ as their employers, and the Church of Christ (*i.e.*, the Church of England) was bound to take up the work more and more as a whole.

It puzzles one to know which portion of the British Church the bishops meant to indicate at the Conference. The Church is divided now into three parts—the high, the broad, and the low. Hitherto the latter have done the bulk of the work, the high section some of it, and the broad hardly any. Can these three sections act together in this matter and so supercede the societies? We doubt it. Besides, how will the missions of the Nonconformists be adopted by the Church?

In regard to our peculiar opportunities for preaching the Gospel, the bishop described our case as unique. No other nation had such advantages. We were scattered throughout the world; our colonial empire was enormous; our language was becoming world-wide; our commerce went everywhere. In fact, no other nation had our advantages in the matter of Gospel propagation. The bishop was right, of course. But why did he not honour God's Word by seeking there for instruction as to the agents God meant to employ to publish the good news? The Bible is not silent on the point; nay, it proclaims the fact from Genesis to Revelation. Israel was to be the favoured nation in this respect. On oath God said it to Abraham in Gen. xxii. 18: "In thy seed shall all the nations of the earth be blessed." He repeated it to Isaac and Jacob in Gen. xxvi. 4, and xxviii. 14; also in Isa. xxvii. 6, R.V. He declared that the face of "the whole world" should be filled with fruit by Israel. This being the case it follows that the British, who are doing the work as admitted, and are properly qualified by God Himself to carry it out efficiently, according to the prophecies, must be Israel. The archbishops and the bench of bishops are all totally forgetful of what the Scripture says, though some of their clergy, who oppose us tooth and nail, are yet quite ready to admit that we have all the blessings God promised to Israel in "the latter days," and that "the nation" to which the Lord Jesus Christ Himself gave the kingdom of God, in place of the Jews, is the British, because we, and we alone, bring forth the fruits thereof! (Matt. xxi. 43, R.V.).

How the Bishop of London could say that the Jews in the time of Paul, were, by reason of the position of their synagogues throughout the world, the centres from which Gospel preaching went forth, we cannot imagine! The Jews and their synagogues were the centres of opposition and hostility to the Gospel. The fact that St. Paul made it a practice to preach Christ to "the Jews first' was in no way parallel to our case, which is that of a Christian nation spread everywhere (as Israel was to be), and ready always to "blossom and bud, and fill the face of the world with fruit," which was exactly what the Jews disdained to do, and did not! The good bishop, however, did not see that, in drawing his analogy from the position of the Jews, he should have gone to the Scriptures, which would have told him that the Gospel was to be preached to all the world exclusively by Israel, according to the prophecies. The Jews are excluded by unbelief, and therefore the British Anglo-Saxon race must be Ephraim or Joseph, for they are engaged in the blessed work exclusively, and no nation, as the bishop admits, can compare with them in this respect. "The basis of missionary operations" at all times, according to the Bible, was to be the Hebrew Israelitish race; and as the Jews once had the kingdom of God wherewith to carry on this work, and we, as even the Rev. J. Wilkinson admits, are now occupying their place, it stands to reason that the British must be Israel, as the American people are, for like reasons, of the House of Joseph, too, but of the tribe of Manasseh, separated from the parent stem (Gen. xlviii. 19). The bishop was in a measure right, of course, when he sought to identify the British nation with the British or English Church. We fear, however, his wish, like that of the archbishop, is to put the great missionary societies on one side, and endeavour to give to the Church of England the work the societies do. The effort is utterly vain at present! The great Nonconforming societies cannot be ignored, and they are part of Britain! But they decline to act with the Church of England. Those who now support the great societies would have no security that the work would be done by the Church according to their mind, if the Church were to usurp the place of the societies. Without their money, prayers, and sympathy, we hardly think the Church will succeed in the world-wide evangelising enterprise. We are thankful, however, for the bishop's words, and give God the praise.

THE EXPANSION OF BRITISH AND GERMAN TRADE.

DR. GIFFEN'S carefully prepared paper on the foreign trade of this country during the last few years, and the relative progress in the same direction of the Germans, is meeting with general attention. The *Morning Post* of May 5th last has an article on the subject which places the facts and inferences therefrom in a very clear and lucid manner before its readers. The common opinion is that our own country has lost ground, but that the Germans are beating us and gaining trade where we have lost it. Dr. Giffen prepared tables to bring this matter to the test of figures. His tables compare the value of exports from the United Kingdom, Germany, France, and the United States, during two periods —1884-5 and 1890-92. The figures indicate that all four countries showed great increases in their export business, but that, while that of this country has increased 10 per cent., the increase of the German exports was only 5! But the French have really beaten us. Their increase is 14 per cent., and the United States even better, namely 26 per cent. The States, however, export articles which we have not to export, such as bread stuffs and food, as well as raw material, cotton, and the like. The French, again, have expanded in the article of wine and manufactured goods, in which they have a monopoly. It appears, then, that the chief European nations have largely increased their trade, but Germany's advance is not so great as our own. Germany, on account of its position in Europe, exports more than Britain to the northern nations, such as Russia, Sweden, and Denmark. France, too, does a rising business with the southern coun-

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tries, Spain and Italy. In regard to the United States, they send to European countries other than Britain a much smaller amount of imports than do Britain, Germany, or France. The following are the closing remarks of the *Morning Post* on the whole situation, which cannot fail to be reassuring and interesting to our readers:—

"If the general condition, then, of English trade as regards European countries is satisfactory, there can be no question of our preponderance in countries outside Europe. To Argentina, Uruguay and Chili we send from 29 to 43 per cent. of all they import, as compared with about 13 per cent. sent by France, 9 to 22 sent by Germany, and 7 per cent. from the United States. This predominance is still more remarkable in the trade returns with British possessions, notwithstanding the fact that in many of these possessions there are very high tariffs on all imported goods. It does not, indeed, require the ingenious tables of Dr. Giffen to show us that the preponderance of this kingdom in the total trade of the world is enormous. The question, then, remains whether our great competitors are gaining on us or not, and the conclusion drawn is that there is no weakening of the hold of the United Kingdom upon either the import or export trade of the world. It is true that many returns show a very rapid advance in German trade —for instance, the export trade of Germany with American countries has increased by £7,000,000 since 1885; but this increase in exports from German ports is not altogether an increase in German products. Many new lines of steamers have been started from ports such as Hamburg and Bremen to America, both North and South, and much produce which is the output of foreign countries is sent to these ports and thence shipped to its ultimate destination, and thus goes to swell the apparent increase in the German export trade. This observation gains importance from the further statement that the depot or emporium trade of England does show signs of falling off. This is due, no doubt, partly to the increased use of the Suez Canal route, goods from the East by that route being more and more sent direct to their destination instead of coming to England. But however we explain the fact, it is a very important one, not to be lost sight of in what is in other respects a very cheering survey of our trade position."

We refer to this subject, not only on patriotic grounds, but also as a matter vital to our claim to be nationally "the remnant of Israel." The promise to Israel is that God gives her continually the 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.). If, however, we were to find as a fact that the volume of our trade was rapidly shrinking, and a nation like Germany was taking our foremost place in the world as its leading merchant, we might have reason to confess that one at least of the proofs of Our Identity was giving way, and in commerce we were no longer "the head," but gravitating to "the tail"—not "above only," but inclining to go "beneath." It is good, therefore, to know that "the preponderance of this kingdom in the total trade of the world is enormous." We are still set high above all the nations of the earth in respect to wealth-bringing commerce, and are likely to hold the favoured place of pre-eminence.

The depôt or emporium trade of this country is, however, falling off. But, as other countries besides our own are increasing their use of the Suez Canal, and are carrying Eastern goods direct to their destination instead of bringing them here for distribution, as heretofore, we must make up our minds to lose some of the depôt trade we have hitherto monopolized. We may trust our energetic and enterprising merchant princes to open out new avenues to British commerce and wealth which shall be beyond the reach of alien competition, and so make up for losses which, after all, may be of a temporary kind, in one quarter of our foreign trade. The prospects in Africa of expanding British trade seem to be without limit, and the Colonial commerce of the Empire must yet be in its infancy. He who has given Israel "the power to get wealth," for a specific purpose connected with His own oath and covenants to their fathers, will assuredly see that His own purposes shall not fail, but will make all things and all events work out what He determines to be done to His own glory and our good. To Him must be all the praise!

THE GATHERING OF ISRAEL.

By Will Ellsworth.

(*Concluded from page* 137.)

Why is so little said and written on this subject, seeing it is the burden of the prophets for the last days? Right here I might stop and fill this column with references to Scriptures bearing directly upon it. David in the Psalms, Isaiah, Jeremiah, Ezekiel, and the minor prophets, as well as Jesus and the apostles, have all, with lips made eloquent by the Holy Spirit, foretold the mighty event and its effect upon all nations. Bear in mind this is a gathering, not of the Jews alone, who number from six to nine millions, but of all Israel and Judah. That the importance of this distinction may appear, I will quote briefly from a recent work on the distinctions between the two Houses, or nations, *one* being Ephraim, or Israel proper, and *two* Judah:—

"1. Composed of Ten Tribes.
2. Composed of Two Tribes.
1. Capital of kingdom, Samaria.
2. Capital of kingdom, Jerusalem.
1. Had nineteen kings.
2. Had nineteen kings and one queen.
1. All idolaters.
2. Nine kings made effort to reform.
1. Carried captive to Assyria.
2. Carried captive to Babylon.
1. Captivity complete (2 Kings xvii. 18, 24).
2. Captivity partial (2 Kings xxv. 12).
1. Captivity B.C. 720.
2. Captivity B.C. 606.
1. Denied mercy (Hosea i. 6).
2. Granted mercy (Hosea i. 7).
1. Never returned.
2. Returned after 70 years, B.C. 536.
1. History unknown after dispersion.
2. History known to the present."

These are the "Israel and Judah," the latter of whom form at most but three tribes of the twelve. All the rest are of the House of Israel, who, with Judah, are counted as the elect of God (Rom. xi. 25—28). To these alone was our Saviour sent (Matt. xv. 24), and He recognised these two folds of His sheep, and looked forward to the time when they should become one (compare John x. 15, 16 with Hosea i. 10, 11). If the one fold of elect (Judah) now number 6,000,000, surely the other fold of Ten Tribes (Ephraim) must be at least 30,000,000 in number, to say nothing of the blessing of an innumerable posterity made sure to them by God's promise and oath (compare Gen. xxii.

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16—18 with Gen. xlviii. 16—19, xlix. 22—26). The lowest possible estimate then would make the living subjects of the gathering from 25,000,000 to 30,000,000. When God sets His hand to gather Israel and Judah, He will make clean work of it: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi. 16). This gathering will cause the exodus from Egypt to be forgotten, so mightily will God manifest His power to deliver and gather the oppressed millions of earth; for it is the poor and the needy, the widow and the fatherless, the destitute and the helpless whom God will deliver from the hands of the tyrant and the oppressor. Never has earth seen such a deliverance; never has such a multitude been gathered together (Hosea i. 11; Joel ii. 2—11). Why then, I ask again, do not our prophetic writers and expositors say more on this subject? I find but one answer: "Nevertheless when the Son of Man cometh shall He find this faith in the land?" (Luke viii. 18, margin). Here is one of the plainest signs of the near coming of our Lord. Let us consider the parable: A poor widow entreats a certain godless and selfish judge to avenge her of her adversary; and though he has no fear of God, and cares not for man, yet he becomes tired of her continued pleadings: "I will avenge her, lest by her continued coming she weary me." And now the application: "And shall not God avenge His own elect, who cry day and night unto Him, though He bear long with them?" (ver. 7). "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

"I tell you He will avenge them speedily. Nevertheless, when the Son of Man cometh shall He find this faith in the land?" (ver. 8). What faith? Why the gathering and restoration of Israel and Judah to their own land, the rebuilding and establishing of Jerusalem, to make her and her people a praise in the earth. O how I love those promises! And, bless God, their fulfilment is not only certain but very near. Jerusalem has begun to rise; Barons Hirsch and Rothschilds are buying land by the 1,000 acres in the Jordan valley. The railroad and telegraph have reached Jerusalem, and the electric light and street cars soon must follow. The rains have been restored to Palestine. "And ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel; for they are at hand to come" (Ezek. xxxvi. 8). Yes, bless the Lord, they are at hand to come. Millions in Russia deprived of their possessions, driven from their homes, or ground down under the heel of the Czar, whose name contains the fatal "666" which marks him as the "adversary" of Judah. In the cities and mines of England and America millions more crying for deliverance from the oppression of mammon, while the aggressions of the Church of Rome show that at no distant day the other heel of Babylon will be on America, whose first flag bears on its field the symbol of gathered Israel. Bless God, the Deliverer is coming to make us free; for "if the Son shall make you free, ye shall be free indeed."

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . . Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain" (James v. 7). "Ask of the Lord rain, in the time of the latter rain. So the Lord shall make bright clouds and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie and have told false dreams" (Zech. x. 1). Yes, whoever says God will not gather literal Israel and Judah, and rebuild once downtrodden, forsaken Jerusalem, has seen a lie and told false dreams.

Brethren, isn't it time to begin to ask for rain? Aren't you getting thirsty? "For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour My Spirit upon thy seed, and My blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand and surname himself by the name of Israel" (Isa. xliv. 3—5). Bless the Lord! "Pray for the peace of Jerusalem; they shall prosper that love thee." Yes, brethren, let us pray: "O Lord, the God of Abraham, Isaac, and Jacob, we have forgotten Thee, we and our fathers, and have sinned against Thee. And we confess that we have walked contrary to Thee, and all Israel and all Judah have sinned against Thee. But turn us, Lord God of hosts. Before Ephraim, and Benjamin, and Manasseh stir up Thy strength and come and save us. Build Thou up the walls of Jerusalem, assemble the outcasts of Israel and gather the dispersed of Judah from the four corners of the earth. Lift up the ensign of Israel (Isa. xi. 10, xviii. 3) by whom Thou wilt lift it up, and show Thyself the God of the downtrodden and oppressed, of the helpless and the needy, the widow and the fatherless. Incline our hearts to obey Thy commands (Isa. lviii. 6—14), that Thou mayest bless us and fulfil all Thy gracious promises to us. O Lord, hear. O Lord, forgive. O Lord, defer not, but for Thy holy name's sake hearken and do, and gather Thy people. And let the whole earth be filled with Thy glory. Amen and amen." How many will join me in this prayer, and enter into covenant with our God to pray and live for the gathering of Israel? Yours in Christ.

Toddville, Iowa.

(From the *Sabbath Advocate*, Stanbury, Missouri, U.S., Feb. 27, 1894.)

OUR WORLD-WIDE EMPIRE.

By Rev. J. F. T. Hallowes, Birmingham.

"In the providence of God our country has become the greatest empire of ancient or modern times. In 1707 England became Great Britain by the Act of Union with Scotland. But long before this, in 1620, the Pilgrim Fathers landed in New England, and the foundations of our colonial empire were laid. Gradually Great Britain expanded into Greater Britain, which now covers one-third of the territory of the globe, includes one-fifth of its population, and is still growing, adding quite lately to itself immense territories in Africa.

"Comparing this empire with some of the greatest of ancient and modern times, we see at once how far Greater Britain exceeds them. The empires of Babylon, Medo-

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Persia, Græco-Macedonia, Carthage, and Rome were smaller far than ours, both for territory and population. This also is true of that 'family of great empires which arose (as Professor Seeley says) out of the contact of the Western States of Europe with the New World.' In their most palmy days Greater Spain, Greater Portugal, Greater Holland, and Greater France never approached Greater Britain in extent,

"Significant, indeed, is this unique expansion. Significant, too, is the fact that this expansion has not been followed hitherto by a contraction which has marked the other four empires. To quote Professor Seeley again, 'Greater Spain disappeared, and Greater Portugal lost its largest province—Brazil. Greater France and a large part of Greater Holland were lost in war, and became merged in Greater Britain. Greater Britain itself, after suffering one severe shock (the loss of the United States), has survived to the present day, and remains the single monument of a state of the world which has almost passed away.'

"I do not think that any Christian man who intelligently watches the workings of God's providence in human history will be satisfied to account for this historical enlargement, which has been so rapid and well maintained, by any theories of our martial prowess, our commercial energy, or our genius for colonisation. Whatever may be due to these causes, our world-wide empire has a distinctly religious meaning. Our expansion is directly providential, and links itself with the expansion of another kingdom, even that kingdom of Christ, 'which shall never be destroyed.' With all our many faults, we Britons enshrine the purest form of Christianity current in the world. Our churches are mainly Protestant, and the greatness of our empire facilitates the progress of the true Gospel of Christ. France at one time far surpassed us in her colonial empire. But supposing she had retained Canada, triumphed in India, secured South Africa, and annexed Australia and New Zealand, can it be imagined that the progress of genuine Christianity would have been as considerable as it has been?

"Wherever England has planted colonies, Protestantism has been planted too; while the expansion of France, like that of Spain and Portugal, secured the expansion of Roman Catholicism. If, for example, the vast Indian peninsula, with its 295 millions of people, were a province of France (as at one time it seemed destined to be), is it at all likely that our army of Protestant missionaries would be tolerated, or, if barely tolerated, would have half the liberty they possess at present? Since, then, English rule gives everywhere a freedom to the propagation of the Gospel which would be most unlikely under the supremacy of Roman Catholic powers, it is indeed incumbent on English Christians to make full use of the liberty so providentially accorded. Our immense opportunities are our immense responsibilities. May God give us grace to realise the former and fulfil the latter!

"God, who has enlarged our empire, says to English Christians to-day, 'Be ye also enlarged.' In reference to the missionary enterprise, there are at least three kinds of Christians: those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œcumenical. The parochially-minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically-minded souls to whom all foreign work is 'outlandish.' God wants us to be œcumenically-minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be. Christ's favourite expression descriptive of Himself was 'The Son of Man.' Born a Jew, and brought up amongst a people whose narrow patriotism prevented them from realising their relationship to humanity generally, He chose a title in habitually speaking of Himself which emphasised that relationship. To Christ no man was a foreigner, and to Christians the more they enter into the spirit of their Master, the great race distinctions will be in no sense barriers to sympathy, prayer, and action, but only convenient lines of demarcation. We are defrauding ourselves, our Lord, and the heathen if our realised environment is measured by any circle smaller than the circumference of the globe.

"Especially let us all foster the œcumenical spirit of prayer. Through this the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide efficiency. By way of the throne we can teach the world. Who can complain of a narrow sphere for action when God gives him a world-wide sphere for prayer! And if in so great a realm some of us are not at home devotionally, but seem to ourselves to be strangers and foreigners, then let us beseech God that He would so broaden us by His Spirit, that realising that we belong to the fourteen hundred millions of the human race, we may pray, with much more intelligence and intensity than we ever did before, 'Thy Kingdom come, thy will be done on earth, as it is in heaven.' Broadened by the Spirit, we shall add one country after another to our devotional territory, and shall not rest until we can intelligently intercede for the world."

The above was published in *The Christian*, of June 7, 1894, and approaches very nearly to the sentiments of the BANNER OF ISRAEL, and its readers. Our Empire has indeed a religious meaning, and the object of the Empire is, as the Rev. Mr. Hallowes says, the good of the world at large, and the introduction of that other kingdom to which it is to lead — namely, "the kingdom of Christ" which "shall never be destoyed." It is, in short, the fifth kingdom of Daniel's prophecy of the metallic image in Dan. ii., which is to endure for ever and ever, and is to be entrusted by the Lord with "the kingdom and dominion and greatness of the kingdom under the whole heaven," "for His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). The kingdom is, in fact, the Lord's, and yet by His free gift that kingdom is no other than "the people of the saints of the Most High" who are "the children of Israel, a people near to Jehovah. Praise ye the Lord!" (Psa. cxlviii. 14, R.V.). God verily tells our nation to be "enlarged" according to our privileges, for He gives to us the ministration of the blessed Gospel of His Son among "all nations, families, and kindreds of the earth," according to His promises to the afterseed of Abraham (Gen. xxii. 17, 18; xxviii. 14, and Acts iii. 25). To them He has given the assurance by the mouth of Isaiah our prophet, that "in the days to come (after Isaiah) 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.). Mr. Hallowes no doubt is perfectly right in his appeal to our race, "to go into the world to preach the Gospel to every creature" (Mark xvi. 15). But he should reflect whether the performance of this duty was delegated by our Lord to all Christian believers irrespective of nationality, and contrary to Old Testament prescriptions, or whether after all it was not tied up to one race, "the nation" to which the Lord Jesus gave the kingdom of God

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to secure the fruits thereof to Himself, according to Matt. xxi. 43? That nation was of Hebrew origin, Ephraim the "fruit-bearer," according to Gen. xli. 52, and therefore indicated the British, who are doing the world-wide work according to the prophecies, at the present day, as indeed our author, Mr. Hallowes, very clearly admits.

Our "unique expansion" is what strikes our author. It is, in fact, unparalleled among the nations. This should surely have led Mr. Hallowes to remember that if our British expansion is unique, God gives us the future history of His people Israel in His Word, and bids us to notice that His chosen ones will be an "expanding" people, "spreading abroad" (or breaking forth) to the West and to the East, and to the North and to the South." In them all the nations and families of the earth were to be blessed, showing the universality of their operations. These things were to occur and be visible in the "latter times" or "last days," being of necessity during the Christian dispensation, when only the nations could be truly blessed, according to Gen. xxii. 18. Why, then, do our clergy, who know the Scriptures, fail to recollect that what they notice in the history of our nation with such joy and gladness, is, in fact, what God promised to Israel in these last days as their unique and special portion and heritage? The two people, therefore, must be one: and the wonder is that such an enlightened cleric as the Rev. J. F. T. Hallowes does not notice the fact and rejoice in it with exceeding joy! Protestantism is, of course, planted wherever Britain goes, by expansion; and that follows in the natural order of things, because Israel witnesses for the truth, and the witnesses for God are "protestants" according to the derivation of the word. We quite see with our author that our greatness and expansion point to the one conclusion that God desires—namely, that we should, as a nation and Church, henceforth make strenuous and special efforts to fulfil Israel's destiny, and strive "to preach the Gospel to every creature." A world-wide spirit of prayer is our proper privilege, and God is ready to bestow it upon His people to prepare them for their assigned and destined work. "He will yet for this be enquired of by the House of Israel, to do it for them." To Him be all the praise! (Ezek. xxxvi. 37).

GLEANINGS ON ELEMENTARY SUBJECTS.

Characteristics of the Anglo-Saxons.

No. 9.—Part I.

From *Public Opinion* of November 25, 1882, we take the following quotation from an American paper, called *The Phrenological Journal*. The latter is full of Identity evidence. For those yet unlearned in our arguments we beg them to notice that the writer in the United States says of the Anglo-Saxons—

1. That British soldiers have "the swing of conquest," and are, in this respect, unlike other soldiers. But this was Israel's destiny; they were "to dwell alone" (Deut. xxviii. 1—13; Numb. xxiii. 9; Jer. lii. 20, 21), "the head and not the tail."

2. The powers of assimilation of this race are enormous, and convert other races, when absorbed, into Anglo-Saxons. But Israel was to conquer all nations, and make many into "God's people," clearly by assimilation (Dan. vii. 27: Zech. ii. 11; Isa. xix. 25).

3. That the English language is to be the language of the earth. But language follows the race; and as Israel is to be the ruler and "heir of the world," their language—English—must be ubiquitous (Rom. iv. 13; Zeph. iii. 9).

4. That their commercial enterprise takes them into all land and waters. Just where Israel is to be found (Numb. xxiv. 7).

5. That they are a religious and colonizing people. The children of Israel were to be known as "the sons of the living God" (Gen. xxii. 17; Hosea i. 10; Isa. xlix. 8).

6. That wherever the British go they take with them three things—(a) The Sabbath; (b) The Bible; and (c) The supremacy of law. These are the very gifts of God to Israel in Exod. xxxi. 13, 17; Psa. cxlvii. 19, 20; Rom. iii. 1, 2; Deut. vi. 4, 9.

7. That these three things "set the race apart" from other nations. Israel was to dwell alone by reason of two things—first, God's grace; second, God's presence with them (Exod. xxxiii. 16; Lev. xx. 24—26; Deut. vii. 6—9, ix. 26—29).

Let the reader mark the last words of our quotation and ponder—viz., that wherever the Anglo-Saxons are found, these things are found; and "they are never found without them." Who will deny after this that the British are Israel, "dwelling alone"?

The American wrote as follows:—

"Among the several epigrammatic sentences uttered by General Grant, and which have passed into history, was one in reference to the English soldier. I do not doubt that when he said it, he had in his eye that peculiar gait of his veterans, with which he had seen them so often march to victory. It was in a brief address, I believe, at Gibraltar. He said that he had seen most of the soldiers of the Continent; that he liked the German soldiers, that the Spanish soldiers needed only good officers to make them superior; but he had seen nothing to compare with the English. 'There is,' said he, 'something about them not found in any other soldiers; it may be their Anglo-Saxon blood; they have the swing of conquest.' In that vivid phrase he describes the race; and history, past, as well as the outlook of the future, confirms it. The physique is not gigantic, but the well-knit frame accepts hardships buoyantly, throws off disease readily, rises superior to weariness, and is able to obey the iron will that commands it.

"The power of assimilation is a not less marked peculiarity of this race. By this is meant that the race easily and readily absorbs every other race that become associated with it. It is marvellous how the distinctive qualities of other races are lost in the pervading influence of this one, while, at the same time, it persistently maintains all its own characteristics. It would seem that no other race is strong enough long to maintain itself in connection with this master power. Irish, or Scotch, or Scandinavian, or Asiatic, or even African, have not race power enough to overcome it: it dominates and changes them, taking the better and leaving the poorer elements behind, a rejected residuum. What it has taken, it has assimilated so fully that it is all its own, and has gone to make a fuller and broader life, but the same life.

"Its language is a distinct peculiarity of the Anglo-Saxon race. Like the race itself the language is largely made up of material drawn from the languages of all times and peoples. Perhaps there is no language which so readily and so perfectly receives into itself the words, terms, and idioms of other tongues. The language has a peculiar power of adapting itself to any range of human thought or necessity.

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It goes into any field of investigation and finds itself at home. If the field be physical science, if it be metaphysics, if it be religion—whatever the subject may be, it has terms—or it will at once make them—that are adapted to the work. This language is cosmopolitan, not only in form, but more and more in fact. It goes over the world as no other language goes. If we were to enquire what language will probably be the prevailing medium of communication between the nations, the answer would be—the English language has a larger promise in it than any other. What other language can be put successfully in competition with it? Shall it be French or Spanish? Each of them, however they may have prevailed, have receded from the field they once occupied so well: and neither of them spread much in newer lands. The German, richer, has as little sweep as they. But this Anglo-Saxon tongue is heard more and more in every land. It goes round the world with the drum-beat of England; it is borne everywhere with the fabrics of America. In the ports of China and Japan, all over India, on the coasts of Arabia, up the Nile, in the interior of Africa, at Mtesa's home, over Southern Africa, on its West coast, all over this North American Continent, in Australia, in the islands of the mid-Pacific, in the empires that grow up in the South Pacific, this language is heard, and not only heard, but becomes more and more the prevailing tongue. It will not be long before the Sandwich Islands, Australia, New Zealand, and the rest have no other language. Now, all over the earth its songs are sung, its greetings are shouted in mariners' trumpets over every sea, its messages are flashed on every ocean bed.

(*To be continued.*)

ACTS XXVI. 17.

By the Rev. Denis Hanan, D.D.

In "The Life and Epistles of St. Paul," by Connybeare and Howson, a reading of Acts xxvi. 17 is given, a study of which may not be without interest. The translation adopted is, "And thee have I chosen from the House of Israel, and from among the Gentiles, unto whom now I send thee." In a foot-note attention is directed to the change—viz., "choosing," not "delivering," but no explanation is given for the reasons which led the authors to adopt this different word when making their "free translation." They follow Kuin and others; but Alford upholds the A.V., which is also adopted by the R.V. The reason for the adoption of the translation "choosing" may be safely assumed to be this, that St. Paul had not been "delivered" from the Gentiles, but was actually a prisoner. That he had been chosen from among the people of Israel, although he had been delivered over to the Roman authorities through the malice of the Jews. That God had claimed him from amongst the people and the Gentiles—*e.g.*, *exaireisthai eis eleutherian; vindicare in libertatem*: to claim as a freeman—and that therefore, although in the four other passages where the word occurs it is rendered "deliver," the connexion in this place justifies the rendering "choosing," in the sense perhaps of "claiming." The latter part of the note in the "Speaker's Commentary" seems to tacitly recognise this, for it adds: "It is not easy to understand how St. Paul could be said to be chosen from the Gentiles." This remark is made under the assumption, as expressed in the note immediately following, that "the people" always designates "Jews surviving the captivity and the dispersion," while Gentile invariably means non-Hebrews. But if there were Gentile Hebrews the difficulty would vanish, and the Hebrew Paul would have been chosen from amongst the circumcised and uncircumcised Hebrews, to do a special work for them, and for all others to whom he was commissioned.

Any notion of a possible reference to Gentile Israel did not, apparently, suggest itself to the writers above named, either for adoption or rejection. Nor is the question as to the most correct rendering one of importance. It is commented upon here more for the purpose of showing how that the knowledge of the existence, the call, and history of Ephraim-Israel may shed light upon the more minute points of scholarly interpretation, and add to the interest of those who take a pleasure in investigating them.

A SIGNIFICANT PARALLEL.

By J. G. Taylor.

As the nature of truth never changes, and the nature of humanity changes but very little, it is not surprising that there should be a distinct analogy between the present experiences of the Identity and those which the Gospel met with in its early stages. We are familiar with the fact that for a long time Christianity was despised except by a handful, and that this handful consisted of men and women who had no control over the broad flow of public thought. We are also frequently reminded of the question, Have any of the rulers or of the Pharisees believed?—a question which is asked almost every day with reference to the Identity, and has to be answered in much the same fashion as the disciples would have to answer it. But an attentive consideration of the New Testament makes it evident that these are not the only respects in which the treatment of Christ or His message closely resembles the reception given to our own subject. The hostility to Anglo-Israelism is, in various ways, merely an echo of the excited disputes which accompanied the introduction of Christianity. The foes of Christ were ingenious as well as determined, and forged an amazing series of arguments in their attempt to discredit Him—some palpably weak, some exceedingly plausible; some veneered with jealousy for God or His Word, some displaying open and unbridled rancour. Numbers of the Jews were resolved at all hazards to prove Him an impostor, and many others may have conscientiously believed He was, acquiescing in the verdict of biassed parties instead of investigating the case for themselves. Supporters of the Identity are acquainted with both sets, and feel that they have one fault in common. It is often said to us that we begin by "taking it for granted" that the British are Israel, and then twist the Scriptures into compliance with our fancies. We can, of course, afford to ignore such a charge; but our accusers fall headlong into the very pit they have dug for us. Being unable to cast off the education of their childhood, they "take it for granted" unhesitatingly that the British are Gentiles, and "preposterous" is their estimate of a matter which is far from preposterous, even if it were shown to be fallacious. A theory which overthrows our preconceptions of history and theology cannot be blindly accepted. But it may be blindly rejected, and the Identity is rejected quite as blindly as was Christianity. The great mass of those who disbelieve it are destitute of any real information concerning it, and the briefest discussion with a member of that more select circle

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who actively resist it demonstrates that they have neglected Paley's suggestion and put "contempt" before "examination."

A conspicuous result of Christ's teaching was that nearly all sections of the community were led into antagonism with Him. It touched so many prejudices and deeply-seated notions that, while certain classes were inflamed, the whole range of society was irritated. Those who could agree on nothing else agreed in repudiating the Saviour. Pilate and Herod were made friends, and this was typical of the general state of affairs. Sadducees and Pharisees combined their forces, scribes and lawyers laid their traps, Aaronic priests joined hands with Roman soldiers. Men who literally loathed the foreign yoke cried out, "We have no king but Cæsar"; and Jewish fanatics who looked down on the Gentiles with utter scorn took the rabble of heathen cities for their confederates. The promulgation of our Israelitish origin has a similar effect. Atheists quote the "opinion of a clergyman"; and the orthodox, who on ordinary occasions "wish that German theology was at the bottom of the German Ocean," hail the German with joy when he drops an observation or two which may be construed into a blow at the Identity. Ethnologists and philologists are at least agreed that Anglo-Israelism is an atrocious fiction, and a like delightful harmony exists between historians and archæologists. Christians, too, applaud the sagacity of Jewish doctors; sceptics and Conventionists find an unexpected amount of good sense in each other. We are not living in the same rough times as the first Christians, and neither civil nor religious authorities have the same autocratic powers, but what we see is clearly the modern reproduction of an ancient drama.

The Gospel, however, in addition to uniting the most diverse elements against it, united them with equal firmness in favour of it. Paul was a profound professor of divinity. Peter was the local preacher. Simon Zelotes and Matthew the publican stood at the two ends of Jewish nationality. Pudens and the slaves in Cæsar's household were at the base and apex of the Roman world. And all sorts and conditions are drawn into the Identity ranks, where they need no code of rules to regulate their old antipathies. Liberals, Conservatives, and even Republicans, have their differences narrowed into an extremely small compass; Episcopalians and Dissenters may retain their distinguishing doctrines, but they cannot retain their animosities. Nor are political and religious divisions the only walls that yield to this truth. None but the disloyal and the infidel are excluded from its fraternal influences. With these it has no truce, but a war of extermination.

One of the delusions which possess our opponents is the idea that the belief in British-Israelism springs from sheer ignorance of God's Word, and especially of the New Testament. They command us to "read the Bible" or "search the Scriptures," as if the Book was somewhat of a stranger to us. Just because we have read the Bible do we remain obdurate in spite of learned attacks and official deliverances. Yet the prevailing impression is that we have a most superficial comprehension of inspired writ; and the Pharisees had a correspondingly low appreciation of Christ's adherents. They exclaimed impatiently, "Search, and look: for out of Galilee ariseth no prophet"; and they further declared in their wrath, "This people which knoweth not the law is cursed." That is the exact model on which our critics frame their declamation. The law has been displaced by the Gospel, the latter now occupying the position which the former did at the advent of Christ, and a prominent feature of the pamphlets designed to refute "Anglo-Israel heresy" is the assumption that our eyes are sealed to the plan of salvation—an assumption usually summed up in the statement that we "are ignorant of the rudiments of the Gospel," or "have got to learn the first principles of the Gospel," or "must never have heard the Gospel preached." As for ecclesiastical and theological dignitaries, they would sooner admit the feasibility of holding a Reunion Conference (&c.), in the moon than allow the possibility of a flaw in their Gospel scheme. But is this confidence well grounded? Does the vestment of a High Priest impart infallibility? Or is the chair of a university an ark of safety from error?

It is probable that the Pharisees knew infinitely more than the people about the "latest discoveries" and "scientific analysis." They certainly were better versed with "original tongues" and "primitive manuscripts." But events indicated that this erudition had not the remotest connection with "knowing the law." Christendom concedes, without a single dissentient, that the plebeian and unlettered apostles had a fairly accurate grasp of Scripture verities, whereas the judgment their scholastic enemies brought to bear on Revelation was darkened by a thick cloud of traditionary expositions, which at this distance we term "perversions," or "rubbish." It is proper for the Church to remember that what has happened once can happen again.

(*To be continued.*)

THE QUEENSLAND ANGLO-ISRAEL ASSOCIATION.

THE annual meeting of the Anglo-Israel Association was held last evening in St. Paul's Schoolroom. Mr. E. Melksham presided, and there were about 24 persons present. The Secretary read the minutes, which were adopted. The Chairman read the annual report, as follows:—

"Your committee, in presenting their first report, have much pleasure in congratulating the members on the increased interest which appears to be taken in the monthly meetings. Some very interesting papers were read at these meetings by Messrs. Melksham and Wickham, and we trust that many others may be induced, during the coming year, to follow their example. Several lively discussions have taken place from time to time, and we should be pleased if the public would attend and take more interest in these monthly meetings, as they are open to all. The number of members has now reached 20, and we hope they will very shortly be largely increased. Your thanks are due to Mr. R. W. Sims, of Bowen, for two parcels of Identity literature presented to the Association during the year; also to Mr. W. Green for the use of his rooms in which meetings were held prior to the obtaining of St. Paul's schoolroom. A number of works have been purchased direct from Messrs. Banks and Son, of London, which, together with several volumes presented by various members, form a fairly good library of Identity literature, and which we trust will be added to as often as funds will allow. Appended is a statement of receipts and expenditure, showing a balance to credit of 18s. 9d.—J. E. NOAKS, President."

The financial report was also read, and both adopted, after which five new members were proposed and adopted.

The following officers were elected:—President, Mr. T. Dickins; Vice-presidents, Messrs. E. Melksham and R. Eadie; Treasurer, Mr. A. Martin; Secretary and Librarian, Mr. F. Wickham.

The Chairman stated that a letter was being prepared in England with a view of requesting clergymen and ministers to bring the subject of Anglo-Israel more prominently before their congregations, and the Secretary was instructed to write for a copy, so that such letter might be sent to the

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clergymen in this town. It was also decided to send a copy of the annual report to the editor of the BANNER OF ISRAEL. It was also agreed to order 24 copies of the new Anglo-Israel hymn-book, so that singing should be introduced in the meetings when they would become more popular.

Mr. Dickins, President-elect, then took the chair, and in returning thanks for the honour conferred on him, promised to use his best efforts on behalf of the Association. He proposed a vote of thanks to the retiring officers, which was carried.

As the Association has a large number of books and pamphlets, bearing on the subject the Association has at heart, it was decided to procure a press, so that the works would be at hand ready for circulation among the members.

Mr. Melksham promised to read at next monthly meeting an original paper on "The Fifth and Last Monarchy," on which he invited discussion.

The Chairman then read an excellent article from the BANNER OF ISRAEL, entitled "Our Identity Proved upon the Impregnable Rock of Scripture," by Joseph Thomson, contending that the modern British people were the descendants of the Lost Ten Tribes of Israel, as proved by prophecy. The prophecies relating to other great nations had been literally fulfilled, and as prophecy was history in the future as well as in the past, so would the truth of Scripture be proved as relating to the tribes of Israel.

An interesting discussion followed, after which the meeting concluded.—From *The Wide Bay and Burnett News*, Maryborough, Queensland, Australia, April 3, 1894.

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 TWENTY-SEVENTH MONTHLY REPORT.

THE following subscriptions and donations, received from May 18th to June 16th, are very gratefully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
By the Treasurer:—		
A Sower, Stirling	3 0 0	
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Total. £5 13s. 6d.

J. LAWRENCE, *Hon. Treasurer.*

OLD BANNERS OF ISRAEL, &c.—Friends having back numbers of the BANNER OF ISRAEL and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. BANNERS that are several years old, or not in good condition, are hardly worth sending for our Fund. In all cases we would ask friends to be kind enough to fully pay carriage, as these parcels go to Sowers who have not the means to defray any extra expense connected with them. We hope our readers will continue to remember the request for old BANNERS, &c., by Mr. H. Marchant, 60, Upper Lewes-road, Brighton, who can make good use of any amount of both old and new works on "Our Identity," for his mission in and around Brighton. I would earnestly ask that carriage of the same may be paid.

Forty-eight Parcels of Literature, including 200 small introductory packets, have been sent out, and the usual weekly distribution of 220 copies of the BANNER OF ISRAEL has been continued. The literature, BANNERS, or both, having gone to the following places:—ENGLAND: Aldershot, Alvaston, Andover, Barnsley, Barrow-in-Furness, Berwick-on-Tweed, Bexley, Bingley, Bishopstrow, Birkenhead, Bournemouth, Bridport, Brighton, Calne, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Crewe, Dover, Devonport, East Grinstead, East Twickenham, Falmouth, Faversham, Hampton-hill, Harpurhey, Hull, Kirton-Lindsey, Leicester, London and Suburbs, Lowestoft, Margate, Newcastle-on-Tyne, Penzance, Perranaworthal, Plympton, Richmond, Sandgate, Shrewsbury, South Benfleet, Southwold, Southsea, Staplehurst, Teddington, Ventnor, Wimbledon, Winchester, Woolwich. WALES: Maesteg. SCOTLAND: Cockburnspath, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy, Tipperary. FRANCE: Paris. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: C. M. S. Station, Ake-Abeokuta, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Moulmein, Rangoon. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (Victoria) Broughton, Castlemaine; (Queensland) Brisbane; (New Zealand) Dunedin, Gisborne, Taranaki. HAWAIIAN ISLANDS. WEST INDIES: (B. Guiana) George Town, Berbice. JAMAICA: BARBADOES. UNITED STATES: (Mich.) Albion, (S.C.) Charleston, (Pa.) Philadelphia. CANADA: (Ontario) Port Arthur; (Nova Scotia) Yarmouth; (British Columbia) Victoria.

A WORD TO SOWERS.—I shall be glad if Mr. G. A. Bradley will let me have again his address in full, a packet of literature sent to him having been returned, marked at the Post Office, "Not known." E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, June 16th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received and acknowledged by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; or by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month five new members have been added, making the total 1,526.

Subject for special prayer on last Sunday in July: "That God's blessing may rest on the issue, by the Association, of 'THE COVENANT PEOPLE.'"

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

THE EFFECT OF OUR IDENTITY AND ITS TEACHINGS.

A FRIEND writes to us to the following effect:—"I cannot conceive how anyone who has once understood the subject should ever reject it. When once the knowledge of the difference of Judah and Israel is mastered the whole subject is clear. And not only so, but the whole Bible is made more precious and intelligible. I do not know if you have seen 'Helps to the Study of the Bible' (Oxford). Regarding the books of the Kings, it remarks thus: 'She (Israel) becomes outcast, and her record is wiped out of the Book of Life, just as is that of the family of Cain and the apostate descendants of Noah and Abraham.' In regard to the Epistle of James, the comment is to the effect following. His epistle is addressed to the Twelve Tribes which are of the dispersion—that is, Jewish Christians scattered throughout the Roman world.'"

The writer seems to ignore the future prospects of the Ten Tribes, so clearly shown in Scripture, such as are explained in Ezek. xxxvii. and in numerous other places. Yet this book is called "Helps to the Study of the Bible."

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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 KLERKSDORP MINING RECORD."

WE fear there are not many of our readers who could say offhand where Klerksdorp is, and what we have to do with it as readers of the BANNER. In reply to those who want to know, we have to state that Klerksdorp is a mining town on the borders between the South African Republic (the Transvaal) and the Orange Free State in South Africa. What we have to do with the *Mining Record* newspaper, published at Klerksdorp on the 10th March last, is this, that Mr. J. H. Morley of that place sent us the copy with the leading article marked, being himself, we presume, an Anglo or British-Israelite. The article is exceedingly interesting, as it contains the comments of a local neighbour on the proceedings of Mr. Rhodes and his troops during the late Matabele campaign. He maintains that all the rules and expectations of war were violated, and set aside on the occasion, because of the exceptional "luck" of Mr. Rhodes. He ought to have been beaten and landed in disaster, but everything turned out in his favour during the operations. Lobengula died, when he might have survived and given rise to many campaigns and frightful expenses before he succumbed. The Maxim guns ought to have jammed and been rendered useless, being in too great numbers, and opposed to military rules; but they did nothing of the sort. The horse sickness ought to have broken out, and the men ought to have been laid low by fevers; but nothing took place either of that kind. The country, in short, is as peaceful as Cape Colony!-

The writer does not know that Our Identity, not "luck," was the cause of our success under God, and that Matabeleland has been won for Christ, at a wonderfully small cost to the British race, because of God's promises to Israel, and because of His faithfulness to those promises. We quote the article as a literary curiosity, and as a confirmation of our views, given by a journalist who is totally ignorant of Our Identity, and of the ends which are to be answered by such events as he describes. The following were his remarks:—

Mr. Rhodes' good luck continues to follow his footsteps along his journey through this mundane sphere. The satisfactory termination of the Matabele war was attributable in a great degree to the ability of the officers and the unrivalled soldierly qualities of the men composing the force with which he essayed to subjugate the hitherto invincible military power of Lobengula, but the element of what is generally known as *luck* entered largely into the operations, and contributed very materially to their successful issue. Theoretically, the expedition was a huge military blunder. The composition of the force, and the proportion of the different arms was quite opposed to all military rules, the preponderance of artillery, including machine guns, being, for one thing, far greater than the orthodox military expeditions ordinarily show. The numbers were ridiculously insufficient, and disaster was simply invited by this fact alone. The severance from the base of operations was also a tactical error, but it was mainly these errors which, as things turned out, contributed to the success. The abundance of Maxims, Nordenfeldts, and Gardners effectually prevented the Matabele rushes; the smallness of the force enabled it to move expeditiously and strike promptly, and the absence of a long, weak, vulnerable line of communications made it possible to concentrate every atom of the force. It is more than probable, however, that had the campaign been engineered by a less lucky man than Mr. Rhodes, sickness would have broken out among men or horses, that the machine guns would have jammed or broken down from some other cause, or that the little band would have been caught in a trap and starved to death, or some other of the thousand and one possibilities of war happened. In the case of Mr. Rhodes, too, the Matabeles were disunited, and as a nation did not want to fight; and so on at every step, some favourable, unlooked for circumstance cropped up to encourage the Company's cause and discomfit the Matabele.

The Matabeles dispersed, and the king and his bodyguard in full flight, the Company at once announced that the trouble was at an end, and that prospecting and farming operations could be commenced forthwith. Theoretically this was a grave mis-statement. The king was not very far

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distant from his old capital, surrounded by the very flower of the nation, excited by a great triumph over their enemies, a party of whom they had totally annihilated, and almost settled a larger number. Under ordinary circumstances, the king would have retired to some stronghold and gathered around him a solid phalanx of warriors, who would make occasional trips around the country, killing prospectors and farmers, and rendering the settlement impossible without another war.

In Mr. Rhodes' case, however, the king conveniently shuffles off this mortal coil, the faithful followers become dispirited and broken up, and throw themselves upon the tender mercies of the conquerors, and a country which six months before was the stronghold of the most despotic sanguinary monarch, who ruled with a rod of blood and iron, becomes converted into a peaceful land, the occupants of which will have to turn their swords into ploughshares, picks, and shovels, because there is no other use for them, a land where the solitary prospector may roam at his own sweet will in perfect safety, and where the farmer may till the soil, or pasture his flocks and herds with as great security as his brethren in any other part of South Africa.

We are daily expecting to hear of the outbreak of small-pox or cholera among the lions and other dangerous animals in Mr. Rhodes' territory, the appearance of a latter-day Saint Patrick to drive out the snakes and other noxious reptiles, the discovery of some wonderful dental process by which the teeth and stings of the tsetse fly can be extracted by electricity or other lightning method, and that arrangements have been made for a cessation of the floods which annually inundate the neighbourhood of rivers, and for the abolition of fever and other complaints to which Mashonaland flesh is heir.—*Klerksdorp Mining Record*, March 10, 1894.

There is a foundation of fact and truth, of course, underlying the Klerksdorp writer's exaggerated and half playful words. God gives, in fee simple, such a country as Matabeleland to His people, and in their hands He causes dangers and difficulties to disappear. The fly's deadly effect is discovered to be caused by the poison of the putrid flesh of wild animals on which it feeds in the wild haunts of the elephant and giraffe; but with the extinction of these the fly becomes harmless, as in the Transvaal. Rivers can be kept in their proper beds by the application of men's skill, as in Egypt and India. Lions and other dangerous animals disappear as man increases, and especially as Israel increases in their haunts. Snakes can be kept down, as partially is the case in India, by a good system of rewards. There was no "luck" in the late success against Lobengula, but the finger of God fighting for His people was apparent, as it was seen at Plassey, at Assaye, at Delhi, at Lucknow, and at a thousand other fields where His people have gone out to fight their enemies, and the Lord, the God of Israel, maintained their cause and defeated their enemies in quite as wonderful a way as He did in Buluwayo, and the various engagements with the brave Matabele during the late victorious campaign. To the Lord be all the praise, but none whatever to our "luck"!

Messrs. Banks and Son are desirous to obtain a few copies of Bishop Titcomb's "Anglo-Israel Post Bag." A Postal Order for 1s. 6d. will be returned to any person sending a copy to their office, Racquet-court, Fleet-street.

Charity.—In London alone it is computed that the annual amount contributed to public institutions is more than £3,000,000, and in private benevolence £7,000,000. London contains, it is said, a larger degraded population than any other place; and 1,000,000 of people in London receive medical advice gratuitously every year.—*Home Words*, p. 264, December, 1893.

THE ISLES OF THE SEA.

By W. L. Blore.

In looking back upon the history of the Church of God one is struck with the fact that all the so-called (by some) Gentile Churches, planted by the apostles, no longer partake of the root and fatness of the olive tree; and Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, Thessalonica, to whom letters were written in the first century, no longer can be said to be grafts on the olive tree of Scripture, which states that "by their fruits ye shall know them"; for they no longer partake of its "fatness."

The two great divisions of so-called Christendom in the Northern Hemisphere, the Greek Church in the East, and the Roman Church in the West, on the continents of Asia and Europe, declare to the world that the fruitfulness of "the True Vine" has for centuries disappeared from those regions. And it is only from the Isles of the West that the true mission work, that Christ initiated when on earth, is carried on with zeal and perseverance, and to an extent which was not equalled even in the days of the apostles; and in their epistles and in the letters to the seven Churches of Asia we see that corruption had already made its appearance in the apostolic grafts on the olive tree in their days. This fact, that the mission work of the world during the present century has, directly or indirectly, been carried on by the Isles of the West, makes it a matter of interest as to how far allusion is made to this present fact in the prophecy of Scripture. Directly reference is made by us as to the isles meaning the United Kingdom and its offshoots and dependencies, our opponents state that the word is mistranslated, and signifies the "coast-lands," forgetting and ignoring the fact that of all lands islands are coast-full.

The first mention of the isles in Scripture is found in Gen. x. 5, where we find that "By these (the sons of Japheth) the isles of the nations were divided in their lands." The Variorum Teachers' Bible has a reading to this effect: "From these (the sons of Japheth) did the sea-board parts of the nations separate themselves." There is no mention of isles in connection with the sons of Shem and Ham. The "Bible Atlas," published by Johnston, of Edinburgh, gives the Euxine, the Ægean, and the Mediterranean Seas to the sons of Japheth, with all their islands; and on the North-west corner of the map, on the coast of the British Channel there is this note: "The descendants of Gomer probably occupied Germany, France, Spain, and British Islands." On this map no islands of importance are apportioned to Shem or to Ham and their immediate descendants. This apportionment took place fifteen hundred years before the captivity of Israel, who now occupy that which was then apportioned to Gomer. Of the islands allotted to Gomer, the British Islands in area are equal to all the others collectively, and therefore when Gen. x. 5 was written the Isles of the West were chiefly signified.

By some it is generally supposed that the British Isles were unknown when Isaiah wrote (chap. xi. 11) that the Lord shall set His hand to recover "the remnant" of His people, first from Assyria, then from their wanderings, and lastly from "the islands of the sea"; and it is actually supposed by some that the comparatively unimportant islands of the Mediterranean are intended, which is nonsense, for to this day they exert no influence in comparison with the British Isles.

We next refer to Isa. xxiv. 15, where Bishop Ellicott tells us that "fires" means the East, and "the isles" the

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West. We then find in Isa. xlix. 1, "Listen, O isles, unto me; and hearken, ye people, from far," &c. What are they to hearken to? Verse 3 gives the reply: "Thou art My servant, O Israel, in whom I will be glorified," &c. Here the commentator observes: "Isles, as before, stand vaguely for far off countries." So these isles were far off.

Lastly we come to the last chapter of Isaiah and the 19th verse: "I will send those that escape of the nations (the remnant) to Tarshish, Pul, and Lud, the Moschi, to the isles afar off that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." Have the islands of the Euxine, the Ægean, the Mediterranean, or the Baltic declared the glory of God among the Gentiles, and are they so doing now? No, not one! We have only the "Isles of Anglo-Israel," in the far West, these islands and North America and their colonies thus engaged; so that the Ten Tribes, the messengers to the nations, have at length reached their prophesied destination, "the isles afar off," whence they are now sending forth the glad tidings of salvation, and declaring the glory of God to the uttermost parts of the earth.

But these messengers, the Ten Tribes, have further work committed to them in verse 20: "They shall bring all your brethren out of all nations to My holy mountain, Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Ellicott remarks on verse 19: "The thought of 'a remnant' to be saved is still characteristically dominant, and that 'remnant' is to act as heralds of Jehovah to the far distant nations who had not been sharers in any open antagonism to Israel. Of these the prophet names Tarshish, either definitely for Spain, or vaguely for the far West"—*i.e*, farther westward than Spain. The apostle Paul, whilst writing this portion (Rom. xi. 5) of his letter to the Romans had the prophecies of Isaiah in his mind, for these are referred to several times in Rom. xi. Very much is made of the word "remnant," but Isa. lxvi. 19 fully shows this to mean "those who escape": "I will send those that escape of them unto the nations," &c. In Bagster's comprehensive Bible there is a note on this verse: "Tarshish seems to be used here for the East (2 Chron. ix. 21); Pul and Lud (two African nations) for the South; Tubal and Javan (the Tiberenians and Grecians) for the North, and the "Isles afar off" for the West. There is a similar reference to the meaning of the "remnant" in Isa. xi. 11, already quoted, as to the recovery of the remnant of God's people which shall be left. The starting-point is Assyria, where they were in captivity. The goal is the islands of the sea.

It is to be observed from Isa. lxvi. 19 that the design of sending the Ten Tribes through devious paths to the isles afar off is to prepare them for the great work of "declaring My glory among the nations," and not only so, but, as stated in Isa. xi. 12—14, that the union of Israel and Judah is (verse 12) to take place in the West (verse 14). In the 16th verse the remnant which shall be left, and which the apostle refers to in Rom. xi., from Assyria, their starting-point, shall, as Ellicott observes, return by a "highway, a raised, embanked road, made by Eastern kings for the march of their armies, which the prophet sees in his vision (here as in chap. xl. 3) stretching across the great plains of Mesopotamia (to Assyria) for the return of Israel," &c. "It was to be for that second time of restoration what the passage of the Red Sea had been for the first time of the exodus, for the exiles in Assyria what another passage of the Egyptian Sea was to be for those in Egypt." Can it be, may I ask, that the return will be again through Egypt, not as pursued, but in triumph? Is it for this purpose that we are holding Egypt? It may be that the old road was an indication of the road for return. We shall see in due time. We are now virtually the rulers in our former "house of bondage," and the mummies of our old oppressors are exhibited as curiosities in our museums.

In explaining Isa. lxvi. 21, Ellicott remarks that the interpretation is in favour of the thought that Israelites of the non-priestly tribes should be enrolled as priests according to chap. lxi. 6; and we are probably right in looking on this thought, that of all Israel being eligible for the priesthood, as that which was in the prophet's mind. Ellicott quotes 1 Peter ii. 5, 9 as confirmatory of this view respecting the dispersion; so that the sequence is self-evident, namely—that wherever the glory of God is being declared among the nations, it is being declared by the House of Israel, the "remnant" of Isaiah lxvi. 19, and wherever this declaration is not being made, there the Ten Tribes are not likely to be found.

ODDMENTS OF "BLIND EVIDENCE."

By E. Reep.

To Israel obedient was promised great wealth: "Thou (Israel) 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 following fragment of blind evidence felicitously shows how applicable is this text to the British of to-day:—

"England is now in a transitional state. It is not necessary to thread the maze of causes that have contributed to place England at the centre of the finance and commerce of the world. . . . And we are likely to retain that position for a long time to come, because our great Empire, our vast accumulations of wealth, make us the largest lending and tribute-receiving people on the face of the earth. The very fact that every nation under the sun able to even scrape a semblance of stable government together is in our debt gives us a power of controlling the trade of all nations that no power ever had."

The fact that the British rule, as Israel was to rule over many nations, is demonstrated by the same author* when he says: "It is not possible to conceive of the English monarchy as perishing, except amid a universal cataclysm. . . . An emigrant may turn to any quarter of the earth he pleases, but still find himself a subject of Queen Victoria and a member of a great Empire."

An article in the *Daily Chronicle*, April 19, 1894, offers the same kind of blind evidence in the assertion that England is the mother of nations, and that England's Queen is the mother of modern dynasties, inasmuch as her blood is represented at the chief courts of the continent, from Berlin to Bucharest.

It is to be gathered from the laws framed by Moses, in which the rights of bond and free are prescribed, that there must have existed with the Hebrews a system of villeinage approximating, if not closely resembling, that of the Celts and Saxons. Law commentaries afford weighty blind evidence that this was so. Among the Lacedæmonians, too, who claimed to be brethren of the Jews, villeinage was in most respects what it was in Britain. The Helots of Sparta occupied the same position as the Hebrew servant we read of in Exod. xxi. and the villeins employed to do the servile

* T. H. S. Escott in "England: Its People, Polity, and Pursuits."

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work of our British forefathers. These, some are apt to think, exercised a barbarian sway in holding that to the lord of the soil belonged the wife and children of his villein or dependent, but, however oppressive and cruel may be thought such a claim, it was one sanctioned and allowed, under certain conditions, by Hebrew law. By a Levitical enactment (Lev. xxv.) to make a Hebrew serve as a bondsman was forbidden, forasmuch as the whole chosen people were ordained to be freemen, and as such to be God's special servants.

If a Hebrew required bondsmen and bondsmaids, they were to be of the heathen, and not of his own race, since that was destined to reign and rule; hence in the case of a Hebrew being poor, he was not to be ruled with rigour by his Hebrew brother, nor to be compelled to serve as a bondservant. It is in the spirit of this law that Celt and Saxon have always rebelled against any encroachment on their rights. Even the villeins of feudal days refused to be altogether deprived of their liberty, and thus they came in time to have an interest in property and places as important as that enjoyed by their lords.

The demand for the rights of God's freemen has gone on growing until it can now be said that the law of England is a law of liberty, obeying to the very letter the Hebrew precept: "Thou shalt not rule over him (thy brother) with rigour; but shalt fear thy God, that thy brother may live with thee."

"The sanctity of the home," says the historian Ewald, "was an especial feature in the history of the Israelites. During almost the whole period of the nation's existence, it retained undiminished its eager delight alike in the cultivation of the soil and other arts of industry and in matrimony and the continuance of the family in the tribe and the great community." A parallel picture to this delineation of Israel in Palestine is to be found in the description given by Tacitus of our ancestors in their German home. The matrimonial bond, we are told, was strict and severe, and the community lived, as it were, fenced round with chastity. The aim of the wife was to be a true helpmeet to her husband, in every respect capable of sharing all things with him, whether in peace or in war.

As was customary in Israel, women were not exempt from the hardships of a military life. After the manner of Deborah, they often encouraged and led forth an army to battle, the men entertaining, as Barak did of Deborah, a strong belief in their prophetic gifts and powers of augury. They were, it would seem, a moral force without as well as within the family circle, and were therefore honoured and respected. The love of home life is pretty clearly evidenced by the custom of each family dwelling in a separate habitation, as also by a regard for what was an old Hebrew usage the responsibility for any crimes or offences committed by nearly or remotely connected kith and kin.

Not only were the tribes commonly called German distinguished for the same arts of industry as were practised by the Israelites, but they employed the Hebrew method of computing time, as we find it in Genesis, so that with them, says Tacitus, the night seems to lead the day.

A further Hebrew custom was observed in the importance attached to the day of the new moon. The general belief was, according to Cæsar, that it was not the will of heaven that the Germans should conquer, if they engaged in battle before the new moon—a belief that would doubtless be associated by a people of Hebrew origin with the statute, which had been established as a law in Israel of making the day of the new moon a solemn feast-day (Psa. lxxxi.).

Reclaimed Israel is in a special way to reign over the heathen (Amos ix. 11, 12). The current number of the *Nineteenth Century* (May, 1894) supplies an eminently satisfactory piece of blind evidence in proof that Britain, and no other nation, is carrying out this latter-day *rôle* of redeemed Israel. Says the Earl of Meath: "The people of Great Britain, absorbed in their own local concerns and politics, are apt to forget that they are citizens of a world-wide Empire, that Her Majesty is not only Queen of Great Britain and Ireland, but also Empress of India, that she rules over more Mohammedan subjects than the Sultan of Turkey, and that the Hindoos who owe her allegiance are greater in number than the whole of her Christian subjects in Great Britain and Ireland, Canada, Australia, New Zealand, and the Cape."

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (Isa. xliii. 10). These words refer to Israel under the new covenant, having the laws of God rooted in their mind and written in their hearts. A small contribution of blind evidence allotting this witnessing function to Britain comes from Bishop Barry, who at the annual meeting of the Church Missionary Society, 1893, referred to "the responsibilities which devolved upon the English people who had been called upon to be fellow-workers with God. It was therefore their duty and part of their Christianity to give to others what God had given them, and, if that principle could be diffused over the whole Church, it would need no miracle to fulfil the promise that the earth should be filled with the knowledge of the Lord as the waters covered the sea."

A predicted characteristic of latter-day Israel is her strength as a great nation (Micah iv. 7). As a nation, she is to rejoice in being a name of joy, a praise and an honour before all the nations of the earth; and these, in beholding her fulness, shall be moved to fear and tremble for all the goodness and for all the prosperity that God has procured and bestowed on His people (Jer. xxxiii. 9). Blind evidence spares us all effort in seeking for the facsimile of this noble Israelite nation forecasted to grow up in modern days.

The Hon. G. N. Curzon, M.P. (*National Review*, May, 1893) has unconsciously identified her in Britain, and thus extols her praise: "The Empire of Great Britain is before all else on Asiatic dominion. There, in the heart of the old Asian continent, she sits upon the throne that has always ruled the East (India). Her sceptre is outstretched over land and sea. God-like she grasps the triple fork, and king-like wears the crown. . . . The commercial position of Great Britain in the far East stands unassailed and unassailable. Of the trade of Japan, more than one-half of the imports, and more than one-quarter of the exports, are in British hands. Three-fourths of the foreign trade of China falls to the share of the British Empire. The trade with the United Kingdom, including that passing through Hong-Kong, exceeds £15,000,000 in the year. . . . Everywhere the Englishman is to be found enjoying a reputation for integrity and superiority to chicanery, corruption, or intrigue, which have given him his commanding position in the world. Great as is the position being enjoyed by Great Britain in the far East, it will be greater still. Our position in India gives us the certain command of the mainland routes and railroads that will lay open the far East in the not distant future. Our position in the ocean already assures to us the control of the maritime highway. The English language is destined with absolute certainty to be the language of the far East. Its

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sound will go out into all lands, and its words unto the ends of the earth. That this splendid future is no idle dream of fancy, but is capable of realization at no indefinite period, no one who has travelled widely in Eastern Asia will doubt. Moral failure alone can shatter the prospect."

What is the divine will in this matter? "I will settle you (Israel) after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord" (Ezek. xxxvi.).

THE NECESSITIES OF LOVE.

By Rev. E. K. Tullidge, M.A.

St. John tells us that love is the word which more than any other expresses God's inmost, essential nature, insomuch that it may be said that "God is love." Love is the finding of one's supreme happiness in the happiness of another. We see it manifested among ourselves, as it exists between parents and children, husband and wife, friend and friend. We know that in every heart where it truly exists, its rule and dominion are absolute. To it all things are subordinate. Its very essence is self-sacrifice. What will not a mother gladly do for her child? What will not the lover gladly do for the mistress of his heart, the friend for one who is to him as his other self? Examples of true love are not so rare in this world but that we are able to understand something of its nature, and to realise that of all necessities none are so imperious as the necessities of love. Things hardest to flesh and blood are cheerfully undergone if love demands them. They are not looked upon then as irksome tasks, but rather gladly seized as opportunities of giving proof of love. No one is bound by so absolute a necessity as the man in whose heart love dwells, but neither does anyone enjoy so absolute a freedom.

Love must always act consistently with itself. We can be more absolutely certain of love's doing all in its power to do good to the object of its love, to gain love in return, than that the sun will rise in the eastern sky on the morrow. "Love is strong as death." "Many waters cannot quench love, neither can the floods drown it." If true love may thus manifest itself between man and man, what must love be in Him who made the heart to love, who is the Fountain of love? "He that made the eye, shall He not see?" He that made the heart for love, shall He not love? We all know, as Christians, what it was that led St. John to say, "God is love." It was because he realised with such utter clearness that God had given absolute proof of His love, because He had actually done all that it could be imagined that even infinite love could do. In that God spared not His own Son, but freely gave Him up for us all; He has gone to the utmost limits of self-sacrifice. Why was it that God was willing thus to pour out all the resources of His love upon our guilty race? All who understand something of the necessities of love must answer at once, "Because He could not help it." There was the possibility that multitudes of His guilty, rebellious children might be won back again to their Father's bosom. The bare possibility made it an absolute certainty that the necessary steps would be taken, no matter what the cost might be. Such were the necessities of God's love for the whole world of mankind. But God's love for the whole world was manifested in accordance with an all-wise plan. It seemed good to Him to select one faithful man, and from his seed to build up a nation, and through that nation to carry out all His purposes of love for all mankind. "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed." After this manner reads the Word of inspiration again and again.

For centuries it seemed as though Israel was the sole object of God's love. The prophet Amos represents Him as saying, "You only have I known of all the families of the earth." Again and again is Israel spoken of as being specially dear to God's heart. "Israel is My son, even My firstborn" (Exod. iv. 22). They are called a "holy people" unto Him, "a people of inheritance," "a peculiar people unto Himself above all nations that are upon the earth." Of Israel it is said, "He kept him as the apple of His eye" (Deut. xxxii. 10). What endearing language is that in which the prophets represent God as expressing His love for Israel. "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. xxxi. 3). "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore My bowels are troubled for him; I will surely have mercy upon him, saith the Lord" (Jer. xxxi. 20). "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of My hands" (Isa. xlix. 14—16). "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. . . . For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 7—10).

Such are but a few of the passages expressing God's love for Israel in terms of the most melting tenderness. Should it be our effort to minimize this language as far as we can, as though it savoured too much of partiality for this people? God forbid! If it is proper to speak of God's love as being at all in a special manner set upon Israel, it is just in this way that He must have loved them. For there is no stint to God's love. Far from seeking to minimize the expressions quoted, in their reference to Israel, we ought rather to hold that any human language would be but weak to express the full reality of God's love for the people whom He saw fit to place in such a position of nearness to Himself. Further, if such language is truly expressive of God's love for Israel at any time, it must be truly so for all time. As St. Paul wrote regarding that portion of them who were guilty as no other nation ever had been, or ever could be guilty, "As concerning the Gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." Such is one of the necessities of love.

May God be truly charged with partiality for showing such peculiar favour to this one people? The charge is utterly unfounded unless it can be proved that God could not so act with a part of the world as best to show thereby His goodness and favour to the whole.

Which of the prophets ever failed to represent Israel, not as a favourite, but as a minister, chosen to a position of

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peculiar privilege for the good of the whole world? Shall we assert that it was an impossibility, an unrighteous thing, for God to put a people in a position of absolute political supremacy for the spiritual welfare of mankind? What would such action on His part be but pure, unmerited mercy, both to the nation so favoured, and to the world at large?

But what do the necessities of love absolutely require us to argue as to what God's dealings with Israel in the future must be, from our knowledge of what they were in the past? Israel was disobedient and rebellious, and therefore God delivered them into the hands of their enemies, and allowed them to be carried into captivity. Let us, in imagination, place ourselves in the position of one of Israel's prophets at this time. What must be our outlook for the future of the people arguing from the necessities of love? Why, simply this: that God would never forsake nor cast off the people until every expedient had been tried to make them such a nation as He designed them to be, a worthy instrument in His hands to work out His everlasting purposes of love for all mankind.

Such a passage as Jer. xxxi. 20 shows that the prophet counted with absolute certainty upon God's bringing the House of Ephraim into such conditions that their repentance would be assured. The same is true of Hosea xiv. 4—8.

We with our knowledge of the Gospel of Christ, as forming the explanation of all God's workings in history, ought to put to ourselves some such question as this: Was there any possibility that God could bring the greater part of the nation into such conditions that they would be sure of accepting the Gospel of Christ when it was offered to them? If we admit the possibility, then such are the necessities of love that we ought to reckon with most absolute certainty that the possibility would be acted upon. Who would dare to utter the words, "God could have done so, but would not do it"? Yet this is the only alternative.

It is throwing an awful reproach upon God's character to suppose that He could so lightly cast away the people whom He foreknew. As Professor Beet says in his comment on Rom. xi. 2, "To cast off one whom we promised to favour, because of bad conduct, implies ignorance, at the time of the promise, of what his conduct would be. Jehovah promised, without any mention of conduct, to be a God to Abraham's seed for ever. And when He gave the promise, He foresaw all that Abraham's seed would do. God's perfect foreknowledge makes it inconceivable that He would change His purpose, or leave His promise unfulfilled." Or, as Principal Moule says, commenting on Rom. xi. 29: "The '*gifts*' of unmerited choice, of a love uncaused by the goodness of its object, but coming from the depth of the Eternal; the '*call*' which not only invites the creature, but effects the end of the invitation; these are things which in their nature are not variable with the variations of man and of time. The nation so gifted and called, 'not according to its works,' is for ever the unalterable object of the eternal affection."

Let all, who have not thought of the matter in this light before, read and ponder upon such passages as Isa. xlviii. 8—11; Num. xxiii. 19; Mal. iii. 6. Either hold that God did not love Israel in the way that the Bible seems to declare that He did, or else be true to the necessities of love.

According to the prevailing view of Christendom, God has allowed the vast majority of the nation of Israel to be blotted out of existence, without so much as having heard of the Gospel of Christ, they who were in a special manner prepared for its reception, to whom it was in a special manner promised (Heb. viii. 8; Rom. xv. 8; Matt. xv. 24; Acts iii. 25, 26). There are those who seem to regard such a possibility with a strange sort of satisfaction. They would seem to rather have it so than otherwise. They ask, with a sense of triumph, where the Ten Tribes are mentioned as a distinct entity in the New Testament? They would seem to think it so unnatural for God to act in accordance with the necessities of His love, that His gracious purposes regarding Israel ought to be asserted again and again on every possible occasion.

We read in the Old Testament, "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities, and Thou wilt cast all their sins in the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah vii. 18—20). Again we read, "And He shall redeem Israel from all his sins." We bring forward such passages as these, and we are virtually answered, "Do not imagine that these passages refer to Israel as a nation. God did not care for Israel in any such way as this. The fact is that they really refer to everyone but Israel." Israel's position of special favour not recognised in the New Testament! What, then, is the correct interpretation of such passages as the following?—Luke ii. 32; Matt. xv. 24, xix. 28; Rom. ix. 4, xi. 29; Acts xxvi. 7; Jas. i. 1. There is certainly not much encouragement in these passages for the idea that a single one of the tribes of Israel has ceased to exist as a distinct entity. The moment we allow ourselves to reflect upon the necessities of love we must see how utterly impossible it is that ten tribes of the covenant nation should have been blotted out of existence. It undoubtedly seems to be a fact. But we should seriously consider whether all this seeming may not have been simply a necessary step towards the accomplishment of God's gracious purposes regarding Israel, and through Israel for the world.

It is for us to consider whether it was not necessary that the people should for a time lose the knowledge of their origin. All who refuse to admit the possibility of the identity of the English races with the Lost Tribes of Israel, virtually say thereby, "We know that if God ever intended to put Israel in such a position as that occupied by the English races He would never have allowed them to lose the knowledge of their origin." Whereas, it ought not to be hard for any intelligent Christian man to see the absolute necessity of it.

How could a people be raised to supreme dominion over the world, and be thereby the spiritual regenerators of mankind, unless they for a time lost the knowledge of their origin? A moment's thought should enable anyone to see that confusion worse confounded would be the inevitable result under any other arrangement. How otherwise could the most intense form of spiritual pride be prevented on the part of Israel, and the fiercest jealousy on the part of the surrounding nations?

We argue, therefore, from the necessities of love, that the vast majority of the covenant nation of Israel, irrecoverably lost, according to prevailing ideas, must, on the contrary, be in existence as the head of the Christian nations. How easy, then, is our next step to determine which one of the Christian nations is carrying out Israel's destiny to its full and final completion.

924, Walnut-street, Philadelphia, Pa.

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A BREEZE AT NEWCASTLE.

[*From the "Newcastle Evening News."*]

SALMAGUNDY.

BY A PARTY OF THE NAME OF WILKINS.

"They say. What say they? Let them say."—*Earl Marischal.*

THE LOST TEN TRIBES.

THEY say that there is now meeting in the Waverley Hotel, Leeds, a conference of gentlemen from Newcastle, Darlington, Durham, and other Northumberland towns, having in view to deliberate on their conviction that the British people are none other than the descendants of the Lost Ten Tribes of Israel. The *Evening News* and the other newspapers say it. It is indeed very extraordinary. It puzzles me to understand how any man having his wits about him should attempt to identify our mongrel breed with the Ten Tribes—to trace to an Israelitish, or Semitic origin our Celtish, Roman, Saxon, Danish, Norwegian, Frankish pedigree. Have these gentlemen not heard that the Lost Tribes have been found almost to a surety? Have they not read the evidence of Dr. Bellew and others, going to show that the Afghans are the Lost Ten Tribes? The Afghans declare themselves to be so, and have maintained their Israelitish descent from the most ancient time. They call themselves "Beni-Israel," or "The Children of Israel." So they call themselves at this day, and so they called themselves at the time of the conquest of their country by Genghis Khan. The Afghans declare themselves to be directly descended from Saul, the son of Kish. It was believed in Mahomet's time that they were the descendants of the Ten Tribes, from the kingdom of Syria, carried away to the city of the Medes. The prophet Esdras says that the Lost Tribes found refuge in the country of Ararseth, which has been identified with the Hagarah country of the modern Afghans. I have seen many Afghans in my time, as all must have done who have sailed the Eastern seas, for they are a wonderful people—like the Jews, and travel with their goods for sale to the utmost parts of Asia. Great numbers of them now frequent Australia. Well, no one, I venture to think, could distinguish in point of features, between an Afghan and a Jew. They are as like as gooseberries from the same bush. Moreover, the Afghans are divided into tribes and families like the Jews; and they distribute conquered lands by lot; they perform the ceremony of the scape-goat, and they build shrines on high places. Ahmad Shah Durani, who founded the new Afghan kingdom, was a second King David. Not only in the fact of his being a man of war, but as being a "sweet singer," and a writer of psalms. The following is a portion of a psalm by Ahmad Shah. Is it not wonderfully like a psalm of David? :—

"I cry unto Thee, O God! for I am of my sins and wickedness ashamed;
But hopeless of Thy mercy, no one hath ever from Thy threshold departed.
Thy goodness and mercy are boundless, and I am of my evil acts ashamed;
'Tis hopeless that any good deeds of mine will avail, but Thy name I'll every refuge make.
Ahmad! seek thou help from the Almighty, but not from pomp and grandeur's aid."

SIR,—As no one else has troubled to notice the remarks of your worthy Mr. Wilkins, perhaps you will allow me a little space for that purpose. Your correspondent informs us that it puzzles him to understand how any man having his wits about him should attempt to identify the British with Israel. I am quite prepared to believe him, because it generally happens that those who know the least upon the subject are puzzled the most, and he seems to know simply nothing concerning the matter. In reply to his questions: the gentlemen who met at Leeds, or some of them, were well acquainted with Dr. Bellew's contentions; but they were not aware that "the Lost Ten Tribes have been found almost to a surety" in the Afghans, and the disquisition of your contributor is not calculated to convince them. He states that the Afghans

DECLARE THEMSELVES TO BE THE TEN TRIBES,

and a few lines further down he tells us that they declare themselves to be directly descended from Saul. Will he kindly reconcile these two declarations? If the Afghans are descended from Saul they cannot be descended from the Ten Tribes, and if they are descended from the Ten Tribes they cannot be descended from Saul. According to Sir Alexander Burnes—"They say they are descended from the Jews," but it does not follow that they are Israelites of the Ten Tribes. They cannot be, for (again quoting Burnes) "they say that Nebuchadnezzar, after the overthrow of the temple, transplanted them"; and the Ten Tribes were exiled to Media 100 years before Nebuchadnezzar came on to the scene. He conquered the Jews, not the Israelites, and when the former received the permission of Cyrus to return the great bulk of them preferred to remain in Babylonia. It is possible that the Afghans may be an offshoot from this section of the Jews, but there is not a particle of proof that they belong to the Ten Tribes. Just the reverse. We are told, for instance, that the prophet Esdras—I did not know that he was a prophet—says the Israelites went into the country of "Ararseth," which is a misprint for Arsareth, and that Arsareth has been identified with the Hagarah of the Afghans. By Hagarah is meant, I presume, Hazarah, and as the "identity" between Arsareth and Hazarah lies in the sound of the two words, your readers can judge how strong it is. But

THE THING IS ALTOGETHER UNTENABLE,

for Esdras explains that when the tribes set out for Arsareth, "they entered into the Euphrates at its narrow passages." As they were situated to the east of the Euphrates, they would have no need to cross that river if they journeyed to Afghanistan; but the fact that they crossed it at its shallow channels shows that they proceeded in a north-westerly direction—towards Europe, and there is to this day both a city and a river of Sereth in Moldavia. The allegation that the British are a "mongrel breed" is behind the times, and I certainly think that Winkle would be a better name than Wilkins for your esteemed contributor. There is no reason to suppose that the Romans left any impression on the ethnology of these islands. Dr. Nicholas observes that "when the Romans withdrew the population of Great Britain was substantially Celtic, as they found it." And as for the rest, Freeman writes, "Angles, Saxons, Frisians, or Jutes were all tribes of one common stock"; while Huxley affirms that "the invasion of the Saxons, Jutes, Danes, and Northmen changed the language of Britain, but added no new physical element; therefore we must not talk any more of Kelts and Saxons, for all are one." The English people consist essentially of one race, originally called Sacæ, which historians (including Sharon Turner, the standard authority) have traced clearly to Media, where they rose into power shortly after the captivity of the Ten Tribes. To deal with the historical and prophetical evidence connecting us with Israel would make this letter too lengthy; but if our critic is conversant with that evidence I should like to see him refute it, and, if he is not conversant with it, I scarcely comprehend what qualification he has for passing sentence on Anglo-Israel views.

Yours, &c.,

J. G. TAYLOR.

Newcastle, May 24th, 1894.

THE Parcel of Books advertised at 7/6 is now entirely sold out, but a parcel at 5s. has been made up. See advertising columns.

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GLEANINGS ON ELEMENTARY SUBJECTS.

Characteristics of the Anglo-Saxons.

No. 9.—Part II.

(*Continued from page* 332.)

"Another peculiar characteristic of this race is its idea of freedom. The Anglo-Saxon idea of man is, that he is the free subject of law. Personal freedom and obedience to law—these are the twin thoughts in the mind of this people. Liberty, not license; obedience, not slavery—these go hand in hand with us.

"The inventive genius of the race makes another characteristic. Since those great discoveries which changed the world—the compass, gunpowder, and the printing press, made by men of other races—the great inventions which have made for ever memorable this last century have largely been produced by Anglo-Saxons.

"Commercial enterprise may be named as a characteristic of the race. Beyond any other, its merchants and productions are found wherever man is found. Its propeller-wheels vex the waters of every harbour, its ships skim over every sea; no climate is too rigorous or too deadly, no islands too far away—thither go this people, bearing in their hands whatever shall clothe or feed, help the labour, or elevate the condition of any people or any land.

"Not the least distinguishing characteristic of this race is its spirit of colonisation. Gradually, and for a century or more, nations once famous for sending out colonies, such as Spanish and Portuguese, have ceased to do so. But this people for two hundred and fifty years have been planting colonies and making nations all over the earth. They are doing it with greater activity and success than ever before. Instead of becoming feebler, this spirit of colonisation advances with undiminished and increasing vigour.

"An enumeration of these race characteristics of the Anglo-Saxon would be incomplete, were we to leave out of view its religion. It is a people acknowledging allegiance to no religious power, submitting to no hierarchy. Its supreme idea is in this region of sacred things, the absolute freedom of each man's conscience, his entire liberty to worship God in the way which he himself shall choose, or not to worship at all, if such be his election. It claims for itself and for all men the right of free-thought, and the expression of thought within the tenets of law that protects the peace and common good of the community. It carries with it as it goes, and into whatever lands, two things—the grandest powers to mould the characters of peoples. Whatever men may believe as to the truthfulness of the one or the sacredness of the other, these two things go with the out-reaching of the race. It does not seem to matter whether the men who first find their way into new lands have any zeal for Christianity or not; somehow or other, and sooner or later, and usually with their advent, these two things come and come to stay. The track of the discoverer's vessels may have faded from the ocean waves a century or more, but it is marked, whether it looked Eastward or Westward, by the day of the week on which in some island Sunday is observed. So it is that wherever the race goes, however the fact may be explained, this Sabbath-day comes with its restfulness and refreshment. And with as absolute a certainty, the sacred book of this people goes with it. I give no explanation of it. I simply point out the fact that wherever this Anglo-Saxon race goes, there the Bible is found. If the new men of the race are seen, if their speech is heard, very soon this book is seen and its voice heard. I believe it is one of the things which makes the race what it is. However that may be, no one can dispute the fact of its inevitable presence with the presence of this people. It is characteristic. Whether we shall say—*post hoc* or *propter hoc*—that these things were the causes or the occasions of what we find, they are there. These three things—the Bible, the Sabbath, and their peculiar supremacy of law, coupled with absolute freedom of thought—wherever the race goes these three things go with it with never-varying uniformity. Take these three things away from it, and a very large part of all that sets the race apart from others is gone. It is no purpose of this article to give any opinion as to the sacred authority of the Bible or of the Christian Sunday, nor even to assert that these are forces which have made the race what it is, but merely to point out the fact that they seem to be inseparably connected with its power and progress. Wherever the race is found these things are found, and it is never found without them."—From the Banner of Israel, Feb. 7, 1883.

RANDOM SHAFTS.

In keeping with the reforms by which our people are changing the face of Egypt—in keeping, too, with the work of Sir Samuel Baker, who gave the Turks their first railway—is, or was, the salutary policy of the British representatives on the Danube Commission. A shipping paper lately contained an article on the traffic of that river, when it wrote thus: "It was in 1856, at the Treaty of Paris, after the Crimean War, that the European Commission of the Danube was created for generally improving the navigation of the Lower Danube. What a stupendous undertaking this has been no one not acquainted intimately with the river and its surroundings can imagine. Our first Commissioners were Major Stokes, R.E. (now General Sir John Stokes, C.B., Vice-President of the Suez Canal) and the engineer, Captain Hartley (now Sir Charles Hartley). It is only due to these two gentlemen's unflagging perseverance and determination that the Sulina branch of the Danube has ever become what it is. The first great work was the construction of Sulina Harbour and Lighthouse; this, during the whole of the workings, being opposed by the jealousy of the Russian and French Commissioners."

* * *

The benefits which have accrued from the renovation of this highway of Southern Europe cannot be calculated; but it will be observed that, although the Englishmen were not the only members of the Commission, they appear to have been the only ones who put their hands to the colossal task, while the French played the part of dog in the manger—as usual. It is well known that the Egyptian Corvée and other oppressive institutions would have been entirely done away with long since but for Gallic malevolence, which continues striving and plotting to bring back the old state of affairs. France plumes herself on being in the van of civilization, but this is a very idle boast; for it is as clear as noontide that, in comparison with her rival, she is doing nothing at all for the bettering of humanity, and where her interests clash with those of "perfidious Albion" she is the systematic enemy of social progress.

* * *

Those who are fond of stringing together the many virtues of the Briton—his dauntless valour, indomitable enterprize, stubborn perseverance, irrepressible energy, &c.—

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and assure us that our colonizing successes are owing to the possession of these sturdy properties, will be more perplexed than pleased at the words of Sir Thomas McIlwraith, ex-Premier of Queensland. He has just declared that "the best colonists in Queensland were the Germans, who were by far the finest men for settling down, although he had the highest appreciation of the fine qualities of the Anglo-Saxon and the Celt." One paper in which this is quoted—*Out and Home*—asks, not unnaturally, If this is true, why have the Germans such bad luck with the purely German colonies? Here, then, is a nice little enigma.

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Sir Thomas ought to know the facts about colonists. We may say with confidence that he does know, and he confesses that the Germans are fitter for purposes of colonization than the British. Yet our journalist is equally entitled to submit that German colonies have been failures. Even if we believe in "luck," it is strange that luck should be able to counterbalance the array of brilliant characteristics with which we are credited by a patriotic Press; and it is likewise strange that luck, which is proverbially fickle, should be so persistently on our side. Still, people who put faith in luck may find a loophole out of this dilemma if their faith is exceeding strong. But, as for the Christian, is luck in his dictionary? No Christian, and no person of sense, will allow that "chance" is building up our colonial empire. And if it is not chance, and if it is not our superior qualification, what is it? Considerations of this kind must inevitably help to open the eyes of the public.

***

By a knowledge of the Identity we can plainly foresee three events—the federation of the empire, re-union with the American Republic, and the abolition of war. Some of us have not scrupled to predict these things, and have been ridiculed for our pains—federation is "Utopian," alliance with the United States is "impossible," and the notion that an era of peace would result from that league is "absurd." But men whose opinion is of value are making exactly the same prognostications on strictly secular grounds. In the *Illustrated London News* for May 26th there is "A Talk with Sir George Grey," whom it describes as "the G. O. M. of Greater England." I was under the impression that Sir Henry Parkes enjoyed this distinction, and that Sir George Grey was the colonial Nestor. But, whatever else he may be, Sir George is a statesman who has watched the rise of "Greater Britain," and has had his finger on the pulse of the Antipodes for half a century.

***

Consequently it will not be questioned that he is a fairly good authority—as good as Prof. Goldwin Smith—and his mature convictions are thus expressed: "The Anglo-Saxon people the world over must grow together; it is as inevitable to me as daylight following night. You understand, too, that I include in my idea not England and her colonies alone, but America, the greatest child of the mother country. . . . Simply there would be a great Anglo-Saxon head council, meeting when it was necessary, at London at one time, at New York the next, in Australasia a third time, to discharge the affairs, and only the affairs, pertaining to Anglo-Saxondom as a whole." Sir George Grey is no visionary. There is not a cooler head in the kingdom. Yet, in his judgment, the federation of the empire, and not merely that but coalition with America, are as reasonable and certain as daylight following night. The simile employed is very satisfactory.

And his sentiments on universal peace are no less satisfactory: "There can never be strife again between America and England, after all those arbitrations, and if we had this Anglo-Saxon federation there could hardly be strife in the world at all. The dominance of the Anglo-Saxon in the southern hemisphere means the impossibility of war there. That has been obtained to all intents and purposes, and an Anglo-Saxon federation would only have to put down its foot to prevent a war between European nations." Parochial politicians may sneer and sleepy philosophers may growl, but, even without the Identity to aid them, men who study the signs of the times can discern what we do. The spirit of the age, in fact, is "combination." Trades, churches, communities, and nations have learned that union is strength, and disunion weakness. We are, of course, told that there are insuperable difficulties in the way of both Imperial and Anglo-Saxon federation. But the race which has furnished such examples of confederacy as the United States and the Dominion of Canada will not be deterred by difficulties when once it realizes the utility and grandeur of the project.

***

In its subsequent number the *Illustrated London News* gives a portrait and short biography of Mr. Van Horne—now Sir William Cornelius Van Horne, K.C.M.G.—who was recently knighted for his services in connection with the Canadian Pacific Railway, which supplies us with a quick alternative route to Australia and the East. "He and his railway," it says, "stand in the first line of factors making for Imperial development." And, speaking of the railway's formation, it further remarked: "It was a gigantic task—perhaps the most gigantic task of its kind in the British Empire, and it seems strange that it should have fallen to the lot of a Dutch-American to carry it to completion and success." I have quoted this mainly in order to point out that it involves a mistake, or at least a statement which will bear correction. Instead of Dutch-American, the writer might have said Dutch Jew, because Van Horne comes of a Hebrew stock, and his clever handling of the Canadian Pacific thoroughfare is only another instance of Jewish talent co-operating with Israel in the consolidation of her world-wide realm.

JOHN SHOOTINGHAM.

TARA.

THE following appeared in the *Daily Express* of Dublin of June 25th last, and will be read with interest:—

"ROYAL SOCIETY OF ANTIQUARIES.

"The excursion of the Royal Society of Antiquaries of Ireland to Tara and Dunsaney on the 23rd inst. proved a most enjoyable union, and under the careful management of Mr. Moore, County Surveyor for Meath, the eighty members who attended were brought from the Broadstone and back without a hitch.

"From Kilmessan station the party proceeded to Tara, where the interest was chiefly centred upon the Rath-na-Riogh, the traditional site of Tea Tephi's tomb, and the Mergch, or receptacle in which the very ancient Irish poems say that is there hidden. Over this the crowning pillar, or, as some think, the true Lia Fail, was placed early in this century, and within the past few years a statue of St. Patrick has been erected thereon. It was pointed out how easily and without injury to the historic mound a shaft could be run in from the west side, which would reveal whether there is a receptacle beneath. Many seemed to think that

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no more fitting or interesting work could be undertaken by the Society if the Board of Works, in whom the place is vested, would co-operate. So great is the interest in the traditions of Tara that ample funds have been offered, and it is to be hoped that this expedition will not be barren of results. The excursionists next drove to the Hill of Skryne, and thence to Dunsaney, where all were most hospitably entertained by Lord Dunsaney, who had provided a spacious marquee for the purpose. Many returned by the 4.18 train from Drumree, and others by the later train from Kilmessan."

Correspondence.

QUEENSLAND BRITISH-ISRAEL ASSOCIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—On the 13th instant we held our annual meeting, and had a fair attendance thereat. With the exception of short but very interesting addresses from Mr. T. W. Connah, the retiring president, and Rev. Mr. Bradley, the incoming president, the business was formal.

The annual report showed a roll of about 50 names, and that very successful public meetings had been held; several lectures had been given by the Rev. W. Bradley, which we trust will be productive of much good. The balance-sheet showed a small credit. The following gentlemen were elected to the various offices: President, Rev. W. Bradley; Vice-presidents, Messrs. T. W. Connah, S. Grimley, J. A. Lewis, G. Lang; Treasurer, T. W. Shackall; Librarian, A. W. Ham; Secretary, H. S. Bliss; Committee, D. P. Virtue, D. McClay, G. T. C. Lang.

I enclose a photo and some few items on the past history of our new president.

The newly-elected president (Rev. William Bradley) of the British-Israel Association of Queensland is a native of New South Wales, having been born in Wollongong on May 13th, 1843. He was educated for the Congregational ministry in Camden College, Newtown, and was formally ordained on Nov. 15th, 1870. Mr. Bradley's first pastorate was in Waterloo, Sydney. After labouring successfully there for seven years and nine months, he accepted the pastorate of the Church in Ocean-street, Woollahra, where he remained three years and nine months. He then removed to Collingwood, Victoria. At the end of nearly four years he returned to Sydney, and at once began active work as chaplain of the Sydney Bethel Union. In this capacity he worked for six years among the sailors of Port Jackson. In Nov., 1892, he commenced his ministry at the Brighton-road Congregational Church, South Brisbane. He has, since his advent into Queensland, proved himself a warm friend of the doctrine that the Anglo-Saxons are Israelites of the lost tribes of the House of Israel.

I am, dear sir, yours very sincerely,

HOWARD S. BLISS.

The Treasury, Brisbane, March 20, 1894.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I am pleased to find that the Indian Government, as well as our Colonial Governments, have adopted the Maxim gun.

The following extract from to-day's *Public Opinion* will show the estimation in which this substitute for firing-men is held in the highest and best military school in the world—India—in the matter of defence:—"Maxim guns for India. Of the 160 Maxim guns for India, 48 will be allotted to British infantry regiments (mark this—infantry), which will give two each to the 24 battalions of the field army in case of mobilisation." As each gun reaches a mile on either side, these 48 guns, with the infantry in extension, will cover 96 miles.

Further—"Some 108 Maxims are required for the Quetta and other frontier defences, for bridge-heads at Sukkur, Attock, and elsewhere in the Punjab; and for defensive positions generally." Now, mark this, "for defence," not for attack. These will cover 216 miles of frontier.

Further—"For two years or more we have insisted upon the necessity for having these guns in India, as their value has been proved beyond all question." By whom? By Cape burghers, not by "regulars."

Further—"The Government has asked for them repeatedly, and at last the English authorities are complying with their request."

Further—"The fighting power of the garrison (mark this—garrison) will be greatly increased by this addition to their armament, and with the arrival of the guns the defences of the north-west frontier will be practically completed."—*Pioneer.*

In fact, "in garrison," our 24 battalions will be equal to 240 battalions assailing them from without, in the "open." Our force of 72,000 men in India, under cover, can now withstand a force of 720,000 men not under cover. In this, and in other respects, the Matabele campaign has been invaluable; for now we know that our Volunteer force, as a defensive force, with "Maxim" armament, is able to withstand an immense attacking party (Isa. liv. 17).

With kind regards, yours truly,

W. L. BLORE.

P.S.—"The War of the Future," in *Public Opinion*, shows what a terrible means of defence the Maxim gun is.—*Archibald Forbes.* There is also an article from the *Spectator* on "Bullet-proof Soldiers," in which the editor states that the invention "is in favour of England." "Defence, after two centuries, has revived.

Hill House, Sandown, I.W., June 8th, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—I enclose an abstract from an article on "Embroideries" in the *Evening Standard* of May 18th. When a Hittite symbol is found among the British now, it goes to prove our eastern origin, for we know that our Israelitish ancestors came into very close contact with the Hittites.

Yours faithfully,

F. C. P.

May 19th, 1894.

"Those mysterious people, the Hittites, adopted the Assyrian fashion, as we see by their basreliefs. Two most interesting devices have been noticed in their garments—the double-headed eagle with wings and claws outstretched, exactly the Austrian or Russian figure of our day; and the *Svastika*, most puzzling of tokens, which also is familiar to us in the 'Three-legs' of the Isle of Man. It was brought thither as everyone knows by the Danes, with whom this had been a sacred emblem from time immemorial, as their very earliest remains display; though what it means no one has yet been able to demonstrate to the satisfaction of unprejudiced observers. It was reverenced by the prehistoric Hindoos, and by the Persians of the Zendavista; but those who are acquainted with Scandinavian antiquities find no difficulty in crediting that they adopted it from the Hittites. Thus we see that even embroideries may throw light upon grave historic questions. That the double eagle has descended from that same long-forgotten empire is not less assured, but the demonstration would be out of place here."

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly allow me to announce in BANNER that Mr. Marchant has promised to visit us for a few days at Eastbourne, during the month of August, for the purpose of giving British-Israel addresses on the beach, etc. If any friends to our cause be in Eastbourne at the time of Mr. Marchant's visit we shall be glad to have their help and sympathy. Our address, from August 1st, will be Bay View, Lewes-road, Eastbourne.

Yours very truly,

E. REEP.

Hillside, Selhurst-road, South Norwood, S.E.

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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 KEYS OF THE STRAITS OF GIBRALTAR.

THE nations of the continent are quite well aware that Gibraltar is one of the Keys or Gates of the Mediterranean, and of the Straits of Gibraltar, as the narrow passage which alone gives entry to the larger and more important sea. The sea itself is of the first importance to ourselves, because it is part of the direct road to India, Australasia, South-west Africa, and China. Its entry is by a narrow strait leading from the Atlantic, and its only exit eastward and southward is by the narrow canal, one hundred miles long, excavated by the French on Egyptian soil, leading into the Red Sea and so out into the Gulf of Arabia and the Indian Ocean. But the continental statesmen—those of Spain especially—are jealous of British interference in the Mediterranean, forgetting that we are bound to provide a short and rapid route to India and the East, besides a road free from opposition to Egypt, which we virtually protect at the present day.

Senor Canovasdel Castillo, however, a Conservative statesman in Madrid, in the debate on the Melilla campaign, was on a recent occasion very determined in declaring that Great Britain should never hold "the keys of the Straits of Gibraltar," and that, having Gibraltar, she would never dare to occupy the other Gate or key, Tangier, in order to take possession exclusively of the Straits of Gibraltar. Of course, the object of British-Israel would never be the closing of the Straits, but their continual freedom from closure. Our object has always been the free passage of the Straits for the whole world. Gibraltar, therefore, is a security to the navies of the world that its commerce shall always pass freely into the Mediterranean, as our preponderance in Egypt is a pledge that the Canal shall be for all but not only for ourselves. The Spanish statesman said:—

Does anyone believe—I am aware that some people fear it, but for me these are idle fears—does anyone believe, I repeat, that England could without any trouble seize Tangier? Does anyone believe that if Great Britain attempted this, protest would not be raised in Europe, and that one of the most disastrous naval wars that humanity has yet known would not ensue? Has Russia been able to establish a foothold on the Bosphorus? Is there any nation so ignorant of the events of the world at large that through caprice or ambition—generous ambition if you will—or patriotism, or a consciousness of its naval power, it would face all possible international difficulties in order to embark on the enterprise of impeding the absolutely free passage of the Straits of Gibraltar? Let patriotic and enthusiastic spirits talk of the keys of the Straits of Gibraltar. Those keys will never be held by any one nation. The free passage of the Straits being absolutely necessary for the purposes of the whole world, no one will ever be allowed to hold the keys. If any nation should succeed in holding both shores at once, for a time, the force of events and the requirements of mankind would speedily be too strong for any victor of the moment.

The Morning Post commented on the above on May 17th last. It denied that this country would ever desire to obtain possession of Tangier, and only as a last resort, and as a means of defence against the aggression of other powers, would "England" even consider the "advisability of embarking on a policy of adventure in these regions. No English statesman would wish to close the Straits or hold the two keys or Gates of it.

The Morning Post, however, thinks that, seeing the vast importance of the subject, we should spare no trouble or expense to put Gibraltar into such a condition of defence as to render it an effective base for British naval operations. As a naval station, Gibraltar is not perfect, and it has its serious drawbacks. But it is the best we are likely to get, and we must so far improve it that it will be an effectual help in the coming times of trouble and trial awaiting the whole world.

Some men are advocating the surrender of our naval stations in the Mediterranean, and, in lieu of them, our dependence on the long sea route *viâ* the Cape to India and Australasia. On this point *The Morning Post* said:—

It is obvious that any idea of abandoning the Mediterranean

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in time of war must be abandoned. Such a craven policy, indeed, though it has been often advocated, has never found many defenders. It would leave the great inland sea under the control of a foe who would be able to complete his armaments and prepare his fleets at his leisure, free from observation. A great Belgian strategist has already pointed out the danger which exists for this country in its ignorance of what is being done in the Black Sea, and of the strength of the fleet which might suddenly emerge from the Euxine in opposition to it. The danger would surely be multiplied many times if the whole of the Mediterranean were freed from British observation. The alternative is the strengthening of our Mediterranean Fleet up to a point which shall enable it to deal effectually with all contingencies, and every incident which draws attention to the importance of Gibraltar merely serves to emphasize the necessity for the adoption of such a course, even whilst it points also to the need for the rapid execution of a comprehensive scheme of dock-construction at Gibraltar itself.

It will be found, we believe, that Gibraltar alone will answer all the purposes for which "the Gates of their enemies" were given to Israel by their gracious Father in heaven. Its possession gives to Israel the command of the entry to the Mediterranean, and it is a true Gate of Spain which that proud nation groans to feel is in alien hands to-day. The addition of Tangier to the south of the Straits will give to our navies no power they do not possess now as the holder of the Gates. Our function is not to close the Straits, but to be in such force near the door of entry to the Mediterranean that no one else shall dare to close that ocean highway.

After our usual fashion, we have neglected our Rock stronghold at Gibraltar, and, relying on the past, have starved it as to coal, and overlooked the fact of which any babe in naval warfare must have long been aware—namely, that without a new mole, new docks, and an efficient arsenal, our Gate in the Straits is well nigh powerless and of no avail at all to us in time of war. Gibraltar must be made a place for the storage of vast quantities of the best steam coal for the Queen's navy. Its docks and arsenals must be large enough to afford safe shelter and place for the repair of modern ironclads after a battle at sea, which in the future wars in which we may be engaged, is likely enough to occur in the neighbourhood of "The Rock." All these matters, no doubt, will now be attended to, since the nation is becoming alive to its position and is realising that the Mediterranean Gate of which they are so proud is dangerously weak and inefficient and must ere long be made secure against the enemies of Israel, who are legion. It is our happiness to know that God is our Guide and Protector, and that we may trust Him never to forsake us. To the Lord be all the praise.

BRITISH COLUMBIA AND VANCOUVER.

ANOTHER of those valuable papers on the British Colonies, which are published from time to time in the *Times*, appeared in the issue of May 16, last. The subject was "Canada," with special regard to "British Columbia" and Vancouver Island, its most important part. There are so many interesting points connected with these localities in the article in question that we cannot err in quoting a portion of the paper relating to Vancouver and Esquimalt, the naval station and fortress that they are destined to become, when the proposed fortifications are completed. It will be seen by the description that Vancouver, now a large city, is a veritable "Gate" which influences the distant port of Sydney in Australia, and Hong Kong near the coasts of China. It is interesting to know that the people of Vancouver are English in their religion, habits, and customs, and that there, too, "Israel keepeth Sabbath." The portion of the article we quote runs thus:—

American much more than British capital is at present seizing the opportunities offered by the Kootenay silver deposits. The truth is that much experience in Nevada and Montana has made the American an expert, beyond all others, in silver and in the methods of dealing with it. Besides, he goes to new fields of enterprise not merely to invest his money, but to look personally after his investments, as the British capitalist seldom does.

One peculiarity of the industry should be mentioned. Veins of silver ore are singularly uncertain and variable. I found an agreement of opinion that they can be most successfully dealt with by large companies taking up numbers of claims, and so able to balance successes and disappointments over considerable areas. This is the prevailing American system, and should be adopted by British capitalists if they seek a footing here.

The resources of the mountainous interior are supplemented by those of the coast. The seal fisheries, in spite of restrictions, are still of considerable value. The abundance of fish in the rivers and in the coast waters is probably without parallel in the world. The export of tinned salmon alone amounts annually to nearly three million dollars. The splendid pine of the province is in demand all round the Pacific. It goes to San Francisco, to South America, to Australia; it is exported even to the Eastern States—where for many purposes it is preferred to Southern pine—and to England.

Of the extensive coal measures of Vancouver Island and of their national importance I have written in a previous article. Tasmania has not a better climate than parts of British Columbia for the production of all the ordinary fruits. Hops promise to be an important product, and are grown in great perfection.

It will be noticed that the prevailing industries are such as require special skill even among the workmen. A green hand does not easily fit into the work of the saw mills and lumber woods. Hop-growing and fruit-raising are occupations which require special knowledge. So do cattle-raising and dairying, which, in the dry inland valleys, have often to be carried on by the aid of irrigation. The coalminer and fisherman must grow up to their business. Gold and silver prospecting and mining in America tend more and more to drift into the hands of specialists men to whom it becomes well-nigh an instinct to detect the "colour" of gold and estimate the value of ores.

For small farmers who have some money to invest in good lands within marketing distance of the towns, and skill to work them when bought, there is an excellent chance, perhaps the best in Canada. The province still imports much of its food, and prices are high. As the population increases good farming land, which is scarce, is sure to improve in value. But it is a country for small, not large, farming. Lord Aberdeen has bought and is working a large estate in the Okanagan Valley, but he has adopted the sensible plan of encouraging the acquisition of small holdings.

Among the towns Victoria, though not on the mainland, still holds the foremost place. Originally a Hudson Bay trading post, it sprang into importance when gold was discovered on the Fraser River. The wealth then gained has been increased by the mining, sealing, and fishing industries, and by its being the chief centre of wholesale supply for the province. In this last particular it still holds its own against the rivalry of Vancouver. The immediate vicinity of Esquimalt, with which it is connected by tramway, makes Victoria practically our naval base for the North Pacific. As Esquimalt has the only British graving dock on the Pacific coast of America, the defences of the place, which are now being pushed on rapidly, have not been begun too soon. The docking facilities must soon be increased. When the Warspite in 1892-3 occupied the single dock for three months, its

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inadequacy to meet the prior rights of the Navy and the growing demands of merchant shipping was made clear. Victoria has a distinctly English look. With its climate like the warmest parts of Devonshire, and its picturesque surroundings, it attracts numbers of holiday visitors from San Francisco. Connection with California has perhaps had something to do with fixing the high rate of wages and cost of living which prevail.

Here we see the Far West begin to merge into the Far East. At Victoria we meet with the advanced guard of that Chinese host which many believe only steady resistance can prevent from revolutionizing the industrial condition of America. To the Chinaman, however, Canada, and particularly British Columbia, owe a debt of gratitude. Without the army of 15,000 or 20,000 Chinese labourers who assaulted the western slope of the Rockies, the railway across the mountains could scarcely have been built, or only at disastrous cost. The Chinaman has received his reward in kinder treatment than he has met with in the United States or in Australia. The restrictions placed upon his coming are not severe; he is safe under the protection of the laws, though not admitted to all the rights of citizenship. He is doing good work for the country as a domestic servant, gardener, or laundryman in the towns; far up in the mountains as a gold miner, winning the precious metal from old washings where others could not make a living.

Vancouver, the terminus of the Canadian Pacific Railway, and one of the termini of the Northern Pacific, furnishes an illustration of the magical change that can in modern times be quickly wrought by the application of capital and its ready handmaids—science and labour. Six years ago its site was entirely occupied by a dense forest of the magnificent pines and cedars of the Pacific coast; now it has nearly twenty thousand inhabitants, enjoying all the comforts and most of the luxuries of civilization. The signs of rapid growth are already disappearing; dynamite has blown out the stumps; fire has burnt up the wood; massive blocks of buildings are seen on all sides; the telephone is everywhere; electricity lights the streets, the hotels, even the private houses; it works the excellent tram system which connects Vancouver with the beautiful and flourishing town of New Westminster, 10 miles away. The people, coming chiefly from eastern Canada and England, have retained their eastern and English habits. On Sunday the place has an aspect of quiet respectability like that of an English cathedral town. In spite of its rapid growth it has never known anything of the roughness of new towns across the border. The site of the city is admirable. A moderate elevation gives it an air of dignity; the eye looks down upon the broad and placid waters of the harbour, beyond which are noble ranges of mist-covered hills. Close at hand is Stanley Park, a splendid reservation of primeval forest, covering many hundred acres. Already intersected by pleasant walks and surrounded by a carriage drive which winds along the cliffs and bays of the peninsula, giving wonderful panoramic glimpses of land and sea, the whole forms a recreation ground for this community, born but yesterday, that the proudest and most ancient capitals of Europe might envy.

Vancouver is the meeting place of the Empire's extreme west and east and south, for of the two main lines of steamships which frequent the port, one has its further terminus at Hongkong, the other at Sydney. Their presence vindicates the policy which led Canada to make such sacrifices to secure a base upon the Pacific.

The above gives a pleasing account of the wonderful blessings God has poured out on our race in giving us the desolate heritages of the earth that we may, as His people, transform them into "the gardens of the Lord," "blossoming like the rose (Isa. xxxv. 1, xlix. 8, R.V.) If we be not Israel but some Gentile race who have by accident possessed ourselves of such veritable "desolations" as were Vancouver, British Columbia, Australia, Tasmania, and New Zealand, how, we ask, will the coming true Ten-tribed "House of Joseph" be able to appropriate the "desolate heritages" of the earth, when there will be none of them to seize, and all the countries which once were desert will then be like gardens, cultivated and transformed by British hands, even within six years, as Vancouver has been according to the description given above? These facts seem to us to be pregnant proofs of Our Identity, and evidence we can rely upon that we are the House of Israel, already rapidly fulfilling the prophecies in their favour, recorded in "The Book"! How this has been done is hinted at by the *Times* correspondent in the following. He said:—

We now know, when Japanese and Australian mail and trade routes are already accomplished facts, and Pacific cable schemes are being discussed, and the docks and fortifications of Esquimalt are being completed jointly by Britain and Canada, that the Statesmen of Canada were supplying the missing joints and fastening the rivets of Empire. While they were doing this they were also giving political consolidation to the older provinces of Canada. Common aspirations and a great common task, with the stirring of enthusiasm which followed on the sudden widening of the Canadian horizon, did more than anything else to draw those provinces out of their own narrow circles and give them the sense of a larger citizenship.

These things in fact made "a nation" of Canada, one of Israel's company of nations, and united Britain, with Australia, New Zealand, Tasmania, and India, giving her mighty sources of wealth, never dreamt of before, but now seen to be almost world-wide and in her exclusive possession. To the Lord be all the praise!

"THE HAND OF GOD IN HISTORY."

By F. J. Annear.

The above is the title of a work by Hollis Read, an American writer, published in 1849. Abounding, as it does, in blind evidence to the truth of our Hebrew origin, it is strange that, with the exception of a short extract in the preface to Bishop Titcomb's "Message to the Church," no use has been made of it by Anglo-Israel writers; the following additional extracts are therefore sent in the belief that they will prove of interest to the readers of the Banner of Israel.

Dilating on the extent of British territory, our author says: "The disposition of nations is purely providential. God alone setteth up one, and putteth down another. As King of nations He has, at the present time, and for purposes we can scarcely mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. England and America give laws to the world; rather, I will say, the Anglo-Saxon race are extending an all-controlling influence over the entire earth. Where will you fix the limits of English power, or where bound the influence of those who speak the English language? Will you circumscribe it within the vast boundaries of the ancient Roman empire? Will you fix on the Indus or the Ganges as its eastern boundary, or on the Mississippi as its western? You will have circumnavigated the globe before you will have found the goal beyond which Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill, improvement, civilization, and religion. The sun in his diurnal journey, never ceases to look down on some portion of the British Empire. . . . She sits an arbiter among the nations. If she turn her

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victorious arm against 'the celestial empire,' a way is prepared before her. Every valley is exalted, every hill made low. Nothing can withstand the power of her arm, for Heaven has nerved it, till the purposes of His wisdom and His grace be accomplished." But surely, this is equivalent to saying that Israel and Britian are identical, for only to Israel were such words as these spoken: "Thou art My battle-axe and weapons of war" (Jer. li. 20). "No weapon that is formed against thee shall prosper" (Isa. liv. 17), &c. "She reaches out her sceptre, too, over numerous and distant islands of the sea, and gives laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman Empire."

On Anglo-Saxon dominion in America occurs the following:—"How singular is the train of providences that brought about so important, yet so unlikely an event! Nothing seemed more probable at one time, than that France would be the owner of New England—that these hills and valleys, now so healthful in moral vigour, would have languished under the confessional and the priest, and bowed beneath the heavy rod of the Roman pontiff. America might have been as notorious as a fountain of abominations and papal sorceries, as she is as a radiating centre of intellectual and spiritual life. New England was long an object of desire with the French. So early as the year 1605, De Mont explored and claimed for France its rivers, coasts, and bays. But it was destined for another race. The hostile savages first prevent their settlement. Yet they did not readily yield their purpose. Thrice in the following year was the attempt renewed; twice were they driven back by adverse winds, and the third time wrecked at sea. Again did Pourtrincourt attempt the same enterprise, but was, in like manner, compelled to abandon the project. It was not so to be. This was the land of promise which God had destined for a people of His own choice. Hither He would transplant the 'vine' which He had brought out of Egypt. Here it should take root and send out its boughs unto the sea, and its branches unto the river." [Here nothing short of the very words of Scripture (Psa. lxxx. 8—11) will suffice to express the thought of our blind witness]. "At a later period, a French armament of forty ships of war, under the Duke D'Anville, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia, for that purpose. In the meantime, the pious people, apprised of their danger, had appointed a day of fasting and prayer, to be observed in all the churches. While Mr. Prince was officiating in Old South Church, Boston, on this fast day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose (the day, till then, had been perfectly clear) so violently, as to cause the clattering of the windows. The minister paused in his prayer, and looking around on the congregation with a countenance of hope, he again commenced, and with great devotional ardour, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke and his principal general committed suicide—many died with disease, and thousands were drowned. A small remnant returned to France, without health, and spiritless, and the enterprise was abandoned for ever. We cannot wonder that the natives of New England still delight to dwell on this incident as a special answer to prayer, and a gracious interference of Providence on their behalf. It is worthy of remark, how God made room for His people before He brought them here. He drove out the heathen before them" (Psa. lxxx. 8, 9). "A pestilence raged just before the arrival of the pilgrims, which swept off vast numbers of the Indians; and the newly arrived were preserved from absolute starvation by the very corn which the Indians had buried for their winter's provisions." "The Pilgrim Fathers" (the author says in another place) "were the best men, selected from the best portion of the best nation on the face of the earth."

Volapuk was not thought of in his days, and, if it had been, would have found small favour with our author, whose faith in English as the world language seems to have been unbounded, as the following testifies:—"Ours is the language of the arts and sciences, of trade and commerce, of civilization and religious liberty. It is the language of Protestantism. It is a storehouse of the varied knowledge which brings a nation within the pale of civilization and Christianity. As a vehicle of our institutions and principles of civil and religious liberty, it is belting the earth, pushing east and west, and extending over the great geographical divisions of the world, giving no doubtful presage that, with its extraordinary resources for ameliorating the condition of man, it may yet become universal. Already it is the language of the Bible. More copies of the Sacred Scriptures have been published in the English language than in all other tongues combined; and the annual issues in this language, at the present time, beyond all doubt, far surpass those of all the world besides. So prevalent is this language already become, as to suggest the idea that it may yet become the language of international communication for the world. This fact, connected with the next, that the nations speaking this language have gained the most extraordinary ascendancy, holding in their hands the chief maritime commerce and naval power of the world, giving tone to national opinion and feeling, sitting as arbiters among the nations, and extending their empire over the east, holds out a presage of the influence which the race sprung from the British Isles, and still guided by British example, is destined to exercise on the world. If it be a fact (and history proves it), that wealth, power, science, literature, all follow in the train of numbers, general intelligence, and freedom, we cannot doubt that the Anglo-Saxon race of Europe and America is destined to exercise a remarkable influence over the whole nations of the world, and to become the depository of those vast resources which Providence has prepared for the salvation of the world." Speaking on the same subject further on, Mr. Read says:—"Hence we look that the language of the little isle—the language of England, of Puritanism; the Puritanism of Oliver Cromwell and New England, the language of English liberty, of true science, of Protestantism, of religious freedom, and of piety, shall become well-nigh universal. Other languages, as they shall become inoculated with the vitality of truth, shall have a longer or shorter, a feebler or a more vigorous life. Nevertheless, we look for the time to come when "the whole earth" shall again be of one language and one speech. The influence which this wide extension of the English language must have in the evangelization of the world, it is not difficult to conceive. It affords an immense facility for the propagation of the Gospel to the ends of the earth. And who has furnished it to our hands? Who has done this new thing, and made a way in the wilderness, by which access is open to half the inhabitants of the globe? God is hereby breaking down the partition wall that has separated us from the Gentile world." The English (Mr. Read being our blind witness) must surely be "the pure language" spoken of by the prophet Zephaniah (iii. 9).

On the advantages enjoyed by missionaries working where

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British power is felt the writer has much to say. Speaking of the supplanting of the Portuguese in India by Britain, he writes:—"This transfer has supplied a marvellous chapter in the book of Providence. The ultimate design we doubtless have not seen; yet we have seen enough to raise our admiration. It is through Protestant England that those great and populous nations are opened for the entrance of the Gospel. British rule, and admission and protection to the missionary, are co-extensive. At a word from the little isle in the West, despotism and idolatry loose the chains with which they had for so many centuries bound their victims, and more than half the population of the globe are accessible to the ambassador of the cross." "Whatever may be said of English ambition, or of her pride, avarice, or oppression, or whatever opinion the political moralist may form of the justness of many of her negotiations, one thing is undeniable—wherever English power is felt, there the arm of protection and assistance is extended to the missionary. No sooner is the roar of British cannon heard off the coast of Burmah, or at the Cape of Good Hope, than the captured missionaries are set free, and allowed to return to their work. This is all our present subject demands. Wherever the British flag waves, the messenger of peace and pardon may pursue his work unmolested; traverse the whole land, in its length and breadth, and fear no danger; employ the means of education, erect school-houses, build churches, translate the Bible, prepare books, and apply the various instrumentalities for the regeneration of a benighted nation, without the chilling apprehension that the jealousy or fickleness of the government, or some freak of human depravity, may at any time frustrate all his plans and banish him from the country. Sheltered under the wings of the Almighty, which are spread over him in the shape of British dominion, he commences his work, confidently expecting to be able to finish it." (Would not the unco guid among our opponents hold up their hands in holy horror if an Anglo-Israelite dared to say anything as strong as is contained in this last sentence?) Again:—"I do not mean to intimate that the English nation, as such, has any such noble and benevolent design in her conquests and dominion; but that the Almighty Ruler of the nations has chosen her as His arm, by which to break to pieces the gates of brass, and cut asunder the bars of iron, which have for so many centuries shut up the heathen world in gross darkness, and bound them fast in the bondage of Satan. The time of their emancipation has come, and an all-controlling Providence, who has at command all the resources of earth, has chosen this nation as His instrument by which to accomplish so noble and grand a purpose. I need not ask who it is that has taken the reins of government from so many hands, and given them to a Christian nation. This, and on a magnificent scale, too, is one of those Divine arrangements which we cannot too much admire. What unbounded facilities are thus afforded for the diffusion of the Gospel throughout the length and breadth of the world. Do the ambassadors of the Cross need protection in Burmah or China? These nations are delivered into the hands of England, and the needed protection secured." And again:—"We see the Hand of God auspiciously at work for Africa, in the introduction and increase on that continent of Anglo-Saxon power and influence. We have seen, that this is a signal of advancement among the barbarous nations. It is the lifting up of the dark cloud of ignorance and superstition, that light and truth may enter. It is the harbinger of the Gospel; it prepares the way, and protects the evangelical labourer, and furnishes facilities and resources for the work. Such a power and influence is now begirting Africa, and is waxing stronger every year. At Sierra Leone, Cape Palmas, Liberia, and the Cape of Good Hope, the Anglo-Saxon element is taking deep root, and its widely extending branches are overshadowing large portions of those domains of darkness, and dropping over them golden fruits. In this we discover a Divine presage, that the time to favour this long-abused, ill-fated continent is at hand. We hazard no conjecture as to the ultimate destiny of England or America, but we cannot be mistaken that Anglo-Saxon power is now being used as the right hand of Providence, to civilize, enlighten, and Christianize the pagan world."

On the discomfiture of the French invading fleet in 1796, Mr. Read comments:—"The God of hosts again made the winds and the waters His arm by which to protect His cause from a Romish conspiracy, and to save from dismemberment a great Protestant nation, which, as designed by Providence, has been used more effectually than any other nation, to bring to all the tribes and kindreds of the earth a knowledge of the Gospel."

In all probability, the author of this remarkable book is now dead; one often pictures how such as he who so nearly saw the great Truth would have rejoiced in the light which Our Identity with Israel sheds on the prophetic page. How beautifully the gentle Cowper, too, in his "Expostulation," tells of God's care of His people; a few lines from this poem may fitly close these extracts:—

"Has He not hid thee, and thy favour'd land,
For ages safe beneath His sheltering hand,
Given thee His blessing on the clearest proof,
Bid nations leagued against thee stand aloof,
And charged hostility and hate to roar
Where else they would, but not upon thy shore?
His power secured thee, when presumptuous Spain
Baptized her fleet "Invincible" in vain;
Her gloomy monarch, doubtful and resign'd
To every pang that racks an anxious mind,
Ask'd of the waves that broke upon his coast,
'What tidings?' and the surge replied—'All lost!'
. . . . . .
Peculiar is the grace by thee possess'd
Thy foes implacable, thy land at rest;
Thy thunders travel over earth and seas,
And all at home is pleasure, wealth, and ease.
'Tis thus, extending His tempestuous arm,
Thy Maker fills the nations with alarm,
While His own heaven surveys the troubled scene,
And feels no change, unshaken and serene.
Freedom, in other lands scarce known to shine,
Pours out a flood of splendour upon thine."

126, Toorak-road, South Yarra, Victoria, Australia, May 14, 1894.

RESOURCES AND PROSPECTS OF QUEENSLAND.

LAST evening there was a large and influential attendance at the Victoria-rooms, Clifton, for the purpose of hearing an address by Mr. M. Hume Black, the special agent to the Queensland Government, on the resources and prospects of that well-known British colony. The gathering was under the auspices of the Bristol Chamber of Commerce, and its president (Mr. John Weston) took the chair.

In opening the proceedings, the Chairman said he had much pleasure in introducing to the meeting Mr. Hume Black, special Commissioner from Queensland to this country. He congratulated that gentleman on the interest taken in the subject on which he was going to lecture, as shown by the presence of so large an audience (hear, hear). Mr. Hume Black was well qualified to speak of Queensland

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and its resources, having lived for 42 years in Australia, 30 of which he had spent in Queensland, where for the last ten years he had been a member of the Legislative Assembly (hear, hear). As commercial men, they would like to hear particulars of the probable exports from Queensland and the imports which would be required from this country, and as parents seriously concerned in the question, "What shall we do with our boys?" they would like to hear something of the climatic conditions, what the soil would produce, if the cattle and sheep runs were prosperous, and any information the lecturer could give them about the mineral wealth of the country. They all knew that Australia had just passed through a terrible financial crisis—so acute that it appeared to outsiders to be on the verge of bankruptcy; but he believed they had seen the worst (hear, hear), and with Anglo-Saxon pluck the colonists had grappled with their difficulties, and were, perhaps slowly, but surely, improving their position (hear, hear), and had every reason to regard the future with confidence and hope (applause). He trusted that Mr. Black would be able to put such facts before the meeting as would convince them that there was a fair prospect in this the largest colony in her Majesty's dominions for English capital, English enterprise, English energy, and Englishmen (applause).

Mr. Black, who experienced a hearty reception, then proceeded to deliver his lecture, which was on the same lines as the address he so successfully made to the Fellows of the Imperial Institute. He remarked that sixty years ago, while the settlement of Australia had practically only begun, while but a fringe of the country in the neighbourhood of Sydney Cove had been sparsely peopled, while Victoria was unknown and Queensland undiscovered, still sufficient had been done in laying the foundation of that Commonwealth of the Southern Hemisphere as to excite the admiration of the great naturalist and philosopher, Charles Darwin. "It is," he wrote, "a magnificent testimony of the power of the British nation. Here in a less promising country scores of years have done many times more than an equal number of centuries have effected in South America." It is well that the greatness of Britain's inheritance should be fully appreciated. And when that is done the kindling sentiment must be that of the immortal evolutionist. We "congratulate ourselves that we are born Britons." A due estimate of an empire's resources can only follow detailed knowledge, and it is a pleasing duty to submit to this large and influential gathering some account of the resources and prospects of Queensland—one of the largest colonies within the sway of the British Crown, and one, too, which offers as great variety of natural and industrial wealth as is to be found under the sun. A sober enunciation of a few facts that can be verified will enable you to understand that my outline of the resources and prospects of Queensland may possibly be under, but not over, estimated. Briefly, then, Queensland has an area five and a half times greater than that of the United Kingdom. It has a coast line of 2,250 miles, indented by numerous bays, estuaries, and natural harbours, which offer every facility for the expansion of a continental commerce. Within the territory of Queensland, which is covered by 19 degrees of latitude and 15 of longitude, there is every variety of climate (except the Arctic)—from the hot, though not too sultry, north, to the dry, elastic, invigorating air of the western and southern uplands. Every known vegetable product has been or may be grown within the four corners of Queensland, from the fruits and grains of the temperate zone, to the sugars, tea, coffee, and spices of the Tropics. Towards the development of this enormous territory, with its multiform natural wealth, the Government has expended during the 33 years of its independent existence a capital sum of 31 millions—the amount, in fact, of the Colony's public debt. First of all, Queensland has been perhaps the most progressive Colony under the Crown in its immigration policy. Since 1859 two and three-quarter millions of loan money have been spent in bringing to our broad lands immigrants from every part of the United Kingdom. Then, seventeen and three-quarter millions sterling have been spent on the 2,373 miles of our railway system. There is now continuous railway communication from Adelaide, in South Australia, *via* Melbourne, Sydney and Brisbane, to Mount Perry, a total distance of over 2,000 miles. On the construction of harbours, lighthouses, and the deepening and improvement of navigable rivers, two million sterling have been spent; and three-quarters of a million on main roads and bridges — as essential to development as railways. On public buildings a million has been laid out; £827,000 has been spent in erecting and equipping 10,000 miles of telegraph lines; £1,418,000 has been advanced to local bodies for the purpose of carrying out local improvements. Our public debt, therefore, represents not dead but living capital, reproductive directly and indirectly, reaping untold benefits and yielding a cash return which is growing more and more efficient towards meeting the full charge upon it, and its eventual extinction. Let me now pass in review, in not too much detail, the basis of our national wealth. The mining industry of Queensland gives employment to 49,000 of our population, or more than a ninth of the total population. If the secret of England's manufacturing pre-eminence be her coal and iron deposits, the industrial future of Australia is assured from the enormous deposits of these minerals already discovered and proved in Queensland. In almost no part of the vast territory of Queensland is coal absent, and, although the coal trade is in its infancy, last year the output was 265,086 tons, valued at £123,308. The total production of tin since its first discovery in 1872 has been £4,100,000. There has been an arrest in the development of copper, silver, and lead mining by the excessively low rates ruling of late for these metals. Every little range has yielded more or less rich discoveries, and a rise in the price of the white metal would give at once a fillip to the development of the mines and smelting works. The search for minor metals is progressive, for the value of the exports of silver, lead, copper, bismuth, and antimony was £316,018 in 1892. Diamonds and rubies have been found in the district west from Rockhampton; but the principal precious gem of Queensland is the rainbow-hued and glowing opal, of which last year there was exported a value of £14,437. Gold mining, however, is at present the chief mining industry of Queensland. There are twenty-two proclaimed gold fields, and rewards of £500 and £1,000 are still offered by the Government for the discovery of new payable deposits. The total yield of gold of Australasia in 1892 was of the value of £6,323,670. Of this amount Queensland returned £2,154,453, or fully one-third of the total Australasian output. In the development of any country pastoral settlement precedes agricultural; the discovery of the rich plains and downs of the Southern table-lands by Allan Cunningham and their first invasion from New England were followed, in 1842, by the opening of what is now Southern Queensland to free settlement. Experience in Queensland has upset many an argument. It was said that the Darling Downs would not grow a cabbage. They have become the fruit garden of Australia. White

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crops, it was argued, were impossible below the main dividing range! It is actually found that they flourish with luxurious productiveness which is amazing. Sheep, it was contended, would not thrive or their wool would deteriorate to hair beyond the Tropic of Capricorn. The table-lands as far as the Gulf of Carpentaria, almost bordering on the Equator itself, have proved so excellent a home for the merino that with ordinary management the quality of the wool has improved, and with care reaches as high an excellence as any in the world. So carefully has the grading of cattle been gone about, and with the very best blood of the two standard breeds, shorthorns and Herefords, that the average draft of "fats" from a herd grazed on rich grasses would compare with the choicest specimens stalled in the London markets. So also with the sheep. A series of good seasons and improvement in the herds and flocks have aided in securing an unusually large increase in the live stock. Twenty years ago the total sheep in Queensland numbered 7,286,946. Last year they had increased to the enormous total of 21,708,310, more than a fifth of the whole sheep in Australia, which in turn has a fifth of the whole sheep tally of the world! In the same period cattle have multiplied in even greater ratio. The discovery and utilisation of artesian water have made a large part of the area of what was formerly regarded as waterless or, albeit the richness of the soil, practically barren country, capable of carrying a heavy stocking of sheep or cattle. The Queensland meat industry, though in its initial stages, has already proved of unmistakable benefit to the Colony. It has given a fillip to pastural enterprise; it is creating a most desirable and remunerative occupation to a large number of workmen; it is adding a new value to the public estate. The Government have wisely noted all this, and in the Session of Parliament just closed they took legislative measures to encourage the expanding trade which promises so hopefully, and for the national benefit. Dealing with agriculture, the lecturer said that the Colony possessed a wheat soil as rich as that of black Russia or the western prairies of America. This magnificent country only waits the advent of population and capital, the conservation of rain which falls on the surface, and the tapping of the hidden supplies of artesian water, whose existence has been abundantly proved, to make it, with its upland climate and life-giving air, a veritable garden. As an instance of the wonderful strides taken in mixed husbandry in the Colony may be cited the development of the dairy industry and that of ham and bacon curing. There is no finer sugar soil in the world than the delta lands of Central and Northern Queensland, although all along the coast from the southern border the cultivation of cane may be carried on with profit. One other industry must be briefly noticed—that of the fisheries. 300 species of fishes have been found in the bays and estuaries of the Queensland coast whose human food value has been proved. Last year the value of pearl shell and bêche-de-mer, exported chiefly from the northern ports, was £121,992. In conclusion, the lecturer remarked that to the capitalist there are openings for investment which, if made with anything like ordinary care, must insure success. Above all to the young and energetic, to the steady, self-reliant man who desires to lay the foundation of a new home and honest independence, and bring up his family in comfort on his own freehold, away from the anxieties and grinding competition of the old world, Queensland must take the lead among the colonies under the glorious British flag (applause).

At the close of the lecture a series of beautifully executed views were thrown upon a large canvas by a lime-light process, manipulated by Messrs. Husbands, of St. Augustine's-parade.

The proceedings terminated with votes of thanks to the chairman and lecturer.—*Bristol Times and Mirror*, March 7, 1894.

THE NECESSITIES OF WISDOM.

By Rev. Edward K. Tullidge, M.A.

(*Continued from page* 342.)

PART II.

It may seem, at first sight, unpardonable presumption to assert anything as to the necessities of wisdom in relation to a God whose wisdom is infinite. What are we, creatures of the dust, that we should in any way presume to assert what would and would not be a wise way of acting on God's part?

But a very little reverent reflection will show us that such a feeling may be carried too far; that, within certain limits, it is perfectly right and proper to decide as to what would be a wise or an unwise method of acting on God's part; for, has not God made man in His own image? But it is at least part of the significance of such a fact, that He has thereby seen fit to limit Himself to some extent—that is, God has made men free agents, by which He has bound Himself never to do anything in contradiction of that fundamental fact. He has laid down certain laws in human nature, and pledged Himself thereby always to act in strictest accordance with those laws. He can never ignore the sacred distinction between persons and things. The whole history of man is proof of the truth of this assertion. It is the explanation of what would otherwise be utterly inexplicable. Why was it that so many centuries were allowed to run their course before apparently the first step was taken for the world's salvation? And why was the first definite step to that end to raise up one small people, and treat them for centuries, as if they were the sole objects of His love and care? (Amos iii. 2). The plain answer is that God was limited to some such method of action by the necessities of His wisdom which required Him to use the best time and the best means to accomplish the end so inexpressibly dear to His heart. It is a most convincing argument for the truth of Christianity that it was published to the world at the time that it was, when so many things conspired together for its success, when all the civilised world was under one strong government, when one language was everywhere understood, when the Jewish people, with their synagogues were to be found in every city of the empire.

No one has more clearly and forcibly expressed the necessities of the divine wisdom, when dealing with moral agents, than Canon Mozley in his great "Lectures on the Old Testament." He supposes the question asked:—

"Why, then, should God not reveal what He has to reveal at once? Why should He purposely deal out His instruction piecemeal, and postpone what He can give immediately, and let a special revelation stand over centuries, which could have been given at the commencement?"

This difficulty he answers in the following words:—

"This, then, is the objection raised. But here an argument opens upon us, founded on the nature of man as God created him, which necessitates the use of language imposed upon us by our ignorance. When, then, we speak of the omnipotence of God, we do not mean that He can simply and nakedly do

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anything that can be stated in words. It is an attribute with conditions; I mean, that is the mode in which we express it in language. God can no more force an immediate moral enlightenment upon an existing age, and antedate a high moral standard by two thousand years, than He can instantaneously impart a particular character to an individual. He has endowed man with intellectual faculties of a certain kind which move in a certain way and with a gradual progressive motion requiring time. He cannot impart to him a truth in such a way as contradicts that institution of the understanding, and communicate in a moment that which by the laws of his understanding is by steps and stages; after one effort it is weary, sinks back exhausted, and cannot go farther just then, but rests, and there is a pause in the progress until another impulse comes, and another step is made; and thus the work is accomplished gradually, and some large and complete truth is at last arrived at. To suppose the Deity, then, imparting in a moment some ultimate truth which experience shows requires time for men to embrace is to suppose Him imparting the truth in a way which contradicts those very laws which He has Himself laid down in the constitution of the being with whom He is dealing."

If, then, we very carefully keep within the limits which God has seen fit to impose upon Himself, and allow ourselves to be guided by what it has pleased Him to reveal, we shall not necessarily be guilty of presumption in asserting what would and what would not be consistent with His infinite wisdom. It is permissible for us to say, without the least hesitation, that whatever would clearly imply an ignoring of the sacred distinction between persons and things would be acting contrary to the necessities of wisdom. Let us, therefore, strive to apply this to the dispute which has long been maintained among Christians as to what was God's precise purpose in regard to the children of Israel. As to part of the purpose which they were meant to fulfil, there can, of course, be no dispute among Christians. But the children of Israel were, through the whole period of their history, possessed of the remarkable conviction that they had been divinely elected to great and unimaginable destiny, even to supreme dominion over the whole world. To all outward appearance, this has long been an impossibility, it being the prevalent belief that by far the greater part of the nation has for centuries ceased to be in existence as a distinct entity. This, however, is just the matter in dispute. There are, and always have been, those who have maintained that the integrity of Scripture is absolutely committed to the continued preservation of the so-called Lost Ten Tribes of Israel, and the ultimate placing of them in that position of political supremacy, which they were so firmly convinced was in store for them. Those who hold that no such destiny can be in store for Israel must, of course, maintain that it was never any part of God's plan to raise them to such distinction that Israel was never justified in looking forward to it; for it is one of the necessities of divine wisdom to form no plan which it would be impossible to carry into execution consistently with man's free agency.

If, therefore, we can prove that it was part of the divine plan to make the children of Israel rulers of the world, that plan must be realised, no matter what impossibilities may seem to stand in the way. Upon what, then, did the Israelites rely in forming, and so persistently cherishing, such an extraordinary conviction? If their history was what the Bible declares it to have been, their expectations of such a wonderful future ought not to seem to have been altogether unjustifiable. They were taught to believe that God had spoken in this wise to their great ancestor Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the Gate of his enemies; and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17, 18). And in a similar strain spoke their great leader Moses: "And the Lord hath vouchsafed thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations that 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" (Deut. xxvi. 18, 19). And on another occasion he said: "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" (Deut. xxxii. 8, 9). Scores of passages might be brought forward asserting the same thing.

If the history of Israel is true, the people had every reason to believe that these were the utterances of inspired men who were simply speaking words which God had authorized them to speak. What other meaning can we imagine the people who heard them as drawing from such words save the assurance that God had destined them to be the rulers of the world? If, then, those words were divinely authorized, and there was no other meaning possible to the people who heard them, save that God had destined them to be the rulers of the world, why is not this of itself sufficient proof that this was *actually* the divine plan? How can we otherwise escape the awful alternative of intentional deceit? But there is also a further consideration which seems to fully justify the people in forming and cherishing the conviction of their future greatness. World-wide dominion was not only promised to them, but they were subjected to a training which would tend to develop in them those elements of national character necessary for the working out of just such a destiny.

How can we wish for more positive indications of God's purpose to make the children of Israel the rulers of the world than the words of inspired men to that effect, and the actual preparation of the people for such a destiny by working into their character those very elements needed for its accomplishment? If such, then, was God's purpose, the necessities of wisdom forbid the supposition that He could ever abandon it. As St. Paul says, "The gifts and calling of God are without repentance." See also Numb. xxiii. 19; Mal. iii. 6. From the moment that God has declared, "I intend to prepare and use this people for the world's salvation by elevating them to supreme dominion over it," from that moment those words are irrevocable. The purpose must be carried out, since any failure to do so would argue want of wisdom in the original formation of the purpose. No exception can be taken to those persons who say that these promises to Israel were conditional, that they could not be carried out independently of Israel's character or fitness for the work. The error does not lie here, but in forgetting or mistaking what the conditions were. The conditions were simply these. Was infinite wisdom equal to the task of devising means to make Israel fit for such a destiny without in any way infringing upon the sacred distinction between persons and things? Was infinite power equal to the task of making those means effectual? The prophets recognized these conditions, but they also knew that they were absolutely certain of fulfilment. They insist upon it that God's wisdom, and indeed all the perfections of His character, are at stake in this matter.

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In Isa. lxiv. 8 we read the touching plea, "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand." Professor Cheyne seems to bring out the argument contained in these words in the following comment: "Will the potter lightly break a vessel upon which he has lavished his utmost skill?" And how could words more positively assert that the perfections of the divine character were pledged to carry out the destiny promised to Israel than the following from the same prophet: "For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For My name's sake will I defer Mine anger, and for My praise will I refrain for thee that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For Mine own sake, even for Mine own sake will I do it: for how should My name be polluted? and I will not give My glory unto another" (Isa. xlviii. 8—11).

Israel must be made righteous, in order to the fulfilment of the destiny promised them. But God's wisdom and power are equal to finding out a way by which they will surely become a righteous nation. This is the argument upon which the prophets base all their glowing predictions for Israel's future. Let us, from the Christian standpoint, strive to make the argument a little more definite.

It being undoubtedly the divine purpose to make Israel the masters of the world, what must have been the end held in view? What other answer can we, as Christians, dream of giving save that God judged it to be the most effective means for making the knowledge of Christ prevail in the world? The world was meant to be for Israel, because Israel was meant to be for the world. As an able writer has said:—

"In choosing Israel to be His mediator with mankind, God did but do for religion what, in the exercise of the same practical discipline, He did for philosophy, when He dowered Greece with her gifts of subtle thought and speech, or with Rome, when He trained her people to become the legislators of mankind. And how else should work succeed but by specialization—the secret as it is of fidelity and expertness? . . . Each nation has its own destiny and function. Israel's was religion; Israel was God's specialist in religion."

They who contend against the possibility of the Israelitish origin of the English races, by bringing forward such passages of Scripture as, "He is not a Jew who is one outwardly," &c., assert thereby that it could never have been God's plan to give Israel dominion over the world for its benefit, that such a plan would not have been consistent with wisdom. The question for such objectors to answer is simply this: Would it be right and proper for God to show special favour to a portion of mankind for the good of the whole? The advocates of Anglo-Israel Identity assert nothing more than this.

The great elements of national character bequeathed to the children of Israel by their ancestors, and which their after training was so well qualified to develop and to strengthen, were "the spirit of freedom, the domestic character, and the religious mind." We know it to be one of the necessities of wisdom that God should use the very best means to bring the world to the obedience of Christ. Nor can there be any question as to what were actually the best means for that purpose, as there could not possibly be better means than what God had Himself spent centuries in preparing for this very work. It is, therefore, no presumption for us to maintain that all hope of the world's salvation lay in the preservation of Israel; for Israel had been prepared to be God's special agents for the world's regeneration in a manner perfectly consistent with the laws of human nature, by which, as we have seen, God has been pleased to limit Himself. To put any other nation in Israel's place, would require the endowing them with the necessary elements of character in a way which would mean the ignoring of the sacred distinction between persons and things. It would be all the same as if the aborigines of Australia were to be made the peers of our Anglo-Saxon race by the mere arbitrary exertion of almighty power. Such an idea cannot be tolerated for an instant. It makes utter havoc of our most necessary notions of the wisdom, justice, and goodness of the Deity.

As we have seen, it was not partiality for Israel, but desire for the salvation of the world, that led God to elect Israel to supreme dominion. If, therefore, Israel were irrecoverably lost, so that there could no longer be any possibility of their becoming the rulers of the world, then the world itself would also be lost. It was not only the divine plan that Christ should be born into the world, but also that means should be provided to make the success of His mission a certainty. The promises made to Israel, and the education which they received, were a plain declaration from God to this effect. The world was therefore just as much interested in Israel's preservation and elevation to supreme dominion as Israel itself. All was meant to be just as truly for the benefit of the one as the other.

But a very serious difficulty presents itself. How could this purpose be carried into effect? How could a people be made the absolute rulers of the world, and be at the same time its spiritual regenerators? Are not the two things almost incompatible? How could Israel be prevented from developing the most intense form of spiritual pride—from coming to imagine themselves as the sole favourites of heaven? How could the fiercest jealousy on the part of the neighbouring nations be overcome? All this would be sure to happen, in the natural course of things, as soon as it became evident that Israel was actually advancing to dominion. So would the divine purposes in this matter be utterly frustrated. Confusion would reign supreme. How was the difficulty to be met? Very easily. All this difficulty would be at once brought to nothing, by causing the people to lose the knowledge of their origin, so that for a time they might be unconscious of the mighty destiny before them. With temporary loss of identity, all national prejudices, which might work against the reception of the Gospel, would be utterly done away, and their special religious training would ensure for them a predisposition towards Christianity above all people on the face of the earth. A fair and honest discussion of this one point is enough, of itself, to decide the whole question as to the Divine purpose regarding the Ten Tribes. There is ample material at hand to justify a decision, in the certainty that God never acts contrary to the laws of human nature. If, in addition to loss of identity, the people were only placed in a favourable situation, their great elements of national character would inevitably tend to carry them forward to the accomplishment of the destiny shaped out for them in the counsels of infinite wisdom. This, then, the necessity for temporary loss of identity, is the explanation of the apparent failure of Israel to reach the lofty destiny which the utterances of inspired men seemed so clearly to hold out to them. It has been only apparent failure. The moment this is seen, all becomes perfectly clear.

The necessities of wisdom compel us to look among the

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nations of Christendom, to see whether any one of them is plainly carrying out the wonderful destiny promised to Israel. Our search will not be in vain, nor a very long one. That absolute political supremacy is the destiny of the English races, and that they are thereby the world's spiritual benefactors, admits of no dispute. Undoubtedly, then, they must be Israel. For it is impossible that any other nation could be equal to performing Israel's work but Israel itself. None but Israel could do the work for which none but Israel had been prepared. This is a sufficient answer to all objectors who ask the strange question, How do you know that some other people may not turn up, who will fulfil the predictions of prophecy better than the English have done? God has bound Himself to do nothing inconsistent with the laws of human nature. Because we know this, there is no presumption in insisting that He needed this people to carry on the work of redemption, to be His salvation to the ends of the earth, that He could not do without them. They who would successfully dispute Our Identity with Israel must prove that it was never the Divine plan to put Israel in a position of absolute political supremacy; that it would have been contrary to the Divine wisdom so to do; must show, in short, that the children of Israel were never, in the least degree, justified in imagining that it was ever God's intention to so honour them. No Christian is likely to make so rash an attempt. For Christians, therefore, the Identity of the English races with Israel must stand as a fact.

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(To be continued.)

THE KINGDOM OF GOD.

THE following address by the Rev. R. M'Cheyne Edgar, D.D., was delivered under the auspices of the Evangelical Alliance, in connection with the "week of universal prayer" in Dublin, as reported in the *Daily Express* of Jan. 11, 1894. We republish the speech because the subject is one always interesting to the readers of the BANNER. "The kingdom of God" was taken from the Jews by the final decision of the King Himself, as stated in Matt. xxi. 43, and given by Him "to a nation bringing forth the fruits thereof." That nation we identify with Ephraim-Israel, the British Empire; but Dr. Edgar tells us nothing about the nation specified by our Lord, though he describes the character of the nation possessing the kingdom of God pretty much as we should. The lecture or address was to the following effect :—

The Rev. Dr. Edgar took as his subject, "The Kingdom of God." He began by saying that the greatest achievement of recent theology had been the revival of the doctrine of the Kingdom of God, and its restoration to its proper place in the theological system. The Kingdom of God, he showed, was not the Church; the Church was simply one of the means employed by God for the establishment of the Kingdom. We would never think of praying, "Thy Church come"; the Church and the churches have come, but the Kingdom is still only coming. Hence the Kingdom of God must be regarded as the sphere where God's will is done in earth as it is in heaven. The Kingdom of God is the end of God's administration, and such institutions as the family, the Church, the State, trade, and education, are simply the means employed to secure the wide and universal end. Dr. Edgar accordingly observed how important it was to affirm that Jesus is the King of kings and Lord of lords. It is admitted that modern governments are secularised, and some people think that the only way of in any way utilising them and consecrating them is by getting them to support some favourite form of religion. But there is a better way of reforming the modern governments, and this is by abolishing the distinction between secular and sacred through making everything sacred. This is what we are coming to: one day statecraft shall become religious and holy, and it is this ideal which we must press upon the attention of kings and courtiers, statesmen and diplomatists, and all civil servants down to the lowest grade. Secondly, war and persecution are bound to get out of date through the establishment of the Kingdom of God. For Christ is the Prince of Peace. He is going to make war a lost art. As the fountain-head of toleration, moreover, He will put an end to all intolerance, and persecution shall become a mere footnote in history. Thirdly, society and business shall also be regenerated through the establishment of the Kingdom of God. For Christ's kingdom comes not only when converts are made to the Church, but when better principle prevails in business, when better relations prevail between capital and labour, when society gets saved from its intemperance and impurity, when health gets saved through better sanitation—when, in short, human selfishness and ignorance and thoughtlessness are overcome, and the environment is made new. Dr. Edgar concluded his address by referring to the picture in Revelation where John describes the Holy City, New Jerusalem, as coming down out of heaven to be set up on the earth, when the tabernacle of God shall be with man, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. This is what God's kingdom means—it is the regeneration of all things; and at this we are to aim by our churches and other organisations, these being only means towards the sublime end, which is God's will done on earth as it is in heaven.

Such is Dr. Edgar's view. But surely his conception is indefinite to a degree, and does not tell us if all nations and churches and religions in the earth are to become in common the kingdom of God, or if the Lord's words in Matt. xxi. 43 meant something or nothing, when He declared that the Jews possessed this kingdom in His day, but that it would be removed from them and given to a nation—not to many, not to churches, but to a nation, and that nation one which should "bring forth the fruits thereof." The nation destined to do this, we can see from Gen. xxii. 18, Isa. xxvii. 6, R.V., Hos. i. 11, and other similar texts, was the House of Joseph, or the Christian portion of the Hebrew family; and we expect, therefore, the kingdom of God, with the Lord Jesus Christ as the King, to be established by and among these Christian Hebrews, when, in the days approaching, that nation shall have taken possession of the whole earth, and so prepared for their coming King the planet itself for His dominion, according to the promises contained in Dan. vii. 27 and Rev. xi. 15. We recommend this view to the Rev. Dr. Edgar.

THE Monthly Part of the BANNER OF ISRAEL, for July, contains a Coloured Map of Roma Vetus, surrounded by illustrations of Pantheon, at Athens, Ruins of Nineva, Petra, Colosseum at Rome, &c., &c. The price is, as usual, 6d. May be ordered of any bookseller, or post free 7½d.

MESSRS. BANKS AND SON are desirous to obtain a few copies of Bishop Titcomb's "Anglo-Israel Post Bag." A Postal Order for 1s. 6d. will be returned to any person sending a copy to their office, Racquet-court, Fleet-street.

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

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

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

THE BANNER OF ISRAEL.

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

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THE ARROWS IN THE HANDS OF A GIANT.

RUSKIN compared the British Colonies to "The Arrows in the hands of the Giant," but in the coming twentieth century, when this Island Kingdom will be sending forth its millions, the comparison will be justified as it never has been yet, is the opinion of the *Kilkenny Moderator* of March 31 last. For then, says the journalist, the truly noble and great dispersion of the English-speaking races will take place, and so will change the face of vast portions of the earth's surface. At present, observes this writer, "Central America and South America are, for all practical purposes, still unpeopled. In New Zealand there are only two or three millions of people. The huge continent of Australia, a continent which could support hundreds of millions, has only five millions." England, he believes, will take the lead in that work, partly from natural aptitude, which has been sufficiently proved in the past, and partly from a dangerous pressure of population at home. The conclusion which the Irish journalist draws from his premises shows that he ought to have some Identity instruction, which would lead him to take a more cheerful view of things than he does as regards our own country and its destinies. His concluding remarks were these:—

If our forecast be correct, the three great world races of the future, the races which will compete for the mastery of the planet, will be the English, the Russians, and the Chinese. No one, we believe, knows correctly the number of hundreds of millions of people who obey the Emperor of China. But we do know that vast as is their country it is too small for them, and that the Mongolian waves of emigration are already beating on the north of Australia and on the west of America. It will not do to despise the Chinese. They are as intelligent and as brave as Europeans, and the backwardness which has hitherto characterized them will in all probability pass away. Among the scientific inventions reserved for the twentieth century may probably be mentioned flying ships. We seem to be almost on the verge of that discovery. When achieved it will profoundly alter the current aspects of civilization. At all events, great as has been the nineteenth century, we believe its glory will pale before the twentieth.

Before we come to "flying ships" we must see the perfection of machinery by which men may fly; but we do not seem to be approaching that achievement. As to the future rival races, there is no doubt that the Russians and the British are both aspiring to rule the earth, and that the last great conflict of the world will be the dreadful Armageddon war, which will change the appearance of the world. A little knowledge of Our Identity would have shown our journalist that we British-Israelites agree with him in expecting the coming warlike rivalry between our race and the Russians; also that God has told us in Ezek. xxxviii. and xxxix. that the contest there described will end in the defeat of the Russian hordes, in their entire destruction, and in the triumph of Israel on their mountains in Palestine, for the Lord their God will fight and conquer Russian Gog for them.

In regard to the Chinese, it is true their numbers are large, and they seem anxious to emigrate to America and North Australia. But they are a backward, idolatrous, and heathen race, whose progress for thousands of years has been absolutely nothing. How the journalist can say that this "backwardness" will "in all probability pass away" is surprising. We think the probabilities are entirely the other way, especially as the Scriptures give no hint as to the dominion of the world falling to any but the Israel of God. This the Chinese certainly are not. We clearly read in Isa. lxi. 5 a promise to Israel regarding the strangers and aliens who surround them, that "strangers shall stand and feed your flocks, and the sons of the alien" (the Chinese as likely as not) "shall be your plowmen and your vine-dressers." The Gentiles will in the future serve Israel as the sole condition of their own continuance as nations, and the Chinese, we believe, will, as a servile people, be honoured by doing acceptable service to the paramount

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race, failing which they will be bound to dwindle and also nationally pass away, like the Tasmanian aborigines, the Maori, and the Red Indian of America, the last two of whom are showing signs of national decay, to end in their death and disappearance from the earth.

The British colonies, being the arrows in the hands of the giant, have been practically colonized in this century, and during the latter part of the 18th. The nation that has colonized them all has been the British. Regarding these countries the journalist in the *Kilkenny Moderator* makes the following statement, which is exactly the Scriptural prophecy as to Israel's desolate heritages and the desolations they are to occupy:—

New Zealand and South Africa have been colonized in our century. Since the beginning of the world those vast and fertile spaces have been either empty or occupied by nomadic or semi-barbarous peoples. Now the redundant population of Europe is pouring into them at every inlet, armed with all the discoveries and with all the mechanical means and appliances of which the century has been so fruitful.

New Zealand affords a home chiefly for the British races, and South Africa, it will be found, is opening its Gates for the entry of few besides the same ubiquitous and expanding people. The point of our quotation is that the lands we occupy as colonies were, when we entered them, "empty," "or occupied by semi-barbarous peoples"; countries, in short, which are "desolate heritages" destined for Israel, and "desolations" which they alone were to fill and civilize. But these desolations and empty places have now become civilized, powerful States, which count for much in the number of the Powers of the earth. The desolate places, which are altogether British, are now as the gardens of the Lord, and there are, moreover, no more of such to appropriate and occupy. If these arrows in the hands of the giant, British-Israel, be not in truth God's chosen people, His inheritance and heritage, then the prophecies respecting "the desolations of the earth" are incapable of fulfilment, should the discovery of Ephraim-Israel be yet future, and the prophecies are to have fulfilment in them! The British have, however, fulfilled this and all the other prophecies of Israel contained in God's Word, and we joy therefore and rejoice exceedingly for this consolation. Let Israel praise the Lord, and though unworthy of His distinguishing mercy, render to Him national obedience by labouring for the salvation of the world through the blood of the Atonement.

THE TEL EL-AMARNA TABLETS.

By Mrs. William Hope.

In 1887 an Egyptian peasant woman picked up a strange-looking brick or clay tablet, on the site of the ancient Arsinoe. It seemed of no value, and had no beauty of form, but the impressions of a strange cuneiform writing on its surface prevented her throwing it aside as worthless. The taste of foreigners was so quaint, what was it that they would not buy? This might bring in a piastre or two; so the tablet passed from hand to hand until it came into the possession of those who discerned its importance.

In a short time masses of tablets were unearthed on the same spot, which have cost Major Conder, so well known in connection with the Palestine Exploration Fund, three years of laborious work to decipher. The date of these tablets is about 1480 B.C. They are written, with some few interesting exceptions, in the language of Babylon, and they consist of letters addressed to the king of Egypt by his allies in Palestine and Asia.

The varied colours of the clay which forms the tablets bear striking testimony to their authenticity, especially in the case of those from Jerusalem. They are addressed to Amenophis III., and his son and successor of the same name, who was a great and beneficent monarch holding a wide sway in Asia as well as in Africa.

The language of the correspondents is full of fulsome flattery to the mighty king of Egypt, who is addressed thus: "At the feet of my Lord the Sun God seven times on my face, seven times I bow. Truly I am a faithful servant of the King my Lord, and let the King my Lord excuse this dog, and let him bear me in remembrance."

The contents are very varied, some imploring the aid of Egyptian soldiers against the attacks of their restless neighbours, the oppressive king of the Hittites, and Azira, the treacherous king of the Amorites; others assuring "My Lord, Sun God, my father's God," that the "soldiers and chariots of my Lord's government have received corn and drink, oxen and beasts, oil and honey." Many as are the kings mentioned in the Mosaic books, they are equally numerous in these records, where we find Achish, king of the Amorites, invoking help against the king of the land of Marhasse, the king of Ni, the king of Zinaar (Shinar), and the king of Canaan. Achish thus implores the king: "But march fast, thou who art a God and a sun in my sight, and restore the strongholds to the King my Lord. We were obedient to thy yoke, but they have cast out the King my Lord, and all my brethren."

A very faithful picture is unveiled of rich and prosperous regions far advanced in civilisation, with roads, well-guarded passes, capital cities, provincial cities, fortresses, and villages, with irrigated lands producing corn, olives, mulberries, and papyrus, which was made use of in official documents. Diplomacy seems even in those days to have scored its triumphs in transferring land by a stroke of the pen, for one writer laments, "Why has a vain papyrus taken from us the lowlands of the Gittites?" Some tablets give long lists of presents, sent to propitiate the mighty ally and suzerain; one from Tarkhundara, king of Arzapi (Rezeph), presents a vivid picture of the times.

"I am at peace. May there be peace to my abodes, to my wives, to my sons, to all my chiefs, the soldiers, the cavalry, which are in my power, to all my lands. It desires there may be peace. May there be peace to thy abodes, to thy wives, to thy sons, to thy chiefs all of them, to thy soldiers, to thy cavalry in thy power, to thy lands exceedingly.

"A loving message it speaks. Irsappa, my speedy messenger entrusting, I present to the Sun God by him, a girl whom I send from her mother. Of no man is she possessed, being youthful. He who takes this woman, a bagful of gold is to take. She having arrived, take thou this precious gift. She whom I am sending, her the lady Thi (Queen of Amenophis III.) is to take as servant. The woman, being liked, send a reply. This will be grateful. Let it be so done. The friendly Hittite prince of the land of Egaid, sending what is described, asks that thou shalt accept thus stated. Irsappa is given a bag. It is gold, by weight twenty manahs (£300)." Then follows a list of the presents, including precious stones, a throne of strong wood, and other articles.

The same Prince of Rezeph mentions his ships in another letter, and says: "Lo, I have sent to thy presence 500

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drachms of copper as a present, my brother, as traffic of copper (or bronze) is not common in thy midst. The great men of my land have wrought bronze; with my messenger I trust to speed all the bronze which you will desire. Brother, thou hast caused exceeding much gold to be brought to me. My brother, the Gods have given gold to me also. Two precious stones my brother has sent me. Moreover, the chiefs of my land are very quiet with me, my letters for the King of Egypt they take for me, and, my brother, they are obedient. Moreover, since a chief of the land of Elishah has died in the land of Egypt, and his property is in the land of Egypt, and his wife and his son are with me—the property of the chief of Elishah, my brother, give it also to the hands of my envoy. A present for my brother I have—five talents of gold, they were measured. A horse as a present I send, molten silver, brother, one has not refused."

This king writes as an equal, and appears, like the kings of Babylon, Assyria, and Armenia, to have been an ally of Egypt. Asia Minor was remarkable for its silver mines and minerals. Elishah may have been Cilicia, to which Thothmes III. had penetrated 1600 B.C. Evidently it was a rich maritime country.

There is also a curious letter from Burraburias, king of Babylon, acknowledging the receipt of gold. "Now behold my brother has sent two manahs of gold. Now behold there is plenty of gold sent by your father; why should you send two manahs? I have received now much and exceeding much gold, piled up in the temples of the Gods. Gold enough is sent." He then recurs to his father's faithful friendship to Egypt, how he had refused help to rebellious Canaan; so now in return he asks for help against the Assyrian who, he heard, was preparing to war against him. "My thoughts, he writes, "are towards your land. If thou art king to me, they will not make all waste." With the letter he sends alabaster and fifteen yoke of horses.

Dusratta, the king of Armenia, whose sister had married the mighty ruler Amenophis III., writes to him as "my relative by marriage, whom I love, and who loves me." After invoking peace on his ally and also on his own land, he tells him how much he had been troubled by an insidious Hittite, who had stirred up his people to revolt, "but my God Rimmon gave him into my hands, and I slew him, so that there will be no more discord in my land." He sends some of the spoils of war as a present, five chariots, five pair of horses, a young chief and a Hittite maiden for the king, gold bracelets and ear-rings to his sister, whom he calls Gilukhepa, not Thi.

The correspondence with Calimassin, king of Babylon, reads like a romance. Apparently some overture of marriage for one of the princesses to become the bride of the king of Egypt had been frustrated by some palace intrigue.

Calimassin complains: "The chiefs you send me are useless; your envoy Zakara is one. Why do you not send a chief of yours who will speak a true message?" He insists that there had been deception as to the looks of the bride; even though he had sent silver, gold, unguents, and rich stuffs, the matter hung fire.

Five years later he writes again to remind the king of Egypt that, though he had renewed his matrimonial overtures for "the youngest of my daughters, Istabi," he must recollect that five years have passed, and "many of my daughters have grown up." He recalls to his memory the thirty manahs of gold and fifteen women he had sent, and urges that a princess of Egypt should be sent to him speedily, either in June or July, with a sly allusion to the fact that the ladies of that mighty house were never sent dowerless to their lords.

Intensely interesting as these are in bringing before us the busy agitated life of a vanished past, a life full of turmoil and changes, still they are paled by the tablets from Adonizedek, king of Jerusalem, or, as it is spelled, "Uru-salim," who writes in abject terror of a conquering host bearing down all before them, whom he calls the "desert people," the "bloody Abiri (or Hebrews)," whose leader had just taken "the strong fortress of Jericho."

"Why is the land in slavery to chiefs of the Abiri?" he wails: "the rulers fear the end, the land of the king my Lord is ruined—there is no ruler now, O King my Lord." The Hebrews plunder all lands; even a neighbouring city to his Urusalim has revolted. In his despair Adonizedek sends twenty-three princesses of the Amorites under the protection of Sunta, the king's general, to Egypt for safety in this time of distress. "Behold," he says, "they have fought against me as far as Seir. I, the chief of the Lords of the Amorites, am breaking in pieces, and the King my Lord does not regard my entreaties. Behold! array, O mighty King, a fleet in the midst of the sea, and march to my land. Lo! Tuurbazu is slain; behold Zimriti of the city of Lachish, the slaves have subdued him." The bloody sorcerer, as Joshua is called, has taken Lachish, "and truly we are leaving the city of Jerusalem."

This tablet was written apparently after the defeat of Ajalon, perhaps even from the cave of Makkedah, in which the book of Joshua tells us the five kings took refuge after their defeat. There is also a pathetic little letter from the Lady Basmata, who lets the great king know that "the land of my Lord has been wearied with rebels. Behold! the men of blood have sent to the city of Ajalon and the city of Zoreb, and there is no place of refuge for the sons of Milciiu. Am I not tired of marching to the town of Zabuba? and because of not resting, O king my Lord."

Poor Basmata must have had a dreary march of sixty miles to reach Zabuba, west of the plain of Esdraelon. In spite of all these supplications, no help was sent from Egypt, and the "men of the desert" marched on from one victory to another.

It will be strange if this vivid glimpse into the past does not quicken the interest in these venerated Hebrew Scriptures, which are thus strangely corroborated by a voice from the earth.—From the *Sunday Magazine* of April, 1894; forwarded by "J. W. B."

NYASSALAND: PRESENT AND FUTURE.

By Alfred J. Swann, L.M.S., F.R.G.S.

Much has been said about Uganda, Mashonaland, Congo State, and German East Africa, but I am surprised so little is either said or written about Nyassaland or British Central Africa. Now, sir, am I to believe this silence on the part of the Press is for want of reliable information from those on the spot; and if so, is their silence prompted by selfishness? Probably H. B. M. Commissioner H. H. Johnson, C.B., could enlighten you, but one can scarcely expect him to blow his own trumpet; therefore I intend to describe what is the actual state of the vast region lying between Lake Tanganyika and the Zambesi mouths, over which Great Britain's influence extends, and through which British enterprise has made rapid strides.

To be brief and to the point. The administration starts

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here at the sea coast with a modest establishment of a vice-consulate and dry dock, situated on a concession of land from Portugal. Here is commenced a long and continuous system of government, the ramifications of which I propose following. What strikes one is the progressive nature of this elaborate system, introduced with so little fuss, and, as I have observed, apparently but little known at home. Moving up the Zambesi and Shiré rivers (which are patrolled by two gunboats), it assumes a practical form in a custom-house, post-office, and magistrate's residence at Tchiroma, at which a considerable and rapidly-growing business is transacted, this being the frontier station, separated from Portuguese territory by the river "Ruo." Traders and others have erected residences, stores, &c., and the germs of a township have undoubtedly been laid, while interruption from the natives (who pay a small hut tax of 3s. per annum) is a thing of the past. Here also the administration has protected the natives by fixing a price for the land, which all over the country must be bought through their agents. The present price is 2s. 6d. per acre, and it is the general opinion that it will shortly be double in consequence of the increasing demand. Of course this state of things is directly one result of safety and protection guaranteed by the Administration. Postal service is both rapid and safe, while the telegraph will soon replace the heliograph, already flashing messages from point to point. Ascending by a broad waggon-road up the Shiré Highlands we come to the garden of these regions, where everything touched, springs into life and prospers. Here, in addition to the General Postmaster, resides the principal Vice-Consul (A. Sharpe, Esq.), under whose steady pilotage the whole staff was being directed during the Commissioner's absence at Cape Town.

CLIMATE AND INDUSTRY.

The climate here is everything to be desired. On every hand coffee plantations are loaded with valuable berries, which are making their mark in the British market on account of their delicious flavour. Horses gallop past you, fresh and frisky, over well made roads. Bullocks inspanned transport heavy goods from place to place and move kindly to the well-known South African calls. Tobacco by the hundredweight hangs drying in the Buchanan warehouses, while cigars are made to soothe the weary or steady the nerves of pushing colonists. Bricks by the thousand are turned out by natives, inviting purchasers to discard "wattle and daub." Irrigation and immigration go on apace, producing crops of all kinds, while oranges adorn the table as a fresh dessert from "our own garden." The Blantyre mission, with it splendid cathedral and numerous busy institutions, nestles amongst one of the finest pieces of African scenery I ever witnessed. The African Lakes Company's premises command admiration, and the rush of business reminds one of European rather than African life. A literary society, planters' association, shooting club, printing press, and tennis are among the firstfruits of British occupation. Over these various flourishing enterprises (which are only a few of many) the Administration watches with vigilant eye, anxious that what is commonly known as "riff raff" may be debarred from rushing into this new colony, which may be truly described as composed almost without exception of high-principled men, many of whom, through patient toil, have again demonstrated that we are the most capable colonists in the world, and who deserve to reap the golden harvests which are certainly within their reach.

To supply this colony several steam vessels ply on the lower Shiré river, and a large fleet of lighters are continually struggling to cope with the ever increasing traffic. From Blantyre, well-made roads extend thirty or forty miles in many directions, connecting the Residency at Zomba, where horticulture under professional aid is demonstrating the remarkable fertility of the soil, and both the flora and fauna are being scientifically examined. Milanji is another rapidly rising township where any temperature may be had and crops of all kinds produced.

CRITICISMS AND DIFFICULTIES.

The future of this colony is assured; and although probably errors of judgment may have taken place as regards the initiating some of the many necessary reforms, it cannot be questioned that in our Administrator we have a public servant absolutely above the reach of party or clique, and whose aim is to advance the prosperity of the colony, and certainly without asking anything unreasonable from either European or native. Most colonists know that it is easy to rush and boom a thing to ruin, and it is obvious Mr. Johnston does not intend to be fooled into that snare at the cheap price of local popularity, or even Stock Exchange patronage; therefore he seems to be wisely keeping a steady strain on the reins, but ready to slacken any moment a serious obstacle arises to block the onward progress of his charge.

It is to be regretted that too much adverse criticism has found its way into print; many falsehoods bearing a partial truth have misrepresented or tended to keep in the dark the facts I have described. Old residents, to whom much credit is due and ungrudgingly given, doubtless felt keenly the advent of another Power, and probably jealousy was the result; although time will soften down any such feelings, and we may look forward to a speedy acknowledgment from all, that everything is tending towards prosperity and the general welfare.

It is perhaps unfortunate for some people that the British flag necessitates British officers enforcing the laws enacted by its Sovereign; they too often desire to rest under its shadow without acknowledging its right to dictate. Sensible colonists are, however, glad to find themselves protected from fraud and ruin (at the hands of their own countrymen), and especially in the period of infancy, when utterly unable to organize themselves into much beyond a debating society, far less to frame and enforce moral laws binding to each other, to say nothing about the great unwashed native population, who might at any moment ejaculate "Question" when told they must obey Tom, Dick, or Harry. In spite of disappointment at not finding unanimous assistance, the great project of keeping open our sphere of influence to progress and safety has continued towards the great lakes.

AGAINST THE SLAVE RAIDERS.

Three forts command the Upper Shiré river, and gun-boats navigate its whole length. Most important slave centres have been checkmated and others are about to be approached with a policy which cannot but result in success. Lake Nyassa, with its missionaries east, west, and north educating natives who are filling important situations on her Britannic Majesty's ships and trading steamers, will soon be out of that periodical terror from Augoni and Arabs, of which we have so often read in their valuable and stirring letters to the British press; and their cry to Britain to stop the cursed slave raids has found a response in the presence of an Imperial Commissioner and his officers. When these responsible men find it necessary to act and cease talking, I am sure every missionary on Nyassa who has filled quires of letter-paper with descriptions of the

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devilish traffic in humanity will rally to the support of its destroyer, whenever that may be; at least, it would be difficult to expect otherwise from such stern African pioneers, who yield not an inch on a point of zeal or truthfulness. Although this brings us far up country, we by no means pass beyond the Administration or British enterprise. At North Nyassa we find a strong station of the African Lakes Company, the base of trade across the plateau. Near here resides an officer of the Crown, ready for the important work of dealing with Arab and native politics, to be backed by gunboats now on the lake. Trading and mission stations are dotted at intervals right up to South Tanganyika. Thus there is an unbroken line of activity from where I am writing, in sight of the Indian Ocean, to Lake Tanganyika, where the smoke of the steamship *Good News* blows in the faces of Equatorial Africans. After ten years' residence at Tanganyika, it is perhaps not presumption to ask any interested in this sphere of influence to weigh carefully the prospects such a country presents to the industrious and capitalist. Our home officials know only too well the character and indomitable pluck and perseverance of the Imperial Commissioner under whose sole charge this vast and truly valuable possession has been placed; and it is only fair to ask you to publish this description of Nyassaland, or British Central Africa, in order that your numerous readers may be able to discern between the collapse in British East Africa and the remarkable success of its younger sister, British Central Africa, which is approached by the Zambesi river.—*Pall Mall Gazette*, May 26, 1894.

THE NECESSITIES OF JUSTICE.

FIAT JUSTITIA RUAT CŒLUM.

By Rev. E. K. Tullidge, M.A.

PART III.

Man is not in the condition in which it is as natural for him as it should be to do unto his neighbour as he would his neighbour should do unto him. He is, on the contrary, constantly acting on the directly opposite principle. He does his utmost to defraud his neighbour, treating him as if he had no rights which he is bound to respect. Men, as the apostle says, are "filled with all sorts of unrighteousness, with envy, murder, debate, deceit, malignity, inventors of evil things, implacable, and unmerciful." Or, as Cowley says, "Man is to man all kinds of beasts; a fawning dog, a roaring lion, a thieving fox, a robbing wolf, a dissembling crocodile, a treacherous decoy, and a rapacious vulture." Or, as Pascal has even more impressively put it: "Man is the glory and the scandal of the universe." There is an accursed philosophy which declares this to be all right, that the vilest criminal is no more to be blamed for his most hideous deeds than a rattlesnake is to be blamed for sinking its poisonous fangs into its victim. But enlightened nations are not so ready to court the utter destruction which the general acceptance of such a philosophy would surely call down upon them.

There is no deeper, more ineradicable, conviction in man's heart than that there is no difference in the world to compare with the difference between good and evil. There is no more intense craving in human nature than that this awfully disjointed state of things shall some time be set right, and it is for the vast majority of men an irresistible argument for the necessity of a future life, where love and hatred, virtue and vice, shall stand out in their true colours, where love and virtue shall be seen as the highest wisdom and their opposites as the most awful folly, where the strictest justice shall be meted out, where it shall be seen that, exactly as a man has sown, so must he also reap.

Men, however, recognise that there is no essential difference between good and evil, unless there is an all-righteous God to whom we are responsible for all our actions, in whom are to be found love, justice, wisdom, and truth in absolute purity and perfection. It is utterly impossible for us to tolerate the idea of God's acting in any way contrary to these everlasting attributes of His character. Whatever can be shown to cast just suspicion in any, the very slightest degree, on the perfections of His character, must be at once rejected with abhorrence. Whatever appearance of impossibility may seem to attach to a subject, in other directions it vanishes into nothingness, if no other view is consistent with the demands of perfect justice.

Let us see, then, how matters stand in regard to Israel. If it can be shown that God's justice is, in the slightest degree, compromised by any other theory than that of the identity of the English races with the Lost Tribes of Israel, then that theory must be held as a most certain fact, no matter what other objection may seem to stand in the way from a scientific point of view. It is, of course, possible to look at science too exclusively from a theological standpoint; but it is also possible to look at theology too exclusively from a scientific standpoint. It is surely not the proper course for Christians, in a case where God's justice is concerned, to be unwilling to discuss the matter theologically, until science has given them leave.

The vast majority of the Hebrew nation, forming the Ten-tribed kingdom of the House of Israel, never returned from captivity. Under their ancestral name, at least, they have not for centuries been counted on the roll of nations. That they have become hopelessly lost, however, Christendom has been very unwilling to believe, since the Scriptures seem to be so absolutely committed to the continued preservation and restoration of the whole Hebrew nation. The following passage from Jeremiah is but one of many that might be produced to this effect: "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. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35—37).

The inference from such passages has been that the Ten Tribes must simply have lost the knowledge of their origin and must be in existence somewhere. Why the next inference should have been that they must be identified with some of the most degenerate, almost worthless, remnants of mankind, that they must be sought for in the regions to which they were carried captive does not so clearly appear. It does not seem to have occurred to those who have so eagerly sought for them to inquire whether Scripture does not just as much forbid the idea of their having sunk into such a forlorn condition as of their having passed out of existence. If the simple testimony of Scripture is enough to decide that they must be in existence, in spite of all appearance to the contrary, then, of course, it ought to be held as equally decisive on whatever may be gathered from it as to

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their condition during their exile, whether of prosperity or of abject degradation.

The prevailing idea of Christendom now seems to be that the Ten Tribes are hopelessly lost; that, as a distinct entity, they can no longer play any part in history. And surely this is no more dishonouring to Scripture than the effort to identify them with the Nestorians, Afghans, or North American Indians; for it is just as absurd to imagine these people as ever carrying out the mighty destiny promised to Israel as to imagine its being fulfilled by people no longer in existence. The promises of Scripture are not carried out in a way that would mean the most bitter mockery. If the Scriptures are to be interpreted as pledged to the continued existence of the Ten Tribes, then why should not the immediate inference be that they must be identified with the people who are clearly carrying out Israel's mission to the world. For what other purpose could it be imagined that God would keep them in existence? How could He allow them to sink into such a condition as would mean the loss of all those great elements of national character without which no great destiny could be wrought out by them, elements of character which it had been His special purpose to develop in them by the centuries of training to which He subjected them? If it is to be held that they are still in existence, they must have lost the knowledge of their origin, and therefore, even from a strictly scientific standpoint, there can be no more presumption against their being a civilised than an uncivilised people. The necessities of justice will show that they must be in existence, and that they must be in a condition of political supremacy.

Men have not been insensible to questions of justice in their consideration of the fate of the Ten Tribes. Some theological explanation there must be of the apparently severer punishment that has been inflicted upon the Ten Tribes than that inflicted upon Judah. Such a fact, if fact it be, can have but one theological explanation—that Israel's sin was far greater than Judah's. And that is the explanation that is always given, as a matter of course—given, however, without the least consideration as to whether there are any facts to warrant it. Thus Dr. Peters in his great work, "The Theocratic Kingdom," disposes of the difficulty as follows: "But when we come to scan the prophecies more narrowly, it will be found that this very undecided information is predicted, and forms an additional proof both of the inspiration of the prophets and of the necessity of faith in this return; for the Ten Tribes, being more idolatrous than Judah, and having first dishonoured the theocratic ordering, meet with more special abhorrence, and, as the Word teaches, suffer proportionately. They are the 'outcasts of Israel,' distinguished from the 'dispersed of Judah' (Isa. xi. 12), cut off long before Judah, and not restored at the return from Babylon; and, as Brookes has shown, their return is a matter of surprise, the question being asked, 'These, where had they been?' (Isa. xlix. 21). Being more idolatrous than Judah, they are more given up to it, according to the threat of Deut. iv. 27, 28, xxviii. 36, 64; Jer. xvi. 13; and implied as realised in Ezek. xxxvi. 25, &c.; consequently a portion of the nation thus adopting the worship and usages of idolatrous nations, although kept more or less separate in the very forms used by them, would be difficult to distinguish." He says again, referring to the attempt to identify the English races with the Ten Tribes: "If such a preference is shown to the Ten Tribes, it would be manifestly unjust to the two tribes who continued more faithful and received more special promises," &c. (Vol. II., Prop. 112). Now this was written by one who contends most earnestly and powerfully for the literal interpretation of prophecy. But he has not in this instance given the facts as the prophets declare them to have been, but only as they ought to have been, to account for the so much sorer punishment that has apparently been visited upon the Ten Tribes. How could a man who writes from such a standpoint as Dr. Peters have made the foregoing statements in such utter disregard of what the prophets say so positively to the contrary? How could language more strongly assert the very opposite of what Dr. Peters has written than the following from Jeremiah and Ezekiel? "And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. . . . In those days the House of Judah shall walk TO (see 'Speaker's Commentary') 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" (Jer. iii. 11, 18). "And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. . . . Neither hath Samaria committed half of thy sins; but thou hast multiplied thy abominations more than they, and hast justified thy sisters in all thy abominations which thou hast done. Thou, also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them, that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate" (Ezek. xvi. 46, 47, 51—55). "Thus were their names; Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours. . . . And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms" (Ezek. xxiii. 4, 5, 11).

There is probably not one man in a thousand who is aware, or at any rate remembers, that there are any such passages in Scripture. They come to most men like a revelation, and compel them to give their first really serious thoughts to the subject. It is simply impossible to mistake what these words assert. They declare that Judah was inexpressively more guilty of idolatry than Israel; and, not only so, but draw from it the necessary inference that the punishment of Judah must be correspondingly more severe. Jeremiah says that Judah must go TO Israel when the time for restoration has arrived. Ezekiel declares to Judah that not until the Ten Tribes have been brought back from captivity, and returned to their former estate, can she hope to be brought back, and to return to her former estate. No special promises made to the Ten Tribes! What meaning, then, is to be attached to the following passages of Scripture? "Now the sons of Reuben, the firstborn of Israel (for he

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was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the sons of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" (1 Chron. v. 1, 2; Gen. xlviii. 16, 20, xlix. 26; Jer. xxxi. 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 it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hos. i. 10, 11). "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt" (Hos. ii. 14, 15). "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir-tree. From Me is thy fruit found" (Hos. xiv. 5—8). "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). "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus 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 as a little sanctuary in the countries where they shall come" (Ezek. xi. 15, 16). If, in these passages, prosperity is not promised to the Ten Tribes during the years of their exile, then what words can be imagined strong enough to promise it, if it were God's purpose so to do?

If Ezekiel could make use of such language as he did in comparing Israel and Judah with reference to the sins of which they had already been guilty up to his day, what language would he have applied to Judah, if he had lived six hundred years later, when Judah committed the sin which made all former sins but light in comparison, the rejection and crucifixion of their Messiah?—a sin in which Israel had no share, having been mercifully kept away from the land when their Messiah came.

The sins of the House of Israel, as compared with those of the House of Judah, were as a molehill compared with the Himalaya Mountains. If justice, then, has any such meaning in God's sight as it has in ours, such an immense difference in guilt, so great that no words are adequate to express it, demands a correspondingly immense difference in the punishment of the two peoples. "The greater sin the greater punishment." For God to disregard such a fundamental notion of justice would make it impossible for us any longer to bow in worship before Him. A horror of great darkness comes upon a man's soul at the thought of the Judge of all the earth acting in any such way as He must have acted, if the prevailing notion of Christendom regarding the fate of the Ten Tribes of Israel is correct. A man is fully justified in saying that it is life or death with him, so far as any religious belief is concerned, according as that notion is correct or not. Insensibility to the demands of justice can reside only in a capricious and irresponsible despot. What, then, is the only possible explanation of the apparently sterner punishment meted out to the Ten Tribes? Simply that it is only apparently so. It must have been a necessary part of the divine plan regarding Israel that they should be for a time unconscious of the mighty destiny before them. The House of Joseph must be in existence, must be in a condition of prosperity, must be enjoying the birthright blessings promised to them. If we may not count upon this with a most absolute certainty, in spite of all appearances to the contrary, then indeed

> "The pillared firmament is rottenness,
> And earth's base built on stubble."

To which, then, of the nations of Christendom belongs the manifest destiny of acquiring supreme dominion over the world for the world's benefit?

924, Walnut-street, Philadelphia, Pa.

(To be continued.)

WHENCE ISRAEL'S WEALTH IS DERIVED.

It is no doubt a mystery to many whence our nation obtains its wealth by commerce, and what countries chiefly supply us with the power to get it. It would surprise most of our readers if we told them that last year our biggest purchaser of British goods was India! We have ourselves heard men declare that India was an utterly worthless possession to the British people, and only a source of loss. Yet India took last year £31,299,480 worth of our productions! In 1890 the amount was four millions more. India, in fact, last year took seven millions' worth of our goods beyond what our second-best customer, the United States, received at our hands! In 1890 we sent vastly more to the States—namely, thirty millions; but in 1893 the amount dropped to twenty-four millions. A provincial paper supplies us with the further information that—

Germany comes next with £17,000,000 worth of goods from Great Britain imported last year, so that clearly everything is not "made in Germany," as some pessimists would have us believe. Australasia spent a couple of millions less with us last year than did Germany, though both in 1890 and 1892 our exports to the colony greatly exceeded those sent to the great land of the Teuton. France did very well in 1893 with us, our invoice against her being nearly thirteen and a half millions: and then came Holland and South Africa with a bill of nine and a quarter and eight and a half millions respectively. The South African account is an improvement on that of 1892, but the rule is for the returns to be smaller last year than in 1892. Nearly 40 per cent. of the total imports of India are still cotton yarns and piece goods, and these, of course, we supply. But it is not so satisfactory to find that, while ten years ago we sent all the iron and steel to India, we now take second place to Belgium and Germany as regards steel, and we export to India only twice as much iron as those countries do. Still, England can hardly complain of this fact, because she herself goes to Belgium for iron for home use.

The above gives us the value of some of our exports, amounting, in reference to the seven principal nations we deal with, to 118½ millions. An equal sum in imports would raise the amount to 236 millions, which is some approxima-

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tion to the million sterling a day, Sunday included, which we are told is the sum-total of our exports and imports put together. But these figures, representing only the foreign trade of the country, are as nothing to the vast volume of national income which comes to us annually, and constitutes our wealth. The amount of it is calculated at between 1,500 and 2,000 millions a year, and this must include the vast sums due to us on the interest accruing on foreign loans, foreign railways, and other projects, the money for which has been supplied by British capitalists. We have here a vast field for reflection. We find before us, then, a nation which has at sea, constantly afloat, produce and food which requires 12½ millions of tons of merchant shipping to carry it, the value being 122 millions sterling! France has only one million tons of shipping to carry such merchandise, worth but ten millions sterling; Russia has just three millions sterling worth of produce, employing but 481,000 tons of merchant shipping. We see, then, which nation has the largest trade and the greatest resulting wealth from that trade. The British nation carries off the palm, and thus answers to the prophecies. To her alone God has given, as He did to Israel exclusively, "the power to get wealth," and by this sign alone we may easily detect the nation of His choice, the after-seed of Abraham. This wealth was promised that God Himself might, by them and through them, "establish His covenant which He sware unto their fathers, as it is this day" (Deut. viii. 18). Our race here, and in America, largely uses its wealth to publish the Gospel "to all nations," "families," and "kindreds of the earth," "blossoming and budding, and filling the face of the world with fruit" (Gen. xxii. 18, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, R.V.). These considerations prevent a misuse of our great national wealth. It is God's good gift to us His people, given to us for a specific purpose, which we neglect at our peril. If the knowledge of Our Identity were largely disseminated and adopted by our people, it would compel our conscientious use of our enormous wealth, and forbid its misuse. It would engender in us a grateful, thankful spirit, pleasing to God. It would enable us to sing with the heart the following hymn, one of Bickersteth's "Christian Psalmody," and written by Anne Crosse:—

PUBLIC THANKSGIVING.

"National Thanksgiving," &c.—1 Tim. ii. 1, 2.

Lord of heaven, and earth, and ocean,
Hear us from Thy bright abode,
While our hearts, with deep devotion,
Own their great and gracious God:
Now with joy we come before Thee,
Seek Thy face—Thy mercies sing,
Lord of life, and light, and glory,
Guard Thy Church, and guide our Queen.

Health and every needful blessing
Are Thy bounteous gifts alone;
Comforts undeserved possessing,
Here we bend before Thy throne:
Young and old do now before Thee
Their united tribute bring;
Lord of life, and light, and glory,
Shield our isle, and save our Queen.

Thee with humble adoration,
Lord, we praise for mercies past;
Still to this most favoured nation
May those mercies ever last:
Britons then shall still before Thee
Songs of ceaseless praises sing:
Lord of life, and light, and glory,
Bless Thy people—bless our Queen.

In "Social England," by Dr. H. D. Traill, he states that Britain is indebted for her pre-eminence among the nations to her trade and industry. Added to this, "she possesses the daring spirit of trading and industrial adventure, with the advantages of insular position." Hence, he argues, there has come our vast colonial expansion, with increase of wealth, cosmopolitan intercourse—with the end, a progressive refinement of manners. Dr. Traill notices all the benefits we derive from our position in Britain, and correctly classifies them. But he forgets they are not the causes of our greatness, but God's gifts, which have resulted in national greatness and expansion,—gifts also promised exclusively to Israel, but exclusively enjoyed by us at the present hour as the British people. The facts constitute a pregnant proof of our Israelitish origin, and so we hope our readers will regard them. But to the Lord be all the praise assigned!

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 10.

(*Continued from page* 344.)

THE close similarity of the British names of places with the Hebrew is attested by Lysons. He says: "The closer therefore the similarity between the early British and the patriarchal languages, the more ancient, would I argue, was the connection between those races. It has been supposed that the Anglo-Saxon element, in the etymology of our local names in the south, and a considerable sprinkling of Danish in the north, have driven out the British; this, however, is by no means the case. A very large—I would almost say the largest—proportion of the names of our villages and hamlets retain their aboriginal name with only a Saxon or Danish termination."

In his preface, in which he gives the Hebrew names, he says: "The identity of such names as the following can scarcely be all of them accidental or capricious, *e.g.*—"The Hamath, of Scripture, finds a corresponding locality at Hamath, in Gloucestershire, while Ararat-hill is within a few miles of the same.

The Aven, of Ezekiel and Hosea, is repeated at Aven and Aven-ing, in Gloucestershire, Aven in Wilts, &c.

Nebo is repeated in Wilts.

Ur, Hor, and Hur, are repeated at Awre and Horfield in Gloucestershire.

Lilley occurs in Hertfordshire and elsewhere.

Beor and Beer, occur in Devon, Dorset, Essex, Hants and Somerset.

Tamar occurs in Cornwall.

Hai, or Ai, is represented at Hay, in Brecon, and Hay, in Gloucestershire; perhaps Haigh, Lancashire, &c., and Eye, Suffolk, Hereford, and Northamptonshire.

Abram, occurs in Lancashire, at Wigan, in Makerfield.

Elam occurs at Elham, in Kent.

Mara is found at Mara-Zion in Cornwall.

Gilboa and Bel appear in Wilts.

Sidon-hill, in Hampshire.

Meon, is represented in Hampshire in three instances.

Asher, or Esher, is repeated at Esher, Surrey.

Bamah, at Baamhill, Gloucestershire.

Calneh seems to have a ditto at Calne, in Wilts.

Ham occurs in Kent, Surrey, Wilts, Essex, Somerset, &c.

Baal-peor seems to crop out at Bel-per.

And a large list might be added.

The Babylonian name of Ashbi (Ashby) is represented in twenty places or more in Britain; while one of the chief Babylonian cities, Orech, the modern Warka (Arabic, Irak),

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finds its phonetic representatives in York and Warwick. The same name, too, is found in the Celtic part of France. And we must not forget that the phonetic and radical expressions are to be looked at in these cases, and must be taken to regulate our decisions, rather than any similarity or dissimilarity of modern spelling, which is quite as capricious and has undergone as many changes as ever the Oriental names have done."

From this evidence is there not sufficient ground to support the theory that the ancient Britons were of Semitic origin? The justness of the claim is somewhat confirmed by Lysons, who says: "I confess that but for the universal tradition which assigns our descent to Japhet, I should have been rather inclined to attribute to the British Celts a Semitic origin, both on account of the relics of worship which we find in Britain, and also on account of the language, the traces of which we find still attaching to the names of those places where they carried on their religious ceremonies."

Remarkable as this appears, it would indeed be surprising if we did not find the ancient Britons more prepared—though they had lost the light and knowledge of their Identity—to accept Christianity than other nations. It is evident that they brought with them, and preserved many fragments of patriarchal knowledge, as well as Israelitish rites and customs. The Mosaic law, which was the "schoolmaster to bring us to Christ," had not entirely lost its power among the ancient Britons. Cæsar and Pliny testify to their being a highly religious race. Cæsar says that they were "dedita religionibus." Though they were in such darkness, the dawn was about to appear. They accepted Christ as being the glory of His people Israel, whereby they were brought under the new and better covenant. It has been particularly noticed by Lysons, that the Druidical worshippers accepted the doctrines and teachings of Christ at a very early date, even before that of Rome. Though they may be termed heathen, he asks, "Can those with truth be called idolaters among whom there were no idols?" The same author says that "the learned Selden has this remarkable passage: "Although you may truly say with Origen that before our Saviour's time Britain acknowledged not one true God, yet it came as near to what they should have done, or rather nearer than most of others, either Greek or Roman, as by notions in Cæsar, Strabo, Lucan, and the like, discoursing of them, you may be satisfied; for although Apollo, Mars, and Mercury were worshipped amongst the vulgar Gauls, yet it appears that the Druids' invocation was to one all-healing, all-saving power.' Can we be surprised that they so readily embraced the Gospel of Christ?"

Again, Lysons says: "The readiness of our British forefathers to embrace the Gospel of Christ, already alluded to, may be traced to the following circumstances:—I. Their acknowledgment of original indwelling sin and the necessity of an atonement; this idea of an atonement entering into all their offerings, and being the mistaken grounds for the human sacrifices which they undoubtedly offered from time to time. II. Their views of the immortality of the soul, *animas non interire*. III. Their perception of their being the children of the great God, as Cæsar informs us. IV. Their traditional belief in the triune power of the Godhead, which induced them to deliver their laws in triplets, to reverence especially the number three. V. Their previous recognition, as applied to their own views of the Deity, of those emblems and figures under which they had already, only too materially, worshipped Him, and which were now spiritually applied by their instructors to the true God and His Christ, *e.g.*, as a consuming fire; as a bright and shining light, shining more and more unto the perfect day; as a sun and a shield: as a rock, in their logans; as a branch for the healing of the nations, typified by their mistletoe; as a divine word or logos in the person of a messenger, or ambassador, or mediator between God and man, a Teutates, and an already organized system of priesthood."—From "The Seed of Isaac." By J. C. Granger.

"WHO MAKETH THEE TO DIFFER?"

By L. P.

What a ring of half-contemptuous defiance we seem to hear in the words of Moses (Exod. xi. 7): "That ye may know how that the Lord doth put a difference between the Egyptians and Israel." They were spoken by the future leader and lawgiver, as, filled with perfect trust in the power and faithfulness of God, he stood for the last time before the tyrant king and delivered the message of the Lord.*

As Moses spoke, so it was. A difference indeed! Down-trodden, enslaved Israel, saved by a miracle wrought for them, while the right hand of the Lord dashed in pieces the enemy, and the Egyptian's "horse and his rider hath He thrown into the sea" (Exod. xv. 6, 21). Alas! rescued Israel was afterwards to fail miserably in faith and gratitude, by idolatry, murmuring, and discontent, thus insulting Him whose elect they yet continued to be (Isa. xlv. 4). Centuries of rebellion and sins of deepest dye could not alter the fact that they were the seed of Abraham, on whom God had set His seal of difference, not only from the Egyptians, but from all the other nations of the earth for ever. But retribution came at last. The storm of God's wrath fell on them. They became lost. A thick cloud enveloped them, hiding them as being Israel from the ken of their fellow-men, while yet they were being led by an unconquerable power through sufferings and bitter trials to the land where they were to renew their strength like the eagle's, and grow in numbers and in might such as they had never reached before.

Where are they now? Here in Great Britain, and wherever our race is to be found. Is this being too assertive? too assured? Why? Do we not rest on the promises of God for our belief? But if we are Israel, then are we "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9), for so are the scattered strangers (1 Pet. i. 1) called by (Jas. i. 1) the Twelve Tribes. Is this impossible because we are sinful? more wicked indeed than other nations, considering our light, our privileges, our advantages? But were those whom Peter addressed not sinful? Did not the apostle find it necessary to exhort them to abstain from acts that had caused them to be spoken against by the Gentiles as "evil doers"? and yet they were, he writes, a "holy nation." Yes, by origin, by birth, by the unbreakable covenant of God. And does not James, addressing the scattered tribes, write plainly of their sinful lives (iv. 1—5), and again in the first six verses of chap. v.? but yet they were "the people of God" (1 Pet. ii. 9, 10).

How and when shall we justify by our conduct our right to bear these noble titles that were applied to us by the

* The first three verses are to be taken as a parenthesis: either repeating what God had said to Moses before his last interview with Pharaoh, or recording a secret revelation made to him while in the monarch's presence, which, after a short silence, he begins to utter in ver. 4.—"Paragraph Bible," published by Tract Society, 1857.

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apostle? Surely when "the Lord God saith, Come from the four winds, O breath, and breathe upon these slain, that they may rise" (Ezek. xxxvii. 9). Then "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18), and all our garments be made white by the blood of the Lamb. Then shall priestcraft and idolatry, drunkenness, Atheism, cruelty, and injustice, and every vice perish and wither under the influence of this glorious, outpoured gift. Then shall we go forth as the messengers of God to bring to Gentile nations the knowledge of salvation through Christ Jesus, and prove to the world that the Lord of all hath put a difference between Israel and the Egyptians indeed.

Oh! holy Father, gracious Saviour, have we not sinned, and sorrowed and suffered enough? Is not the time come when our wickedness shall be slain by the sword of Thy Spirit, and every tendency to evil melt away under the warm rays of Thine inextinguishable love?

May 28, 1894.

Review.

The Missing Link: or, The Anglo-Saxons the Ten Tribes of Israel. In two volumes. By Rev. Morton W. Spencer, A.M., St. Augustine, Florida, U.S.A. M. W. Spencer and Co.

We have received a portion of vol. i. of the above series, and are glad to see that our subject is attracting notice in the United States among literary men. The Rev. M. W. Spencer seems resolved to go deeply into the matter, and begins at the beginning by introducing the Colony of Dan as the first of the Hebrews in Britain. He treats largely and learnedly of "the Hebrews in Greece," and "the Hebrews in Spain," till he lands them as "the Hebrews in Britain." He has much to say respecting the Druids and their religion, and then discourses on "the Hebrews in Ireland," "the Hebrews in Wales," and "Punic-Hebraisms."

Our author quotes Canon Lyson's work, "Our British Ancestors. Who and what were they?" He describes the Canon's work as "remarkable blind evidence of our Israelitish origin, coming as it does from a man blind to the Identity of this race with Israel, as he learned from our respected editor of the Banner that he was."

The author of "Missing Links" considers that the Western destination of Israel at the last, points to the United States as the final recipients of the blessings in store for the favoured people. He sums up the whole of the ground covered by his first volume as "the important prediction covered by the ever-to-be-remembered Jacob: 'Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee and in thy seed shall the families of the earth be blessed' (Gen. xxviii. 14). This is the inspired order—*West*, East, North, South. We have now followed them to the West as far as the islands. We stand before this word amazed. Is it possible that here we shall become a blessing to all the families of the earth and as multitudinous as the dust? Let the future chapters explain."

We do not know where "the missing links" are going to take us; but we hope they will not embark on the hopeless task of showing that the British Empire where Israel was gathered, and has hitherto fulfilled the prophecies, will henceforth be passed over and put aside in order that Manasseh, which has gone apart from Israel of the House of Ephraim, is in the future to be the sole heir of all the blessings promised to the afterseed of Abraham. "The remnant of Israel" is here, and while the great and independent people have moved Westward, and separated voluntarily from the House of Israel to enjoy their separate existence in the great continent they share with Canadian-Israel, they have no promise that they shall usurp Israel's blessings or Israel's functions described in Gen. xxii. 17, 18, and Isa. xxvii. 6 (R.V.). American Manasseh has a great and important part to play in the history of the world as the ally and helper of the House of Israel. Before the world, Israel, as compared with the tribe of Manasseh, must always be the greater, by reason of her numerical and geographical grandeur. America, as Israel, must at last share and share alike with the other tribes, and now must fulfil her separate *role* as the second great and mighty Israelite Empire of the world.

We wish Mr. Spencer success in his great task which he has undertaken, and trust that he will succeed in obtaining a wide hearing in the States, and persuade his readers that the Anglo-Saxon race, consisting of the British and American peoples, are verily the House of Joseph in its twofold presently-divided aspect.

"AN ANGLO-AMERICAN UNION.

"Boston, May 29, 1894.

"Before the sailing of Her Majesty's cruisers (Blake and Tartan) yesterday, Vice-Admiral Sir John Hopkins, who leaves a large number of well-wishers behind him, prepared a statement for publication, in which the following passage appears:—

"'Tell the people of Boston particularly, and the people of the whole of the United States generally, that when the New York Celebration was over last year, I said to myself, "God permitting, I will stop at Boston next spring, and do my quota towards cementing a closer bond of union in the hearts of the two greatest nations of the world—England and America, mother and daughter. We have been in Boston all too short a time, and we leave with a regret as keen as though we were parting with our own kin, and our visit here has been most graciously acknowledged by everyone. The hospitality which has been shown us has only been limited by the hours which have elapsed since we first anchored in your harbour. I trust that on some near future day a real and higher federation of our naval forces will occur, and, as the twin stars brought hope to the mariners of old, so will the glorious flags of Britain and America guarantee an abiding peace and protection to the whole world." '—*Dalziel.*"

The above extract from an American paper of this year anticipates a union of the two sister nations, portions of the same Anglo-Saxon race which most men believe to be an impossibility, but which Our Identity, supported by the Bible, tells us shall one day be an accomplished fact. The Identity proves to us that the American Republic is "the remnant" or descendant of the Israelite tribe of Manasseh. The word of God in Ezek. xlviii. 5 allots to that tribe, and therefore to the American people, an equal share of the Lord's inheritance in Palestine with the other eleven tribes of the Houses of Joseph and Judah. While the Lord leads His people to their own land and plants them there in unity and friendship, it must be presumed that the two peoples are federated and united by bonds of amity which never again can be broken.

Vice-Admiral Sir John Hopkins, therefore, may set his mind at rest. "The mother and daughter" will be united yet, even as he desires, and "the two greatest nations of the world," constituting as they do "the whole House of Israel," will yet rule the world and give it what it never can enjoy at present—perfect peace. May the God of Israel hasten the coming of that day.

There are 200,000 Jews now in New York city alone.

Recent statistics inform us that there are between five and six million Jews in Russia. Baron Hirsch has lavished nearly a million of money on some 3,000 Russian Jews by sending them to Argentina. Surely only a drop in the ocean!

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"THE MOTHER AND MISTRESS OF NATIONS."

THE above were not the words of the optimist Philo-Israel and his friends! We have heard of "the Mother of Nations" before, and known that the words were meant to describe the British Empire. But it has been left to a bishop—the Bishop of Durham, to wit—to add to the title and designate ours "The Mother and Mistress of Nations!" The bishop so described our nation in the course of his sermon preached in St. Paul's Cathedral before "the first great Conference of the Anglican Communion," when he spoke of "The Call of the English Nation and of the English Church in reference to Missionary Work." The Church, in short, finding that the nation was succeeding in the work of world-wide evangelisation, has aroused itself to the fact that it ought to be up and doing too, if it wishes to take part in the blessed work.

No doubt ours is "the Mother of Nations," as our Colonial Empire testifies, and it is already in a measure "the Mistress of Nations" in British India and Burmah, in South and Central Africa and Egypt, as well as in Ceylon and Australasia. Prophetically our destiny, as Israel, is to reign over the whole planet, according to Dan. vii. 27, R.V. It is remarkable how Christian men in all ranks of life are now calling on the nation to evangelise the whole world, because it is a part of the duty of our race to do so; and victory, we are told by the bishop, is certain, because it was promised to Christ. The Lord works by means, and we know that He has already fixed on His agents to Christianise the world, and those agents are Israel. "They shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). Certainly not the English nation and Church, unless they are Israelite by race! Positively not, if they be non-Israelite or Gentile by origin! The bishop probably never thought of this limitation and distinction in the prophecies of the Word, but it is so though he knew it not!

The *Morning Post*, on May 29 last, noticed the proceedings of the Conference, very briefly, thus:—

THE MISSIONARY CONFERENCE.—Yesterday the first great Missionary Conference of the Anglican Communion was inaugurated by a grand service at St. Paul's Cathedral, which was attended by the Archbishop of Canterbury, the Bishops of Ripon, Newcastle, Winchester, Exeter, Truro, and St. Andrews, the Earl of Stamford, Sir John Kennaway, and others. The service, which was well attended, was fully choral, the anthem being "The wilderness and the solitary place" (Wesley). The Bishop of Durham preached the sermon, dealing with the call of the English nation and of the English Church in reference to missionary work. Nations, he said, were called as well as men, and surely England and the English Church had been called to an unmistakable office for the promoting of God's glory and the building up of His universal Church. A peculiar responsibility rested upon England—the mother and mistress of nations in this respect. They might, indeed, well shrink from the task of evangelising the world if they had not the assurance of Christ's victory. Such a faith, while it did not lessen our responsibility, took away our fear. This day marked an epoch in our religious life, and he trusted that God, in His infinite mercy, would grant that their solemn gathering might not be a lost opportunity, but a spring of new life. He hoped that God might enable the English nation and the English Church to fulfil their divine stewardship for the salvation of the world. The Conference was afterwards received by the Lord Mayor and Lady Mayoress at the Mansion House, when the proceedings were purely of a social character. The regular proceedings of the Conference will be commenced this morning, when the Archbishop of Canterbury will deliver an opening address, after which a full programme, as arranged, will be entered upon.

While the bishops and the clergy are ready to admit that the British are doing the spiritual work of Israel, as prescribed in the prophecies, being at the same time "the Mother and Mistress of Nations," the mother of her own "company of nations" (Gen. xxxv. 11), and the mistress of the alien nations over whom she reigns (Deut. xv. 6), other secular papers, such as *St. James's Gazette* of May 26,

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are full of the "Expansion of England," and speak of "our advance" in South Africa, according to our wont, in more directions than one. Nyassaland and Congoland have witnessed our extraordinary success in war and diplomacy, ending, as it almost always does, in the enlargement of the Empire. In this case we have (as often before) cut in two a favourite plan of the French for advancing across Africa from West to East, and so obtaining the command of the sources of the Nile, and thus of Egypt. The French papers and statesmen are much moved by our Anglo-Belgian Agreement, which quite destroys the French game, and leaves us morally the victors. The *St. James's Gazette* thinks that the French are going to win perhaps? We doubt it, and think that the will and mind of God, as generally exhibited to us in the Bible, make it certain that He has meant us to reign over the whole earth, and that we are only observing now the steps God is taking to bring about that end at the last. The *St. James's Gazette* put the matter thus:—

The work of settling Africa, which goes on doing itself so much more to our advantage than we deserve, has made another rather notable advance. Mr. H. H. Johnston is able to report that Makanjira has at last been so well beaten that he has given up the fight. This slave-hunting adventurer has given us an immense amount of trouble in Nyassaland, and has even scored one or two points against us. At last he has been brought to book by Major C. A. Edwards, at the head of two hundred men, including sixty Sikhs, with the happiest results. He has been routed with the loss of 103 men, among whom are many of his sub-chiefs. Thereupon Makanjira has come into Fort Maguire, and has made his submission, accepting the terms imposed upon him by Major Edwards. It may now, therefore, be considered that Makanjira's teeth are drawn, and that the British protectorate is firmly established about Lake Nyassa, where "complete tranquillity now prevails," and "European immigration is steadily increasing."

Unluckily the Anglo-Belgian Agreement is by no means so simple a business as the pacification of Nyassaland. Third parties intervene in this case, and it is possible that they may give us some trouble, at least of the diplomatic kind. To judge by the German and French papers, some of our neighbours have been made very angry by the agreement. Naturally enough, it is the French who are most furious. There can be no doubt that if the lease of the Western Upper Nile region which we have granted on paper to the Congo State is made effective, it will stop the cherished scheme of the French Colonial party for advancing on that region by way of the belt of Sultanates across Central Africa. The leased country is to revert to England if ever the Congo State ceases to belong to Belgium and King Leopold; which is a diplomatic way of saying, whenever France finds an opportunity to exert her right of pre-emption. It cannot be said that the agreement deprives France of anything which she has, but it does bar her from the hope of possessing something which many Frenchmen have looked forward to obtaining in time. No wonder, therefore, that they are talking savagely about our "usual impudence," complaining that we are granting away what is not ours to give, and are urging their Government to refuse to recognise the agreement.

If now what is quite possible happens, and the French Government does make diplomatic difficulties, we may find that our agreement with King Leopold has done very little good. We shall be, of course, bound to secure our tenant in possession of what we have given him in lease. But if we do that we might as well take effective possession ourselves. The work will be not much less, and the responsibility equally great. Belgium, indeed, gives a consideration for the lease in the shape of a free road to be put under our control, which will establish a direct communication by Lakes Tanganyika and Albert Edward, between our equatorial and our South African possessions. This is good, and supposing the whole arrangement to be carried out, will leave us masters of most that is worth having on that side of Africa; not an uncommon result, by the way, of "scrambles" for territory between England and other Powers, in spite of the cleverness of their Foreign Offices and the carelessness of ours. Still, if the stipulation as to the territory on the Nile breaks down, so must this, and it may well require some resolution on our part towards the French Government to make it effective. The Anglo-Belgian agreement is therefore not quite a settled matter yet.

We nationally deserve none of our territorial "advances," which makes it more remarkable that God, who directs the whole thing, persists in giving to us as a people unexampled prosperity and expansion among the nations. The fact should cause inquiry among our learned ones, and especially among our clergy, to ascertain why God so favours us, and whether, after all, it may not be because of our Identity with the Lost Ten Tribes of Israel? God guides us as He promised to guide His people Israel, and with the extended power He gives us vastly important duties to perform. He calls on us to evangelise "all the nations of the world," and promises us that in so doing we shall enjoy His constant presence, assistance, and blessing (Matt. xxviii. 19, 20, R.V.). To the Lord let the British people give all the praise!

THE NECESSITIES OF TRUTH.

By Rev. Edward K. Tullidge, M.A.

(*Concluded from page* 367.)

PART IV.

The heart of every man must give back an instant response to the words of the apostle, "Yea, let God be true, but every man a liar." There is a necessity laid upon God to be true to His word, such as cannot possibly be asserted of any of His creatures. A man may be perfectly sincere in all his promises, and yet, through some unforeseen course of events, may be deprived of the power to perform them. So it cannot be with God. What He has promised that He is also able to perform. All the resources of infinite wisdom are His, so that no mistake can be made in the formation of His plans. All things are upheld by the word of His power, so that there can be no failure from want of ability to carry those plans into effect. With what sublimity does the prophet set forth this great truth, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 9, 10).

Not want of power, therefore, but want of truthfulness must be charged upon God if He fails to fulfil His promises, as the words of Balaam so plainly declare, "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" (Num. xxiii. 19)?

It cannot be questioned, therefore, that if God saw fit to promise world-wide dominion to the children of Israel, and more especially to the children of Joseph, that promise would certainly be carried on to full and final completion. There is really no other task before those who believe in the Israelitish origin of the English races, save to prove that world-wide dominion was actually promised by God to the

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children of Israel. We are not justified in arguing from any seeming impossibility of fulfilment that any such promise could never have been made, that the words which seem to imply it must be taken in some different sense; for it may very well be that it was only a necessary part of the original plan that the promise should for a time seem to have failed —that is, that the people should suffer temporary loss of identity. They who refuse to admit the possibility of the identity of the English races with the Lost Ten Tribes of Israel virtually declare thereby, "We know that if God ever intended to raise the children of Israel to supreme dominion over the world, He would never have caused them to lose the knowledge of their origin. We know that this could never have been part of the divine plan." On the contrary, there is no presumption in declaring that it must have formed part of the divine plan, because we know that it is an invariable principle of the divine government never to do anything in the least degree inconsistent with man's free agency.

The only end which we as Christians can imagine God as aiming to accomplish, in making the children of Israel supreme rulers over the world, was that all the world might thereby be brought to the knowledge and obedience of Christ. How could these two things work harmoniously together unless the people were for a time deprived of the knowledge of their origin, so that they might come into their world-wide inheritance unconsciously? Under such an arrangement their grand elements of national character, set free from all taint of national prejudice, would inevitably work for the accomplishment of the divine plan. Otherwise, lust for dominion and spiritual pride would surely be generated, and make them a curse instead of a blessing to the world.

Was God's promise to Abram equivalent to saying, "I will raise your seed to supreme dominion over the world, providing I can make them worthy of it"? Impossible! Of course, we are not to suppose that the people were to be elevated to supreme dominion, worthy or not. The proper inference is that God by His infinite wisdom foresaw all that was necessary to make them worthy of it, and promised to use those means. The only condition of the promise lay in God's ability to make use of the means necessary to make it good. In one sense, then, the promise was conditional, but in another sense it was not, inasmuch as the promise was made by One who was abundantly able to fulfil the conditions. In the same sense the promise of salvation made to Adam was both conditional and unconditional. We have, therefore, but to prove that supreme dominion over the world was actually promised by God to the descendants of Joseph in order to prove its fulfilment. How can this be done?

Why was it necessary that Christ should be born of the tribe of Judah, of the house and lineage of David, and in the town of Bethlehem? A Christian can have but one answer: "Simply because, by the mouth of His holy prophets, God had declared that so it should be." How, then, is there any possible escape from the inference that if it was a necessity of truth that Christ should be born of the tribe of Judah and in Bethlehem, simply because it had been so foretold in the Scriptures, then anything specially foretold of Joseph in the Scriptures must also be fulfilled? We shall hold that this is the only reasonable inference until it has been clearly shown to be unreasonable.

Now, it is not one whit more positively asserted that the King of Israel was to be born of the tribe of Judah than it is asserted that the birthright was to be the inheritance of Joseph, as the following passage so plainly declares: "Now the sons of Reuben, the firstborn of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)" (1 Chron. v. 1, 2). So is it likewise asserted by Jeremiah, "For I am a Father to Israel, and Ephraim is My firstborn" (Jer. xxxi. 9). Unmistakable as is the meaning of these words, there is probably not one person in a hundred who is aware of the fact that the birthright was given to Joseph. Ask the question of whom you will, "Which of the sons of Jacob received the birthright?" and almost invariably the answer will be either a confession of ignorance or that it was given to Judah. How forcibly does this bring home to us the words of our wise Bishop Butler, when he says: "And as, it is owned, the whole scheme of Scripture is not yet understood, so, if it ever comes to be understood before the *restitution of all things*, and without miraculous interpositions, it must be in the same way as natural knowledge is come at—by the continuance and progress of learning and liberty, and by particular persons attending to, comparing, and pursuing intimations scattered up and down it, which are overlooked and disregarded by the generality of the world; for this is the way in which all improvements are made, by thoughtful men tracing on obscure hints, as it were, dropped us by Nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered; for all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age were equally in the possession of mankind several thousand years before, and possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

When men are ignorant of such a central fact, and one written so large on the pages of Scripture, can it be said that there has been any really intelligent discussion as to the fate of the Ten Tribes of Israel of which Joseph's descendants were the head, until that fact has been taken into full consideration? What was the significance of the birthright, save that all that had been promised to Abraham, which had descended from him to Isaac and from Isaac to Jacob, had next descended to Joseph? In the blessing which Jacob bestowed upon Joseph the word birthright was not used; but what else can such language as the following signify but the conferring of the birthright? "The blessings of thy father have prevailed above the blessings of My progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren" (Gen. xlix. 26). Jacob here declares that his blessings have prevailed above the blessings of Abraham and Isaac, and that these increased blessings are bestowed upon Joseph.

What could more plainly signify that the birthright had been conferred upon Joseph than Jacob's blessing pronounced over Joseph's two sons, Ephraim and Manasseh? "The angel which redeemed me from all evil, bless the lads; and let my name be on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it dis-

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pleased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim between Manasseh" (Gen. xlviii. 17—20). "Let my name be named upon them," "In thee shall Israel bless," &c. How else can such expressions be understood than as conferring the birthright? Why is there scarcely an allusion to the promise that Ephraim's seed should become a multitude of nations in any exposition of Scripture? Because there was absolutely nothing that looked like any proper fulfilment of it during the whole period of Hebrew history, and because all possibility of any future fulfilment seems to have long since passed away. It is one of those passages of Scripture which men treat as if they wished that it was not there.

But if it was a necessity of truth that the special predictions made of Judah should be literally carried out, it was also a necessity of truth that any special prediction made of Ephraim should also be carried out. If it was God's intention to make of Ephraim's seed a multitude of nations, this, as already noted, could have been for only one purpose—to bring the world thereby to the knowledge and obedience of Christ. It was only under the Christian dispensation, therefore, that the promise could possibly be fulfilled.

The necessities of truth, therefore, compel us to look among the nations of Christendom for a people whose seed have become a multitude of nations, and who are thereby special agents for the spreading of the Gospel. This is conspicuously and wonderfully true of the English races, and therefore the controlling element among them must be flesh and blood descendants of Ephraim. All this is but a necessary inference from the fact that, of Jacob's twelve sons, Joseph was the one singled out by God to receive the birthright, and that Joseph's birthright descended to Ephraim. Joseph's descendants were to be to the nation of Israel what Israel itself was to be to the other nations of the world (Exod. iv. 22; Jer. xxxi. 9). We shall find that all the predictions of the prophets are in complete harmony with this central fact.

Notwithstanding that passage after passage of Scripture plainly declares the continued preservation of the whole Hebrew nation, and their final restoration to their own land, it is the prevailing view of Christendom that the vast majority of the nation has long ceased to exist, that the Ten Tribes went into captivity not for chastisement but for destruction, and that no national restoration can ever be looked for. The most positive declarations of Scripture are juggled away by what is falsely called a spiritual interpretation—as if a prophecy could not be literally fulfilled and be at the same time of the very greatest spiritual value. The journey of the children of Israel from Egypt to Canaan was an actual historical fact; but there is no end to the spiritual applications to be made of it. The task before the advocates of the so-called spiritual interpretation is to show why spiritual interpretation is excluded by literal fulfilment; but there have always been those who have insisted that the Scriptures clearly and unmistakably pledge the divine truthfulness to the continued preservation of the whole nation of Israel and their future exaltation to supreme dominion. There is no escape from the argument that if the fulfilment of the threatenings against Israel is to be pointed to as an instance of God's keeping His word, then it is a necessity of truth that the blessings pronounced upon the same people should also be fulfilled. It has been maintained, therefore, that, in spite of all appearance to the contrary, the Ten Tribes must be in existence somewhere. Here, strangely enough, investigations of Scripture on the subject have always come to a stop. Those who maintained that the Ten Tribes must be in existence consulted the Scriptures no further when it was undertaken to discover the whereabouts of those tribes. Thus did they

> "With a clear and shining lamp supplied,
> First put it out, then took it for a guide."

The thought would seem never to have crossed their minds that the Scriptures might have something to say regarding the condition of the tribes during their exile. The Rev. John Wilkinson, for example, holds that "the search for the Ten Tribes amongst some portion of the world's present population should be thought neither useless nor hopeless." But, then, deliberately putting out the light of prophecy, which he holds ought to be literally interpreted, he adopts as the true principle of search, "Seek for a thing where it was lost." This is a right and proper principle by which to look for a thing, sure enough. But Mr. Wilkinson does not need to be told that there is a very essential distinction between things and persons. The woman who lost a piece of silver in her house was very wise in lighting a candle, sweeping the house, and seeking diligently until she found it. But he would not be a wise man who should search for a lost child in a great city, only on the street where he last saw it. How is it possible that a man so familiar with prophecy as Mr. Wilkinson should so flatly contradict the prophet Hosea, when he expressly says, mentioning Ephraim by name, "My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations" (Hos. ix. 17). To the same effect are the words of Amos, whose mission, like that of Hosea, was to the House of Israel, as distinguished from the House of Judah: "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). But what could possibly be more explicit than the following passage from Ezekiel? "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, 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 as a little sanctuary in the countries where they shall come" (Ezek. xi. 15, 16). "All the House of Israel wholly" means Israel as distinguished from Judah. Other unmistakable instances of the same usage are to be found in 1 Kings xii. 16—20 and in 2 Chron. xxx 6. This is just as it should be from the central fact of the birthright and from the equally significant fact that Israel was immeasurably less guilty than Judah of the sin of idolatry (Jer. iii. 11; Ezek. xvi. 46—55, xxiii. 11).

Hosea further declares of the Ten Tribes that their number shall come to be as the sand of the sea in the land of their exile. "Then," he says, "shall the children of Judah and the children of Israel be gathered together, &c." (Hos. i. 10, 11). He says as much in chap. ii. 14, 15, and in the latter half of chap. xiv. If such passages of Scripture mean

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anything, the place where they disappeared is the very last place where search ought to be conducted for the Lost Ten Tribes.

There are other passages of Scripture which predict the great prosperity of the Ten Tribes during the period of their exile, in which the Ten Tribes are not mentioned by name, but which must yet refer to them as distinguished from Judah. As when Micah says: "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Mic. v. 7—9). Of precisely the same import are the words of Isaiah and Jeremiah: "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isa. xli. 15, 16). "Thou art My battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the chariot and his rider" (Jer. l. 20, 21). In like manner must be interpreted Zech. x. 7, where it is said that "they of Ephraim shall be like a mighty man," on their return from captivity. This is certainly not true of anything that has happened to Ephraim yet; and how can it ever be true of them, unless Ephraim is now in existence and in a condition of great prosperity? The passages just brought forward certainly cannot refer to Judah, of whom the prophet was bidden to say, "And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them" (Jer. xxix. 18). They have fulfilled to the letter the awful threatenings pictured by Moses: "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt have fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see (Deut. xxviii. 65—67). The same people could not at the same time play two such utterly incompatible rôles as those of incalculable misery and incalculable prosperity. No, the passages predicting prosperity must refer to the House of Joseph and to all the tribes of Israel, his companions, as distinguished from the House of Judah. This, and only this, is in harmony with the great central fact of the divine bestowal of the birthright upon the descendants of Joseph. This, and only this, is in harmony with the eternal principles of justice, seeing that the sins of Judah were, beyond all comparison, greater than those of Israel (Jer. iii. 11; Ezek. xvi. 46—55, xxiii. 11; Matt. xxvii. 25; 1 Thess. ii. 15, 16).

We contend, therefore, that if the necessities of truth demanded that Christ should be born of the tribe of Judah, of the house and lineage of David, and in the town of Bethlehem, simply because it was so predicted in Scripture, they for the same reason demand the continued preservation of the Ten Tribes, and their prosperity during the period of their exile. This prosperity was, of course, not unconditional in the sense that it was to be bestowed upon them, worthy or not. But it was virtually unconditional owing to the fact that God's wisdom and power were pledged to its proper accomplishment. As Professor Kirkpatrick says: "Man's perversity may delay, but it cannot frustrate God's purposes. He will yet find a way to pardon, and not only to pardon, but to remove the iniquity of His people." All that was needed was to cause the people to lose the knowledge of their origin. Then would they inevitably be by far the best of all human agencies for bringing the world to the knowledge and obedience of Christ, because they were instruments that had been formed by God Himself for that very purpose.

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GREATER ISRAEL.

By C. Ochiltree Macdonald.

As your readers will thus perceive Nova Scotia is, in every sense, a remarkable province. The same cannot be said of the adjoining province of New Brunswick. One very rarely hears anyone attempt to describe the recovery of New Brunswick. Canada swings on to prosperity outside her borders, great quantities of the commerce of the Dominion circulates over the railways, which must perforce cross her to reach the ocean, but she does not catch the enthusiasm of young America. Even her population refuses to move, and she presents the unique spectacle of a British province in which population has increased only three per cent. in the last ten or twelve years.

Regarded physically, New Brunswick is most magnificent. Who could float at evening in a birch canoe around Gaspé (Gulf of St. Lawrence) and watch the sunset tremble on the old Lawrentian mountains without feeling the awe and the charm of it? Or again, who could roam through the stupendous forests which clothe the country, or contemplate the superb rivers which rush on to the Gulf and Atlantic coasts, without recalling to mind that this is, indeed, a land for "My people Israel"?

In the rocky ribs of the province coal, iron, and gold lie unexploited. Lumber is the principal industry, although some progress is being made in manufactures; but, unfortunately, the local government is in the hands of men who do not inspire confidence, so that development is exceedingly slow. The fisheries of the province, one would think, should captivate the energy, both of the humble fisherman and the speculator, but the industry is only prosecuted to a comparatively limited extent. All this is the more surprising because New Brunswick was peopled by loyal men who, refusing to bow their heads to the rebel rule of the seceding thirteen colonies, tore up their homes, and repaired to what was, in comparison, a wilderness in Ontario, a province which was also colonised by loyalists. The career of the people has been a long source of triumph in arts, letters, sciences, industries, political power, inventions, and wealth. Important towns are, however, springing up along the mighty military State railroad, which runs from Quebec down the south shore of the St. Lawrence to Halifax; and it is reasonable to suppose

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that as Canada, as a whole, becomes more and more prosperous, the prosperity of these New Brunswick towns will accumulate to such a degree that their influence and example will radiate into and improve the province as a whole.

A lesson that we have to learn from a study of the present condition of New Brunswick is that, although we are Israel, we contain non-progressive Israelites. Is not this another proof that we have carried down to the Nineteeth Century the characteristics of our ancient progenitors? When we read up the career of Israel, we are struck with the fact that wherever that people wandered they ever comprised within their ranks an element which made for delay in the fulfilment of God's promises. This is the way I regard New Brunswick, and as no one has yet solved the problem of her torpor, I regard as the correct solution—until some other answer to the puzzle is provided—the suggestion that New Brunswick has got an unusually large share of these people in her midst.

"THINGS TO COME."

By the Rev. Denis Hanan, D.D.

For reasons which, perhaps, are ill-defined by themselves, the folk known as Plymouth Brethren, and those in sympathy with them, are desperately opposed, not alone to the identification of the British with Israel, but to the idea of the existence of Israel apart from Judah. This makes the evidence given by them, that our views are spreading, of more weight; for opponents are more likely to estimate an advance than advocates who may, perhaps, be inclined to think that progress is slow. The fact that it has been thought necessary to start a monthly journal for the chief purpose, apparently, of writing down the Identity is a hopeful sign. We only wish we had opponents whose arguments were more worthy of our steel, or ink; for the writers in the first number of *Things to Come* exhibit woeful ignorance of the views that they would combat, and re-hash as arguments, statements which have been refuted in years gone by. A few of the writers, and the editor, are evidently aware that they cannot any longer confuse the point at issue by calling Israel Judah, and Judah Israel, and yet the bad habit breaks out occasionally, and is not corrected. Their knowledge is manifested in the effort to prove that Israel is merged in Judah: the habit is shown in such sentences as, "The Jews, the Gentiles, and the Church of God, is the three-fold division which it is essential to bear in mind when we are considering the present time, and things to come."

It seems that even in a German periodical the fate of the Northern Kingdom is discussed; and, fortified by an Assyrian inscription (quoted also by Professor Sayce), a writer, named P. Amussin (evidently a Jew), says that the Ten Tribes were never lost, but always remained in the land of Canaan, one in ten of the population only, having been deported by the King of Assyria. He further states that those individuals, or families, that were deported were lost, but the tribes, *as such*, remained in Canaan, and absorbed the heathen settlers that were sent in.

This theory can be brought to the test of the inspired record, and to that of more modern history. 2 Kings xvii. 18 states: "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." Verse 24 records that strangers were brought in "instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." According to the ally which *Things to Come* so readily welcomes and adopts, this was not so at all. The men from Babylon, &c., only replaced the one in ten who were deported, and so far from possessing the land, they were absorbed by Israel! When Keswickites resort to a cuneiform inscription to overthrow the inspired record, and throw in their lot with German rationalists, they must be in evil case. But any port in a storm. Anything is better than to admit that Israel exists, lest she might possibly be identified to the overthrow of their peculiar views.

As to more modern history, it states, not that the Samaritans were Israelites, as a people absorbed by Israel would be, but that they were an alien race. Again, the deported people were not lost as *Things to Come* implies; they were ever known to God, and 115 years after the seige of Samaria the prophet Jeremiah wrote, "I am a Father to Israel, and Ephraim is My firstborn." The people who were thus in relationship with God carried their birthright with them, and as the prophet Hosea foretold, were spoken comfortably to, not in Canaan, but when allured into the wilderness, where the Lo-Ammi became Ammi, being re-covenanted in Christ. What is the use that the editor of *Things to Come* makes of this passage: "They were definitely cut off, not only Lo-Ammi—not My people—but Lo-Ruhamah: I will no more have mercy"? and he pushes into the distant future the immediately-connected promise that He would have mercy, that in this age Israel would be spoken comfortably to, and re-covenanted and multiplied.

He further states: "Of one thing we may be quite sure, any absence of circumcision would but mean abandonment of Jewish (he means Israelitish) national privileges." Now we, as did the apostles of old, must contend for Christian liberty against these Judaising teachers. What! Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers, and yet in Christ the covenant cannot be enjoyed unless in circumcision. The liberty of sonship in Christ is utterly subversive of the circumcision covenant, and yet, forsooth, outside the circumcision covenant the promises to the fathers cannot be enjoyed. Jacob prophesied that Ephraim should become the fulness of the Gentiles, yet Ephraim, if Gentilised, can never inherit. Verily there is something idiotic in an exegesis that requires such results. *Things to Come* does not give promise of a brilliant future! Here is another specimen of acute reasoning: "From the Epistle of James, is it not clear that the term 'Jews' applies to all the *dodecaphulon*, or 'twelve-tribed people,' and that from the days of Rehoboam down to the destruction of the Temple by Titus there were 'devout men' of all the tribes over whom David reigned, observing the token of the covenant, and keeping the feasts of Jehovah at Jerusulem."

In the first place, St. James does not mention "Jews," but the twelve-tribed people. Secondly, he does not mention those who gathered at Jerusalem, but those scattered abroad. Thirdly, Israel of the dispersion were at the time when he wrote burying their dead in countries within his knowledge, and therefore living there. Fourthly, if Israel of the dispersion gathered representatively at Jerusalem, as certain Grecians did, they would not thereby become Jews. Fifthly, Titus had not caused Judah to be dispersed when St. James wrote, and therefore the twelve tribes scattered abroad were not all Jews.

I hope in a future article to show the utter error of the paper in question with respect to the character of the Tribes of Ephraim, Manasseh, and Dan, during their early history, and its bearing upon their future of promise.

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PROPHETIC EVENTS FROM HOLY WRIT AND THE GREAT PYRAMID.

By Alex. W. Johnston, M.A.

Since it is every day becoming more and more apparent that we are entering upon a very critical period in our history, the following comparison of dates and events may be interesting, and lead to a clearer comprehension of what is likely to happen in the near future :—

1. The "seven times" of Leviticus xxvi. Reckoning a "time" as one prophetic year of 360 days, "each day for a year," this period is equal to 360×7, or 2520 prophetic years.

2. 2520 prophetic years = 2483·83 solar years.

3. Reckoning the captivity of Judah from B.C. 589·6, a date accordant with history and also with the Great Pyramid, the "seven times" of Judah's "punishment" will come to an end in—

4. 2483·8 − 589·6 = 1894·2 A.D.

5. In the Great Pyramid, at the rate of 1 inch to a year, the Grand Gallery floor length, *through* Step to upper surface = 1894·2 years.

6. Ditto, *over* Step to *same point* = 1921·7832 years.

7. 1921·7836 prophetic years = 1894·2 solar years.

8. 2520 − 1921·8 = 598·2 prophetic years.

9. = 589·6 solar years.

10. 2483·8 − 589·6 = 1894·2 solar years.

11. 1894·2 brings us to about March 14, 1895, and it would appear, from the attention being drawn to it with so much emphasis, that some important event will occur on that date. The exact nature of the event is not revealed, but the meeting in 1895 of the "two lines" separated by the Step seems to indicate the reunion of the "two Houses" of Ephraim and Judah. And perhaps the recognition of the former will take place when it emerges from under the Step where it is now hidden from sight. We shall then be on the level floor under the low and narrow entrance to the Ante-Chamber, but not yet able to stand upright. From thence the level limestone floor runs on 40·22 inches to the north wall of the Ante-Chamber, and 13·23 inches into that chamber, until it meets the first granite flooring, which continues from that point unbroken to the furthest part of the King's Chamber.

12. 40·22 + 13·23 = 53·45 inches.

13. 53·45 prophetic years = 52·68 solar years.

14. 1894·2 + 52·68 = 1946·88 A.D.

15. Grand Gallery floor to Step = 1813 inches.

To Step top	=	36 „
To Gallery south wall	=	61 „
To Ante-Chamber north wall	=	52 „
To granite flooring	=	13·23 inches.
Total		1975·23 „

16. 1975·23 prophetic years = 1946·88 solar years.

17. If the narrow entrance to the Ante-Chamber is indicative of the troublous times of these "last days," we might conclude that we shall not reach the end of them until we have passed into the lofty Ante-Chamber beyond it, about 40 years from the present time. But we know that "for the elect's sake He hath shortened the days," otherwise "no flesh could be saved." Is there, then, about this narrow passage, any indication of the "shortening of the days"? May not its length of 52 inches (probably with a fraction +) point to a change, from each "*day* for a year," to each *week* for a year? If so, then we must endure our sufferings till 1900 A.D., when relief will come. But we must remain upon the same footing (limestone) as at present until, in 1902 or 1903, we step upon the granite of the new covenant.

18. Shortly after crossing the line where the limestone meets the granite flooring, we shall have to pass under the "Granite Leaf," which is composed of two blocks of stone containing the following significant measurements :—

The Lower Stone.

Height	= 27·5 inches	= 2 Russian feet.	
Breadth, north side	= 41 „		
„ south side	= 41·5		
„ mean	= 41·25 „	= 3 „	„
Sum of both sides	= 82·5 „	= 6 „	„

The Upper Stone.

Mean breadth	= 41·25 inches	= 3 Russian feet.
Mean height	= 20·68 „	= 1 Profane cubit.

19. This conjunction of the Russian standard measure with the "profane cubit" of ancient Babylon, Assyria, and the Canaanites, barring our way, is ominous of great tribulations for Israel in the near future. That we shall be saved from them is clear from the fact that the grooves, in which these two stones rest, are not cut down to the floor. We can therefore pass in safety under them, but they cannot fall upon us, nor crush us beneath them.

20. Russia will not be permitted to stay our onward course, nor will she again openly attempt to hinder us until we reach the Ante-Chamber's south wall, although until then we must march between two menacing, encroaching walls, only 3 Russian feet apart, but kept apart by the same power that held up Jordan's waters till our fathers had passed.

21. The Ante-Chamber's south wall consists of 10 Russian feet of granite surmounted by one single English foot of limestone. Here, again, Gog will try to bar our way, but the elect shall be raised in triumph, and a way to the glorious presence-chamber of "the King" will be opened through the opposing mass of our enemies.

Singleton, N.S.W., April 10, 1894.

A SIGNIFICANT PARALLEL.

By J. G. Taylor.

(*Concluded from page* 333.)

"Out of Galilee ariseth no prophet" is akin to "We know this man, whence he is," and "Can there any good thing come out of Nazareth?" The last has reached us from the lips of Nathanael, but there is no doubt it embodies what was or what became a standing taunt with the Jews. One of the predictions which the evangelists pointed to as having their fulfilment in Jesus was, "He shall be called a Nazarene"; and this would have had no value, but quite the reverse, if His association with Nazareth had not been thrown at Him in derision. A slight reflection shows that, while this was an insinuation directed against Christ's moral character, the first and second cavils impeached His Messiahship on the ground of ancestry. He did not spring from the right genealogical tree. If Christ was the promised Branch, He should have been born in Bethlehem, the city of David; but it was notorious that His home and haunts were in Galilee of the Gentiles. As its name implies, that district was mainly

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inhabited by Gentiles—Syrians, Arabians, Greeks, Phœnicians, not to mention the descendants of the Cuthean colonists. What was even viler in the estimation of the faithful Hebrew, it held a hybrid race formed by an amalgamation of Jewish settlers with these foreigners, both its people and its dialect being of a mongrel cast. The Jews had obviously never sincerely sifted the matter, but they were perfectly satisfied that the Saviour belonged to this Galilean stock. His speech bewrayed Him; and repute brought Him—of all places—from Nazareth. What more did they want? The vulgar herd might be deceived by His specious language, or by the merely material benefits He bestowed. But they, the priesthood, the initiated, were not so easily imposed upon; and there was a world of contempt in the phrase, "this fellow." The scholars of to-day are equally well acquainted with the origin of the British. Speech and repute have again been at work, with the result that it is a herculean labour to convince people that we may be Israelitish in spite of our Gentile exterior and our Aryan cradle. The supercilious confidence of the "educated" is, in its folly, on a par with that of the Pharisees; and "this fellow" has its complement in "that craze."

Nor is the reproach regarding Nazareth without its application. It could only mean that Jesus was not good enough for the office of Messiah. Was it likely that Emmanuel, God's Anointed, the Redeemer of Israel, would issue from opprobrious Nazareth? He ought to have been reared in the sacred precincts of Mount Zion, breathing the pure spiritual atmosphere of the Temple from His infancy. Then would He have found congenial company among priests and scribes. But He came from a polluted neighbourhood, and naturally preferred the dregs of society for His friends. He fell far short of that ideal Messiah which filled the vision of the punctilious Pharisees, or they pretended He did. And how often is it asserted that the British are too ungodly to be Israel, that it is monstrous to compare our corrupt nation with the chosen seed? In the case of Christ the imputations were baseless, and He defied His enemies to convict Him of sin if they could. We cannot make a challenge of this kind on behalf of the British. We do not even aver that the most enlightened of them are acting up to their conscious responsibilities, much less living up to a divine standard. But we do maintain that when the Identity has to be depreciated, the wickedness of England and the righteousness of Israel are both exaggerated in order to strike a forbidding contrast. Be it the religious condition of Israel in the past, or the religious status required of Israel in the present, there is the same misrepresentation. The Israelites were not a community of saints, any more than the British are a community of criminals. They rarely—very rarely—kept aloof from the idolatrous practices and degraded vices of the heathen. There was, of course, always a remnant which did not bow the knee to Baal; but it will also be granted that there are a few Englishmen who are neither murderers, nor drunkards, nor thieves. The Hebrews were never a "holy people" except in the sense of being "separated"; and, previous to the Millennium, they never will be. We are entitled to expect that they shall cherish the "Lamp of Life," and turn its beams on "all the families of the earth." But, until the dawn of a celestial era, we are not warranted in looking for a celestial Israel.

None of our critics are sterner in their strictures than those who cultivate the art of marshalling "dispensations" in correct sequence. They pronounce burning condemnations on us and ours, raising the inference that we must be dolts or knaves of the deepest dye; but towards the close of their philippic they will generously concede that our sentiments are not altogether void of sanity, and inform the world that our great error consists in giving the blessings to Israel before the appointed season. Probably this is exactly where the shoe pinches. The Identity rudely disturbs their carefully arranged procession of æons and resurrections, trumpets and vials. They have devised beautiful and impressive "charts," in which they settle affairs down to the end of time, if not a little distance into eternity; and although, as a rule, the day or month of the various occurrences is not announced, their rotation is fixed with the precision and rigidity of metal railings. These schemes may be bound in half-calf, or figure in a three-halfpenny pamphlet, or simply lie inscribed on the tablet of the mind. But all Bible students possess such a "plan"; and, as Israel's term of prosperity is usually located well at the rear, they are not prepared to receive her just now in the shape of a flourishing empire. The Afghans will do, or the Nestorians, or the Red Indians, or Indians of any colour provided they are sufficiently debased. But our Dispensationists cannot permit Israel to enjoy the promises as yet, for they have something important on their programme which has to "take place first." Perchance "Israel has to be converted first," or "Israel has to be restored first," or events of a still more startling description are about due, and must have the precedence. The adversaries of Christ blundered in the self-same way, for His sympathisers were met with the objection: "Elias must first come." In a sense Elias had come; but not the Elias which the Pharisees anticipated, nor the voice they wanted to hear. And in a sense Israel has been converted and restored, though not in the highest or final degree. "Israel shall be saved" does not necessarily demand the conversion of every man, woman, and child of the race; and "Israel shall return" does not invariably specify the return to Palestine.

Arbitrary divisions of time, and the slavish adhesion to fashionable opinions concerning "dispensational dealings," have borne the most pernicious of fruit, for the suppression of a verse or of a chapter appears to be deemed a very small peccadillo when it is done in the interests of elaborate "plans." The mildest phase of the evil is that they lead people to magnify one class of prophecy at the expense of another, which would be detrimental to a right understanding of Scripture even if these contrivances were infallible in their arithmetic. The measure meted out to Israel is an example of the mischievous results referred to. There are two distinct groups of predictions bearing on the fate of the Hebrew: those entailing chastisement, and those bespeaking favours. For instance, it is said that Israel would become feeble in numbers, and it is also said that they would become excessively multitudinous. Both are sure, the latter decree following upon the removal of the former. But when we use the teeming population of the Anglo-Saxons as an argument in support of their Israelitish origin, we are told that this is outrageous, seeing that Israel had to be "few," not "numerous." The logic is verily astonishing; and the element of astonishment is not abated by the additional intelligence that Hosea explicitly extends their period of punishment to "many days,"—the "many days" dating from 700 B.C. But this confusion of thought, arising from a partiality for particular texts, was precisely the ailment which afflicted the Jews, and prevented them from giving the Saviour a candid hearing. As in the case of Israel, there are two lines of prophecy devoted to Him: one relating to His humiliation, the other to His exaltation; one in which

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He is "brought as a lamb to the slaughter," the other in which He occupies the throne of a King and Conqueror. In the light of the past we can perceive that these contrary forecasts were not really contradictory; but it must be owned that they are more conflicting than those appertaining to Israel, and the interjection, "We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up?" expresses an embarrassment which must have been felt in respect to several Messianic attributes. Whether it was on account of this obscurity, or whether it was from patriotic promptings, we need not discuss; but the Jews disregarded the passages which ordained suffering and servitude for the Messiah, and confined their gaze to those which presented them with a triumphant Deliverer. Yet Christ called His disciples foolish and slow of heart because they failed to catch both sides of the prophetic picture. And if they deserved this rebuke, what are we to think of modern divines who stumble over straws, shutting their eyes to the plainest of facts, and discerning "violations of Holy Writ" in interpretations which throw a sublime halo round the whole book? They sermonise on the blindness and bigotry of the old Jews; the "fetters of tradition" with which they were shackled are rattled in every pulpit, and their "warped judgment" is held up to the ridicule of Christian assemblies; but is this not an illustration of the beam upbraiding the mote? The mental and spiritual deformity of the Jews was truly deplorable, and with history to guide us it is not hard to fling stones at them. But future generations will be able to look back on a worse spectacle: on schools of theology steeped to the finger-tips in Biblical lore, and with two thousand years of meditation behind them, inveighing against Jewish perversity while they themselves are the victims of prejudice which, although it may not be so fatal in its consequences, is vastly more crass and inexcusable.

We might continue at much greater length to draw correspondencies between the attitude of Judaism towards Christ and the Church's attitude towards Anglo-Israelism, but have perhaps already justified our opening proposition that a widespread parity exists; and, as it is not a very pleasing topic, we do not care to pursue it. We shall therefore only remark on this one other feature of the parallel. There were many Jews, even among the chief rulers, who, like Joseph of Arimathæa, believed on Christ, but "secretly, for fear of the Jews," and "lest they should be put out of the synagogue." If we cannot condone their cowardice, we can appreciate their difficulties, for religious ostracism was no trifling calamity in that age. However, they have been visited with the reprobation of the Commentator, and we are not inclined to defend them, being simply concerned with the analogy. Substantial numbers of people, clergy as well as laity, are fully convinced of our descent from the Ten Tribes, but "secretly," or, at best, their confession of faith is limited to the family circle. This concealment of their convictions is despicable. Scientists do not act thus. When they make a valuable discovery, they divulge it immediately, and willingly face the jibes of their fraternity, esteeming it an honour rather than a disgrace to be a pioneer in the cause of progress. Politicians—honest politicians—do not act thus. If they conceive a reform which in their view is calculated to amend the condition of society, they press it with zeal, and are not afraid of the frowns or missiles of an overwhelming majority. No, it has been left for the Christian, with his professions of superior allegiance to "the Master," and yearnings after the establishment of His kingdom, to deny what they know is God's truth—a truth than which no grander has been vouchsafed to man since Christ, and which is destined to transform the world. Such is the Revelation they are ashamed to espouse. And why? Poor Peter! what avalanches of cutting observations have been showered upon him for flinching at "the sneer of a maid." The sneer of the maid has evidently not lost its terrors—at least for Christians. But our faint-hearted believers cannot plead, as Peter could have done, that their lives or liberties are in peril; nor have they to dread that they will be expelled from the synagogue. A little banter, and, it may be, a slight reduction of their prestige—that is the prospect from which they recoil. On the tombs of the pusillanimous Jews the apostle has written: "They loved the praise of men more than the praise of God." The epitaph is not obsolete, and the "unregenerate" are not the sole candidates for it. But in this timidity, as in all the coincidences we have touched on, we can find some satisfaction. A mountain path may look dangerous or impassable, but if we are aware that it has been safely trodden by those who have gone before us, our misgivings are set at rest. And when we contemplate the nature of the hostility to our identity with Israel, weighing the unscrupulousness of its foes and the coldness of so many of its friends, we might be pardoned for doubting its ability to break through the obstacles which environ it. But when we remember that the victorious Gospel was assailed by the same methods, and hampered with the same impediments, we may smile at all the forces which our opponents can muster, and all the artifices which those forces can invent.

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 TWENTY-EIGHTH MONTHLY REPORT.

THE following subscriptions and donations, received from June 16th to July 14th, are very gratefully acknowledged:—

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J. LAWRENCE, *Hon. Treasurer.*

With much pleasure and many thanks, we acknowledge a gift from the British-Israel Association of 200 copies of the first No. of THE COVENANT PEOPLE. Also from the Rev. E. K. Tullidge, 126 of his valuable paper, THE TRUTH SWORN UNTO OUR FATHERS, which has been much appreciated; it has been termed one of "the best" papers for giving the foundation truths concerning Our Identity with Israel.

SOWING THE SEED.

The usual number of the BANNER OF ISRAEL, 220 weekly, and five dozen extra, have been sent out, with 109 parcels of Literature, to the places mentioned below. As before, we

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have supplied some Sowers and Missions with small introductory packets of leaflets and pamphlets folded together for special distribution; over 100 of these were prepared and despatched.

BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—ENGLAND: Andover, Aldershot, Alvaston, Attercliffe, Barnsley, Barrow-in-Furness, Bishopstrow, Berwick-on-Tweed, Bexley, Birkenhead, Bournemouth, Bridport, Brighton, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Crewe, Dover, Devonport, East Grinstead, East Twickenham, Edmonton, Faversham, Hampton-hill, Harpurhey, Hull, Kirton-Lindsey, Lee, Lewisham, Little Budworth, Lowestoft, London and Suburbs, Margate, Newcastle-on-Tyne, Norwich, Penzance, Perranarworthal, Plympton, Richmond, Salisbury, Sandgate, Shrewsbury, South Benfleet, Southwold, Staplehurst, Teddington, Uxbridge, Ventnor, Wellingborough, Wilsden (Yorks.), Wimbledon, Winchester, Woolwich. WALES: Cardiff, Maesteg. SCOTLAND: Bridge-of-Allan, Cockburnspath, Edinburgh, Hamilton, Leith, Northroe. IRELAND: Dublin, Fermoy Manor-Kilbride. FRANCE: Paris. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Ake-Abeokuta, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Moulmein, Rangoon. CEYLON. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (Victoria) Broughton, Castlemaine; (Queensland) Brisbane; (New Zealand) Dunedin, Gisborne, Taranaki. HAWAIIAN ISLANDS. WEST INDIES: (B. Guiana) George Town, Berbice. JAMAICA. BARBADOES. UNITED STATES: Albion, Charleston, Milford, New Haven, Philadelphia. CANADA: (Ontario) Port Arthur; (Nova Scotia) Tupperville, Yarmouth. Also to the Mission to Deep-Sea Fishermen.

Our friends will, I think, like to read quotations from letters received from a very earnest worker, just a working man, who sows the Seed with prayer, and according to his present limited opportunities. In thankfulness to the Almighty for the blessings he has himself received, and in acknowledgment of the great truth to be made known, he lays by a proportion of his small weekly wage to send to our Fund. He wrote as follows:—"Accept my humble thanks for the treasure you so kindly sent me. I gave it away as I promised. I believe the Lord has blessed it, for I got the promise of two people to take the BANNER. I hope the Lord will give them light, and the spirit of understanding also, that they may see the wonderful works of His mighty arm, both at home and abroad, as it is written in the good old Book." He proceeds to speak of "the gentleman from whom I first saw the light of Our Identity. I had many times read the Bible through, but in a very dull light; but, blessed be God, I saw and understood more that night than I had done all my life, and now, thank God, I have a stronger faith, and hope, also I hope a humbler heart than before. It is the Book of all books to me. Please to accept my humble effort towards the Anglo-Israel Free Distribution Fund, and I will with pleasure join the 'League of Prayer.'" Another letter arrived which conveyed a further "tribute for the spread of the blessed truth through the A-I. F. D. Fund," and still another with a like contribution, and this reveals that our friend is "but a night-watchman at present, therefore always at work at nights, and I get but seven Sunday nights off in the year, so you will see I have no chance of meeting with any of the brethren (Anglo-Israelites), or of going to see Mr. C. God bless him in his noble work, and may he soon get more to help him. Is it not strange that so many, and yet so few, see the blessed light. But thank God I believe and hope there are some few in B., but if so they are very quiet about the matter, for I have found but one who has any knowledge of the Identity. I am very thankful to you for sending the parcel of literature. The books are a prize to me, for I have read *of* them, and shall be thankful if you can let me have a book to read now and again, and after reading I will send them back to you, or lend or give away to those interested therein."

Two other letters that I will quote from show that men in the Services, as well as civilians, take the revelation of Israel to heart, and delight in making known the good news. A gunner of the Royal Artillery, stationed abroad, wrote:—"I distributed the pamphlets you sent among my friends here, and lent the book, with the result that two at least are convinced that *we* are Israel. I also lent the book to an Army Scripture Reader, who promised to read it. Whether he has done so or not I don't know. He was inclined to ridicule the idea to start with. I have not had a chance to speak to him much for some time back. I will be in England in a few more months, and will have an opportunity then of spreading the 'Identity' further than I can here. I see by the BANNER that there is a gentleman near Dumfries who takes a leading part in the work. People round there used to be very fond of Lectures of all sorts. Why not start a branch Association there? I am sure it would succeed." And now our sailor Sower gives us a glimpse of his quiet work ashore. In his last letter he wrote:—"Many thanks for the literature. I am distributing it about. I gave some to a Nurse in one of our Infirmaries for Service men, and he tells me that many that have not looked at their Bibles for years, and seldom think of them, now take a great interest in them. And, dear Madam, I always ask our Father's blessing on every seed I drop." The faithful prayer will surely bring the blessing asked for, though it may not come within our view during this life. At the present, we are thankful in the knowledge of the good work, such as the above, that is being done in many nooks and corners of our great Empire, and beyond it, and are also proud to report that these, our soldier and sailor Sowers, are good contributors to our Fund. So our quiet work goes on, laying a foundation in many places for others to build upon as enlarged and clearer views of Bible truths come distinctly to the eyes and minds of British-Israel students, who will set them in due time and in other ways before the people. May God's truth have free course by His Holy Spirit, for the love of our Lord Jesus Christ, and the glory of His great name.

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, July 13th, 1894.

Subscriptions and donations will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers: London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last report two new members have been added, making the total 1,528.

Subject for special prayer on last Sunday in August: The children of our Sunday and day schools. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. liv. 13).

The members of the Union have lately commenced reading the Bible afresh. It is a suitable time for friends to join, who have not already done so.

The number of new members for the past half-year has been 49. The number for the whole of 1893 was 52. Let us all join in praise to God, and thank Him for His goodness.

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

THE Series of Volumes of "Our Race," by Lieut. Totten, may now be had neatly bound in cloth, for the library, 2 vols. as 1, for 36s.

WE call our readers' attention to the advertisement to the Thursday meeting at Liverpool, a notice of which appears in our advertisement columns.

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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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"HE SHALL EAT UP THE NATIONS."

IN "Oxonian's" valuable "verse by verse" articles respecting "The Scriptures which bear upon the Discovery of Israel," we have interesting and profitable light thrown upon many passages in the Word of God which, in our perfunctory mode of dealing with it, we very frequently miss altogether. The remarks he makes on Num. xxiv. 8, for instance, on Israel's king—higher than Agag or Gog—in ver. 7, and regarding Israel's ability "to eat up the nations," as stated in ver. 8, are most striking. He takes us to the LXX., and shows us that in the Greek edition the "Seventy" translate Agag as "Gog," which Ezek. xxxviii. and xxxix. tell us is "Rosh" or "Russia." That power is to be Israel's rival in the "latter days," and the Lord will eventually destroy it, as fully explained in those two chapters of Ezekiel. The rival of Russia in these last or latter days is Great Britain, now known, not only by this sign, but by scores of others, to be Israel of the Lost Ten Tribes. To many this fact has been accepted as conclusive proof of our Israelitish origin. A leading lawyer of our acquaintance, who was by no means disposed some years ago to accept Our Identity, is now convinced that we are the Lost Tribes, simply because he sees before him two great nations, rising like two great clouds, to dispute with each other for the supremacy of the world! They are both European, yet Eastern powers; and the fight is evidently to be decided in the Holy Land! The chief of these powers is Great Britain, and the power that is rising in the Asiatic East, and also in the East of Europe, for this dread conflict, is Russia! But the Scriptures clearly foretell, he says, that this contest for the same object, and in the same sacred land, is to be decided between Russia and Israel;—not depressed and God-forsaken Judah-Israel, but a blessed and mighty Israel—the one, in fact, destined to "eat up the nations," according to Balaam's prophecy. These reasons suffice for our lawyer, and they ought to be cogent with all our readers.

"Some commentators," writes Oxonian on p. 343 of the *Messenger* for October, 1893, "have vainly imagined that, after the Ten Tribes were removed by the kings of Assyria, they were gradually absorbed amongst the nations among whom they were placed. Now, not only would such an end have been quite contrary to the tenor of oft-repeated prophecies, but here, in these words of Balaam, we have a distinct prediction that such would not be the case. So far, indeed, from Israel's being absorbed, Israel should absorb the nations,—replace Gentile characteristics and speech, for instance, by Israelite. This is what is happening now amongst the different races comprised in the ever-growing Empire of Britain. The nations of India are fast learning the ideas and manners of the English. The Gospel, carried by Britain to many races, is supplanting their superstitious cults. Thus mercifully is Britain doing the work which is here foretold for Israel."

The process thus described by Oxonian is being repeated in South Africa, where nation after nation and tribe after tribe are submitting to the rule of the House of Israel. In New Zealand and Australia, for example, is this the case, where the remnants of the aborigines are merging among those who have "eaten them up," or are "dying out," literally, before their overwhelming advance. The Revised Version renders Num. xxiv. 8 even more forcibly, stating that "God bringeth him (Israel) forth out of Egypt. He hath as it were the strength of the wild ox. He shall eat up the nations, his adversaries, and shall break their bones in pieces!" These words furnish a vivid picture of a pushing, advancing, military and naval power, constantly victorious, "smiting his enemies through with his arrows," and, as the reason thereof—because they are "in possession of all their Gates" (Gen. xxii. 17).

The introduction of modern Russia, under its Scriptural title of "Gog" or "Agag," is a fine point, because it "carries on the process of the discovery of the Ten Tribes to the very incident which later prophecies (in Ezekiel) "assign as that

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whereby Israel is to be manifested to herself and to the world." Well may Oxonian ask, "How can any one hesitate to identify the two"—Israel and Britain? Blindness in part has indeed happened to British-Israel, as well as to Judah-Israel; for there is nothing so certain as the fact that the majority of men—and men of culture and education too—refuse to believe! A gentleman to whom we proposed the test that, if the British actually escorted the Jews back to the Land of Promise, and settled there with them, according to Ezek. xxxvii. and xlviii., he must submit, and believe—replied that not even that event would convince him, since "God might very possibly use a non-Israelite people like the British to effect His purpose because Israel was unworthy!" In this case "the blindness" was hardly "in part"! It was total!

Those who disapprove of war will scarcely find their views supported by the Word of God in reference to Israel's progress to pre-eminence in the world. Facts support the Scriptures in this respect. War gave us Canada, India, the Mauritius, the Cape, and Egypt. The latter fell into our hands as the result of the Tel-el-Kebir campaign, and Lord Wolseley's military success on that occasion. In Mashonaland we see by passing events that God's remedy, and the means by which Israel's Empire is to advance in those parts, is still by war. Lobengula foolishly provoked the British Lion; and the Lion forthwith "stands up," and resolves on the course of conduct which leads to success, as described in Micah v. 8, R.V.: "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." In fact, in Matabeleland, as elsewhere, British-Israel shall "eat up the nations," and "there will be none to deliver." But Israel must for these mercies praise the Lord!

"FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN."—Isa. liii. 8.

By E. Reep.

It is quite wonderful that we, as a nation, can ponder over the above text, and yet live in the conviction that God has set aside His chosen people in favour of Gentiles. Our Lord, undoubtedly, came to give salvation to the Jews, and they, as undoubtedly, rejected it; but the Jews do not represent the whole chosen people of God. On the contrary they, as denoted by the word Jew, merely represent a very small section of the descendants of Abraham, Isaac, and Jacob. This word Jew, as every Bible student ought to know, applies to the House of Judah, a House that is carefully distinguished in the Scriptures from the main body of Hebrews, who are mostly designated the House of Israel.

Dwelling for centuries before our Lord's birth outside Palestine, the House of Israel gradually became estranged from God, and yielded themselves to idolatry, divination, and to the vain traditions of their fathers. Thus our Lord, knowing that He bore the burden of their transgressions, gave special command to His disciples to go not into the way of the Gentiles, but rather to the lost sheep of this exiled House of Israel (Matt. x.). On another occasion He declared that His mission was to them only (Matt. xv. 24), and St. Peter virtually repeats his Master's words in his epistle to the strangers (or House of Israel*) scattered abroad, wherein he affirms that Christ was manifest in these last times for them. Moreover, as the elect, according to the foreknowledge of God, he reminds them that despite their revolt from righteousness, whereby they had for a season ceased to be God's people (Hos. i. 10), they were yet, through the salvation of their risen Redeemer, a chosen generation, a royal priesthood, a holy nation, a peculiar people. The apostle also, in reverting to them as a lost people, or a people called out of darkness into light, labours to explain that, through their subservience to the Gospel, Christ is revealed the head-stone of the corner, albeit a stone of stumbling to the Jews.

In the Gospel according to Peter—that document so wonderfully discovered a few years ago in the tomb of an Egyptian monk—appears a curious and interesting variation of the superscription, "This is the King of the Jews." The Gospel of Peter asserts that on the cross was written, "This is the King of Israel." Until we know something more of Peter's Gospel (only a fragment has been found) we cannot dogmatise upon the correctness of what it sets forth; but if we recall our Lord's assurance that he was not sent but unto the lost sheep of the House of Israel, the superscription, "This is the King of Israel," is very striking. Without laying any particular stress on the appropriateness of this, to us, new title, seeing that it denominates the whole people, and not a mere offshoot, it may be remarked that the Jews were not unready to attribute to Jesus the intention of going to the dispersed, or House of Israel, as when He told them, "Ye shall seek Me, and shall not find Me" (John vii. 34, 35). And if it be, as the chief priests declared, that our Lord prescribed Himself King, there seems nothing altogether improbable in the assumption that as King of kings He would refer to Himself as King of Israel rather than as King of the Jews. This is a matter, however, on which we have no real light, though our ignorance might have been less dark had there been preserved for our edification those numerous writings of which we have a hint in Luke i.

Among our puzzled commentators is to be numbered Professor Jowett. His commentary on the Galatians is a good example of the manner in which commentators are compelled to beat about the bush in their efforts to explain away the obvious fact that most of the New Testament epistles were addressed to Hebrews. St. Paul's Epistle to the Galatians simply places the professor in a dilemma, as did the 1st Epistle of Peter the historian Bede. Both these epistles bear internal and unmistakable evidence that they were written to the dispersed of Israel. Nevertheless, Professor Jowett, as well as Bede, with regard to St. Peter's epistle (see Lardner's Works, vol. vi.), suggests that the best way of escaping the difficulty of adopting this conclusion is to suppose the Galatians to have been a Gentile Church which, previous to its conversion to Christianity, had passed through a phase of Judaism. Strange it is, that while the Old Testament declares that for the transgression of God's own chosen people was Christ stricken, the expounders of the New exhort us to believe that, in effect, He was really stricken for the Gentiles. He was indirectly stricken for them, but not for the purpose of excluding for a moment from His salvation the people He especially came to save. Their destiny was to blossom and bud, and fill the face of the world with fruit (Isa. xxvii. 6).

Is there, then, a people of this category in existence to-day? Is there a nation to whom we may fitly apply the words, "I will water it every moment: lest any hurt it, I will keep it night and day?" There is such a nation; and that it

* Hebrews of the Dispersion Eusebius calls them.

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aptly corresponds to this promise is witnessed in *The Christian* of June 7th, 1894, by an article entitled, "Our World-wide Empire," by the Rev. J. F. T. Hallowes. The writer says:—"In the providence of God our country has become the greatest Empire of ancient or modern times. . . . Comparing this Empire with some of the greatest of ancient and modern times, we see at once how far Greater Britain exceeds them. The Empires of Babylon, Medo-Persia, Greco-Macedonia, Carthage, and Rome were smaller far than ours, both for territory and population. . . . Significant, indeed, is this unique expansion. Significant, too, is the fact that this expansion has not been followed hitherto by a contraction which has marked the other great empires. . . . I do not think that any Christian man who intelligently watches the working of God's providence in human history will be satisfied to account for this historical enlargement, which has been so rapid and well maintained, by any theories of our martial prowess, our commercial energy, or our genius for colonization. Whatever may be due to these causes, our world-wide Empire has a distinctly religious meaning. Our expansion is directly providential, and links itself with the expansion of another kingdom, even that kingdom of Christ which shall never be destroyed. . . . God, who has enlarged our Empire, says to English Christians to-day, 'Be ye also enlarged.' . . . We are defrauding ourselves, our Lord, and the heathen, if our realised environment is measured by any circle smaller than the circumference of the globe."

Throughout this interesting article there is advanced the doctrine that we are Israel. But, alas! quite unconsciously, for the writer opines that the Jews, a people to him representing all Israel, were, by their limited sense of patriotism, prevented from realising their relationship to humanity. If this were true of the whole chosen people, God's selection of them as a nation in whom He would be glorified (Isa. xlix.) was a mistake and a failure. But this is not so. God's great promise to Abraham that he would multiply his seed as the stars of heaven, and through that seed bless all the nations of the earth, is being fulfilled in the British race, whose identity with the lost sheep of the House of Israel is proved by this very fact, and whose widespread missionary labours are the natural result of that identity, and of God's new covenant with them (Heb. viii.). Having, unlike Judah, or the Jews, accepted the faith and responsibilities of the new covenant, British-Israel must increase until the whole world is evangelised by the Gospel they are the appointed agents to preach (Isa. xliii. 21). This is the object of our geographical enlargement and our astonishing national development. It is, however, a consummation of things that after all ought not to be, to a Bible-reading people, so surprising. An intelligent study of St. Paul's Epistle to the Galatians or Gauls (Gauls that were kindred with the Celt of Britain) should be of itself sufficient to stir within us an expectation that some day Christian Israel would stand forth a multitude of people, spread abroad to the west and to the east, and to the north and to the south (Gen. xxviii. 14). If the identity of the British with Israel be a great truth, we may suppose that St. Paul had some sort of apprehension that the proper reception of the Gospel of Christ in Gaul and Britain depended in great measure on the manner in which it was received and understood by the Asiatic Gauls. He, therefore, with anxious and eloquent words tells the first Celtic Church how, for a certain period of time, an heir, even the most lordly, differs nothing from a servant, inasmuch as it is necessary that he should be under the restraining influence of teachers and governors until such time that he can safely enjoy the freedom of a son. Israel, in past days, had been required to render obedience to the law; but now, in the fulness of time, God had sent His Son to emancipate them from the bondage of the school-room, and to bid them occupy their promised inheritance. This was the glorious message the Israelite Churches in Asia Minor, in Babylonia, in Greece, in the Isles of the Sea, and elsewhere, were to zealously proclaim. For Israel had come of age, and would now begin to rule and assert her imperial dominion as heir of the world. As such, to turn back to the beggarly elements, to the rudiments of the school-room, was not only wrong, but foolish. Nay, it was more; it was making God's promise to Abraham a dead letter; forasmuch as the Abrahamic inheritance was unencumbered by the law, which had only afterwards been added because of transgressions. But for these was Christ stricken that *all* Israel might be saved? As it is written, "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv.).

WHY MEN DO NOT ATTEND CHURCH.

Mr. H. H. Pain, of Bromley, forwarded a letter to the *Bromley and District Times*, which appeared in that journal on December 29 last, the subject being, "Why Don't Men Attend Church?" The first part of the communication we omit as hardly bearing on our own subject in the Banner, but what we quote below is a matter of concern to all our readers. We publish it accordingly, beginning with that portion of the letter which relates to the sermon:—

"No one doubts that 'intelligent men' occupy the pulpit, neither, I imagine, do the vast majority of 'intelligent men' wish the clergy to discourse on the 'relationship of capital to labour,' or 'The cash versus the credit system'—let the cobbler stick to his last. The great defect in sermons, in my humble opinion—and I say it with all respect—is that the clergy are 'always harping on one string.' By this, I mean that the text, and the discourse which is founded on it, is almost invariably taken from the New Testament, and the sole object seems to be to impress on men some moral or spiritual lesson. Let me not be misunderstood. I admit to the full, and gratefully acknowledge, the admonition, comfort, and warning, which I, in common with the rest of my fellow-men, have derived from such sermons; but surely the Old Testament prophecies have some bearing on the great events of the day, at home and abroad, which are exercising men's minds so much at the present time? At the risk of being accused of having an ulterior object in view, let me answer my own interrogation.

"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. Assuming this contention to be correct, what a flood of light is thrown on the Old Testament prophecies, and their relation to present events, as recorded or foreshadowed in the daily papers. Topics, remember, not of a controversial or party character. In enumerating some, I will add the Scriptural references for the sake of clearness, and without comment, in order to be brief:—

"Imperial confederation (Gen. xxxv. 11, xlviii. 19). The growing influence of Russia over the Asiatic Turkoman hordes, Persia and Abyssinia (Ezek. xxxviii. 5). When and

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where we may expect to be at war with Russia; who will be our allies; and the sore straits we shall be reduced to before that Power is vanquished and destroyed (Ezek xxxviii. 8—23, xxxix. 1—16).

"Why our present 'policy of isolation' will keep us from being involved in the coming European war (Isa. xxvi. 20).

"Why the jealousy and ill-feeling exhibited by France, &c., in endeavouring to 'stir up strife' against us, will be brought to nought (Isa. liv. 15—17).

"Why we may expect never to be molested in these islands (2 Sam. vii. 10, 11).

"Why we shall always be reigned over by a Monarchy, and never have a Republic (2 Sam. vii. 12—17; Jer. xxxiii. 25, 26; Gen. xlix. 10).

"Why the Jews look to this country alone for help, and will ultimately come here to a great extent before being taken back in our ships to Palestine (Deut. xxxiii. 7; Jer. iii. 18; Isa. xviii. 7).

"Why it is our special duty to act as the missionary people of the earth (Matt. xxiv. 43; Isa. xxvii. 6; Matt. xxviii. 19, 20; Isa. xliii. 10); and so on, *ad infinitum*.

"The clergy may object, that the answer to these questions involves the admission that we are Israel, and 'that is a fact we do not admit.' Granted. Then let me ask them what interpretation they place upon the terms, expressions, and sentiments put into our mouths by the National Church? If the prayers contained in the Book of Common Prayer mean anything, they must be taken in a literal sense, and in a literal sense the witness of our great National Church is that we are Israel. As 'intelligent men' let the clergy, therefore, realise this connection between cause and effect, and show by occasional pulpit reference that the predictions in the Bible are being testified to as to their fulfilment by the contents of the daily newspapers, and that 'intelligent men' have, in the language of Scripture, 'the work of prophecy more sure, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place.'

"Further, that the prayers of the Church contain reference to their national and individual wants and requirements. The way is thus paved for a gradual acceptance of those dogmas and doctrines of our most holy religion, which appeal rather to the believer's faith than his reason.

"In conclusion, whilst thanking you for allowing me to occupy so much of your space, allow me to add that my remarks are intended to convey a general and not a special application, and also to express the hope that nothing I have written may give offence to anyone, and least of all to the clergy, for whom I entertain the greatest respect.

"I am, dear sir, yours truly,

"H. H. PAIN.

"Bromley, Kent."

Mr. Pain has given us nine Old Testament topics, which might sometimes give variety to our pulpit addresses, and send the congregation home wondering at the truth and faithfulness of our God and Lord Jesus Christ, in fulfilling His promises and threats to the very letter, to the jot and to the tittle. The Book of Revelation, to the reading and study of which God has Himself attached a promise of His special blessing (Rev. i. 3, xxii. 7), might surely oftener form the subject of public instruction. The history of the House of Joseph, apart from the House of Judah, also might give instruction to those who say "there are no Jews who are not Israelites (which is true enough), but millions of Israelites who are not Jews," which is the hard nut for the clergy to crack. The sermon might occasionally tell us what is meant by "the Gate of Israel's enemies," as promised to Abraham's afterseed in Gen. xxii. 17, and where the sons of Joseph are now enjoying the Hebrew birthright? It would edify the people to hear what the Hebrew birthright is, and what people on the face of the earth, now in "these latter days," answer to them, because they possess Joseph's special blessings detailed in Gen. xlix. 22—26; Deut. xxxiii. 13—17, xv. 6; Hos. i. 10, 11? Also what islands, north and west of, and yet afar off from Palestine, are alone capable of offering room for a people who must, from the necessities of the case, be now at least 35 millions in number? All these things, and others like them, would deeply interest our modern congregations.

Since God's Word does not ignore the House of Joseph, but constantly points to them, both in the Old and New Testament alike, one would think that the clergy, being the under shepherds of the great Chief Shepherd who came to redeem Israel (Psa. cxxx. 8; Matt. i. 21), would delight to speak of the people who are to be recognised as "the blessed of the Lord" (Isa. lxi. 9, R.V.)—the Lord's own chosen and affianced ones (Isa. liv. 5; Jer. iii. 14, R.V.).

Those who favour missions to the home and foreign heathen ought certainly to endeavour to find the people who are destined, according to the Bible, to become a blessing to "all the nations," "all the families," and "all the kindreds of the earth." These are the people of the Lord God's heritage and inheritance, whom merely to know must surely be a great honour! Reference to these facts would be interesting to congregations which favour missions, and would enable the clergy who plead for them to exert a mighty power in asking for funds, when they know that the people assembled to hear them are Israelites, not only in reference to the spiritual aspect of the term, but as the literal seed, "the remnant of Jacob," according to the flesh.

WHO ARE THE BRITONS?

BY A. D. JOHNMAN.

IN your issue of December 9th an article from the pen of Mr. J. D. Reid (of Glasgow, I presume) appeared under the heading, "Who are Israel?" The article was an able though adverse criticism of a book which had recently been published under that title. I have thought that it might not be inappropriate to follow up Mr. Reid's article with a short and favourable criticism of a little book published some time ago under the title, "Who are the Britons; and, What is their Destiny?" by the Rev. Archibald Alison, United Presbyterian minister, Prestwick, Ayrshire. In doing so, I shall avail myself of a pretty lengthy "review" of the book which appeared in a local newspaper at the time from my own pen. I commenced by pointing out that, after much and careful consideration of this important Biblo-historical study, Mr. Alison had come to be thoroughly convinced that the Anglo-Saxons are indeed the sons of Israel (Gen. xxi. 12), and not that they had merely supplanted the ancient House of Israel in spiritual privileges, as is so generally and so thoughtlessly imagined and averred, but that they are indeed the lineal descendants of the children of Israel preserved by God's covenant and care, for the purpose of fulfilling His purposes in the earth, which assuredly they have been and still are doing, albeit it may as yet be unknown to themselves.

The little volume we are discussing consists of twelve chapters, subdivided under more than a hundred different headings, a preface, an introduction, and an appendix, with

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a concluding paragraph specially interesting to Masons, showing that the order "originated with the Israelites when deprived of the privileges of the Temple, to keep in recollection its sacred precincts and the important facts and incidents of Old Testament history."

I have not the slightest hesitation in saying that a careful and unprejudiced perusal of this able and clearly written treatise, by one of themselves, would well repay every Presbyterian minister in Scotland, would redeem them from a culpable ignorance, and consequent neglect, of Old Testament history, and of the nature of the predictions and prophecies regarding the kingdom of Israel, and a consequent ludicrous confounding of things that differ when they talk about the Jewish people, resulting in a general confusion, causing the common-sense meaning of Scripture revelation and diction to be "spirited away" by a process of one-sided "spiritualizing" what God has intended for the practical, everyday political life of the nation. I have made use of the term "one-sided"; I mean thereby that should those "spiritualizers" meet with a curse anywhere in the Bible then that is literal, and must be placed to the debit of the poor "Jew," whilst all the blessings must, of course, be spiritualized and "scooped into the lap of the Church." Is it any wonder, then, that intelligent young men, accepting matters as they find them, vote the teaching and trimming of the pulpit, in a vain attempt to reconcile things that differ, all humbug, and cast the Bible from them as they would a bundle of contradictions?

Our author, after comparing the pleasures afforded in tracing the various races of men to their origin with those of following the course of a stream from its source on the mountain side, strikes out with the following remarks:—

"In tracing up the British to their ancient home in Samaria, I have taken advantage of all the references of historians within my reach. These references are far more numerous than many suppose, for there is scarcely a British historian, or writer in our many cyclopædias, but traces the Celts and Saxons to their starting-place on the shores of the Caspian, the very spot to which the Israelites were carried captive by the Assyrians.

"Without further preface, I proceed to show that the Ten Tribes of Israel are identical with the British nation—a nation which, according to all recognised authorities, consists of the following peoples, viz., the Iberians, the Welsh, the Picts, the Gules (Gaels?), the Scots, the Gauls, the Jutes, the Saxons, the Angles, the Danes, and the Normans, these eleven being the various tribes that landed upon our shores and became amalgamated into one nation."

Now, herein is a marvellous thing—that profane historians, with no intention or thought of tracing our origin to the ancient Israelites, should instruct us that our nation is composed of eleven "races," coming for the most part directly from the very regions where the Ten-tribed kingdom of Israel had been so long located. Our readers will be pardoned for pointing out an apparent discrepancy here in the number of the tribes; we speak of the Ten-tribed Kingdom, and at the same time claim that eleven tribes found their way to these islands. That is so, and the explanation is that, at the disruption of the kingdom under Rehoboam, the tribe of Benjamin was left with the kingdom of Judah (or Jews), *vide* 1 Kings xi. 13, 32, 36 and xii. 21. But the leaving of this tribe—Benjamin—to be a light or lamp before the Lord in Jerusalem (1 Kings xi. 36) is an incident of far-reaching significance when we remember that Christ Incarnate sprang of Judah; that He came to His own tribe, but they rejected Him. The Jews delivered Him to Pilate, invoking the curse upon themselves and their children; the Romans crucified Him. The men of Benjamin received Him; and, according to Josephus and other authorities, the tribe of Benjamin left Jerusalem before its destruction; they soon after left the Holy Land, and in due time arrived in Britain, bringing with them the seeds of the everlasting Gospel of Jesus Christ, long before the "Italian Mission" set foot on British soil.

But to return, we cannot pass unnoticed the following very important statement of our author, viz.: "We read also, in 2 Kings xvii. 23, that 'Israel was carried away out of their own land to Assyria unto this day.' Implying that, at the time when the canon of Scripture was completed, they had not returned. It was different with Judah, for Nehemiah gives an account of the chiefs of the Jews that returned from Babylon to their own land. The very number of the captives is recorded, and there is not a single name of the Ten Tribes of Israel mentioned among them. To show the same fact, we have the testimony of the Jews themselves; Josephus, for example, declares that in the time of Christ the Israelites were in great numbers beyond the Euphrates. Jerome, writing some centuries later, corroborates the same fact when he says, 'The Ten Tribes inhabit at this day many of the cities and mountains of the Medes.' With all these statements before us, how foolish to suppose, with some, that the Ten Tribes were not lost, but returned with the Jews from Babylon and became one nation! How necessary, then, in reading the prophecies, to keep in recollection the distinction between the House of Israel and the House of Judah, remembering at the same time that, although the Jews are a portion of Israel, and may sometimes be called by that name, yet Israel is not a portion of the Jews, and must never be confounded with them."

And this distinction, we say, is the key to the whole subject, and is absolutely necessary to the understanding of Scripture, without which we defy any man, whatever his claims to erudition may be, to read Scripture history and prophecy intelligently and to profit. But time and space forbid my proceeding, as I should have wished, to give extracts proving how identical we are in our laws, our habits, our religion, and in our language. In short, the whole history and prospects of the British nation are in exact fulfilment of the predictions and prophecies regarding Israel, and form a beautiful continuity of purpose and design, at once dismissing the absurd and impious idea, implied if not expressed, that the Almighty Jehovah elected a people for the carrying out of His purposes, in whom He interested Himself for a time, until, wearied out by their waywardness, He fell asleep, pleased to allow His chosen and covenanted people to go to perdition and His plans to chaos. Nay, verily! for—"Thus saith the Lord which gave the sun for a light by day, 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." We Anglo-Israelites are painfully familiar with the proverbial "hornet's nests," and imprecations for placing our "fleshly descent" in place of faith in Christ; but we claim to have a surer hope than our opponents, for we thus judge that if the prophets have spoken truly regarding Israel, we can accept their evidence regarding Christ. Our faith is the stronger because it is born of an intelligent grasp of facts, and is not a mere sentimental dogma.

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THE INTERCOLONIAL CONFERENCE AT OTTOWA, CANADA.

THE proceedings of this conference, which is of a decidedly Israelitish national character, deserve to be watched. One of the objects it has met to decide is whether a purely British and national telegraph cable cannot be immediately constructed by way of the Pacific Ocean, connecting Great Britain with her colonial children in Canada, Australasia, and the Cape Colonies; such cable touching only the dominions of Her Majesty, but not those of any foreign alien people. On July 4, it was reported that on that day the motion for the immediate construction of the cable was lost, because the data concerning the bed of the Pacific Ocean, and the cost of construction, were considered insufficient; but a motion was adopted asking the Imperial Government for an exhaustive survey of the Pacific, and that they should divide the cost of the undertaking with Canada and Australasia.

The members who are attending the conference as representing the Cape Colony (Sir Charles Mills and Sir H. de Villiers), proposed that, "in the event of the construction of a cable between Canada and Australasia, such cable should be extended to the Cape." A decision, even more important still than the above, was arrived at on the subject of commercial reciprocity with Great Britain, and between the colonies themselves. The resolution requested that all obstacles of that character between the colonies and Great Britain, or between the former, should be removed. These proceedings seem to point to a great improvement in the question of the confederation of the Empire. If the telegraphic cables to connect the colonies with the mother country are worked exclusively on British territory, and commercial reciprocity be also adopted throughout the Empire, we shall have the best foundations laid thereby for Imperial federation. The "continued unity and greatness of the Empire" is what the conference desire to see assured. If these desires are followed by the acts above described, "the nation and company of nations" promised to Jacob of old, will, indeed, have been inaugurated and a lesson thereby taught to our clergy and others who now persistently refuse to believe that the British are Israel. When the Hon. G. E. Foster, the Member for Canada, proposed "the adoption of preferential arrangements in trade between Great Britain and the colonies," he went, probably, too far; since this country is committed to "free trade" throughout the world, and could not be expected to agree to preferential arrangements that would place foreign nations, non-British by race, at a disadvantage. One cannot help feeling that the nations in question, like some of our colonies, do not hesitate to put us to the extreme of disadvantage by taxing our exports heavily to serve their own trade purposes, and to injure our interests. Although all these difficulties certainly exist, we believe the promised federation of the British-speaking nations will eventually take place. God has promised it, and whatever interposes now, even as impossibilities, will eventually be found to be, not real obstacles, but as wise preparations for what is yet to come to pass. It is remarkable enough that at a time like this, an intercolonial conference should take place outside the United Kingdom, to consider how best, among the colonies themselves, to cement the general union of "the company of (Israelite) nations" promised to Jacob our forefather, and to prevent for all time anything like a rupture among them, after the manner of the United States of America. Such a union, permanent in its nature, and established on reasonable foundations, is sure at last to draw into it the American Republic as one of the English-speaking nations of the world, whose interests are really the same as ours. When that result is attained then will the Anglo-Saxon race, by mere weight of numbers, influence, wealth, and moral greatness, compel peace in the world, and at last "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to it as the people of the saints of the Most High," even as "the children of Israel, a people near to Jehovah" (Dan. vii. 27; Psa. cxlviii. 14, R.V.). Let Israel, therefore, praise the Lord for His goodness, and His mercies towards the House of Israel, "His chosen ones" (1 Chron. xvi. 13, R.V.).

THE EPISTLE TO THE ROMANS ON ISRAEL'S DESTINY.

BY REV. E. K. TULLIDGE, M.A.

WE herewith present the readers of the BANNER OF ISRAEL with some choice extracts from Principal Moule's beautiful exposition of the Epistle to the Romans in "The Expositor's Bible Series."

Chap. xi. 15. For if the throwing away of them, their downfall as the Church of God, was the world's reconciliation, the instrumental or occasioning cause of the direct proclamation to the pagan peoples of the atonement of the cross, what will their reception be but life from the dead? That is to say, the great event of Israel's return to God in Christ, and His to Israel, will be the signal and the means of a vast rise of spiritual life in the universal church, and of an unexampled ingathering of regenerate souls from the world. When Israel, as a Church, fell, the fall worked good for the world merely by driving, as it were, the apostolic preachers out from the synagogue, to which they so much longed to cling. The Jews did anything but aid the work. Yet even so they were made the occasion for world-wide good. When they are "received again," as this Scripture so definitely affirms that they shall be received, the case will be grandly different. As before, they will be "occasions." A national and ecclesiastical return of Israel to Christ will, of course, give occasion over the whole world for a vastly quickened attention to Christianity, and for an appeal for the world's faith in the facts and claims of Christianity, as bold and loud as that of Pentecost. But more than this, Israel will now be not only occasion, but agent. The Jews, ubiquitous, cosmopolitan, yet invincibly national, coming back in living loyalty to the Son of David, the Son of God, will be a positive power in evangelization such as the Church has never yet felt.

Now, the argument takes a new direction. The restoration, thus indicated, thus foretold, is not only sure to be infinitely beneficial. It is also to be looked for and expected as a thing, so to speak, lying in the line of spiritual fitness, true to the order of God's plan. In His will, when He went about to create and develop His Church, Israel sprung from the dry ground as the sacred Olive—rich with the sap of truth and grace, full of branch and leaf. From the tents of Abraham onward, the world's true spiritual light and life was there. There, not elsewhere, the Christ of God, for whom all things waited, towards whom all the lines of man's life and history converged, was to appear. Thus, in a certain profound sense, all true salvation must be not only "of" Israel (John iv. 24), but through him. Union with Christ was union with Abraham. To become a Christian—that is to say, one of Messiah's men, was to become mystically an Israelite. From this point of view, the Gentile's union with the Saviour, though not in the least less genuine and divine than the Jew's, was, so to speak, less normal. And thus nothing could be more spiritually normal than the Jew's recovery to his old relation to God, from which he had violently dislocated

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himself. These thoughts the apostle now presses on the Romans, as a new motive and guide to their hopes, prayers, and work. (Do we gather from the length and fulness of the argument that already it was difficult to bring Gentiles to think aright of the chosen people in their fall and rebellion?) He reminds them of the inalienable consecration of Israel to special divine purposes. He points them to the ancient olive, and boldly tells them that they are themselves only a graft of a wild stock, inserted into the noble tree—not that he thinks of the Jew as a superior being, but the Church of Israel was the original of the Church. So the restoration of Israel to Christ and to the Church, is a recovery of normal life, not a first and abnormal grant of life.

The teaching of the passage (ver. 16—24) as to the place of Israel in the divine plan of life for the world. We have remarked on this already, but it calls for reiterated notice and recollection. "At sundry times and in divers manners," and through many divers races and civilizations, God has dealt with man, and is dealing with him in the training and development of his life and nature. But in the matter of man's spiritual salvation, in the gift to him, in his fall, of the life eternal, God has dealt with man practically through one race—Israel. Let it never be forgotten that the "sundry times and divers manners" of the apostolic epistle (Heb. i. 9) are all referred to the "prophets"; they are the "times" and "manners" of the Old Testament revelation. And when at length the same Eternal Voice spoke to man "in the Son," that Son came of Israel, "took hold of Abraham's seed" (Heb. ii. 16), and Himself bore definite witness that "salvation is from the Jews" (John iv. 24). Amidst the unknown manifoldness of the work of God for man, and in man, this is single and simple—that in one racial line only runs the stream of authentic and supernatural revelation, in the line of this mysteriously chosen Israel. From this point of view, the great Husbandman has planted not a forest but a tree, and the innumerable trees of the forest can get the sap of Eden only as their branches are grafted by His hand into His one Tree by the faith which unites them to Him who is the Root below the root, "the Root of David" and of Abraham.

Ver. 25—27. This is a memorable passage. It is in the first place one of the most definitely predictive of all the prophetic utterances of the epistles. Apart from all problems of explanations in detail, it gives us this as its message on the whole, that there lies hidden in the future, for the race of Israel, a critical period of overwhelming blessing. If anything is revealed as fixed in the eternal plan, which, never violating the creature's will yet is not subject to it, it is this. We have heard the apostle speak fully, and without compromise, of the sin of Israel, the hardened or paralyzed spiritual perception, the refusal to submit to pure grace, the restless quest for a valid self-righteousness, the deep exclusive arrogance. And thus the promise of coming mercy, such as shall surprise the world, sounds all the more sovereign and magnificent. It shall come, so says Christ's prophet Paul, not because of historical antecedents, or in the light of general principles, but because of the revelation of the Spirit, he speaks of that wonderful future as if it were in full view from the present—"All Israel shall be saved!"

We read "no date prefixed." As far as this chapter is concerned, years and days are as if they were not. On the whole, surely, a large range of process is in his view; he cannot expect to see fulfilled within a narrow season the accomplishment of all the preliminaries to the great event. But he says nothing about this. All we gather is that he sees in the future a great progress of Gentile Christianity, a great impression to be made by this on the mind of Israel, a vast and comparatively sudden awakening of Israel by the grace of God, however brought to bear, the salvation of Israel in Christ on a national scale, "the receiving of them again," and "life from the dead" as the result—life from the dead to the world at large. However late or soon, with whatever attendant events, divine or human, thus it shall be. The "spiritual failure of perception in part" shall vanish. "The Deliverer shall turn away ungodliness from Jacob." "All Israel shall be saved."

"Believest thou the prophets?" The question, asked of Agrippa by St. Paul, comes to us from this prediction of his own. "Lord, we believe." Our Master knows that for us in our day it is not easy. The bad air of materialism, and the profound and stolid fatalism which it involves, is thick around us; and one symptom of its malign influence is the growing tendency in the Church to limit, to minimize, to explain if possible, away from the Scriptures, the properly and distinctively superhuman, whether of work or word. Men bearing the Christian name, and bearing it often with loyal and reverent attention, seem to think far otherwise than their Lord thought about this very element of prediction in the holy Book, and would have us believe that it is no great thing to grasp and to contend for. But as for us, we desire in all things to be of the opinion of Him who is the Eternal Truth and Light, and who took our nature expressly as to one great purpose, in order to unfold to us articulately His opinion. He lived and died in the light and power of predictive Scripture. He predicted. He rose again to commission His apostles, as the Spirit should teach them, to see "things to come" (John xvi. 13). To us, this oracle of His "chosen vessel" gives us articles of faith and hope. We do not understand, but we believe, because here it is written, that after these days of the prevalence of unbelief, after all these questions, loud or half articulate, angry or agonizing, "Where is the promise?" the world shall see a spiritual miracle on a scale unknown before. "All Israel shall be saved." Even so, Lord Jesus Christ, the Deliverer. Fill us with the patience of this hope, for Thy chosen race and for the world.

"All Israel shall be saved." It has been held by some interpreters that this points to the Israel of God, the spiritual sons of Abraham. If so, it would be fairly paraphrased as a promise that when the Gentile conversions are complete, and the "spiritual failure of perception" gone from the Jewish heart, the family of faith shall be complete. But surely it puts violence on words and on thought to explain "Israel" in this whole passage mystically. Interpretation becomes an arbitrary work if we may suddenly do so here, where the antithesis of Israel and "the Gentiles" is the very theme of the message. No; we have here the nation chosen once to a mysterious speciality in the spiritual history of man, chosen with a choice never cancelled, however abeyant.

A blessing is in view for the nation—a blessing spiritual, divine, all of grace, quite individual in its action on each member of the nation, but national in the scale of its results. We are not obliged to press the word "all" to a rigid literality, nor are we obliged to limit the crisis of blessing to anything like a moment of time; but we may surely gather that the numbers blessed will be at least the vast majority, and that work will not be chronic but critical. A transition, relatively swift and wonderful, shall show the world a nation penitent, faithful, holy, given to God.

Ver. 29. "For the gifts and calling of God are without repentance." The "gifts" of unmerited choice, of a love uncased by the goodness of its object, but coming from the depth of the Eternal; the "call" which not only invites the creature, but effects the end of the invitation; these are things which in their nature are not variable with the variations of man and of time. The nation so gifted and called, "not according to its works," is for ever the unalterable object of the eternal affection.

If such are the necessities of love, and truth, and wisdom, in regard to that portion of the nation who had rejected their Messiah, what may they be said to be regarding the vast majority who had not yet heard of Him who, according to the divine verdict, had been immeasurably less guilty of even the national sin of idolatry? (Jer. iii. 8—11; Ezek. xvi. 46—55, xxiii. 11). Moreover, this was the portion of the nation with which the birthright was lodged (1 Chron. v. 1, 2; Jer. xxxi. 9; Gen. xlviii. 16—20). What possible meaning can the birthright of the chosen nation have to a Christian mind save that its possessors were thereby marked out as the chief instruments in God's hands to make the

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salvation of Christ prevail in the world? Was it not a necessity of wisdom that people chosen to so great a destiny should, for a time, lose the knowledge of their origin? Would not confusion worse confounded be otherwise the inevitable result?

A NEW OBJECTION RAISED.

"THE Identity" of the British people with the "Lost Ten Tribes" was being discussed by a few friends lately in our presence, and various difficulties and objections were raised by those who professed themselves half-inclined to accept our views, but who said they were repelled by the publication of ideas by writers on our side which they could not accept. "For instance," said one gentleman, "I see much in these things which I am inclined to adopt; but when some time ago I read a statement or speech somewhere made by one of the writers on that side, declaring that our Lord's parables, and especially the parable of the Prodigal Son, are pictures of Israel and Judah, well then I pause, and hesitate to join those who advance such wild views." Another young man, a curate, declared he had the same difficulty, and it arose from the fact that after accepting the position of the Anglo-Israelites that the British races were and are the flesh and blood descendants of lost Israel, he was asked to accept the further statement that all believers in the Gospel, wherever located, and irrespective of nationality, clime, and colour, are also Israel, by reason of their faith; he paused and was discouraged because the two doctrines do not seem to be reconcilable.

We desire to offer a few remarks on these two forms of objection. We suppose that both are ancient in age, and are held still by many who thus excuse themselves from studying the main question, that Israel, being lost and destined to be found to God's glory, the British, who respond to all the signs, are they. Whether we interpret the parables correctly is another thing. Admitting we are wrong in this respect, the chief point regarding which we have often contended in the BANNER and on the platform is this, Do the Scriptures support our main contention, that the British are Israel? If so, then it is no reason for refusing to act together and search for further light in company, because we advance views respecting some of the parables which may seem strange and startling. In regard to these, however, there is something to be said on our side upon the merits, and this we would repeat now.

To begin with. It cannot be denied that on some occasions our Lord did address to the Jews parables referring to their national position, relatively to the then lost and banished House of Israel, which the Jews perfectly understood and resented accordingly with anger. Thus in Matt. xxi. 33—43, etc., He directed their attention to His words, "Hear another parable," and then set before them the case of the Householder's Vineyard, the murderous husbandmen (the Jews), who killed, stoned, beat, and maltreated His messengers, and finally proceeded to kill His well-beloved Son! He asked the Jews what would be likely to be the fate of such men? They unsuspectingly answered that the Lord of the vineyard "would miserably destroy those miserable men, and let out the vineyard to other husbandmen, which shall render him the fruits in their season" (Matt. xxi. 41, R.V.). "When the chief priests and Pharisees heard His parables" (those recorded in chap. xxi.) "they perceived that He spake of them." They saw the national character of His teaching, and were aware that their own nation, Judah, as well as the absent nation, Israel (ver. 43), were the subject of the Lord's words.

The parable recorded in ver. 28 to 31 was one parallel to that of the Wicked Husbandmen. It related to the same two nations, Israel and Judah, under the figure of a man and his two sons. The first, the House of Israel, was requested to go and work in the Lord's vineyard. "I will not," was the first reply; but he repented and went, being obedient. The other, the Jew, pretended he would go, and in disobedience, "he went not." Here again were the two kindred nations compared and judged. The surrounding Jews saw the Lord's object, and resented it. "They sought to lay hold on Him, but feared the multitude, because they took Him for a prophet" (ver. 46, R.V.).

It appears thus that two of our Lord's parables were certainly addressed to the Jews as a nation, and applied also to Israel, as a second nation preferred to them, and destined to supplant them in God's favour. We ask, then, Why are we condemned if on valid grounds, already published, we consider the parable of the Prodigal Son also one directed by the Lord to illustrate the condition of these two Houses of His chosen people? The three parables of Luke xv. were used by the Lord to teach the carping Pharisees and Scribes that the chief object He had in view in coming to the earth was to seek and save that which was lost. He came to His own, the Jews, and they received Him not. He turned then to the other House of Israel, as Isa. lxv. 1 shows us, since the object of His mission was, as He said twice, to go to the lost sheep of the House of Israel. Luke xv. exactly illustrates this saying. The shepherd had 100 sheep. One of those was lost. The Lord went after that one sheep, found and brought it home in triumph. A woman had ten pieces of silver, one of which was lost. She searched diligently and found it, rejoicing afterwards that she had recovered it. A father had two sons, both evil, but one resolved to leave the paternal roof and become a wanderer among strangers. He went forth, fell into sin and suffering, repented, and set out to return to his sorrowing father. He was received with joy, and loaded with honours, while his envious brother, like the murderous husbandmen of Matt. xxi., was filled with anger and jealousy at the preference given to his prodigal brother, who had the blessing he himself was denied. The explanation of the parables of Luke xv. is easy, if Israel and Judah be the subjects of it, but utterly meaningless as a whole if the parable be spiritualized, since nothing seems to correspond with the elder son's actions and feelings, or the Father's affecting expostulations with him, "It is meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found" (Luke xv. 32). When was the sinner alive once, then died, and was made alive "again"? When was the sinner once a happy son in the father's house with the elder son (whoever he may be)? then, having departed to sin and suffering, does the sinner return home to the father's and brother's house, to eat the fatted calf, to dance and sing with merry heart?

In reference to the curate's objection, we must remind him that the flesh and blood descendants of Israel are heirs of the temporal blessings of the chosen people absolutely, and that the spiritual blessings are theirs too, to distribute to all, of whatever race, who throw in their lot with Israel and accept the atonement. Such acceptation gives them the privilege of becoming Israelites by adoption, as plainly stated in Gal. iii. 7, 8, 9, 29. Our curate, therefore, need

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not be discouraged by this difficulty, since the Scriptures plainly show that, as in the Old Testament days, so in those of the New, the sons of the stranger that join themselves to the Lord, to serve Him and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of His covenant, even them He will bring to His holy mountain, and make them joyful in His house of prayer. To the Lord be all the praise! (Isa. lvi. 3—7, R.V.)

RANDOM SHAFTS.

THE privilege of being God's ministers, witnesses, and servants, was given to Israel as a nation. We therefore argue rightly that the missionary function is a national matter, and that even already the British have taken it up in a national spirit. Our opponents denounce this with considerable heat, and maintain that the evangelization of the world is purely a business of the Church; but let us see where the truth rests. The Archbishop of Canterbury has lately been complaining that missionary operations are in the hands of Societies, and he expressed the opinion that it would be better if they were carried on by the Churches. The regret comes too tardily. The reformed Churches had two centuries of opportunity, and did not think that preaching to the heathen was part of their duty.

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But the Primate's remarks are a confession that missionary effort is not "purely a business of the Church." It is controlled by independent Societies, nor did the Church create those Societies. On the contrary, in its official capacity it sneered at the proposal to convert the heathen as a silly dream, if not a wickedness, much in the same manner that it is to-day sneering at the Identity and our belief that the knowledge of it will lead to a fuller conversion of the heathen. It may be said that the Churches and the Societies are substantially one, and that the former use the latter as their instrument. But this is not so. The Societies use the Churches as their instrument, for it is by means of the Churches that they obtain the major part of their funds and recruit their staff.

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By "Churches" I mean the visible organizations called Churches; but if we take the true, invisible Church instead, our contention still holds good. It is impossible for anyone to suppose that all who attend a place of worship are saved souls, but they all contribute to the support of missions, and it is as likely as not that half the subscriptions are supplied by those who are outside the spiritual communion. Money is the sinews of this war, and what is raised by Women's Auxiliaries, Universities, Young Men's Missionary Associations, and the children, comes from varied quarters, including people who make no religious profession whatever. There is another way in which it can be shown that the British are connected "nationally" with missions. We hear it stated that every child in the kingdom receives the benefit of an education, and, as there are more children in Sunday-schools and since there are as many children in Sunday-schools as in secular schools, it follows that every child in the kingdom passes through a Sunday-school—that is, the nation in its young days goes to Sunday-school, and in all such schools there are collections of some kind for missionary enterprises. So that even if the children drift into scepticism or atheism after leaving school, it is probable they have helped on the cause of the Gospel at one period of their lives.

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The methods employed by missionary societies are undoubtedly "thorough," for they enlist the services of men, women, and children; and each class is able to do what the others cannot, or won't. Now, it is more than curious that in adopting this plan we took a leaf out of the book of ancient Israel, and did it wittingly. The Rev. Matthew Wilks, a Nonconformist minister, and an originator of the London Missionary Society, was asked to preach one of its anniversary sermons, when the text of his choice was Jer. vii. 18, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke Me to anger." We are told that the congregation was astonished at the selection of so inappropriate a theme, but that their astonishment melted into admiration as he proceeded.

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Having pictured the idolatrous Hebrews at their devotions, he exclaimed, "I will contrast your objects, compare your ardour, and muster your agents." This was the gist of the homily, and a biographer of his says: "From the hearing and perusal of that part of it which referred to the agents—viz., men, women, and children—arose the system of auxiliary institutions which now pervade the whole country, and combines in its support young and old, rich and poor. Such an extraordinary effect has seldom, perhaps, sprung from the preaching of a single discourse." The evil example of our backsliding fathers has certainly been put to a praiseworthy end, and this is not the only dark page in Israel's history which God's wisdom and power have turned into a blessing.

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The Press is finding it desperately hard work to account for the ceaseless advances of the Empire. Our editors are continually dissecting, analyzing, and discussing the Briton—opening the drum, as it were, to discover where the sound comes from. And a fine person they make of him. They pile on the adjectives in a sort of frenzy, and the common nouns indicative of very uncommon virtues are laboriously assembled until we begin to sympathize with the writers in their endeavour to describe a being who is evidently indescribable. We are so accustomed to it that we read unmoved of his heroism, daring, restless energy, unrivalled force of character, shrewd sense, high-minded patriotism, intellectual vigour, noble ambition, and far-sightedness; and at times we feel that the race must be composed of Nelsons, Newtons, Raleighs, and Sidneys. The religious papers dwell more on his spiritual qualities—his respect for the Sabbath, his love of the Bible, his dissemination of the Gospel, his general uprightness of conduct—and are convinced that our national supremacy is built thereon.

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To entirely disclaim these mental and moral excellencies would be to indulge the pride which apes humility. We are conscious that the British heart is a stout one, and, withal, a God-fearing one. But the eulogy is overdone, and, besides, it does not meet the case. It is not surprising that the Germans are disinclined to admit that we have a surpassing stock of intellectual vigour, nor is it wonderful for the French to question our monopoly of heroism. But, of

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course, they have to explain how it is that we are outstripping them, and their explanations are about the lamest in the long list. For instance, when tearing the Anglo-Belgian Agreement to pieces, the French journalists ascribed our progress in Africa to "fixity of purpose" and a deliberate plan "prosecuted with skill, method, solicitude, and a patience altogether remarkable." It is laughable to see our governments credited with solicitude for territorial expansion, and if there is one thing they do *not* possess it is fixity of purpose. To English eyes they seem to be the sport of circumstances, with neither ballast nor rudder. But, by-the-bye, there is "luck" to be considered. This, however, is leaving the sublime for the ridiculous.

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And before leaving the ridiculous, I might point out that King Theebaw had a reason of his own for the success of the British arms. Theebaw, it will be remembered, was the Burmese monarch who unfortunately lost his crown in a little struggle with Israel, and he filed a document in which he attributes his discomfiture not to the merits of the Redcoats, but to his foolish habit of smoking inferior tobacco. He states: "My late father, the Royal Mindoon Min, the golden-footed lord of the white elephant, master of 1,000 gold umbrellas, owner of the royal peacocks, lord of the sea and of the world, whose face was like the sun, always smoked the Esoof cheroots while meditating on his treatment of the bull-faced, earth-swallowing English. Had I done the same I should never have lost my throne. But I used the opium-drugged cheroot from Manila, and the trash which was sent to me from San Francisco, and I fell." It was discourteous of Theebaw to say "bull-faced," and if he had been familiar with the English Press he would have known that the Briton is a combination of lion and angel. But his excuse for our conquest, absurd though it be, is not more so than sundry other pleas put forward by wiser heads to answer for our pre-eminence. JOHN SHOOTINGHAM.

BRITISH SHIPPING.

THE importance of Britain's shipping interests is fairly shown by the statistics published in the Bureau Veritas's "Repertoire General de la Marine Merchande." With all the encouragement offered by foreign Governments to shipbuilders the number of vessels owned in other countries is remarkably small in comparison with the enormous mercantile fleet Great Britain possesses. Of the total sailing vessels on the waters of the globe, one-third belong to England, and nearly half the steamers of above one hundred tons are British. This country boasts of the possession of 14,971 steam and sailing vessels, the rest of the world is credited with having 27,586 ships afloat. Of late ship-building has been somewhat actively carried on in the United States, and America has been bent upon making some show of competing with England in the ocean-carrying trade. America has actually managed to become the second in importance, but her merchant fleet is composed of only 3,794 ships against nearly 15,000 owned in England. Norway runs America pretty close for the second place with 3,768 ships, and is followed by Germany and Italy with 2,165 and 2,122 respectively. But when steamers alone are considered England comes even more conspicuously to the front. Germany has 779 steam vessels, France possesses a round five hundred, and Norway 490, while England has no fewer than 5,694 steamers. Last year it was contended that the increase of the British vessels had outgrown the demands of the carrying trade, and the shipping industry, from various causes, is still in a depressed condition. But recent reports are slightly more favourable, though the coal strike is likely to affect our export and import trade for some little time to come. When the public see that England has such large interests at stake on the sea the importance of protecting our shipping trade in case of war by strengthening the Navy will be fully realised. It is estimated that the value of the British merchant vessels alone is not less than two hundred and twenty millions sterling. But this is not all, for our very existence as the foremost commercial nation of the world depends upon the safety of our mercantile fleet in times of war.—From the *Manchester Courier*, September 21, 1893.

Correspondence.

STRAY NOTES.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I have often thought that a great many good points in the Identity discussion are lost for want of being noted at the time they occur to the minds of the various BANNER readers. John Shootingham's "Random Shafts" have been a decided "hit," and I should not wish for a moment to encroach upon his province; but I would respectfully suggest the opening of a column under the above heading, to which every BANNER reader would be free to contribute any thought or incident that may have occurred to him, which might be helpful in advancing the Identity interests. I believe there are many Anglo-Israelites who could do that, but who, like myself, have neither the time nor the ability for any lecture or lengthy dissertation. For example, I have long, and at constantly recurring intervals, been troubled by the opening sentence of the 24th verse of Gal. iv.—viz., "which things are an allegory," and I confess that had it not been for the overwhelming mass of evidence otherwise in favour of the Identity, my faith in the literal rendering would have been shattered by that single expression. The last time I was troubled with this "little fox" was at the reading of the Epistle on the fifth Sunday after Lent; and I went home determined to have at the bottom of it. After reading and thinking, it occurred to me, "There must be something wrong here; let me see what the R.V. has to say on the matter," when, to my intense satisfaction, I found the correct rendering to be, "Which things *contain* an allegory."

Now, this is just exactly the position I have always taken with spiritualizing opponents. I invariably say to them, "I grant you all the comfort and consolation you can possibly derive from a spiritual application or counterpart of these prophecies, but I claim that their primary reference is to literal facts demanding a literal fulfilment. *Apropos* of this, take the 16th verse of Isa. liv.—a chapter usually applied to, and appropriated by the Church—and tell me what on earth the Church has got to do with smiths blowing fires of coal and making weapons of war; aye, or implements of husbandry either.

I am, dear Philo-Israel, yours truly, A. D. JOHNMAN.

Perth, May 6th, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was very much struck by a sentence in the "Character Sketches" in this month's *Review of Reviews*, under Lord Rosebery "At the Foreign Office." Mr. Stead, speaking of English foreign politics, writes: "The only trouble has been with France. But France is the troubler of Israel." Now, is this calling of England, Israel unintentional, or is Mr. S. imbued with the Anglo-Israel Identity proofs? If he is an Anglo-Israel convert, what strength he must derive therefrom in his efforts to draw the two great English-speaking nations together, England and America — the brothers John and Jonathan? Can any of your readers—or perhaps Mr. Stead himself—throw light upon his views on this subject? It would be "something" to find a fellow-believer in the editor of the *Review of Reviews*.

Yours faithfully, H. T. JOHNSON,

Tintagel, Bournemouth, March 26, 1894.

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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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ARBITRATION, BUT NOT WAR, BETWEEN ISRAEL AND MANASSEH.

WE have always expressed the opinion that for the future Great Britain and America, being Israelite brethren, mother and daughter, both of the House of Joseph, and related as the House of Israel, and Manasseh the single tribe, can never in the future settle their disputes by war, but will do so by arbitration.

An article appeared on this subject (but quite apart from Our Identity) in the *Bristol Times and Mirror* of June 25, which singularly accords with our views and unintentionally corroborates our contention that the British are Israel. It seems that three hundred members of the House of Commons have recently signed an address "in favour of the amicable settlement of all disputes which may arise between Great Britain and the United States." The initiative had been taken by the American Senate (or Upper House) about a week before the date of the article in question. They then passed a resolution to the same effect by a large majority. The two nations, therefore, have an influential minority among them who repudiate war between them, and desire that their disputes may henceforth be amicably settled by arbitration.

The American Senate first put their wishes on record and the three hundred British M.P.'s followed with their response. The comments of the Bristol paper on this singular state of things we quote in part, because they show that, without any reference to our Israelitish opinions, our conclusions are held by secular writers to be quite reasonable and according to the natural sequence of events which are being evolved around us among the nations. The editorial was as follows:—

There is no "peace party" in America; nor has the principle of arbitration, as a substitute for force, ever found much favour in the United States as an abstract doctrine. We in England, on the other hand, have a goodly number of people who preach something like "peace-at-any-price." These would adopt arbitration instead of fighting, as a means of settling every quarrel under the sun. They are, doubtless, very delighted at the action of the American Senate, together with that of the three hundred members of the British Parliament. Yet, of the three hundred, by far the larger number have signed this memorial, not as a general declaration in favour of arbitration, but because they see, as a matter of business and patriotism, that the prevention of all possibility of war between Great Britain and America is within the range of practical politics. No one who takes an intelligent interest in the condition of the continent of Europe can believe that arbitration can take the place of war there. There are considerations of race and climate and territorial ambition which forbid this. The French have determined that one day they will try to get back their lost provinces. Germany has equally made up her mind that the provinces shall remain as they are. Russia wants to get Constantinople, in order that she may have an outlet from the Black Sea, and thus obtain the full use of a seaboard never blocked by ice. She longs for that "sea power" about which Captain Mahan discourses so eloquently and wisely. But there are no such elements as these in the relations between America and Great Britain, and that is why the prospect of an arbitration treaty between the two countries should be hailed with satisfaction—not because the abolition of war may be brought any nearer, but because among the possibilities of the future the Anglo-Saxon race may have to fight for its supremacy in the world.

Of course, the system of arbitration, if applied generally in Europe, would involve disarmament. From this point of view the question has just been discussed by a large number of members of the British Chamber of Commerce in Paris. The conclusion arrived at was not hopeful. There are at present some twenty millions of men under arms in Europe, ready to take the field at a fortnight's notice. Some of these may have leisure occasionally to engage in civil employments; but, taking the moderate estimate of five millions, who may find permanent employment as soldiers, what would become of these if they were disbanded? Nothing less than a catastrophe would ensue if labour markets, already overcrowded,

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were to be glutted by five millions of men in search of work. There can be little doubt that this economic consideration must be largely in the minds of those continental statesmen and politicians who may be inclined seriously to entertain the idea of disarmament. There would be no question of disarmament in connection with arbitration as between Great Britain and the United States.

We see here many of our points clearly enunciated and proof offered that the continental nations must go to war; but that, as for ourselves and our American brethren the idea is absurd. We have the quarrels of France with Germany described, and the certainty that the sword must settle that matter insisted on. Russia wants Constantinople and the ocean trade of Great Britain to become the mistress of the world by the possession of the "sea power," which we call "the Gates." No arbitration can settle that dispute when it arises. And Ezek. xxxviii. and xxxix., confirming that anticipation, tells us beforehand, not only that Russian Gog will invade the mountains of Israel after the tribes shall have occupied them in peace, but will try to drive them out and get the Holy Land into his own possession. How that enterprise will fare, and what will be the end of it, these chapters in Ezekiel tell the whole world, even now.

No arbitration will avail to decide that contest which is waged between God's people Israel, guided by the Lord Himself, and the Satan-led hosts of Gog, the enemy of the Lord, and of His people British-Israel. Twenty millions of men under arms in Europe to-day point to a terrific contest approaching, such as there never has been before since the world began (Rev. xvi. 18, R.V.). In that warfare the British and the United States will be on the same winning side as neutrals, being allies by blood, and destined as brethren, after their return to the land of their inheritance together, to occupy it, side by side, and, when Gog has been destroyed, to enjoy it in peace, "world without end." We wonder that these things, pointing as they do so clearly to our nation's identity with "Ephraim and the tribes of Israel his fellows" in union, do not convince the clergy of the truth of our conclusions! How is it, if we are wrong, that the United States so literally fulfil Gen. xli. 51, and our own nation, once bereaved of these our children, immediately afterwards began to increase and expand, until now they are found in or near "all nations," "families," and "kindreds of the earth," ready to bless them according to the prophecies, to the West and to the East, to the North and to the South?

The drawing together of the British-Israelite nation with America-Manasseh is a sign full of meaning to those who are observant of affairs, and regard God's words as related thereto. There we see the rise and progress of the two brother nations described in Gen. xlviii. 19, and we recognise in the efforts each is making to avoid wars for the future between them, that the House of Joseph is in its dual capacity before the world, waiting to be identified and recognised as Ephraim-Israel, as their great and independent brother Manasseh, whose national greatness astonishes the world. To the Lord be all the praise.

THE steamer in which Mr. Wellman sailed for the Arctic regions has been crushed in the ice and lost. The party had, however, left the vessel, and were continuing their explorations, but a vessel will have to be sent to rescue them.

COAL DEPOSITS WITHIN THE EMPIRE.

IN vol. xiv. of the BANNER, for May 7th, 1890, p. 187, we drew attention to the remarkable fact that the best steam coal abounds within the Dominion of Canada, New Zealand, Australia, and India; but that God had denied supplies of this kind of coal, so necessary for a great maritime power, to the South American Continent, as well as to the southern part of North America, including the United States! The following, which appears in the weekly edition of the London *Times*, of Feb. 16th, 1894, elucidates the same subject, though not from an Identity point of view. It is indeed a valuable contribution to the evidence in favour of our views, and we beg for it a careful perusal. It points to a providential preparation of the earth for the domicile of His people by the God of Israel, and, therefore, affords additional comfort to those who know that the British are Israel the chosen of the Lord:—

"CANADA.—III. COAL.

(From a Correspondent.)

"It has been pointed out before, but cannot be pointed out too often, that the coal deposits of Canada make her relation to the maritime position of the Empire one of extraordinary interest. This is true, whether we have regard to the needs of commerce or to the maintenance of naval power. When a large proportion of the world's trade is carried in steamships, and when every effective ship of war that defends trade is propelled by steam, easy access to coal at essential points becomes a matter of the first consequence. This is true in times of peace, but infinitely more so in times of war, when coal for naval purposes can be obtained by belligerents only in ports under their own flag. It is generally admitted that in any future struggle for maritime supremacy an immense advantage would lie with the Power which can retain the widest control of bases of coal supply. It is this idea which prompts our large national expenditure on coaling stations; it is, perhaps, less thought of in connection with territories possessing coal deposits.

"Certainly the points at which Canada's great coal-fields are found may be spoken of emphatically as essential. Eastward and westward, on the Atlantic and on the Pacific, their location is striking enough.

"Nova Scotia projects far out into the Atlantic, and there, as the most northern port on the continent which is open both summer and winter, we have fixed the great naval station of Halifax, which in time of war would necessarily be our chief base for defending what has become the greatest food route of the United Kingdom. Immediately behind Halifax and closely connected with it by rail are the Pictou and other Nova Scotian coal mines, which already turn out about a million tons of coal per annum. Further north is the island of Cape Breton. A century and a half ago, long before steam came into use, the keen eye of French soldiers fixed upon Louisburg in Cape Breton as the point from which the road to the St. Lawrence could best be guarded and French commercial interests maintained upon the mainland. The strong fortress is gone, but around the fine harbours of the island are numerous mines far more useful than was the fortress for the prosecution of commerce or, in case of emergency, for its defence. From these mines again, are raised yearly about a million tons of coal of excellent quality for steaming and other purposes. The mouths of the pits are in some cases close to the shore, and as the mines are carried far out under the ocean a ship may

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be loading directly over the spot from which the coal is obtained. Nature could scarcely have done more to give advantageous position. The full significance of these coal resources to a great maritime Power can only be fully understood when we reflect—first, upon the increasing importance of the St. Lawrence as a food route; and, secondly, that, with the exception of what might be temporarily stored at Bermuda and the West India stations, these are the only coal supplies to which British ships would have the national right of access in time of war along the whole Atlantic coast of America. As things now stand, Britain is the only Power which has adequate bases of coal supply on both sides of the Atlantic.

"These supplies are, of course, as useful for inland traffic as for ocean service. Nova Scotian coal finds its way in large quantities several hundred miles westward from the Atlantic coast, and supplies the provinces of New Brunswick and Quebec with the greater part of what they consume. During the summer it has a water route up the St. Lawrence, and it is also carried by the inter-Colonial Railway at exceptionally low rates, in accordance with the Government policy of giving all possible encouragement to inter-provincial trade.

"The consumption of Nova Scotian coal in Quebec, which in 1877 amounted to 95,000 tons, had risen in 1891 to 775,000 tons. The whole of the Dominion Government Railways, of which 1,397 miles are in operation, are worked with Nova Scotian coal. Most of the other railways of the lower provinces, including the Atlantic connection of the Canadian Pacific, as far west as Montreal, draw their supplies from the same source.

"When we cross the continent to the Pacific coast we find, in connection with the coal of British Columbia, a group of facts scarcely less striking than those to which reference has already been made. Along the whole Pacific coast of South America no coal is found suited for steaming purposes. There is none along the coast of North America until we come to Puget Sound. At different points on the Sound mines are being worked on American territory, but the coal is all of a distinctly inferior quality. It is only when we cross the boundary line into Canadian territory that in Vancouver Island, the site of Britain's only naval station on the western coast of America, we meet with large deposits of good steaming coal. The superiority of this coal is proved beyond question by the published tables of the War Department of the United States, in which are given the comparative values for steam raising purposes of the various fuels found on the Pacific coast. In this statement—certainly not a partial one—the Nanaimo coal is rated far above any found in Washington, Oregon, or California. The annual output of the mines at Nanaimo and Wellington has now risen beyond a million tons. At Nanaimo the principal mine is directly upon the shore, and the galleries are being run out far under the arm of the sea which divides Vancouver Island from the mainland, so that here, as at Cape Breton, ships of heavy tonnage take in coal while moored immediately over the place from which it is obtained. In either case the facility for easy and rapid coaling could not well be excelled. The very facility of approach creates a responsibility. When ships can sail in from the open sea and come directly to the place where large stores of coal are ordinarily accumulated, it is clear that these stores must have some means of defence if they are not to fall into the hands of the first comer. The full appreciation of the value of these coaling positions ought to secure for them some adequate defence, such as they do not at present possess. Canada is now co-operating with Britain in providing adequate defence for the naval station of Esquimalt, the importance of which was well illustrated when I was there by the presence in the fine graving dock of the Warspite, undergoing repairs after her serious mishap. Doubtless Esquimalt must be the main reliance for the safety of the fleet in the North Pacific, but some subsidiary protection seems imperative for the security of actual coaling ports like Nanaimo, if they are to be safe against sudden attack. Full and joint provision for this may only be possible when the motherland and the colonies have arrived at a clear understanding in regard to the distribution of national responsibility. The defence, however, ought certainly to be given, and it would be wiser to plan carefully and complete in time of peace what would of necessity have to be supplied hastily under the pressure of any threat of war. Such a question would be fair matter of deliberation and decision at a colonial conference such as has been proposed.

A fact may here be mentioned which illustrates by contrast the singular advantage which the Empire possesses from the command of abundant coal on the Pacific. The great American city of San Francisco, with its extensive shipping and railway connections, draws its chief supplies of good coal from three British sources—Vancouver, New South Wales, and Great Britain itself. Curiously enough the two distant points compete in furnishing this coal on practically equal terms with Vancouver, which is close at hand. Ships chartered to carry wheat from the Pacific coast to Europe from want of a return cargo, use coal as ballast in voyaging from England or Australia, and are therefore able to deliver it in San Francisco almost as cheaply as it is brought from Vancouver. During the year 1892 San Francisco took about 600,000 tons of Vancouver coal. The American steamship lines to China and Australia use it almost exclusively. It goes to the Sandwich Islands, to Mexico, and many other points on the Pacific, a circumstance which indicates how much Canada's stake on that ocean is increasing.

Another suggestive fact should be mentioned. The American cruisers employed in guarding the seal fisheries in the Behring Sea have taken the larger part of their coal supplies from Vancouver. The manager of the principal mining company at Nanaimo told me that he had thus sent 5,000 tons to the Behring Sea for the use of American ships. The British cruisers were at the same time using Welsh coal, to which the preference was given, not from any superiority in steaming qualities, but because it was a smokeless coal and cleaner. The Admiral stated that he could see American ships several miles further than they could see him. The advantage of such a coal in time of war is obvious, but in war time the only coal obtainable would probably be that near at hand. I shall have occasion, however, to speak of smokeless coal again.

The Vancouver mines furnish the Canadian Pacific Company with fuel for their fast steamship service to China and Japan, and for their railway service to the summit of the Rockies. Without these mines the Transcontinental Railway and its ocean connections—in other words, the new postal, commercial, and military route to the east, could scarcely be an accomplished fact. In the West, then, as well as the East, on the Pacific as on the Atlantic, Canada's coal measures are so placed as to give the greatest possible advantage for external and internal communication for the prosecution of commerce in times of peace, and for its defence in time of war. And surely vast coal measures

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lying behind defended or defensible ports must be of more permanent worth than mere coaling stations which have to draw all their supplies across wide seas.

We may now consider how the coal supplies of the coast are supplemented by those of the interior.

An important coal area has lately been opened up in the Rocky Mountain district. A few miles from Banff, and scarcely a hundred yards from the line of the Canadian Pacific Railway, a mine of anthracite coal is being worked. Many outcrops of the same deposit are found northward and southward along the line of the Rockies in British Columbia. It represents, I believe, the only true anthracite coal which has yet been found, or, at any rate, worked, in America westward of Pennsylvania. It contains a larger amount of fixed carbon than the Pennsylvanian coal, burns rather more rapidly, and gives out a greater heat. On account of the peculiar excellence of the coal, the development of this mine has been watched with much interest. The chief difficulty has arisen from the lack of a sufficient market within a reasonable distance. The coal is used exclusively by the Canadian Pacific Railway in heating its cars as far eastward as Lake Superior. For domestic purposes it is sold as far eastward as Winnipeg, taking the place of Pennsylvanian coal brought up the Lakes and westward as far as Vancouver. It would be much more extensively used but for the fact that stoves and furnaces generally throughout the country are adapted to the use of soft bituminous coal, and the class of people willing to change their appliances and pay a higher price for a superior coal is limited. There has hitherto been little sale for the refuse coal or slack, which, in the neighbourhood of large manufacturing centres in England or Pennsylvania, adds so much to the profits of the mine-owner. Use is now being found for it in working electrical machinery, and this field is enlarging in the West.

At Canmore, only ten miles distant from the anthracite mine, the Rocky Mountain deposits furnish a coal of a different quality. The mines have not long been opened, and their extent has not yet been fully determined, but the coal has been found to be almost smokeless, and has the further quality of coking well. Both these facts are of the utmost interest, as the one suggests the possibility of our ships of war in the Pacific being supplied near at hand with the smokeless coal at present obtained from Wales, while the silver mines now opening up in the Kootenay districts, as well as those on the other side of the national boundary, create a large demand for coke to be used in smelting. An adequate supply of coke, indeed, is almost essential to the fullest and most successful operation of the mining industries of British Columbia.

Thus the coal mines of the Rocky Mountains promise to supply what is lacking in the quality of those of the Pacific coast and those of the prairies. They give completeness to the means of transcontinental carriage. With abundant coal on the Pacific coast, on the eastern slope of the Rockies, and in the heart of the prairies, railways have an easy command of fuel as far eastward as Lake Superior, where water carriage begins. Of the coal areas of the prairies, however, I have not as yet spoken.

In a country mainly treeless and with a cold winter season the existence of coal decides the question of settlement, or at least of dense settlement. This consideration for some time seemed to hold the destiny of the Canadian North-West in the balance. Along the river beds and in the rougher undulating country there was wood sufficient for the purposes of the early settlers, but it was evident that any increase of population on the plains would soon exhaust these limited supplies. In many districts it has already done so. Coal, therefore, has always been essential to the permanent success of the North-West. Fortunately, vast beds have been discovered, equal apparently to any necessities of future population. It is of varying quality. The Galt mines at Lethbridge are the most important of those yet opened. The product is a good bituminous coal, excellent for railway use, and giving the farmer a not too expensive fuel. The seam now being worked is between 5ft. and 6ft. thick, and is only 30ft. or 40ft. beneath the surface of the prairie. The coal-bed has already been traced to the west and north-west for many miles, and the company knows that it has a practically unlimited supply to draw upon. The present output of 800 or 900 tons a day could therefore be readily increased to meet any demand. In spite of the duty of 75 cents per ton, a considerable quantity of this coal is sent across the American border, as none equally good is easily obtainable from American sources. Should the duty be removed, the Lethbridge coal would find a large American market in the mining country to the south, while supplying all the needs of the surrounding prairie regions. The Lethbridge coal is used all along the line of the Canadian Pacific Railway as far as Winnipeg, and even beyond to Port Arthur, where it begins to meet the competition of Pennsylvanian coal brought up the Lakes.

Eastward from Lethbridge, and reaching along the American boundary to the borders of Manitoba, are coal measures which have been estimated by Dr. Dawson to cover 15,000 square miles. The coal hitherto obtained is not of the best quality, and many of the seams consist mainly of lignite. They lie quite near the surface and are easily worked. In special localities the quality may improve. I visited the newly-opened mines at Estevan, about 325 miles from Winnipeg. The early product of the mines was not very satisfactory, as the coal, which looked well when it came out of the mine, crumbled after exposure to the air. Deeper mining is expected to produce better results. At the worst, however, Southern Manitoba and Assiniboia are assured of an abundance of cheap fuel, which will meet the necessities of the farming population. Out crops are met with in many places, and as railways are pushed forward new mines will be opened.

When we go northward to the Saskatchewan a striking illustration of the abundance of coal in this district is furnished by the thick seams which are visible all along the banks of that river in the vicinity of Edmonton. A serviceable domestic coal is delivered in Edmonton, and at most points in the country around, for about 10s. per ton. A combine of the mines about the time I was there to raise the price to 13s. or 14s. per ton, was met by a threat on the part of the consumers to mine their own coal, as numbers of the farmers could easily do on their own land. At this town, which seems from the distance of England to be on the very frontiers of civilization, it was interesting to observe that not only the streets, but the shops and private houses were brilliantly illuminated by the electric light, cheaply obtained by the use of coal which can be mined almost at the door of the engine room. The coal-beds of the Saskatchewan extend far down that river, and will in due time be reached by the railway, which is already extended to Prince Albert. We may, therefore, say that the whole great central prairie region of North-Western Canada is encompassed by accessible deposits of fairly good coal. Still further northwards they have been explored far into the valley of the Peace river, where they await and make

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possible the advance of settlement. It seems scarcely necessary to draw the conclusions suggested by this statement of Canada's supplies of coal, and especially of those on the eastern and western coasts, directly connected with the maritime position of the Empire. People who talk lightly on the possibility of Canada's becoming independent or of her annexation to the United States, by either of which changes her ports would become closed to British ships in times of war, have reflected little upon the conditions which determine national safety, under modern naval arrangements, for a great commercial people. When we estimate the commercial stake which British people have upon the North Atlantic and upon the Pacific, and when we consider that the power of the strongest ship of war to defend commerce is strictly limited by its coal endurance, it would seem probable that the dominion may yet come to be regarded as almost the keystone of the nation's naval position."

THE CRISIS IN COREA.

By E. Reep.

The Corea question appears to be assuming a serious aspect. Our great Asiatic rival (Russia) has an interest in it; it is, therefore, a question in which the British are bound to be interested also. To those watching the course of events there may be recommended the study of a series of articles published under the title of "China and Her Neighbours," by R. S. Gundry. In this work the reader will find an account of the British occupation of Port Hamilton and its subsequent evacuation. Our reason for taking possession in 1885 of what is properly Corean property was to prevent Russia doing so; and our reason for relinquishing the same was based on a guarantee given by the Russian Government through the Chinese, that if we did so she would abstain from interfering in any way with Corean territory. The British flag was hauled down on April 27th, 1887, but according to what is reported to be a Japanese opinion, the Union Jack had better have remained hoisted.

Corea is a tributary of China, and in its mysterious isolation is not unlike what Britain must have been to the ancients. The stories told of nude blue-painted Britons, of human sacrifices, of abominable cannabalism, and (by way of contrast) of Elysian plains and other wonders, correspond in style to the tales of Corean horses three feet high, of birds with tails three feet long, and hills of solid silver and coffins of pure gold, etc., all of which stories, it is needless to say, are ascribable to a hazy knowledge of a country and its people. The special story of to-day, however, is the fear of Russian encroachment. Russia in the China sea might feel disposed to harass English commerce on the China coast, or, it is said, still farther afield, in the Pacific Ocean. China and Japan have as much reason for guarding themselves against Russian usurpation as the British. Wherefore the Japanese would, it is asserted, have been glad had Britain retained her possession of Port Hamilton and thus remained the warder of the Japanese main. This feeling of confidence in the far East in the British folk shows them to be not only a peculiar people, but a people whose laws make them a blessing in all lands and to all nations, even to the would-be unknown Coreans, whose present difficulties would never have arisen had Britain continued to hold the Gate of their country. She would have preserved peace between the two now threatening belligerents. As Abraham's literal seed this is her destiny (Gen. xxii. 18).

"THE SEA,—WHICH, OF COURSE, IS BRITISH SOIL!"

These were not the words of an Anglo-Israelite, who are held generally to be a particularly objectionable set of "Jingoes," nor of a Britisher belonging to these "Isles of the West," but they were spoken by Sir T. M'Ilwraith, the Prime Minister of Queensland, at the meeting of the Royal Colonial Institute, reported on March 8th, last. He predicted that the day was coming when we should be able to go from one end of the British Empire to the other without leaving home. The difficulty regarding the intervening sea he got over in the following happy way. "We should have to pass over the sea; but that, of course, was British soil!" The chairman on that occasion, the Earl of Dunraven, alluded also to the sea as the connecting link between the mother state in the Isles of the West and her colonial children nations in the four quarters of the globe.

"The cable and modern steamships, he said, had made the world exceedingly small; but, although the colonies and the mother country were thereby brought closer together, he looked upon British supremacy on the sea as the first essential of Empire. The feeling of affection which bound the colonies to the mother country was so strong that even if the United Kingdom were to find itself without a friend or an ally on the continent of Europe it would not stand alone in the world. Its children were strong and lusty, and in the independent vigour of their manhood they had not forgotten their birth and their origin. It was because the Royal Colonial Institute had played such an excellent part in forming public opinion and in creating the state of feeling which now existed, because it had helped to bring about a clearer understanding of our mutual interests, that he had the greatest pleasure in asking them to drink to its prosperity and its long and useful life." (Loud cheers).

The speech of Mr. Bryce, M.P., was also interesting. It spoke of the "extraordinary growth of the British race in all new countries," which was an Israelitish point; and referred to our Imperial greatness as giving us a sense of responsibility in the government of our world-wide possessions. His remarks were reported thus:—

"Mr. Bryce proposed 'The United Empire.' He said that in the 16th century England saw her first great period in her great poetical literature, a literature which had been unequalled in the modern world for its greatness and variety. In the 17th century we established a system of free government which had become the model of all free governments elsewhere. In the 18th century we won our dominion in the East and the dominion of the sea; and in the 19th century we had marked our place in the world, not only by the command we had gained of the commerce of the world, but also by the extraordinary growth of the British race in all new countries. The gift of self-government had made the relations between the mother country and the colonies more natural and simple than they could otherwise be, and whereas people 50 years ago used to ask why should the colonies wish to stay in connection with the mother country, now we asked, why should they wish to go? He believed it was in the interest of the colonies to remain attached to the mother country, and that they would run far greater risks from the aggressions of naval Powers without the aid which the mother country could give them. We held our heritage, not merely by our wealth or the strength of our armaments or our ships; we held it by the indomitable spirit and courage and enterprise which centuries of freedom had developed in the British race, and to that spirit nothing contributed more

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than our Imperial greatness and the sense of the responsibilities which that Imperial greatness imposed upon us. He believed that that spirit was never stronger than it was to-day, and he ventured to say that every British Government would he animated by that spirit, and by it would strive to maintain the unity of the British Empire and the unity of the British people" (Loud cheers).

In point of law, it has been decided, and is now accepted as binding on the nation, that Her Majesty's ships of war are floating portions of Her Majesty's dominions, and as the chains of a slave fall off the moment he touches the British soil, so, once a slave can gain the deck of a British man-of-war, that instant he is a free man, and no one may replace his chains. These facts all point in the direction of Our Identity. Our existence as a nation depends upon our preponderance at sea, and on our supremacy there as compared with other nations. It stands to reason that it should, and must, be so. We are an island people, and our home boundaries are far too small to hold our vast increase of population. The colonies in the four corners of the world find room for these. But to secure the safety and freedom of access to "daughter nations" it will be found that the supremacy of the seas everywhere must be in our hands. It is not a question of ambition on the part of our race. It is one vital to our existence. God has made this provision for His people, and has anticipated our national difficulty and provided its cure. He gave His people Israel an island home in the West. He gave them a vastly redundant population, and sent out their surplus numbers to found nations—nay, a company of nations in the West, and the East, and the North, and in the South (Gen. xxviii. 14; xxxv. 11). To enable the parent state to protect her infant offspring at the ends of the earth, He gave the former the gift of "the Gates," which confers upon her also the dominion of the seas (Gen. xxii. 17; Num. xxiv. 7).

This is at last to lead to universal dominion under Christ their Lord and King, as clearly stated in Dan. vii. 27, where the kingdom and dominion, and the greatness of the kingdom under the whole heaven, is promised them as "the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." In short, the likeness and parallelism between the British and Israel of the prophecies is complete. To those who know the scriptural prophecies favouring Israel, and the present condition of the British people, there is no room for doubt; and the conclusion is inevitable that the British are Israel, risen from their national death, and now "living in His sight" (Hosea vi. 1, 2). The wonderful part of the matter is this, that our clergy and ministers, with the majority of their godly flocks, are perfectly well aware that we as a nation possess these and many other unique signs and blessings from the Lord, and they must be aware, as students of the Word, that these very same things are all God's good gifts to Israel of "the latter days," exclusively. And yet they cannot connect the two races, their own and Israel; nor see that if God be true (as He is), and His Word that which can be relied on—(which it can be)—then the British must be Israel! They know that He has promised in His Holy Word that Israel shall be His witnesses and "messengers" to the world, and to qualify them for the work, has engaged to give them many great and glorious temporal and spiritual blessings.

These very same blessings, such as the Bible, the Sabbath, the ten true laws of God, the Gospel, and the love of souls, with empire, and numbers, and wealth, and the Gates, and colonies in the West, the East, the North, and the South, they know to be Israelitish blessings, which, for some reason or other, they cannot deny that we British nationally possess. They don't stop to consider why we have them and use them to God's glory, in striving hard and successfully to evangelise the world and its inhabitants; but they close their ears and their hearts to the idea that we are, as a nation, "blossoming and budding and filling the face of the world with fruit" (Isa. xxvii. 6, R.V.); accounting for the strange phenomena as an unaccountable set of facts, with which they have nothing to do; although they really touch the honour, the glory, the faithfulness, and truth, of the Covenant God of Israel, the Redeemer of that people, but the Saviour of the world, according to the prophecies.

If the whole world be the scene of our nation's dominion, which it is likely to be; if the sea be our nation's "soil;" if our colonies, become already a company of loyal loving nations, are resolved to cling to their old mother in the West; if ours is the most wealthy, numerous, powerful, and Christian nation in the world, preaching the Gospel of Christ among all nations, distributing His Book among all peoples—teaching men to observe the Lord's Sabbaths, and keep His laws, and love His Son to the saving of their souls,—then who can doubt that God's people Israel are discovered, and that the British are they? To Him be all the praise!

BRITAIN'S SURPLUS POPULATION AND WHAT TO DO WITH IT.

By W. Hopton.

The British race is multiplying more rapidly than all the other races of Continental Europe. We produce every day in England alone 1,200 pairs of arms more than we need, assuming the present density of population to be sufficient.

In all crowded centres we have a large surplus of hands and a deficiency of bread and money. In the coal trade there are 100,000 or 150,000 miners too many. There are too many hands in all branches of trade. They crowd upon each other for employment; tens of thousands of the unemployed are daily seen in our streets, whilst their wives and children starve. Our own islands are too small for the population. It may be asked, do the English require an outlet for their surplus population more than any other nation? That may be answered in the affirmative. Do the colonies increase our trade; are they not valuable to England? Yes, for they take our manufactured goods and also supply us with food, etc.

It will be seen, then, we have a large surplus population. I will now show there is room belonging to the British Empire for a much larger surplus population than we have or ever will have for hundreds of years.

CANADA.

The area of Canada is about 3,610,257 square miles. It is larger than Germany, France, Italy, and Spain put together; it is larger than the United States by 3,656 square miles, therefore the Yankee has no right to crow about his big country. If Canada was peopled as thickly as England, viz., one to an acre, it would take in the whole world; supposing the world's population to be fifteen hundred millions, it would take in that number and still have room for eight hundred and ten millions. Who would ever have thought that if every one living in the world were living in Canada they would not be so thick as we are in England by a long way. The Dominion stretches from east to west 3,500 miles;

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from north to south 1,500 miles. It is a land on which, for two months in the year, the sun never sets. Here, then, is room for our unemployed surplus population for hundreds of years, yes, and for all the population in England, Scotland, Wales and Ireland, if they wish to go, for it belongs to the British Empire. Coal in abundance is found in Canada. When it is remembered that the entire coal area of Great Britain covers only 11,900 square miles, the area of Canadian coal fields is estimated at upwards of 100,000 square miles. There are also valuable mines of gold, silver, iron, lead, copper, and other metals. The yield of gold in 25 years is 158 million dollars.

AUSTRALIA.

Let us take a trip now to Australia. If we take the extremes between Tasmania and Queensland there is as much difference as between Italy and Russia, so extensive is that part of the world. The area of it is three million square miles. If all the population in England, Ireland, Scotland and Wales went to Australia there is 40 acres of land for each single person, therefore they have room there for our surplus population for hundreds of years. The district in which gold is found in West Australia, extends for some 1,200 miles, that is, from Kimberley on the North to Yelgarn on the south. Six men obtained gold to the value of £10,000 in a few weeks, and a few men obtained gold to the value of £70,000 last year. There are also large coal fields.

AFRICA.

When Lord Salisbury was in office as Prime Minister, there was a scramble with the nations for Africa. His lordship had charge of the British bulldog, and he at once unmuzzled its mouth. Now, it's a fine dog with a large mouth because it has much of the lion blood in it. The dog took into his jaws at a single grab about two million square miles of the best land in Africa, where gold, silver, iron, coal, cattle, and sheep were in abundance. The land will produce plenty of corn, barley, potatoes, oranges, lemons, grapes, and everything needful for man and beast; the climate is such that English people can live with pleasure. When the dog had got two million miles of land in his mouth, a Frenchman asked: has Britain finished? Probably not, for there is no northern limit to its sphere until Cairo is reached. The native population under the British government is only about two per square mile; if, therefore, all the population of England, Ireland, Scotland, and Wales, went to Africa, there is land for every man, woman and child to have 26 acres each. If all our surplus population went to Africa only, they might go for hundreds of years and not fill it as thickly as we are in England. I saw on May 12th, 1894, an ingot of gold from Africa. Its value was over £8,000. The want of capital to send our surplus population is the great difficulty, for starving men out of work cannot go without money. Intelligence says that capital to invest in a really profitable enterprise cannot be long wanting; the cultivator will be able to repay both capital and interest. We have the capital, we only require willing hearts. It may be asked, where can the capital be found? I will find a few coppers. A short time ago, the following deposits were held by the London banks, being money confided to them by the public at large:—National Provincial, £40,822,274; Bank of England, £36,043,915; London and County, £34,781,907; London & Westminster, £26,063,748; Lloyd's, £21,053,194; Union, £13,486,798; Glyn, Mills, and Co., £11,723,975; London Joint Stock, £11,546,801; 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 South Western, £5,391,544; Alliance, £4,608,094. The annual income of the English people is about 2,000 millions sterling, and the savings 230 to 250 million. London may be said to be the banking house for all the world.

Foreign nations have, during the last thirty years, added 3,000 million pounds sterling to their debts, and the British people are the great lenders, and as they have lent money to 56 nations, it is supposed those nations owe us 2,000 million pounds. The following is a list of a few nations, and the amount of money borrowed from us as a nation:—Argentine Republic, £18,908,000; Austria, £11,562,000; Belgium, £4,175,000; Bolivia, £800,000; Brazil, £7,478,000; Buenos Ayres, £11,242,000; Chili, £9,905,000; China, £3,380,000; Colombia, £1,800,000; Cordova, £595,000; Costa Rica, £3,150,000; Cuba, £6,000,000; Danubian Principalities, £1,714,000; Denmark, £1,039,000; Ecuador, £1,642,000; Egypt, £77,797,000; Entre Rios, £2,331,000; France, £29,624,000; Greece, £4,100,000; Guatemala, £600,000; Holland, £30,843,000; Honduras, £5,472,000; Hungary, £14,283,000; Italy, £26,803,000; Japan, £3,200,000; Roumania, £944,000; Liberia, £60,000; Mexico, £13,735,000; Norway, £2,350,000; Orange Free State, £100,000; Paraguay, £2,400,000; Peru, £21,138,000; Portugal, £25,230,000; Prussia, £813,000; Russia, £47,238,000; Santa, £2,470,000; Spain, £33,931,000; Sweden, £10,578,000; Transvaal, £113,000; Tunis, £5,677,000; Turkey, £99,418,000; United States, £20,702,000; Uruguay, £10,014,000; Venezuela, £3,200,000.

It is reported that fifty million pounds are lying in the bank unclaimed. If the money belonging to this nation was equally divided, every man, woman, and child would each have £210, but it is not so divided. There are about one hundred millionaires whose wealth is counted by millions. Their wealth varies from one million to over thirty million pounds each. Also we have thousands of people whose wealth varies from one thousand pounds to one million pounds each. Not one is able to take with them a penny at death beyond the grave; they are only stewards to the money. It would be to them a great satisfaction, when they had finished with this life, to know the money had been put to good use to benefit people after they had passed away. Let them take "lotments" of land in Canada, Africa, or Australia, and advance money at five per cent. to the surplus unemployed population until the capital invested to each is repaid with interest, after which the land must be free to the workman, they keeping the land as security for the money advanced until repaid. Starving men, women, and children out of employment cannot go unless capital is first advanced. The last coal strike cost this nation more money than would have sent off the hundred thousand miners and their families to Africa. If you wish to put a stop to strikes, find money for the surplus population. The value of the exports and imports of the United Kingdom, and the outlying portion of the kingdom, in 1888, was about 1,078 million pounds. This is nearly three million pounds per day for every day in the year. The British capital strides over the principal industries in America. British investments are now taking a new shape; instead of being merely a fixed interest, charged in Government loans, it is now a huge International partnership, in which individuals on both sides of the water equally profit. In the last two years (1890), the British have been investing on industrial enterprise in the United States, at the rate of £200,000 a week. In twenty years this will place Great Britain in control of one-half of the industrial enterprises of the United States. The British investments in

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Colonial securities (inclusive of the East Indies) amounted in 1889 to 800 million pounds. We may be said to be the world's carriers, having over 30,000 sailing vessels, and more steam-ships than all the other nations of the earth combined, and ironclads, their equal is not to be found, and the nations of the earth will pause before they attack.

There is no other nation in the world like the British, and every reader must agree there is a great resemblance between them and Israel. In the Bible are found the following promises from God to the Israelites as a nation :—

(1) "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 (no, all the Armadas in the Spanish world combined shall not) afflict them any more. I will give them rest from all their enemies, that they may serve Me without fear all the days of their life."

(2) "Thou shalt multiply as the stars of heaven, and sand on the sea, and spread abroad to the east, west, north and south, and shall fill the waste and desolate places of the earth."

(3) "Thou shalt be a great and mighty nation, the head, and not the tail, above only, and not beneath all the nations of the earth."

(4) "Thou shalt be a 'company' of nations."

(5) "Thou shalt rule over many nations, but they shall not rule over thee."

(6) "I will give thee power to get wealth."

(7) "Thou shalt lend to many nations, but shall not borrow."

(8) "Thou shalt possess the Gate of thy enemies."

(9) "Thy Gates shall not be shut, day nor night, but opened continually, that men may bring the abundance of the earth to thee."

(10) "All nations shall call thee blessed, and all nations shall be blessed in thee; all they that see thee will say, Thou art the seed the Lord hath blessed."

(11) "Ye shall be My witnesses to the Gentiles, a light to lighten the Gentiles, and the light of the world."

(12) "Thou shalt do business in deep waters, going down to the sea in ships."

(13) "Thou shalt have the heathen (India) for thine inheritance, and the uttermost parts of the earth for thy possession."

(14) "Thou shalt be as the lion amongst the flocks of sheep, who treadeth down and teareth in pieces, and none can deliver out of thy hand."

(15) "That nation that will not serve thee shall perish, and no weapon formed against thee shall prosper."

Can God make mistakes? Never. He has given to the British nation all the blessings promised to the Israelites. They must be Israelites, then, or a mistake is made. I know many people don't believe we are, but God says, "Who are so blind as My people Israel?" If they are blind we cannot expect them to see. However, the cataracts are falling off many eyes; soon all will see.

As stated before, we have large numbers of people out of work, who cannot help themselves for want of means, they crowd upon each other for employment; also, there are valuable lands ready for cultivation, in which the population in such places are too few to make payable railways, until the numbers increase, because long distances in carting kills profits on produce, therefore a larger population is much required to cultivate the land. Again, there is capital in abundance. Part of the nation's huge wealth might be profitably invested by putting the surplus population on plots of land, and making railways; thus both England and the natives there would be benefited, the land ultimately to become the occupier's, after interest and capital is repaid. Let us hope that the many stewards of the money will soon see it their duty to benefit the nation's want before they go hence. "The children which thou shalt have, after thou hast lost (America) the other, shall say again in thine ears (as we are now doing) the place (England) is too strait for me: give place to me that I may dwell" (Isa. xlix. 20).

St. Helens, April 18th, 1894.

St. Helen's Newspaper and Advertiser, May 15, 1894.

THE EPISTLE TO THE ROMANS ON ISRAEL'S DESTINY.

By Rev. E. K. Tullidge, M.A.

PART II.

The readers of the Banner of Israel are hereby presented with more gleanings from commentaries on the Epistle to the Romans, which contains as strong, if not stronger, assertions of the inalienable privileges of the flesh and blood descendants of Abraham than any to be found in the Old Testament.

Chap. iii. 1—4. The apostle answers his questioner at once: "Much in every way." First, because they were entrusted with the oracles of God. "First," as if there were more to say in detail. Something, at least, of what is here left unsaid is said later (chap. ix. 4, 5), where he recounts the long roll of Israel's spiritual and historical splendours: "the adoption, and the glory, and the covenants, and the lawgiving, and the worship, and the promises, and the fathers, and the Christ." Was it nothing to be bound up with things like these in a bond made at once of blood relationship, holy memories, and magnificent hopes? Was it nothing to be exhorted to righteousness, fidelity, and love by finding the individual life thus surrounded? But here he places "first" of even these wonderful treasures this, that Israel was "entrusted with the oracles of God," the utterances of God, His unique message to man "through His prophets in the Holy Scriptures." Yes, here was something which gave to the Jew an "advantage" without which the others would either have had no existence or no significance. He was the trustee of revelation. In his care was lodged the Book by which man was to live and die, through which he was to know immeasurably more about God and about himself than he could learn from all other informants put together. He, his people, his Church, were the "witness and keeper of Holy Writ." And therefore to be born of Israel was to be born into the light of revelation, and committed to the care of the witnesses and keepers of the light.

To insist upon this immense privilege is altogether to St. Paul's purpose here; for it is a privilege which evidently carries an awful responsibility with it. What would be the guilt of the soul, and of the community to whom those oracles were not given as property, but entrusted, and who did not do the things they said?

But the Rabbinist goes on. For if some did not believe, what of that? Will their faithlessness cancel God's good faith? These oracles of God promise interminable glories to Israel, to Israel as a community, a body. Shall not that promise hold good for the whole mass, though some (bold euphemism for the faithless multitudes) have rejected the Promiser? Will not the unbelieving Jew, after all, find his way to life eternal for his company's sake, for his part and lot in the covenant community? "Will God's faith," His good faith, His plighted word, be reduced to empty sounds by the bad Israelite's sin? Away with the thought, the apostle answers. Anything is more possible than that God should lie. . . . He quotes the psalmist in that deep utterance of self-accusation, where he takes part against himself, and finds himself guilty "without one plea," and, in the loyalty of the regenerate and now awakened soul, is jealous to vindicate the justice of his condemning God. The whole

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Scripture contains no more impassioned, yet no more profound and deliberate, utterance of the eternal truth that God is always in the right, or He would be no God at all; that it is better and more reasonable to doubt anything than to doubt His righteousness, whatever cloud surrounds it, and whatever lightning bursts the cloud. (Monle.)

The use of the word "some" is not a "bold euphemism"; it is not used to "soften prejudice." It expresses no more than the bare literal truth. The vast majority of the nation had not rejected Christ, for they had not so much as heard of Him as yet. The only imaginable reason for their absence, to a Christian, was to make their acceptance of Christ a certainty, when He was offered to them. The words of the prophet Hosea are a direct assertion of this (Hos. i. 10, 11).

From every point of view he is a great gainer. Several proofs occur to Paul's mind. He mentions the first of them.

Ver. 4. With God, because of His perfect foreknowledge, faithfulness, and truthfulness are practically the same. If He were unfaithful, He would also be untrue; for, when He spoke the promises, He foresaw Israel's unbelief, and His own conduct in reference to it. Consequently, for Him to give promises which He forsaw that He would not fulfil would be deliberate falsehood, and this we cannot conceive. (Beet.)

Would that men might always consider God's dealings with Israel in the light of this great truth so clearly set forth by Professor Beet! Not long then would men find it hard to believe that God has been gracious to the House of Joseph, gloriously fulfilling all the birthright blessings that had been so abundantly promised to them. How amazingly few are they who are aware that "the birthright was Joseph's!" (1 Chron. v. 1, 2; Jer. xxxi. 9). But nothing is more plainly stated on the pages of Scripture. Everything that was promised to Abraham was promised to Joseph. Jacob even declares that even more was promised. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills" (Gen. xlix. 26). And certainly there is a far greater amplitude of prediction, a far more swelling rapture of prophetic impulse in the blessings as pronounced by Jacob and Moses than in anything that had gone before.

Chap. xi. St. Paul has quoted Isaiah's stern passage (Rom. ix. 27—29) only now to stay his troubled heart on the fact that the unbelief of Israel in his day was, if we may dare to put it so, no surprise to the Lord, and therefore no shock to the servant's faith. But is he to stop there, and sit down and say, "This must be so"? No; there is more to follow in this discourse on Israel and God. He has "good words and comfortable words" (Zech. i. 13), after the woes of the last two chapters, and after those earlier passages of the Epistle where the Jew is seen only in his hypocrisy, and rebellion, and pride. He has to speak of a faithful Remnant, now as always present, who make as it were the golden unbroken link between the nation and the promises. And then he has to lift the curtain, at least a corner of the curtain, from the future, and to indicate how there lies waiting there a mighty blessing for Israel, and through Israel for the world. Even now the mysterious "people" was serving a spiritual purpose in their very unbelief; they were occasioning a vast transition of blessing to the Gentiles, by their own refusal of blessing, and hereafter they were to serve a purpose of still more illustrious mercy. They were yet, in their multitudes, to return to their rejected Christ, and their return was to be used as a means of a crisis of blessing for the world. (Monle.)

We seem to see the look and hear the voice of the apostle, once the mighty Rabbi, the persecuting patriot, as he begins now to dictate again. His eyes brighten, and his brow clears, and a happier emphasis comes into his utterance, as he sets himself to speak of his people's good, and to remind his Gentile brethren how, in God's plan of redemption, all their blessing, all they know of salvation, all they possess of life eternal, has come to them through Israel. Israel is the stem, drawing truth and life from the unfathomable soil of the covenant of promise. They are the grafted branches, rich in every blessing, because they are the mystical seed of Abraham in Christ. Monle.)

"THINGS TO COME."

By the Rev. Denis Hanan, D.D.

PART II.

Apparently not content with the contention that Israel is merged in Judah, in the same first number of the above-named monthly, the editor industriously endeavours to disparage Dan and Ephraim in order to show that there can be no advantage in the Identity even if these tribes maintained their separate existence. A total fallacy and misunderstanding underlies the whole statement. Firstly, it is assumed that the past history of a tribe or of a nation is to be the measure of their future acceptance by God, and of their usefulness. Secondly, it is assumed that the national and tribal and family promises have been abrogated by the sins of earlier generations.

The manifestation of God in His dealings with men is set forth in His action towards Israel. Let us apply the methods here stated to our own individual case. Then our earlier life is to rule our present and future acceptance, and our usefulness, even though we would redeem the time, and the promises made to us in and by the free grace of God are impossible for us because of our unfaithfulness. Is this the good news—the Gospel of the grace of God? Verily it is not. But rather because of the redeeming grace and constant pardoning power of the Lord and Saviour Jesus Christ—forgiveness for the past makes present acceptance and future usefulness possible for us. And for the same reason only can Israel be recovenanted and Judah saved. But when Israel is recovenanted, then all the covenant of blessing comes into full exercise; and when Judah shall be saved, her long rejection will not be a bar to her foretold inheritance.

We may ask, if Dan and Ephraim's case is so hopeless as this writer makes out, what merit on the part of Judah can give her hope, or why should the merging of Dan or Ephraim into Judah be a more advantageous position for them than that of separation? Has Judah such a store of works of supererogation that she can bestow them upon Ephraim? or, if she had, would she give them?

But lest it should seem impossible for the wise and logical men who are responsible for "things to come," to lay themselves open to such an anti-Christian position, we must quote from their article, "Dan had a bad beginning; he was the first of the slave-offspring born to Jacob." "What of the career of the tribe of Dan? This tribe made a worse beginning than any other of the tribes of Israel." "Dan was dissatisfied with his portion." "Dan had a mock tabernacle," and "was horribly apostate." Dan's mother misnamed him, and Jacob corrected her error when he foretold that Dan would judge his people. Dan never judged them, and they were the Lord's people, not Dan's. Dan is not mentioned in Rev. vii., and He "is ripening for judgment." Well, granting this, where is the point? Could not the grace of Israel's Redeemer extend even to Dan, and to his modern representatives? But we have a further insight into the purpose of the writers. Here it is. There are certain people who say that the prophecy concerning Dan can have and will have fulfilment, and that in the Christian age Dan will judge. They show how this can have been done, therefore these Christian (?) advocates throw dirt upon Dan and virtually deny the cleansing power of the blood of Christ.

Ephraim also comes in for his share. "Idolatry commenced in Ephraim." He also was "dissatisfied with his

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territory." "God could raise up seed to Ephraim, or to any of the other tribes out of stones." "If any Christian believe himself to be a descendant of Dan, or Ephraim, or of Manasseh, he is the more bound to be humble before God," for apparently by so believing he "is ministering to the final apostasy"—*i.e.*, by believing that Israel has, according to the prophecies, been recovenanted when in her wilderness condition (Hos. ii.); that she has as the immediate result of the suffering of her Messiah (Isa. liii.) been changed from barrenness into fruitfulness (Isa. liv.),—we minister to the final apostasy. Rather do these minister to it who deny the whole witness of the inspired record, as it relates to Israel as distinct from Judah, or who, while admitting it, state that it has not been fulfilled.

Here is a specimen of this apostate teaching: "When the times of the Gentiles come to an end, the sign of which is the cessation of the down-treading of Jerusalem, there will be no king in Israel, not even Cæsar." But the Holy Spirit, by the instrumentality of the prophet Jeremiah (chap. xxxiii. 17—26), says, "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 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." Here is a distinct statement that Israel's national existence should be perpetual, and also that there should ever be a ruling representative of the Davidic line; and yet "Things to Come" presumes to say that this is not so, for there will be no king in Israel at a specified time. What, we ask, is the value of a promise, if it has no performance? What is the value of the guess of "Things to Come" if it cannot discern the present? What better preparation can there be for an age of unbelief and of anti-Christian apostasy than a teaching which proclaims that although the sun and moon endure (chap. xxxi. 36), God's Word has failed. It is a vain escape to say that the tribal existence will be restored in the millennium, for this is a promise for the present age. It is absurd to write that Dan and the other tribes "will eventually be recovered for Jacob," and also to say that Dan is "ripening for judgment;" and it exhibits a total misconception of God's purposes to say that Jacob's prediction that Ephraim would become the fulness of the Gentiles has no accomplishment, for that "there is ample provision for God's purposes regarding the twelve-tribed people amongst the circumcision"—that is, amongst those who are not Gentilised, and to whom the name of "the Jews," "both in Scripture and common parlance," applies. God's purposes with respect to the Northern house could not have fulfilment while it was in union with Judah, therefore the disruption was "from the Lord," and the continued severance is equally from Him, until the time comes when the nation of Israel and the tribe of Judah will be reunited and never again removed from the mountains of Israel, for Ezekiel knew more of the future than does "Things to Come."

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—My son, knowing I am interested in the BANNER teachings, has forwarded me the enclosed cutting, with the hope that I would forward it to you. I have pleasure in doing so, and remain yours faithfully

New York, April 10, 1894. AN ANGLO-ISRAELITE.

"THE BOERS HEMMED IN.

"Nearly sixty years ago, thousands of the Boers of Cape Colony sold their farms for a song or abandoned them outright, and pushed eastward into the wilderness of Natal to make new homes. Their sole thought was to escape from British domination. They were the first whites to settle in South Africa, but, as the result of a European war, the Netherlands had given to England the young colony her pioneers had founded. As British settlers flocked into the new possession, Dutch discontent grew apace. The Boers complained that their interests were ignored, and that, though they formed a large part of the population, their language was not permitted to be used in official business or in the Cape Parliament.

"They were not long left in peace in Natal. The British came around them, and then the country was annexed to Victoria's dominions; whereupon the Boers inspanned their ox teams once more, and trekked north to the Transvaal, driving their herds before them. Here they founded the country now known as the South African Republic. The greedy British followed them to this retreat and annexed them once more, an ill-advised step which the Boers resisted so stoutly on well-fought battle-fields, that England dropped its new acquisition and acknowledged the right of the stubborn, freedom-loving Afrikanders to take care of themselves.

"More insidious means of undermining the Boer Republic have been in operation for years, and the situation to-day alarms the patriots of the Transvaal. Unexpected events have suddenly given Matabeleland to Great Britain. The two Dutch States are at last completely surrounded by British territory except along the Portuguese frontier on the east. A new source of weakness confronts the Boers. Not only are British miners in the Transvaal becoming so large an element that they will soon be able, if they choose, to enforce the recognition of their political rights, but the Boers themselves are deserting their country, tempted by the large concessions offered by the British South Africa Company in Mashonaland. This is the ominous fact that has impelled old General Joubert to issue a manifesto warning the burghers of the Transvaal against leaving the Republic. In this document the General says:—

"'It is not unnatural for the sons of British soil to follow their imperial leader Rhodes on his path to extend the British Empire over the whole of South Africa. Yes, even over the Transvaal and the Free State, as he himself declared when speaking at Kimberley as Premier of Cape Colony. Your fathers sacrificed everything to escape from British rule, and bled to throw off the British yoke! Will you, despising such sacrifices, go to the aid of your greatest enemy who has undermined the Afrikander people and commit treason against our beloved Republic by helping to extend the imperial power of England and to hem in and stamp out the Transvaal? I assure you, by all that is holy, that this will be the end of Rhodes's work, which you are unwittingly aiding.

"'The northern country was the natural and only means of extension for the Transvaal, and was for years our hunting ground. Now, not only are we robbed of our hunting fields, and of our friendly neighbours, the Matabele, but our burghers are enticed to help encompass our country with British territory, thus making an independent existence impossible. All who do not desire to become traitors to the Republic will not listen to the voice of the charmer!'

"General Joubert's fears are well founded. The Boers are a mere handful in comparison with the vast army of labourers that are helping and will help to make South Africa one of the great fields of Caucasian enterprise. They have utterly failed in their endeavour to maintain the isolation they craved. It is a grave question whether, with overwhelming odds against them, they will be able, in the long run, to preserve their political autonomy."—*The New York Sun*, Wednesday, April 4, 1894.

THE Turkish authorities have ordered the repair, at a cost of £80,000, of the old aqueducts of Solomon, at Jerusalem, which were in working order at the time of Christ.

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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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H.M. THE QUEEN AND HER JUDAH-ISRAELITISH PEDIGREE.

THE following appeared in *Vanity Fair* of July 19th last under the head of "Vanities." We are glad to know that the Queen has faith in one phase at least of "the modern story of the Lost Tribes." If she cherishes the belief that her ancestors were of the House of David, which we believe to be the case, then, to make that belief valuable, or "a sacred possession to Her Majesty," she must know why a Jewish monarch must needs reign over the House of Israel for ever. She must know that her throne is as secure as the throne of God Himself, because He has guaranteed it and promised that "David shall never want a man (or woman) in His sight to sit on the throne of the House of Israel" (1 Kings viii. 25, R.V.; Jer. xxxiii. 17, 26, R.V.; 2 Sam. vii. 25, R.V.). Herein is granted to the House of Israel a splendid blessing, since it conveys to them the assurance that they shall ever remain under a monarchy, that monarchy being already the oldest in Europe, and destined to last for ever, according to the prophecies just quoted. Whether the prophecy, current it seems among our people, that "when a David sits on the throne of England, the Jews will come into their own," is likely to have fulfilment when the newly-born heir to the British throne ascends it, we cannot say. We know it is wiser not to prophesy "unless we know." This is one of the things we do not know, but we rejoice to think that Her Majesty shares our belief to some extent in reference to our nation's identity with the Lost Tribes.

We hope that the Queen's example may be followed by many of the great ones about her, and that the clergy especially may be induced to look into a subject in which the Queen of England is to some extent in sympathy. What *Vanity Fair* wrote was this:—

When a David sits on the throne of England, then, according to an old prophecy, the Jews will come into their own. And that, I think, is a consummation devoutly to be wished. I have wondered why the Jews do not go to their own place as long as I have wondered what it is that they are supposed to weep for before that wailing wall of theirs.

As I have once before pointed out, the Queen of England has some sort of faith in at least one theory of those who have built up the modern story of the Lost Tribes—namely, that which seeks to prove Her Majesty's descent from David, king of Israel, through the eldest daughter of Zedekiah, who, with her sister, fled to Ireland in charge of Jeremiah, the prophet. This lady was afterwards married to one Heremon, a king in Ulster. In the Royal Family Tree—which is among the most sacred possessions of the Queen—David's name is ingrossed at the root, while the name of Victoria is on a topmost bough that is shot from the great parent stem.

This may explain the choice of the name David, as one of the baptismal names of our newest Prince, as well as the implied compliment to the Welsh people explains it.

The Queen doubtless is satisfied by the evidence which her "Royal Family Tree" furnishes her, that she has sprung from David. The fact adds great lustre to her throne; it gives her the comforting assurance that her dynasty will endure for ever as the reigning monarchy of Great Britain, the colonies and heathen empire appertaining thereto. She clings therefore to the belief, and rightly rejoices in it as her most sacred possession. Such being the case, why do not our great men, our clergy and bishops, look into the promises God has made in such abundance to the House of Israel and ascertain for themselves whether or not our arguments in respect to our nation's identity with the tribes are well founded? Nothing can be easier than to make the investigation and see for themselves if the facts bear out our case or prove the claim to be false.

What the prophecies say, everyone can ascertain who has a Bible. They provide for the division of the children of Israel into two houses—Israel and Judah; they show that to the former was granted the birthright, conferring empire, wealth, greatness, the Gates the supremacy of the sea,

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military and naval victory, a vast heathen empire, with the evangelising function and love of souls for Christ's sake. All this would be apparent from the Scriptures if men would only read them as they are written. They must not be spiritualised, but understood as the Queen understands the prophecies respecting her ancient throne; that is as literal promises, to be literally understood.

It will not do to literalise the curses and give them all to the Jews because we see they are suffering those very disabilities, but to spiritualise the many promises of Israel and appropriate them to the Church. To do this will be found on trial to be impossible. For instance, the afterseed of Abraham was promised "the possession of the Gate of their enemies" (Gen. xxii. 17, R.V.). The Church, however we may regard it, does not possess this blessing. "Israel obedient" was promised that they should lend to many nations, but borrow from none; should reign over many nations but never submit to them (Deut. xv. 6, R.V.). Lending to many nations, borrowing from none, reigning over many nations, but independence regarding them, are very literal mundane matters, and cannot reasonably be understood of the Church of Christ as the lender to many nations, the ruler over many, but the slave of none. The prophecies respecting Israel's restoration to Palestine with the House of Judah cannot possibly be spiritualised and applied to the Church without also spiritualising the Jews and reading in the text some other name as typified by the word "Judah."

If we are to spiritualise such a text as Jer. iii. 18, how are we to understand it? The promise is that at a certain period of the world's history the House of Judah, or the Jews, must walk to the House of Israel—that then they shall come together (the Church of Christ and the Jews?) out of the land of the North (where may that land spiritually be?) "to the land which God gave for an inheritance to their fathers." What forefathers have the Church? When did God give them an inheritance to which the heirs are the Christian Church and the Jews, the two united as one? Spiritualised, these and all the other connected texts are without meaning. Understood literally, as written, all difficulties vanish, and the heirs of the inheritance are found to be Ephraim-Israel and Judah, the two houses to whom God gave the land of Palestine and called it repeatedly in His Word "their inheritance."

This view, so far as it connects the British with the House of Joseph or Ephraim-Israel, gives every patriot in our land reason to rejoice for the glorious things spoken of our nation and country as "the people of God," and must make every British Christian full of joy and gratitude that God has given us, as a nation, the honourable position of the Lord's almoners of all Christian blessings and salvation by grace, to all the nations. As her Davidic pedigree is Her Majesty's joy, glory, and most sacred possession, so Our Identity ought to make all lovers of their country here to shout for joy that God has so greatly distinguished us, recollecting, however, that our deserts are *nil*, and that it is only by grace we are so favoured. Let Israel, in short, praise the Lord for His goodness, as we also do this day.

In lieu of the ordinary postcard, a person may now take any plain card of the proper size, write a letter upon it, affix a halfpenny adhesive stamp, and have it transmitted through the post.

Those of our readers who obtain their Banner from a bookseller, and who may be leaving town for a visit to the country, should request the bookseller to forward them by post or retain the copies till their return.

THE TRIBE OF JUDAH.

By Lieut.-Colonel W. H. Larkins.

PART I.

The patriarch Jacob had twelve sons who gave their names to the Twelve Tribes of Israel. By his wife Leah, six, and by her handmaid Zilpah, two; by Rachel, the sister of Leah, two, and by her handmaid Bilha, two. Judah was the fourth son of Leah, but Joseph, the eldest of the two sons of Rachel, was the father's favourite, and he made him a coat of many colours (Gen. xxxvii. 3). This, added to the fact of certain dreams which he dreamed and interpreted to his brethren, pointing to his having dominion over them at some future time, produced a profound feeling of jealousy and hatred towards Joseph on the part of his brethren (*idem* 4 to 10).

The story of Joseph and his brethren is so well known, and having entered at some length into the subject in a paper on the tribe of Joseph, published in your columns, it will not be necessary for me to go into it again beyond noticing the part taken by Judah in this sad transaction. Reuben, the eldest and firstborn, was the only one who appears to have had the slightest sympathy or feeling for Joseph, and he did his best to rid him out of the hands of his brethren with a view to delivering him again to his father. It was at the instigation and on the advice of Judah that Joseph was sold to the Ishmaelites, and this must have been done during the temporary absence of Reuben who, on his return, not finding Joseph in the pit, rent his clothes, and exclaimed, "Whither shall I go?" (*idem* 11—36). Reuben's object was to restore the lad to his father again, but Judah was desirous of getting rid of Joseph and then seeing what would become of his dreams.

After their return from Egypt with food, the famine being sore throughout the land, Judah became the spokesman of his brethren and instrumental in persuading his father to allow Benjamin to accompany them on their second journey to Egypt; but after what had happened to Joseph, his father was most unwilling to part with Benjamin. Eventually, however, he allowed him to go on Judah holding himself responsible for his return (Gen. xliii.). On their arrival in Egypt the second time with Benjamin, Joseph made himself known unto his brethren, and having ascertained from them of his father's welfare, Joseph lost no time in sending his brethren back with waggons to fetch their father and his whole household, numbering seventy souls, to be located with their flocks and herds in the land of Goshen, where Jacob resided seventeen years, until the day of his death at the age of 147 (Gen. xlvii.).

When first confronted with Joseph as their brother whom they had sold as a bondservant, we are told that his brethren were troubled in their minds, for their consciences must have accused them of having done him a grievous wrong, and they naturally looked for a requital, but not a word of sorrow or regret was openly expressed until after Jacob's death, when, thinking the moment an opportune one for Joseph to requite the evil they had done to him, by the dying command of their father they asked for forgiveness of their trespass and sin from him whom they had wronged. And what was the response to this appeal? Joseph was a man who feared God, and no such thought ever entered his mind as to requite the evil his brethren had done to him. On the contrary, Joseph laid no charge whatever against his brethren, ascribing what had happened to the hand of God, who had sent him before them into Egypt to save lives and to pre-

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serve a posterity on earth. When his brethren asked for forgiveness Joseph wept, and said, "Ye thought to do evil against me, but God meant it unto good," and his brethren fell down before Joseph's face, saying, "Behold, we be thy servants," thereby fulfilling Joseph's dream. Moreover, Joseph said unto them, "Fear not, for I will nourish you and your little ones."

The patriarch Joseph had implicit faith in God's promises, and he told his brethren that God would surely visit them and bring them out of the land of their sojourn to the land promised unto their fathers, and he bound them by an oath to carry his bones away with them (Gen. xlv. and l.; Psa. cv.; Heb. xi.).

God told Abraham that his seed should be strangers in a land that was not theirs four hundred years, that they would serve that nation who would afflict them, and He would judge that nation, and in the fourth generation his seed should return to their own land (Gen. xv. 12—16), and, moreover, that his seed should be as the stars of heaven or the sand on the seashore (Gen. xxii. 17). In pursuance of this promise, the children of Israel increased during their four hundred and thirty years' sojourn in Egypt from seventy to six hundred thousand men fit for war, of 20 years' old and upwards, so that with women and children they must have numbered at least a million souls.

The cry of the children of Israel by reason of their taskmasters reached the ears of Jehovah, who had compassion and delivered them out of the Egyptian house of bondage by the hands of Moses and Aaron, and led them through the Red Sea on dry land; but when Pharaoh and his host attempted to follow they were overthrown and drowned by the waters of the Red Sea; and this mighty deliverance and destruction of the Egyptian host is beautifully described in the song of Moses (Exod. xv.). During their four hundred and thirty years' sojourn in Egypt God's chosen people were known as "the Hebrews, or, later on, as "the children of Israel," but there were no tribal distinctions made until the numbering of the tribes after the exodus, when each tribe was numbered separately, and the result shows that in point of numbers Judah was the most powerful of all the tribes, mustering 74,600 men, 20 years old and upwards, able to go forth to war; and next came Dan, numbering 62,700, and the whole of the tribes, Levi excepted, numbered 603,550 men 20 years old and upwards (Numb. i.).

Judah was not only the strongest in point of numbers of all the tribes of Israel, but in many respects it would appear to have been the leading tribe. Judah, with Issachar and Zebulun, was the column which headed the tribes on the march (Numb. i. and ii.).

Without going into any minute particulars of the journey through the wilderness, we are reminded every Sabbath morning how the children of Israel for forty years tempted God, were disobedient to His commands, and grieved Him so that He said in His wrath that they should not enter into His rest (Psa. xcv.), and in pursuance of which, with the exception of the two spies, Caleb of Judah and Joshua of Ephraim, who reported favourably of the promised land, not another man of that generation was permitted to enter into that land of rest, not even Moses, who was only allowed to view the land from the top of Mount Pisgah, where he died (Deut. xxxiv.).

It fell to the lot of Joshua, one of the two spies referred to above, to succeed Moses and lead the tribes across Jordan into the promised land, and, after subduing it, to divide the land into nine and a-half lots, as two and a-half tribes had received their portion east of Jordan at the hands of Moses. The land of the Jebusites was divided between Judah and Benjamin; that portion of it on which Mount Zion stood fell to the lot of Judah and the remaining portion of Jebusi went to Benjamin.

After the death of Joshua, the children of Israel again and again did evil in the sight of the Lord, who handed them over to their enemies; but when they cried unto Him in their distress He raised up judges from time to time to rule over them and to deliver them from the hands of their enemies. These judges were fifteen in number, of which one was furnished by the tribe of Judah—namely, Othniel, the son of Caleb's younger brother, and he was the first of the judges that ruled over Israel.

That Judah was *the* leading tribe of the children of Israel may be gathered from the fact, in addition to what has already been said on the subject, that this tribe furnished the first judge over Israel, and that when the Lord was asked which of the tribes should go up first against the Canaanites, the answer sent was, "Judah shall go up first," and Judah with Simeon went up against them and smote the Canaanites. Caleb offered his daughter in marriage to anyone that would go up and take the city of Debir (Kirjathsepher); whereon Othniel, his own nephew, went up and took it, and Caleb gave him Achra to wife.

(To be continued.)

"IS THERE NO BALM IN GILEAD? IS THERE NO PHYSICIAN THERE?"

THE above were questions asked by the Lord, by the mouth of His prophet Jeremiah, in chap. viii. 22, R.V., in regard to the spiritual condition of His people, the Jews. The chapter contains a severe denunciation of the people of Jerusalem representing the House of Judah, on account of their disobedience and gross idolatries. The prophet wondered why they were not healed of their soul's sickness, seeing that God was able and willing to do so? The answer comes in verses 19—22:—"Behold the voice of the cry of the daughter of My people, because of them that dwell in a far country. Is not the Lord in Zion? Is not He King in her? Why have they provoked Me to anger with their graven images and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of My people am I hurt; I am black; astonishment hath taken hold on Me. Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of My people recovered?" To these three questions definite answers may be given which all respond even now to the condition of the Jews, but not at all to that of Israel. "Is there no balm in Gilead?" Yes, no doubt there is balm for the healing of bodily ailments; and balm, Gospel balm, the balm of the blood of Jesus, which cures the diseases of the soul stricken by sin. Then if the balm be ready, is there no Physician there to apply the balm and restore the perishing House of Judah? Yes, again! The Physician is there! Jesus, the Son of God, came to His own, the House of Judah; but His own received him not! The balm to heal, and the Physician to cure, are both ready—the last question is the painful one, both for the prophet Jeremiah and ourselves to answer. "Why then is not the health of the daughter of My people recovered?" Herein is the wonder. Everything is ready. The blood was shed on Calvary. The King Himself came

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to heal; but His people, the daughter of His chosen, would not accept His ministration, nor receive the remedy He had to apply to restore the nation's health! It is the same to this very hour! The Jews hear of Christ and His great redemption, but they reject the latter and revile the Almighty Physician. Consequently as "there is none other name given under heaven among men whereby they must be saved," than the name of the rejected Jesus and His atonement, the health of the Jews is not recovered, and they are still under wrath to the uttermost, and the day of their visitation has not come! "The harvest is past, the summer is ended," but they "are not saved!"

So far the House of Judah. But what is Jeremiah's prophetic testimony as to the House of Israel? It is very different indeed. They are sin-stricken too, and every whit as bad as Judah. But there is this difference, they did not add to the sins of idolatry and "strange vanities" the final enormity of slaying the Son of God when He came on His mission of mercy to the two Houses of Israel. They did not cry, "His blood be upon us and our children," as did the Jews (Matt. xxvii. 25). Grace and mercy therefore followed and arrested them and they yielded to the call. Israel lxv. 1, R.V., plainly tells us that! "I am inquired of by them that asked not (for Me), I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by (or that hath not called upon) My name." Mercy therefore restored Israel to God's favour, since she became "Israel obedient" in the very act of "beholding" the Lord who bought and redeemed her!

Jer. iii. 1—25 gives us the history of Israel's restoration to favour—her recovenanted position and her re-marriage to the Lord. The blessings promised to repentant Israel were that the Lord would not cause His anger to fall upon them, for He is merciful and keeps not His anger for ever (ver. 12); that He would give them spiritual blessings and faithful pastors according to His own heart (ver. 15); also through them "knowledge and understanding." He granted them further population-increase (therefore empire), (ver. 16), a settled home of their own, whither homeless Judah should walk (ver. 18); and finally a glorious restoration with the latter "to the land which God had given for an inheritance to their fathers." The true conversion of Israel is testified by such a text as Jer iii. 22, 23, where, in reply to the gracious promise of the Lord to them, Israel replies, "Behold, we come unto Thee; for Thou art the Lord our God! . . . Truly in the Lord our God is the salvation of Israel."

Israel having thus become "obedient" to her God, she was recognised at once as the heir of all His promises to "Israel obedient." These appear in Dent xxviii. 1—14, xv. 6, xxx. 1—10, being rich clusters of good things which God has bestowed in prophecy on His obedient people; but, indeed, and in fact, upon the British nation exclusively, to-day! It is seen thus that the prophecy of Jer. viii. 22 has an important bearing on Our Identity, and brings into striking contrast the condition of the House of Judah, as it differs from the happy state of the House of Israel. The former still continues "in disobedience," because opposed to the Physician of Israel, who is ready to dispense to the Jews the balm of Gilead, if only they would accept it. But He is the acknowledged Saviour and Redeemer of Israel, who, therefore, are under the name of the British nation, blessed with all the blessings without exception promised to Israel obedient, the after-seed of Abraham, according to the prophecies. To the Lord let Israel return all the praise!

THE REV. J. M. EPPSTEIN ON THE JEWS.

In the Banner of Israel of June 27th last, No. 913, p. 317, we were led to make some observations, by way of protest, in respect to the Rev. J. M. Eppstein's speech at the Clifton anniversary of "The Society for promoting Christianity amongst the Jews." The point respecting which we demurred was the rev. speaker's assertion that the Jews did not crucify Christ. In regard to the article in question, which we duly sent to the Rev. Mr. Eppstein for his perusal, we have received a copy of the *Morning Star*, of July 16th, wherein, on pp. 129 and 130, we find reported another address by the same speaker on "Palestine: its Present and Future." The paper has been sent us, we conclude, because it reproduces Mr. Eppstein's assertion that "the Jews did not crucify the Lord, but only delivered Him up." He makes a distinction, but yet, as will be seen, desires "not to clear the Jews, but to inculpate the hearers of his speech." These, doubtless, were British folk, whom he desired to place on the same footing as the Gentile Romans, who, with the Jews, murdered the Lord of glory.

Here, again, we must take exception to the rev. speaker's reasoning. Because the Jews and Romans together crucified our Lord, it does not and cannot follow that the British, so-called Gentiles of the 19th century, were guilty of that awful crime! The Romans, as a nation, have been swept from the face of the earth, perhaps for this very national sin. The Jews have suffered awful penalties for 1,800 years for the same crime, and the punishment has not even yet ceased. They are spared till now for the reason Mr. Eppstein rightly gives us—because they are a portion (two-fifths) of His chosen people, and "He hath not cast them away," any more than He has "cast away" the people alluded to by St. Paul in Rom. xi. 1, whom Mr. Eppstein incorrectly identifies with the Jews. St. Paul, as a Benjaminite of the House of Joseph, justly claimed in that text that "God had not cast away" that portion of Israel, His people, to which he belonged, that is, the Ten-tribed House of Joseph (2 Sam. xix. 16—20).

We quote the passage from Mr. Eppstein's speech, which we find in the *Morning Star*, that our readers may judge of the character of our opponent's advocacy, and how it differs from the truth of Scripture in reference to the distinction between the two Houses. He spoke thus:—

"I must not take up more than my time, but I will just say one word. We sometimes—or, at all events, I who go about so much on deputation work sometimes do—ask people, 'What do you think about the Jews?' And they reply, 'They will *never* be converted—certainly not!' 'Well, what do you think about the dispersion of the Jews?' 'Oh, a wretched people. You know, they crucified Christ.' Now, I protest against this, as I stand before you a converted Jew myself. I am a son of Levi, and I have a right to teach; and I tell you the Jews have not crucified Christ. The Jews *delivered* Him, and the *Gentiles* crucified Him. You are exactly in the same box with us Jews. The thief and the receiver are alike. The Jews have delivered Him, and the Gentiles have crucified. Mind, I do not want to clear the Jews; I want to inculpate you. Do not throw stones upon the poor Jew.

"Now, the next thing is that God has dispersed the Jews because they have rejected Christ. I tremble when I stand in a church and preach Christ to think how many there are in the pews that reject Christ: self-loving, world-loving, pleasure-loving, but not Christ-loving people. Oh, they can curtsey at the name of Jesus most gracefully, having learned

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of the last dancing master. I care nothing for that. Yes, rejection of Christ by nominal Christians! You go out into the street, and how many rejectors of Christ do you meet? But let me ask you why they are not dispersed. Why are they not thrown all over the world? Ah, I will tell you why the Jews are dispersed, because God loves them still. They are His chosen people; nobody can deny it. I preached only yesterday from the text where St. Paul says, 'Hath God cast away His people?' You see, he did not say, "Hath God cast away the wretched Jews?' He called them 'His people.' They are still His people, and God has a purpose in the dispersion; and the purpose is simply this, as I believe, as surely as I stand here before you: God has sent these Jews all over the world, and they speak all the languages of the world, and you never meet a Jew but he is a good linguist. He knows two or three, or four or five, or ten languages; and the Jews can live in all parts of the world. Ah, if these men who can live in every part of the world, and who can preach in all the languages of the world, are converted, what a set of missionaries they will be—cheap missionaries. They will preach the Gospel, and they will be the missionaries of the world. And, therefore, when we consider Jerusalem, we cannot possibly think of Jerusalem without the people of Jerusalem; and what I would say to you would be this: 'Oh, pray for the peace of Jerusalem. They shall prosper that love Thee.'"

Mr. Eppstein's idea that the Jews, when universally converted, will make the best missionaries for the whole of the nations of the world (because they understand so many languages each, and can live in every part of the world) is one of those random assertions which can neither be proved nor rebutted. They are disqualified for the duty now; for, as a people, they still despise and dishonour Christ. Those who have been converted hitherto—and there are many—are occupied in taking the Gospel to their own people, the Jews, as is right and proper; but we seldom hear of their going to India, where there are over one hundred languages or dialects wherein they might show their linguistic and other talents! They cannot do the work there better than British men and women are doing it; and the proper agency to bring the heathen to Christ is now being found to be, not Jews, certainly, or British Christians either, but native converts taken from each Hindu or Mohammedan province, in whose hearts God has placed the love of souls, and the talent to speak for Him to their still heathen brethren. The argument as to the superior qualifications of the Jews for missionary work, is simply an error which passes muster on missionary platforms, but will not bear serious examination.

The *Morning Star* has been sent us, we believe, that we may learn what Mr. Eppstein accepts about the Ten Tribes. It is satisfactory to find that he allows that they exist now somewhere. He wont "prophecy," he says, "who, or where they are." He will not moot that "disputed question"! but he believes they will be gathered at the end, when believing Israelites will be persecuted by the unbelieving ones. The Ten Tribes will then be gathered from all parts of the world, "because then believing Israelites, *i.e.*, Jews (!), described in Isa. lxvi. 18, 19, will go out as missionaries; and converted Gentiles (!) will bring all the brethren (of the Jews) for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts (or railway carriages)." This portion of Mr. Eppstein's prophetic interpretation is exceedingly confused; but such as it is, we present it to our readers as he has given it, after due correction of press, in the *Morning Star*, thus:—

"If you look at the last chapter of Isaiah, you will see that amongst those people that are in Jerusalem there will be a handful of those who tremble at God's Word. I want you to remember that. You read in the same chapter that there will be sacrifices, and what does God say of them? He does not want their sacrifices. 'All this Mine hand hath done.' But they will bring sacrifices. Yes, read in ver. 3, 'He that killeth an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways.' It is not God's choice; it is their choice. 'They have chosen their own ways, and their soul delighteth in their abominations.' Then comes in ver. 5, 'Hear the word of the Lord, ye that tremble at His word.' Now, I want you to understand that I believe that these will be the real converts to Christ, Christ-believing Jews, men who tremble at God's word. What will those Jews do to them? 'Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed.' The believing Israelite will be persecuted by the unbelieving ones, but they will be God's choice and God's blessing. And then will be, I believe, the gathering in of the Ten Tribes. I am not going to prophecy to you now who or where the Ten Tribes are. I am not going to moot a disputed question, but at all events, I believe that the Ten Tribes will then be gathered, and they will be brought from all parts of the world; for we find here that these men who tremble at God's word will have God's sign set upon their foreheads, and they will be sent out to gather in those that are dispersed, for He says here, 'I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.' There you will have the missionary work of these believing Jews. And what will those Gentiles that are converted do? 'And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts'—upon railroads. We did not know before that 'swift beasts' might mean railroads. You see that they will be brought in. Now, this work, under God, has been brought about really by the simple, believing, hard-working mission to Israelites in Jerusalem."

Here is, indeed, a complete upsetting of all God's plans, and a substitution for them of Mr. Eppstein's, to the glory of the believing Jews and of the converted Gentiles, to whom he assigns duties God reserved for Israel exclusively. The "offering unto the Lord" is, by the Scriptures, to be Israel's function, being "of a people scattered and peeled, and from a people terrible from their beginning and onward; a nation that meteth out and treadeth down." The present, or offering of the Lord, is to be brought to Him by His suppliants, "even the daughter of His dispersed" (Isa. xviii. 1—7; Zeph. iii. 10, R.V.). The bringer of the present, according to the Lord, is Israel; but according to Mr. Eppstein, they are the "converted Gentiles." The missionary work at the end, he says, will be that of "the believing Jews," but according to the Scriptures it will be that of the House of Israel, "who blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). The kingdom of God and the fruits thereof have been taken from the Jews and given to

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Ephraim-Israel by the Lord Jesus Himself (Matt. xxi. 43). Where does Mr. Eppstein find that that judgment was ever reversed, "Ephraim" deposed, and the Jews once more reinstated in the post of honourable, world-wide, missionary service for the Master?

WELSH DISESTABLISHMENT.

Episcopal Manifesto.

The following manifesto has been issued by the Archbishops and Bishops of the Church of England, the only Bishop not signing being the Bishop of Worcester:—

"The introduction into Parliament by Her Majesty's Government of a Bill for the Disestablishment and Disendowment of the Church in Wales, makes it our duty to address the Church.

"A proposal is made to dismember the Church, and to deal with a portion of it in a way detrimental alike to the spiritual, moral, and temporal well-being of many of our parishes.

"Its provisions for disestablishment are such as to weaken the unity of the Church; to endanger the whole relation which ought to exist between the Welsh and English dioceses, for the purposes as well of legal discipline and jurisdiction as of joint deliberation, and consequently for the security of spiritual teaching.

"Its plan of disendowment is to alienate for secular purposes those ancient gifts by which the service of God and the pastoral care of Christian people have been for centuries maintained in every parish. We cannot but look on these gifts as the heritage of the poor. The poor would at once be deprived of their legal right to a free place in their parish church, to the spiritual services which they have been always able to claim, from the baptism of their children to the burial of their dead, and to the residence among them of a pastor to visit them and minister to their sick and dying.

"This proposal relies partly on a statement historically untrue that the Church in Wales is an intruded Church, and partly on the assertion that it is the Church of a small minority. Both these things, it is said, make it an alien Church which should now be despoiled.

"The fact is that our Church has had a continuous corporate life in Wales longer than in England. Were it dispossessed in Wales an ancient and religious race would be deprived of their earliest, most sacred institution. The Church has there passed through the same difficulties as in England. Its vigorous quickening in Wales as a spiritual body, fully commensurate as that is with its admitted material development, is due to the spirit and action of the Welsh people and clergy.

"That we are ignorant of the real proportions of the religious bodies is due to the persistent refusal of opponents to allow their allegations to be verified by an official census. But there is no proof that Churchmen form a marked minority of the population.

"Desiring to deal with principles, not particulars, we leave to others to show in detail what would be the economic effects of the Bill. The collection of the unaltered tithe by public officials, and its irregular dispersion, the offer of glebe to parishes for objects which should be, and are otherwise provided, the diversion of philanthropic gifts and subscriptions to the necessary maintenance of the Church, the cost of Board schools consequent on the inevitable surrender of so many voluntary schools—these and many more results we leave to be treated by others. But the direct financial provisions are such as to reduce the Church to penury, and ultimately to leave her with practically no pecuniary resources for her reorganization and work in the future.

"The certain conclusion is that the public worship of God would be impeded, the rights which establishment secures to the poor would be extinguished and the many benefits which endowment brings to their door would be lost.

"We therefore wish the poor, as well as the rich, frankly and fully to consider these things. We desire especially that instructed laymen, no less than clergymen, should reflect how little knowledge of these things exists, and how easily ignorance is misled; and that they should themselves lay the facts openly before the people.

"We recommend the clergy, while using every proper opportunity to instruct their parishes, not to take advantage of their position to treat the subject in sermons; but to keep the House of God sacred from contention, even in a good cause. For the present let them never omit the Prayer for Parliament, and let them simply after the Collect of the day add this:—'O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.'

"Every man has an interest in the good government of His country. It is not for us to say one word as between the legitimate divisions of political opinion. But the issue now raised stands alone and distinct from questions of party. And we are bound as trustees of a sacred heritage to call upon every Christian man, Churchman or Nonconformist, who values the inheritance of his fathers, and observes the spiritual work proceeding in his own times, to consider in God's sight, how the vote he records may preserve or alienate gifts given ages ago, and used ever since for God's service and the people's welfare may make or avert the most momentous change in our Constitution, may help or hinder the Church of Christ which has come down to us as the spiritual and inspiring force of the nation.

"(Signed) Edw. Cantuar, Willelm Ebor., F. Londin., B. F. Dunelm, A. Winton, C. J. Gloucester & Bristol, J. Hereford, Arthur C. Bath & Well., R. Cicestr., W. Basil St. Davids, J. C. Liverpool, E. R. Newcastle, R. Llandaff, W. Oxon, George Southwell, W. B. Ripon. E. Lincoln, E. H. Exon, John Sarum, J. Manchester, Alwyne Ely, Wm. Walsham Wakefield, F. J. Cestr., A. G. Asaph., D. L. Bangor, J. W. Alban, R. T. Roffen, M. Petriburg., John Truron., Augustus Lichfield, John W. Carlisle, Joh. Norvic., N. Sodor & Man."

The above appeared in the London papers of May 18th, 1894, and is a solemn, calm, but decisive protest against the Bill which is now struggling in the hands of Lord Rosebery to become law. It will not, and cannot, become law until the nation has had it before them at the General Election, and has given its ministers the mandate to pass it into law. It is a revolutionary measure which will completely change the constitution of this country, and it cannot be forced upon the people by Lord Rosebery, with 14 Irishmen as a majority behind his back, to dominate the English nation. It is right, of course, for the Bishops and Archbishops to stand up and proclaim their protest. But there is no need to fear. This Bill will not bring the Welsh Church down; and before any future Bill does so, God's promises to Israel-Britain must fail, and His guidance of His people gathered here must be regarded as a myth. God forbid! It cannot be!

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THE SPIRIT OF GOD AS THE DEW UPON ISRAEL.

THOSE who spiritualise the whole of Hos. xiv. without reference to the Ten-tribed House of Israel, called also Ephraim, Samaria, and Israel in Hos. xiii., must have many difficulties to contend with when they recollect the context in chap. xiii. 15, 16. There the House of Israel or Ephraim is told that, as Samaria, she shall bear her guilt. She has rebelled against her God, and she shall fall by the sword: "Their infants shall be dashed in pieces," and "their women with child shall be ripped up." These threats can scarcely be spiritualised and applied to the condition of "God's believing people." However the words be taken, Hos. xiv. 1, alluding to these severely punished ones, opens with the offers of mercy, and the invitation to "return unto the Lord thy God, for thou hast fallen by thine iniquity." If it be asserted that Hos. xiv. applies only to the backsliding believer, who has lapsed into sin for a time, then the promises to such backsliders seem, as far as chap. xiv. goes, to be more unconditional than the facts around us would appear to justify. The prophecy applies by name to Israel only, and the promises can hardly be sketched so as to include other repentant backsliders, in a spiritual sense, having no racial connection with the Ten-tribed House of Israel. Repentant backsliders, in a spiritual sense, apart from Israel, are not found saturated, as a rule, with the Holy Spirit's blessing, nor are they discovered universally to be "blossoming as the lily," and "striking down their roots as Lebanon." Their branches do not always "spread," nor their influence extend; and as to their beauty, it is rare to find backsliders of the deep guilt of Samaria giving forth the smell of Lebanon. Those who "dwell under their shadow" are not found always "to return" with them, or "revive as the corn" or "blossom as the vine."

The pulpit often gives us excellent teachings founded on the prophecy of Hos. xiv., but we venture to think that valuable as these are in reference to the silent, permeating operations of the Holy Spirit on the souls of men, and the glorious, gracious results which follow in individual cases, the story of Israel's recovery from a literal death in a national sense, in sin, to a recovery to God's favour through the Atonement of the Lord Jesus Christ, has splendid lessons to teach us, which we ought to learn as especially the object of this prophecy. For in truth Israel or Ephraim literally died, and sins of idolatry were the cause of their destruction. But, though God punished them with tremendous severity, as Hos. xiii. shows, the time of their mercy came after the Atonement had been made in the Christian dispensation, and Israel revived and returned to the Lord. As a fact, we suppose the national conversion took place in the sixteenth century at the Reformation, when the nation "took with them words and returned to the Lord Jehovah, their Redeemer, and prayed Him to take away all iniquity and receive them graciously." They then as a people renounced all confidence for salvation on human means and on idols of whatever kind, and looked only for the mercy of the God of the fatherless. Then God promised them healing, free and full love, and assurance that His anger against them was pacified by the blood of the Atonement. Then He promised them as His first and greatest blessing the dew-like influences of His Holy Spirit, which would cause them to blossom like the lily. They should be fruitful like that wondrous plant; their blossom would appear with the foliage when just out of the earth; their roots would then (but not before) strike downward like Lebanon. The dew and the roots, being under God's care, the branches of Israel, above ground, representing their colonial and earthly empires, were to spread abroad. Their beauty would be like the olive trees' beauty, and their fragrance like that of the trees of Lebanon. All these things have literally occurred to us since the epoch of the Reformation, and no other nation on the earth can show so peculiar a history or so gracious a result. Then follows Ephraim's soliloquy and the Lord's replies, which proves that Israel shall never lapse again into national idolatry since God "regards him" and cares for His people: "Their fruit is of God," given and sustained by Him, being such as the Lord Jesus described in Matt. xxi. 43, when He said of the possessors of "the kingdom of God," in place of the Jews, that they should "bring forth the fruits thereof"; "Who is wise, and he shall understand these things; prudent and he shall know them, for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein."

"I (ISRAEL) SHALL NOT DIE, BUT LIVE, AND DECLARE THE WORKS OF THE LORD" (PSA. CXVIII. 17.)

BY L. P.

MR. LABOUCHERE was lately stated in a public paper to have welcomed the idea af a possible coming revolution—whether taking the form of most of those that have occurred during the last hundred years in foreign lands he did not apparently state.

Well, I venture to think a revolution, but not of the kind I presume that the above speaker referred to, is drawing on, which, while referring especially to our people, will be felt directly or indirectly to the farthest corners of the earth. I mean, when it is seen, felt, and publicly acknowledged that Israel has been found in us, and that we have received, are receiving, and are to continue to receive the blessings that were promised by Him who can never fail to fulfil His word.

Surely the coming knowledge of our origin, whether it grows by only slow degrees, here a little and there a little, or will finally burst upon our multitudes at home and abroad as a sudden and startling fact, will revolutionize our kingdom for the good of all and eventually the whole world.

Then a new element will be introduced into most subjects. In philosophy, politics, science. In the study of theology, of history, and in all literature, it will have to be reckoned with. The relative position of nations must be affected by it suddenly or by degrees, beyond our finite power of imagination to foresee.

The lights now thrown upon the subject are but faint flickerings compared with what must be the glorious revelation of God's perfection of faithfulness to His friend Abraham, and to Isaac and Jacob, concerning their seed, and to the minute fulfilment of the inspired predictions of His prophets. When the pale flashes become a flood of glorious light, what a change must come over the "chosen people," and through them to all the world, as the "princes of Israel" (Gen. xxxii. 28) lay their foreheads in the dust, lamenting their national sins and proclaiming the power, the mercy, and forbearance of the God of Israel.

Persons are no doubt troubled at the rapid increase of democratic power at home and abroad. But why? When that power has reached the height needed by the Lord for

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His purposes and the fulfilment of His promises, it can rise no higher!

Sad as is the need of it, what a magnificent task lies before us! We read of tens of millions of human beings, "sitting in darkness and the shadow of death," ignorant of God and of the Gospel of the Lord Jesus. But when the veil is lifted, and the missionary people—the "Royal priesthood"—are openly acknowledged by the Master, and the Holy Spirit is poured out on them, each and all, old and young, male and female, then may those who are alive expect to see the heathen millions fall before the army of God, crying out for pardon and salvation in countless numbers to the God of the Hebrews, in response to our spiritual efforts.

June, 1894.

CHRISTIAN UNITY.

By C. W. Hawes.

"Behold, how good and pleasant it is for brethren to dwell together in unity."—Psa. cxxxiii. 1.

There are few things in the world both good and pleasant at the same time. For the trying of our faith in God, that which is good is very often, for the time, not pleasant. But "for brethren to dwell together in unity," surely of this we may say, "how good and pleasant it is." Nothing can be more pleasant than to see a united family, but how very much more should it be so in the Church of Christ. Here, if anywhere, unity ought to be found. For this, indeed, was one of the very objects for which the Church was instituted by our blessed Saviour, that it should unite all the sons of men in a new unity, in a Holy Communion, in a divine brotherhood. But what good and perfect gift of God has not been spoilt in this world by the weakness and sinfulness of man? In all ages the unity of the Church has been more or less disturbed and broken, but in none, perhaps, more than in our own day. Our times are marked by nothing more strongly than by unhappy divisions.

Those who call themselves Christians, instead of living together in unity, as brethren of one family, are living in separation and disunion, not even worshipping the one God together. What do men of the world, whom we are so ready to term unbelievers, think of us? They see people, who call themselves Christians, all worshipping God apart from one another, in separated and independent societies; and well do they say, "Which are we to believe?"

Was not one of the petitions of our Lord's last prayer for the visible unity of His Church? "That we may all be one," so that there be "no divisions amongst us"; that we might be "perfectly joined together." Are we not all "called to the peace of God in one Body?" And for what end? Our Lord declares it, saying, "That the world may believe that Thou hast sent Me." But now the world sees us, not as one, but divided into a multitude of discordant sects; consequently they are not able to believe that our blessed Lord is indeed the Sent One of the Father.

If we thoughtfully consider, I think we shall be forced to the conclusion that this multiplicity of divisions amongst Christians cannot be in accordance with the mind of God. For our God is not a God of confusion, neither in the kingdom of nature nor in the kingdom of grace, but He is a God of order. And I think we all know very well—too well—that these divisions amongst those who profess and call themselves Christians are a great hindrance to the spread of true religion.

Strange to say, these numberless divisions are not to be found in the towns and cities throughout Europe. Then how is it, with all our light, we are so divided? What is really the cause of these divisions? An answer to the latter question may easily be given. It is simply because the Bible—God's own Word—is to such a large extent misunderstood and misrepresented. This is saying a great deal; but those to whom the light of the Identity subject has been revealed know it to be perfectly true. It is men's "opinions" concerning the great truths of the Bible that have caused these divisions, and the so-called "spiritual interpretation" put upon the plain words of God. It is failing to see that almost the entire Bible is addressed to or concerns God's chosen people Israel, by whom and through whom He most emphatically declares all the families of the earth should be blessed.

True it is that God's great scheme for the salvation of mankind at large was through the death of His Son; but it is equally true that God chose one nation out of all the nations of the earth to be His peculiar, His chosen people, and that the grand mission of this chosen people was designed by the Almighty Himself—to be His messengers to declare the great plan of salvation even unto the ends of the earth. No one can fail to see that the message of salvation has been and is being carried to the uttermost parts of the earth by the British people in their missionary work. We occupy a unique position in the world—a position unparalleled in the history of the world—and we are ever wont to speak of the blessings enjoyed by this "highly-favoured" land. Then, is it not worth a thought to enquire whether such a position was ever promised to a Gentile people, and whether the promises to Israel are not being fulfilled in our own selves—that we are indeed "the people of His pasture and the sheep of His hand"?

Then, as we realise that we are indeed God's chosen people Israel, those wondrous truths contained in the Bible will be clearer to us than they have ever been before: then shall we realise that God has been faithful to all His promises—that He hath never left nor forsaken His people Israel; then our "opinions" on this or that subject of controversy will sink into the dust; then shall that glorious time come when our "divisions" shall be no more—when we shall see "eye to eye" with each other in the service of God, and worship Him with "one consent." Then it will be clear to all that there is but one Church, and that Israel's Church has been preserved and continued in our national Church. In the Temple services, the one grand ideal was most certainly the worship of God. In our national Church the same ideal is set forth in that grand and beautiful Liturgy, so comprehensive and so suited to all.

One of the greatest hindrances to Christian unity in these days is the worship of the preacher rather than the worship of God. If a preacher has an eloquent flow of language, he can invariably command a large congregation, and the common expression is heard that people like to go where "they can get most good," forgetting that the object in going to the house of God is not to "get good," but rather to give glory and honour and worship and praise to the great Giver of all good.

With all the eloquent preaching of the present day, we cannot be blind to the very large amount of infidelity, indifference, and carelessness in matters of religion that we see around us, and we are forced to confess that this eloquent preaching is to a large extent a failure. It fails to produce unity amongst Christians themselves, and it fails to remove unbelief from our midst.

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But this discord instead of unity, this unbelief and indifference, is really not to be wondered at, and these eloquent preachers are to a very large extent responsible for it. They ignore the sure word of prophecy: they make out that God does not mean what He says, and put quite a different construction upon what God has most emphatically declared. They fail to see that it is through Israel, and through Israel alone, God means to bless and to save the world. They do not discern the distinction between the House of Israel and the House of Judah, and that there are distinct prophecies relating to each. They see that the Jews of the present day (the House of Judah) are a standing witness of the truth of God's Word, in that they are still inheriting the curse put upon them for the rejection and crucifixion of the Messiah; but they lose sight altogether of that other portion of God's chosen people—the House of Israel—who had no part whatever in the crucifixion, but who, as the lost sheep of the House of Israel, have accepted the great Messiah as their Saviour and their King, and who have ever since rejoiced in saying, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

Until the distinction between Israel and Judah is recognised, there can never be Christian unity; because, failing to see this, the prophecies appear antagonistic to each other, and some endeavour to interpret them in one way and some in another. But if once the knowledge of this distinction is mastered, then the whole subject is clear, difficulties fall away, and the whole Bible becomes far more precious and intelligible.

God has promised great blessings to Israel, and those very blessings are being enjoyed by British people at the present day; and far greater blessings are in store for these same people—these "blind" people—blind as to their origin, blind as to their true mission. And it is by bringing forth these "blind people"—or, in other words, revealing to them their Identity with the long-lost Ten Tribes of the House of Israel—that God Himself will remove unbelief and bring about Christian unity. He calls upon us to be witnesses even against our own belief, witnesses against ourselves, and witnesses for Him to the truth of His Word. By Our Identity we become witnesses for God. "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 . . . . Ye are My witnesses, saith the Lord, that I am God" (Isa. xliii. 10—13). Hence, we have the direct Word of God that, by the bringing forth or Identity of Israel, the making known of our identifications, by showing our national history hitherto to correspond with that declared of Israel, we obtain a power, and the only power to root up and destroy for ever all infidelity and all unbelief.

When this Identity shall be effected, then will follow Christian unity, for then will God bring about the reunion of Israel and Judah, and they shall return together to their land. Then shall it be said: "Thy watchmen shall lift up the voice; with voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Isa. lii. 8). "Then thou shalt see, and flow together, and thine heart shall fear and be enlarged" (Isa. lx. 5). Then "I will give them one heart and one way, that they may fear Me for ever" (Jer. xxxii. 39). Then will God take away all hatred and prejudice, and whatsoever else that may hinder us from godly union and concord: that, as there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all,—so may we henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify the God of Israel, who liveth and reigneth for ever and ever.

Uxbridge, July 7, 1894.

BLIND TESTIMONY.

THE following appeared in the *Manchester Courier* of Wednesday, April 25, 1894:—

"THE FLAG OF ENGLAND.

"Mr. Rider Haggard was the guest of the evening at the opening dinner of the Anglo-African Writers' Club in London. In his speech he recalled the fact that, on the annexation of the Transvaal he hoisted the British flag over it with his own hand. He bestowed great praise upon Mr. Cecil Rhodes, and made a strong speech, which he said he knew to be rank Jingoism. In this respect he said: 'My sin is ever before me; but all the same, while I have a voice to speak, a pen to write, or any power wherewith I may hope to move the hearts of men, I mean to go on sinning; for to me, at least, the English name is the most glorious name in history, and the English flag the most splendid that ever flew above the peoples of the earth.'"

We do not know whether Mr. Rider Haggard is an Anglo-Israelite or not; but if he is not, his evidence loses none of its value on that account. He is a thorough patriot, as all true Anglo-Israelites are. On the annexation of the Transvaal he hoisted the British flag with his own hand, and repents not of doing so. He also asserts that the British name is the "most glorious in history," and the English flag the "most splendid that ever flew above the peoples of the earth"; in all of which we cordially agree, our only wonder being that every one else cannot see the same, and acknowledge the true cause of our pre-eminence.

WHO WERE THE APOSTLES?

IN Cassell's "Life of Christ," by Archdeacon F. W. Farrar, D.D., vol. i., pp. 190, 192, we read the following as the reply to the above question, "Who were the Lord's Apostles?" He wrote thus: "Their number was insignificant compared to the pompous retinue of hundreds who called themselves followers of a Hillel or a Gamaliel, and their position in life was humble and obscure. Simon and Andrew, the sons of Jonas; James and John, sons of Zabdia; and Philip was of Bethsaida. If Matthew be the same as Levi, he was a son of Alphæus, and therefore a brother of James the Less and of Jude the brother of James, who is generally regarded as identical with Lebbæus and Thaddæus. They belonged in all probability to Cana or Capernaum; and if there were any ground for believing the tradition which says that Mary, the wife of Alphæus or Klopas, was a younger sister of the Virgin, then we should have to consider these two brothers as first cousins of our Lord. Nathanael, or Bartholomew, was of Cana of Galilee. Thomas and Simon Zelotes were also Galileans. Judas Iscariot was the son of a Simon Iscariot, but whether this Simon is identical with the Zealot cannot be determined. . . . . Of Judas, the man of Kerioth, perhaps the only Jew in the apostolic band, we shall have sad occasion to speak hereafter . . . ."

THE Kaiser, who was much in the company of Lord Rosebery at Cowes, is said to have formed a very high estimate of the Premier.

AN African ruler, Prince Ademuyiwa Haaskup, visited Bow-street and listened to all the cases in order to study English justice.

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Correspondence.

"THE HISTORY OF THE HOUSE OF ISRAEL TOLD FOR THE CHILDREN."

By Philo-Israel.

We hope our readers will excuse us for publishing the following welcome and quite unexpected testimony regarding the value of one of our early writings, above mentioned. We can hope for no review or notice of our publications from the secular or religious journals of the day; and as to the journals on Our Identity, passed away or still existing, they have been too busy hitherto to notice our small doings. We are constrained, therefore, to give space in the Banner for a flattering notice of a work we intended, when we wrote it, for the children; and which also, we are glad to find, is recommended by a friend in South Yarra, Victoria, Australia, as adapted to that purpose. We thank God that the object we aimed at has been attained, and to Him be all the praise. The letter was as follows:—

"To the Editor of the 'Banner of Israel.'

"Dear Philo-Israel,—I have just read your wonderful little book, 'The House of Israel: how they were lost and how they were found; told for the children.' I say wonderful, because it is so simple, so truthful and interesting. It should be in the hands of every parent, Sunday-school teacher, Bible student, and all who wish to be thoroughly acquainted with the Word of God. No person can read your little work without gaining much valuable knowledge. I am sending order by this mail for a supply.

"Joseph Stock.

"South Yarra, Victoria."

To the Editor of the "Banner of Israel."

Sir,—The enclosed letter was sent to a prominent Liverpool vicar by one of his congregation, certainly not the first one sent on the same subject, but most likely all with similar results. Of course, the writer is scarcely in a position to say this, as there is never an answer returned to such letters; but that is probably caused by his having so much to do (shall we say?) of a more important nature? Yours, Leo.

Liverpool, July 10th, 1894.

"Rev. Sir,—From the report I had of your sermon of Sunday night last, I gathered that it was more or less of an attack upon British-Israel teaching, based mainly upon the last six chapters of Isaiah, and upon the text in particular—viz., 'No weapon that is formed against thee shall prosper' (Isa. liv. 17).

"I have long pretty well resolved never to mention this subject again to you, so that in writing now it is much against my general feeling, but in no spirit of unfriendliness. It seems to me much to be regretted that, on a subject so many have settled in their minds to be a fact beyond question, such an unfair advantage should be taken of the pulpit, which Canon Farrar calls the coward's castle, where no reply can be given to it.

"I should submit whether it is not mistaken advocacy to extol Jewish-Israel or Judah-Israel to the detriment and exclusion of Ephraim-Israel, who from the time of Joseph has always been a factor to be reckoned with. In point of numbers that House was to be the greater, as so frequently testified in the Scriptures.

"1 Chron. v. 1, 2, acknowledges the birthright to be Joseph's, whatever value may be attached to that. In those times of entailed property or estates, it was considered something, but 'Judah's was the chief ruler.' Surely all the bad things and extinction beyond recognition have not been reserved for Ephraim-Israel of such promise, since Jer. iii. 11, 12, and 18; Ezek. xvi. 46, 55; xxiii. 11, testify that Judah-Israel were a worse people, but this did not make them the less Israel, than the Northern nation, nor were they Israel (the 10) less numerous, for the beginning of the chapter from which your text was taken testifies 'that more are the children of the desolate (divorced is used in chap. l. 1), than the married wife;' Judah-Israel is evidently meant here, since the others had divorced themselves or herself, yet were still numerous, and Judah-Israel is in chap. liv. enjoined to cheer up accordingly.

"This chap. liv., I take it, may be regarded as part of, or a continuation of chap. xlix., where the people of the isles are addressed as Israel in whom God will be glorified, so much so that it is 'a small or light thing that thou shouldst be My servant to raise up the Tribes of Jacob' (most probably Judah-Israel is mainly referred to, or it may be, the great united family) 'and a light to the Gentiles' (nations), 'and My salvation to the ends of the earth.' We, the people of the isles, under reference are clearly doing the work, and it is never stipulated in Scripture that it shall be done by any other people than the Hebrew people or race, who were trained for it as no others ever were.

"To treat them as having dwindled down to some obscure degraded remnant of mankind, or practically blotted out of existence is in dreadful discordance with both the letter and spirit of the Scriptures. The history of the people of this country abundantly proves to any one who cares to examine, that we are of that stock. 'No weapon that is formed against thee (Israel of the Ten Tribes) shall prosper,' is, or rather may be said to be, practically true of Judah's big brother, but since the seige of Jerusalem (A.D. 70), till the late terrible persecutions of Russia 1890—94, and previously of Germany, it could not be regarded in any sense, as true of Judah-Israel, they having from time to time been driven out of every country in Europe.

"Lastly and briefly, the promises were to Israel, not to an outside race, whatever odd texts in St John may say, or be considered to say. Christ is a good authority, and He says, 'I am not come but to the lost sheep of the House of Israel'—not to Judah-Israel—as He said 'they were not His sheep,' &c.; further, the kingdom of God was to be taken from them (Judah-Israel), and given to a nation; now it is a reasonable inference that when the transfer was effected, it would be to that nation or people to whom He, Christ, said He came, and of whom such glorious things were said and promised. That the transfer was effected who will doubt? The kingdom of God was Christ's constant theme, and He urged His hearers 'to seek it first.' This kingdom, then, could not be the Jews (Judah-Israel), who were called 'a generation of vipers.' We have, therefore, no other alternative but to look for it amongst the members of the other 'House'—the 'House of Israel.' God is not glorified in our advocacy by robbing the heir of his inheritance.

"'My glory will I not give to another' (Isa. xlii. 8).

"Yours very faithfully, ———

"The Rev. ——."

Liverpool, June 28th, 1894.

"OUR ISLAND HOME."

God's blessing upon thee, dear land of my birth,
The greatest and fairest green spot in the earth:
The hearts of thy children are clinging to thee,
In fond recollections, wherever they be.

What beauty there is in the blue of thy skies—
On the tips of thy hills that so gracefully rise;
In the fields and the meadows and streamlets that glide,
The tint of the sunset—the swell of the tide.

And thou hast much wealth in thy soul-nobled men,
Who suffer and labour again and again;
Who are willing to die for the weal of their land,
Who lovingly, prayerfully, guarding thee stand.

O England! God bless thee and make thee to shine
The fairest of earth, with these blessings of thine:
And still may thy children, wherever they roam,
Keep warm in their hearts the affection for home.

Marianne Farningham.

Christian World, July 12th, 1859.

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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 GREATEST NATION THAT THE WORLD HAS EVER SEEN.

THE nation which is to-day greater than any other existing, or which has existed, is undoubtedly the British, because she is Israel. God promised to the afterseed of Abraham that He would cause them to become "great and mighty," wealthy and populous, conquering, yet Christian, the evangelists of the world, and yet "set high above all the nations of the earth" (Gen. xii. 2, 3, xviii. 18, xxii. 17, 18; Deut. viii. 18, xv. 6, xxviii. 1, 13, R.V.). She was to be set high in order that she might take Christ to the nations and Christinize them. To be able to do that she must be Christian and unselfish herself, gifted, as the Rev. Mr. Tullidge so well and often insists, with all wealth, power, and supremacy on sea and land, also in moral qualities as well, to qualify her for the glorious stewardship to which her God has destined her. We propose now to quote some testimonies to British greatness which have come to hand from witnesses we call "blind," because unwittingly they assert truths respecting our nation which, according to the Bible they themselves reverence, are applicable exclusively to God's favoured people, Israel of the House of Joseph.

Our first witness shall be an American, at least, his sentiments appear in *The Daily Union*, of Bridgeport, Conn., U.S.A., published there on Feb. 2, 1894. He wrote thus regarding—

THE GREATEST NATION THAT EVER WAS.

It is not England, or even the United States, or any nation that now is. This greatest nation exists as yet only in the brain of some enthusiasts. But, like the dream of enthusiasts always, it is catching. It becomes the dream of more and more people as time goes on, until there are those who begin to believe that many are now living who will see its actual realization.

It is plain that the language of the future is to be English. The people who speak it are all conquering in every part of the globe. Take them altogether—in Great Britain itself, in North America, in Asia, in Africa, in Australia and the Pacific Islands—they constitute a third of the inhabitants of the civilised world. They are increasing faster in all these continents than the people of any other blood. Divided as they are by seas, by government and by apparently diverse interests, they are still the same at heart, energetic, aggressive, strong and steady and in the main honest. Say what you will, on the average they are superior to any other race.

The dream of the enthusiast is that these English-speaking nations, bound together by every tie that constitutes real kinship, shall form one great federation. Whatever their form of government, they should unite not politically, but in a pledge of unity of sentiment and harmonious action, and hold all the rest of the world in the ways of peace and civilization. English-speaking peoples to-day hold the world's balance of power if they will use it. A war between Great Britain and the United States would really be as monstrous as a fight between parent and child. Whatever else may come, the true interests of the English-speaking peoples of the globe lie along this path.

The next witness shall be Mr. John Scott, an Identity believer, writing in *The Cheltenham and Trumpsall Guardian*, of June 16, last. He was commenting on the sermon of a Rev. Mr. Vaughan, a Congregationalist minister, and quoted from the *Florence Gazette*, the words of an Italian officer regarding our Queen, then about to visit Italy. He wrote thus:—

Our Saviour did not come to destroy the law and the prophets, but to fulfil even to the jots and tittles—"Honour the King," said St. Peter, and I am glad that rich and poor alike did truly honour our beloved Queen, and rejoiced in her presence, not considering the expense. Is it not true that the sun never sets on the kingdom and empire ruled over by Her Majesty? The English language must eventually become the universal language, and it is not by chance that Her Majesty is in her exhalted position, and receives such honour from her subjects. Would Mr. Vaughan have us to be less loyal than foreigners? The *Florence Gazette*, in its issue of March 17th, 1894, gave an interesting account of

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the villa recently occupied by our Queen; the most noteworthy item being the following, by an Italian officer:—"Welcome to the Queen of England! God save the glorious Queen of England! Welcome to Her Majesty, the gracious Queen Victoria, who is coming to Italy, and for the third time honours beautiful Florence with her presence. We are sure that this population, so justly esteemed, will prepare a reception, not clamorous, but cordial. We know already that the people of Ponte Rosso, in which part Villa Fabricotti is situated, are preparing a simple but heartfelt demonstration to show their pleasure in having the most powerful Queen in this abode. The fine climate, the beautiful scenery, the quiet of the place will, we hope, improve the health of Her Majesty, to whom Italians send our best wishes, England has always been a friendly nation, and we are sure she always will be so. What influence for the universal peace one word from powerful England would have! It is the only nation that can propose efficaciously the general disarming."—An old Italian officer, Domenico Rootis.

A Jew writing in the *Jewish Chronicle*, quoted in *Public Opinion*, on June 15, last, testifies to the love of Englishmen for the Bible, and for the people of the Bible, and so gives an indirect testimony to our national greatness. He wrote thus:—

THE BIBLE AND ITS PEOPLE.

The English people love the Bible, and their affection extends to the Bible's originators. That is the secret of the failure of anti-Semitism to find a hospitable entry into these shores. That is why, when a statesman of the foremost position like Mr. Chamberlain advocates the restriction of foreign immigration, he does so with keen regret. And this tacit, yet all-pervading love not only for the Book, but for the people of the Book, implies a duty which the Jews of England can only ignore with disgrace and danger to themselves. "Measures and not men" politicians cry in vain. The Englishmen calls for men, confident that the measures will be forthcoming if the men are there. No such subtle distinction is possible to the English character. It identifies professors and profession. It cannot dissociate the Jew from Judaism. The world has always judged Judaism by the Jews; Englishmen have judged the Jews by Judaism. They have ever loved the Hebrew Bible, they have found in its call to righteousness of life, and thought the supreme voice of God, and thus they have fancied they were meeting in every Jew a prophet, an inspired mouthpiece of the Divine. English politics owe more to the Old Testament than Jews are aware of. But though the Jew is thus ignorant, while he is callously indifferent to the part played in the present by Judaism and the Bible which he neglects, the Englishman is not ignorant, the Englishman is not indifferent. The Bible, and the Bible alone, still holds the key to human progress. Whether Jews be its bearers or basely surrender their position to others, the light of the Bible will continue to be the Light of the World. The Bible will reign for ever, it is only we ourselves who are in danger of deposition. The Book endures, shall we cease to be its people?"

The Bishop of Durham, preaching in St. Paul's Cathedral, London, on May 27, last, on "England's Call to Missions," plainly declares our duty to be what Israel's was—namely, to bless all nations. In saying this, he adds much to show that ours is the "mother and mistress of nations." The bishop said, *inter alia* (as stated in *The Christian World Pulpit*, of June 6, 1894):—

A NATION'S OBLIGATION.

Brethren, is it too much to say that, as a nation and as a Church, we stand to the peoples of the world as St. Paul stood among the apostles of the first age? Called, it may be, by an unexpected charge, raised to a new sense of the purposes of the gifts committed to our keeping, looking forward by vision to a Divine destiny of life, may we not say humbly, penitently, awe-stricken, acknowledging an unfulfilled obligation, that unto us was this grace given to preach unto the nations the unsearchable riches of Christ? The words are not vain words. There is a corporate mission for Christ no less than a personal mission. Nations are called as well as men; and surely England and the English Church have been called to an unmistakable office for the promotion of God's glory and the building up of the universal Church. . . . *Unto us*, unto the English nation, and unto the English Church is this grace given to preach unto the nations the unsearchable riches of Christ. Unto us is this grace given. Brethren, let us ponder the word, for all is of God's love from first to last, and not of our winning or of our supplying, given from Him in the quickening impulse, through Him in the courageous toil, unto Him in the ripe result. Given to us, as we have seen, beyond all question, by the unparalleled circumstances of our history, by the points of vantage which we hold over all the earth; by the apostolic wealth and freedom of our creed; given to us, I will add, by the fact that as a nation, we still have a National Church; and in our corporate life confess the responsibilities and claim the benediction of the Christian faith through which we have grown in the past. Unto us is this grace given; grace—let us face the fact—grace not only to lean on Christ, but also, if need be, to suffer for Him. Unto us is this grace given. . . . . In the light of this unquestionable truth we can see the peculiar responsibility of England, the mother and the mistress of nations. Our Empire, and the powers by which our Empire has been gained, and is now held, were not given for ourselves, for the satisfaction of our own interests or ambitions, but for human ministry. Nations are formed for brotherhood, each according to its place. Nations are destined for service, each according to its gifts. God has set us not only to be conquerors, or pioneers, or masters, or furnishers of the materials of outward civilisation, but beyond all to be evangelists. The call is written in our history; I cannot interpret in any other way the correspondence of the unique completeness of our corporate life with the unique range of our dominion. As a nation we can make known the message of Christ; the peoples who are placed under our rule can bring the largest possible measures of human experience and powers to set forth its unsearchable riches.

In the above the bishop has doubtless painted the portrait of Israel as God Himself delineated it in the Old Testament prophecies. Modern history, which is that prophecy under fulfilment, is the bishop's guide, and yet, though the prelate is one of Israel's chief shepherds, he seems to be quite unaware that he is dealing all along with Israel's character, as given him in Scripture, but which interpreted into current history, it does not occur to him to recognise. It is passing strange! And yet the blindness of this man of God is itself a matter of prophecy, and stands as a record that God is true. In Isa. xlii. 19, R.V., it is clearly stated of such as the good Bishop of Durham, "Who is blind but My servant? or deaf as My messenger that I sent? Who is blind as he that is at peace with Me, and blind as the Lord's servant?" We are glad of the testimony of our "blind witnesses," and only wish that such as the Bishop of Durham could see this great truth, believe, and act upon it to God's glory. Then, indeed, we should have cause to praise the Lord.

MR. MARCHANT, who so ably advocates our cause at Brighton, expects to visit Eastbourne during this week, and deliver addresses. We hope any of our readers, who may be visiting this popular seaside resort, may encourage our able helper in his work. We are not informed if the lectures will be delivered in the open-air or in a public hall, but, doubtless, due announcement will be made in the town.

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WHY THE BRITISH INFANTRY WEARS RED.

[Extract from the *Broad Arrow and Naval and Military Gazette*, of January 27, 1894, forwarded by J. W. B., with special reference to Nahum ii. 3.]

THERE seems to be a general impression amongst civilians, —and even amongst soldiers not sufficiently initiated into the mysteries of their profession—that the red coats still worn by our Infantry and Dragoons are but badly adapted to modern conditions of warfare, and are only retained out of deference to a tradition hallowed by the glories of former days. There is, moreover, a class of would-be reformers to whom the mere existence of anything whatever in the nature of tradition is a sufficient reason to fill them with iconoclastic fury, and these seize on the ignorance of the crowd as a means of strengthening their power of destruction. Fortunately, the authorities who control these matters are not likely to be led away by the popular voice; the necessity of economising alone ties their hands in this direction, but the constant reiteration of these false assertions in the press and elsewhere has a bad effect on the average young soldier and officer, leading both to believe they are cleverer than their superiors, and that the latter too are deficient in forethought for their subordinates, wilfully exposing them to unnecessary risk in order to maintain their reputation for economy—ideas the reverse of favourable to the maintenance of proper discipline. For these reasons, and because recent military displays have brought the subject rather more than usual before the public, it seems opportune to state in a few lines the reasons why we should still retain our traditional colour.

The ideal conditions which a uniform should fulfil are that at distances at which aimed fire is possible it should be as inconspicuous as possible, blending well with all conditions of background and lighting, and at shorter ranges should be difficult to hit and at the same time most distinctly visible to the opposing side; it should also afford the best attainable protection against the extremes of heat and cold to which the wearer is exposed. Strange and startling as such an assertion may seem, it is none the less a fact demonstrable by scientific reasoning, that scarlet is the one colour which fulfils these apparently contradictory requirements best of all. Beginning with the last, and taking them in inverse order, the chief climatic troubles with which the soldier has to contend are intense cold due to radiation at night, and the direct rays of the sun during the day. Now in these days of scientific text books every board school child knows that the darker the colour protecting a warm body the more rapidly radiation proceeds, and every man who has done much sleeping out at night is aware that the clearer the sky, the dryer the atmosphere, the more intense is the cold. Following the example of the Arctic hare and Polar bear, white would be the best colour to reduce radiation to a minimum; but white is barred by other considerations, as also are all the grays. Scarlet or red comes midway between white and black or the dark colours generally, and is therefore decidedly superior to any of the dark blues, rifle greens, etc., most frequently worn by troops. With reference to protection from the sun, scarlet or red takes a far higher place. Every amateur photographer knows that if you wish to preserve a sensitized plate you envelope it in an orange or ruby red wrap, the stuff being immaterial the colour only being essential.

Yellow or orange are barred because they are particularly conspicuous at long distances, and ruby red also, for though it blends well with most backgrounds it does not blur when aligned on the sights—an important point to be recurred to later. But if anyone will consult the curve shewing the intensity of the actinic or chemical rays in the solar spectrum, he will see that the difference between red and ruby is only insignificant, and red being the worst radiant will have the preference. Of the protective power a red tunic possesses, any one whose duty compels him to wear sometimes a blue patrol jacket, sometimes, under exactly similar conditions, a scarlet tunic, will probably be well aware already; but I may add for those without such experience that by experiment under extreme conditions in India it has been found that even a lining to an ordinary hat or coat, of any colour between orange and red, has been found to confer absolute immunity on the wearer, even when the latter has been exceptionally susceptible to the effects of the sun. The writer of this article has himself borne exposure to the worst heat of Scinde, Beloochistan, and the Great Bikanir desert under this protection, though without it even the cold-weather sun has often proved more than he could stand. Red is therefore the best colour from a sanitary point of view. Let us see how he meets the military requirements. Where two infantries with equal armament, and in sufficient numbers, face one another, experience has shown that the actual result of the fight is decided at ranges just outside the effective range of their weapons. With existing rifles this distance lies between 600 and 800 yards; nearer than this it is impossible to close without replying to the enemies fire, and as soon as the return fire whistles about the defenders' heads the possibility of aiming rapidly decreases, and therefore from this point of view it is unimportant whether the object to be hit is conspicuous or not. But from the moral point of view it is very important indeed, and for this reason:—Within, say 700 yards, each subsequent advance is conditioned by fire superiority already achieved; the defenders are already shaken, the time for counting heads is past, and the mental impression conveyed by the sight of the assaulting troops becomes the main point. The more imposing their numbers the greater the demoralisation to the other side.

If then we had a colour so inconspicuous that out of one thousand men only one hundred were visible, then the desire to quit their position in the defenders' ranks would only be one-tenth what it would be if all were clearly seen and the numerical superiority distinctly manifest; indeed, it would be far less, for moral impressions tend to increase as the cube of the cause, at least in moments of intense excitement. It is therefore a distinct advantage that our men should bulk big in the decisive stages of an encounter, but in the preliminary stages there are still a whole row of points to be credited to our national colour. Under all conditions of light and background usually met with, dark blues, greens and browns are the most conspicuous; many of the grays fade into the background well, but if they can be seen at all, then when the eye is brought down to the sights of a rifle, they all appear as distinct objects with a sharply defined outline. Now, observation will demonstrate that when the sun's rays make a greater angle than about 30 deg. with the front of a body of troops, provided the mass of red is broken by white or buff belts and facings, then there is practically nothing whatever to choose between grays (including khaki, *i.e.*, dust colour) and the scarlet or red; but when the sun shines directly on the troops, then though the red is more conspicuous, it is the more difficult to hit, because it blurs on the foresight, and the more striking the contrast between the coat and the background, the more difficult it is to aim at.

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The essential point is that the red should be broken up by belts and facings of white or buff. Red with brown belts is almost as visible at long ranges as white or yellow, the latter being one of the worst colours imaginable. Any field day, with Volunteers and Regulars side by side, will afford an opportunity for judging, and it would be well if commanding officers would direct their attention and that of their subordinates to the observation of these points, for knowledge and conviction on such subjects can only be obtained in the field and not by instruction in the study; and it is of great importance that such conviction should exist amongst the ranks as tending to increase their confidence, both in themselves and in their superiors. It is a pity that the matter has not long since been made the subject of direct experiment by means of an extended course of field-firing, conducted by all regiments, and under all conditions of light and back-ground, the results to be worked out by the musketry authorities and communicated to the Army in orders. It certainly would not diminish its fighting value to learn that its vulnerability was about 10 per cent. less than that of any other army in Europe. That continental nations do not under-estimate the advantage our colour secures us, we think the following will show. The Ziethen Hussars, wearing red, are quartered at Rathenau, about twenty-five miles from Brandenburg, and an infantry brigade lies in each. During the period of brigade exercises the two garrisons are constantly engaged in field operations against one another. The present writer was recently talking to an officer in the latter town on the subject of colour, and he remarked: "I never understood till I came here why your infantry still sticks to red, but now I know. When we go out against Rathenau, our scouts can never find those Ziethen men; and when we practise at running targets, made to represent them, our men do not hit them once, for three times they hit the blue or white ones." We did not remove his illusion.

FROM ACRE TO DAMASCUS BY RAIL.

A most tempting account was lately published of the prospects of the Syria-Ottoman Railway, as described by Sir Douglas Fox, the Engineer-in-Chief, and others well acquainted with the work. The Chief Engineer declared that the railway would have in Acre the finest harbour on the Mediterranean coast in Syria, with a promising roadstead. The railway would be only 150 miles long, with very few difficulties along 10 or 12 miles, and, therefore, would be cheap to construct. It was to be a railway with an English guage—a substantial permanent way on which trains would run at good speed with heavy loads.

"This railway," said Sir Douglas Fox, "would form the natural gateway between the Mediterranean and the great East," and he believed that, short as it was, "it would be the stepping-stone to far greater things." The "greater things" the engineer was looking for were evidently the one English built railway extending from Acre to the Persian Gulf *via* Damascus and the Euphrates, to become connected with the great system of the Indian railways. It appears the line in question to Damascus is the only one which can be constructed between the two spots, because at every other point ranges of mountains intervene and prevent the execution of the work. The work was described as one of immense importance to the traders and manufacturers of this country. "It would enormously increase our exports to the East," and furnish new markets for the products of our great hives of industry." "The line traversed some of the most productive regions in Syria." The great plain of the Hauran, with its two or three crops of grain a year, was really the place where the railway was going to produce the bulk of its profits for its builders.

The railway, which was fairly commenced and recently had its first five miles nearly ready, would be completed to the Jordan River ere this date. It is anticipated that with one terminus on the Mediterranean, and the other at Damascus, the oldest city in the world, with a population of 250,000 now, the railway was bound to succeed, since "the intervening country is one of the most fertile in the world, with a soil capable of producing all kinds of fruit and cereals." But little of these lands is yet cultivated, and yet "the harvest of cereals is said to be upwards of 200,000 tons annually, with an export of 125,000 tons."

The observations of Mr. J. R. Pilling in regard to the undertaking are valuable, as they are in accord with our anticipations respecting the opening up of Bible lands, by modern railways, indicating thus that Israel's return is at hand. In his speech on the subject, he is reported to have said:—

The first mention of the enterprise aroused at once all the impressions which in youth were obtained from Biblical reading, but on arriving at manhood the intelligent merchant became aware that the country through which the railway passed initiated international trade on the largest and most successful scale which ancient history afforded. For from the four towns of Sidon, Tyre, Acre and Zareptas were distributed to the world the rich produce of Syria and the neighbouring countries. Why was this? Simply because the road communications between these towns and the rich plains of the interior of Syria were superior to the road communications in other parts of the world, allowing all the produce to be distributed throughout the then civilised world at prices lower than from any other. So to-day they had there the same soil and the same distance from the sea, and given transport facilities such as the modern world possessed, they would see the return of Syria to its former superior position in the production and distribution of its produce. Beyond the question of the commercial success of the railway, they had also the fact that Syria was the nearest consuming market to England. It imported large quantities of British manufactures at the present time, and the development of the country by this railway must increase also the demand for English manufactures. The increase which would thus be effected on the one hand in Syria's own productions, and in the demand for British manufactures and coal, must consequently add largely to the volume of business between the two countries, and so warrant the establishment of direct steamboat communication between the United Kingdom and Syria."

The extension of British trade and railway enterprize in the direction of Damascus and the Euphrates, with branch lines southward from Acre to Egypt (via Jerusalem, perhaps), are matters of great interest to Anglo-Israelites, as they indicate "the beginning of the end;" also the restoration of Israel and Judah to their land; making Russian Gog's road into the Holy Land easy, when the time for that great upheaval arrives, prior to the peaceful settlement of the Tribes in the land of their inheritance under the government of the Lord Jesus Christ Himself.

The Chief Engineer, Sir Douglas Fox, anticipates that the new railway will lead to the extension of a new railway system towards British India, which we think will be very likely. It will be needful that the way of "the kings that come from the sunrising" should be made ready or prepared (Rev. xvi. 12, R.V.), and the Syrian Ottoman Railway, if followed up by others as described, will be a very literal

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fulfilment of this prophecy. The kings that come and go, from and to "the sunrising," are the British-Israelites; and it is meet that their railways should be under preparation now, with British money, British engineers to plan and carry them out, and to unite the Eastern and Western limits of the great empire, the heart and soul of which, one day, must be at Jerusalem, the central point between those limits, but not in London, the Western extremity. Let Israel praise the Lord for these glorious things which yet await her in the future.

BRITISH DRUIDISM.

By E. Reep.

The presence of the Prince and Princess of Wales last week (July 12th) at the Welsh Eisteddfod was an event of historical interest, and one of some significance to believers in British-Israelism. The curious Druidic custom of marking out a circle with twelve unhewn stones, as observed at the recent Eisteddfod, undoubtedly had its origin in what is recorded in Exod. xxiv. Therein we read that Moses, after committing all the words and judgments of the Lord to writing, rose up early in the morning and builded an altar (probably formed of a large stone like the Welsh "Maer Llog" or "Logan Stone") under the hill, and twelve pillars, according to the twelve tribes of Israel. Having offered burnt-offerings, and sacrificed peace-offerings, Moses then instructed the people in the precepts of righteous government, and in the divine ordinances of religious worship. This manner of assembling the people to hear the words and judgments of the Lord was continued by Joshua and made a regular institution in Israel.

Although students and translators of ancient Welsh literature have not failed to observe the extraordinary resemblance between Mosaic and Druidic usage, they have, notwithstanding, invariably assured themselves and their readers that the Cymry and other ancient inhabitants of Britain were undoubted and true descendants of Japhet. Thus the Rev. John Williams, in his various works on the antiquities of Wales, alludes to the Mosaic character of Druidic circles, stones, and customs without apparently suspecting even for one moment that the Druids and their people were of the Hebrew race. The fact that the Welsh Triads bring them from Thrace (from Constantinople) seems to preclude, in the eyes of scholars, the possibility of any such origin. They can understand the Phœnicians or Canaanites having the dominion of the sea, and an acquaintance with the whole world, but that the descendants of Abraham should, from the earliest times, have spread themselves abroad, North, South, East, and West, is a circumstance not only unlikely, but a fabulous absurdity. The historical sceptic might certainly do well to consider the remarks of Dr. Latham on the Israelite origin of the Homeric Danaans, remarks that may be as aptly applied to the Welsh Cymry and Druids.

In this writer's opinion the influences from Syria were by no means exclusively Phœnician. Consequently, he expresses himself convinced that the eponymus of the Argive Danai was no other than that of the Israelite Tribe of Dan; and that this is not the general belief is due, he thinks, to the fashion of regarding the Israelites as if they were *adscripti glebae* (fast fixed to the soil), and to the custom of ignoring 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, he says, have followed the history of seaports in general, and not have stood on the coast for nothing. A conclusion, he continues, which would have been suggested, if the Tribe of Dan had been Gentiles, but it has been neglected because they were—here Dr. Latham falls into the common error—Jews.*

The Triads record a Flood, and make mention of the ship of Nevydd, which carried in it a male and female of all living. As the Welsh Memorials declare that Britain was first inhabited from the East, there can be little doubt that with the first arrivals came the story of Noah and the Deluge. The Bards and Druids, as poets and priests, would as a matter of course preserve, and hand down to posterity, an account of the terrible catastrophe from which, by Divine mercy, but one human family had been saved. Also in their religious worship the Druids carefully adhered to old Mosaic rites and ceremonies, their religion having consisted, says Williams (see "Ecclesiastical Antiquities of the Cymry"), chiefly in the offering of sacrifices and prayers, whilst the people, who were summoned by the blowing of a horn (the Israelites were called by the sounding of a trumpet—Num. x.), observed silence. Besides the celebration of Divine worship within the stone-marked circles, regular national conventions were held at new and full moon. That similar assemblies were held in Palestine is shown by Scripture: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day (Psa. lxxxi. 3). With the Hebrews a general convention would always probably be solemly associated with the receiving of the Ten Commandments, which the Lord had spoken in the mount out of the midst of the fire in the day of the assembly (Deut. x. 4).

Mr. Gomme tells us in "Ethnology in Folklore" that the Druids held the belief that the life of one man could only be redeemed by that of another, by which he means to imply that they offered human sacrifices.† On the other hand the author of "Ecclesiastical Antiquities of the Cymry" says the leading articles of the Druidic creed were: "There is one Supreme Being, the Creator of the Universe, of an eternal immaterial mysterious nature, which pervades all space. In him consists the plenitude of life, knowledge, power, and love. With the Druids, as with the Hebrews; the name of God was a secret, a symbol of three lines or strokes (| | |), standing for the ineffable name. So profound a secret was the sacred name before the time of the Exodus that even Moses appears to have been unacquainted with it (Exod. iii. 13). Notwithstanding, God had revealed Himself to Abraham, Isaac, and Jacob, by a special name (Exod. vi. 3), and by it sealed His covenant to give them the land of Canaan. Whilst in Egypt, pious Israelites possibly worshipped, and thought of God as the Creator, the Eternal, and like the philosophic Greeks, believed that it was impossible to reveal Him to mankind at large, and so the name of God as revealed to the patriarchs was lost or forgotten.

According to Cæsar, the Britons were worshippers of Dis, a circumstance that at once connects them with Greece, Dis being but one of the names of Zeus, as explained by Plato, who says the name of Zeus, divided into two, some called the Deity Zeus, and some Dis. In this fact we have interesting confirmation of the assertion of Nennius, that in prehistoric times there came to Britain a colony of Trojans, *i.e.*, Danaans, Danes or Danites. We must not

* See "Ethnology of Europe."

† This idea of the Druids is according to Cæsar, who really knew little about them.

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suppose, however, that the Zeus worshipped by the Britons was the Zeus of Homer, for Plato denounces the poets, including Homer, as mere caricaturists of holy things. Instead of ascribing impious deeds to Zeus, the poets should have regarded God as the personification of Truth, both in work and deed, as unchangeable, as above deceiving in vision, or in display of signs, either in sleep or when awake.

Although Celtic scholars have not seen their way to identify the early Britons with the Hebrews, many of them emphatically declare that Druidism was a non-Aryan cult. How demonstrably true is this conclusion is apparent in a further work by the Rev. John Williams, entitled "The Traditionary Annals of the Cymry." The Cymry, he assures us, had beliefs according with the Scriptural accounts which represent the desire to be as gods knowing good and evil, and their keeping not their first estate, but leaving their own habitation. There is also in Menw, who had received from God a deep understanding of the sciences, a peculiar resemblance to Moses.* Likewise ancient Welsh verse, in its general structure and character, resembles early Hebrew poetry; and what is equally interesting ancient custom has enjoined that every bard shall stand uncovered, head and feet, in gorsed (assembly), to evince his reverence and submission to God. This custom cannot fail, says Williams, to remind the reader of the injunction laid upon Moses to put off his shoes as he was on holy ground (Exod. iii. 5).

Notwithstanding that Cæsar, Tacitus, and Strabo give credit to the story imputing to the Druids practices that identify them with worshippers of Molech, the tale they tell is inconsistent with many other accounts of them. Diogenes Laertius relates that in his day it was supposed by some that Druidism was of Jewish origin, and by others that all philosophy originated with the barbarians—that is with the Chaldai, the Persians, and the Celtic Druids. These taught continually of justice and manly virtue, and of the soul's immortality, doctrines the barbarians, or Druids, are said to have imparted to even so great a philosopher as Pythagoras, who was so far from being a fanatic in the service of Molech, that his sayings were regarded as the oracles of God. That there may have been here and there Druidic Israelites who caused their followers to practice the iniquity forbidden in Lev. xx., is not altogether improbable; but that it was a customary rule with the Druids to offer up at the altar a holocaust of human beings, is a statement belonging to the realms of fiction. All such statements must be taken with discrimination, more especially when they are to be classed under the head of religion. If we turn to the account given by Tacitus, of the manner in which our German forefathers went forth to battle, carrying images and standards from the sacred groves, we might naturally conclude that these images were idols. Nothing of the kind. To make any similitude of divinity was considered wrong as it was the belief of the German Tribes that God could only be discerned by the eye of adoration. What the images represented were animals (see translator's notes to Bohn's edition) and these appertained to their national ensigns, just as the same kind of symbol marked off the tribes and families in Israel. In short, there is very little that we can learn about genuine Druidism that we cannot compare with Mosaicism. Toland (History of the Druids) declares that outside the Mosaic system, no priesthood ever came up to the perfection of the Druidical, which was exquisite.

* According to Josephus the things of the Tabernacle were, by the direction of Moses, made in representation of the universe.

ISRAEL'S ONENESS.

By L. P.

It is with great diffidence I make the following remarks, but the thought suggested itself to my mind, and I venture to state the view for the consideration of others.

In John xvii. 20, 21, we may observe the mention of two distinct persons, and of three different sets of individuals. Thus there is reference to the Father, to the Son who was praying, to those who had been "given" to the latter (ver. 11), to those who should believe "through their word," and lastly, to the world who shall believe that the Lord Jesus was sent by the Heavenly Father.

Now I would ask, of whom does this "world" consist to whom reference is here made? If they believe that Christ was sent by God, we may presume they are to be reckoned as Christians; but then how are they different from those who shall believe through the word of the disciples? and yet they stand as it were on an apparently separate footing.

I remember a remark was made some years ago by one of Our Identity writers, that if the common opinion is correct that the wife who has made herself ready to meet the bridegroom represents Christian believers of all nations—then, who are the guests?

In the same way I ask, if those "given" to our Saviour (ver. 11), and those who shall believe through their word, are to be all one with the Son and with the Father (ver. 21), who are those who believe that God sent the Lord Jesus, and yet are not apparently included amongst those for whom our gracious Master pleaded they should be "all one" and "one in us"?

The world as here named (vers. 21—23) can scarcely apply to those who live in faithlessness or rebellion against God, as that could not bear out the description of believing in Christ as come from God, so that it would seem they must be outsiders as it were, and yet have saving faith through the teaching of the Spirit.

Can it be that those who were given to our Saviour as His disciples, and those who believe through their word, mean Christian Israelites—a chosen people apart from the believers of "the world"?

Could we make our minds as a blank page, concerning the opinion of Our Identity with Israel, and believe we were dealing with some other nation—not ourselves—so as to preclude all national exultation, should we not think that there might be correctness in the view of the passage which I have endeavoured to set forth?

Let us remember that in Exodus iv. 22, the Lord saith, "Israel is My son, even My first-born," and in Jer. xxxi. 9, "I am a Father to Israel, and Ephraim is My first-born." Therefore, whosoever may be Israel, ourselves or some other people, we may well believe it was they to whom our blessed Lord referred—they the descendants of God's friend Abraham—in the first part of ver. 21, as He poured forth His wondrous, tender, glorious petition to God the Father.

Will any deem the subject too deep and mysterious to dwell on? Since the prayer was recorded we may believe it was written for our learning and our encouragement, and that, therefore, there is no irreverence in dealing with a clause of it, in a spirit of humility and prayerful consideration.

There are some persons, I believe, who while not denying Our Identity absolutely, yet put it aside as not worth attending to. Perhaps if they viewed these verses in the light suggested, they might consider that if the promised temporal

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blessings that have been, and are being, poured out on Israel are not so heeded, the spiritually exceptional position of God's elect nation, in answer to our Saviour's prayer, may well claim intensity of thought and profound gratitude.

May, 1894.

THE TRIBE OF JUDAH.

By W. H. Larkins, Lieut.-Col.

(*Continued from page* 411.)

PART II.

At the close of the period of the Judges, the children of Israel asked for a king to reign over them, and the Lord commanded Samuel the prophet to anoint Saul, the son of Kish, a Benjamite, to be king over Israel (1 Sam. ix., B.C. 1095). Saul was a man of great stature, a valiant man, but was subject at times to fits of frenzy, as may be gathered from his behaviour towards David. Saul, owing to his disobedience of God's commandments in the slaughter of the Amalekites, was rejected from being king over Israel, and Samuel was directed to anoint David, the son of Jesse, of Bethlehem, in Judah, to be king over Israel in his stead. This is the same youth, who, when Goliath, of Gath, defied the armies of Israel, slew the uncircumcised Philistine with a sling, for which Saul gave him his daughter in marriage (2 Sam. xviii. 21). David, although anointed king in place of Saul, does not appear to have exercised authority over the Tribes of Israel, other than that of his own Tribe of Judah, until after the death of Ishbosheth, the son of Saul, when he became king of the united Twelve Tribes. King David, we are told, was a man after God's own heart (1 Sam. xiii. 14; Acts xiii. 22), and that, if he walked in God's ways and kept His commandments, he should never want a man to sit upon his throne for ever (1 Kings viii. 25); and yet, notwithstanding the two occasions on which he sinned against God—first, in the matter of the wife of Uriah, the Hittite, and secondly, in numbering the children of Israel (2 Sam. xii. 7—13)—King David is invariably held up as a pattern ruler, and as one who walked before God in uprightness and kept His commandments (1 Kings ix. 4). After a reign of forty years, seven over Judah, and thirty-three over all Israel, King David was gathered to his fathers, and Solomon, his son, succeeded him on the throne of Israel, and it was left to him to carry out the good desire and intention of his father to construct a house for the Lord, his God, at Jerusalem, and which he took the greater part of his reign to accomplish.

On his accession to the kingdom, God appeared unto Solomon in a dream, and asked what He should give him? Solomon said, "an understanding heart" to judge and discern between good and bad. The Lord accepted his request, and said, "Because thou has asked this thing for thyself, I have given thee not only a wise and an understanding heart, but riches and honour such as no king ever possessed before or should ever possess hereafter (1 Kings iii. 5—14).

Solomon, in his prayer of dedication on the completion of the temple, touches upon every contingency that could possibly befall Israel, and asks God, not only to hear the supplications of His people, but to forgive them their sins, and at the same time he urges upon his people the duty of walking in God's ways, and keeping His commandments (1 Kings viii.). The Lord appeared a second time unto Solomon, and said unto him, "I have heard thy prayer and have hallowed this house to put My name there for ever, and if thou wilt walk before Me and keep My commandments, as David did, then I will establish your throne upon Israel for ever; but if you, or any of your children, turn from following Me, and worship other gods, then will I cut off Israel out of the land, and this house which I have hallowed will I cast out of My sight." Two alternatives were placed before Solomon, and by following the former the throne of his kingdom would be established for ever, and by following the latter Israel would be cut off out of the land of their inheritance, and the house that God had hallowed would be cast out of His sight. Solomon chose the latter alternative, and in so doing he clearly did not carry into practice a duty that he enjoined upon the people, and it seems almost incredible that one possessed of such intellectual gifts should have failed to see and understand that it was better and wiser to remain faithful to the worship of Him from whom he had received these gifts than to serve strange gods, the gods of the heathen, dumb idols made of wood and stone, and the work of men's hands. The apostacy of the ruler led to the disruption of the kingdom at the death of Solomon (1 Kings xi.).

The patriarch Jacob divided the rights of primogeniture between Judah and Joseph. To the former he assigned the "sceptre" or chiefship, but the birthright forfeited by Reuben, together with all the blessings appertaining thereto, was given to Joseph (Gen. xlix., and 1 Chron. v. 1).

This was the first step foreshadowing the separation of the tribes into two houses, of which Joseph became the head of one, and Judah the head of the other, and the prediction of Moses points to the separation of Judah from his brethren (Deut. xxxiii. 7). Later on, too, even the dimensions of the two houses are hinted at in a dispute which took place between the men of Ephraim and those of Judah, the former claiming ten parts in the kingdom, leaving merely two to Judah (2 Sam. xix. 41—43), and this is precisely what was carried out at the death of King Solomon, who reigned over Israel forty years. His reign was one of peace and rest for Israel. At the death of Solomon, owing to his serving strange gods, the kingdom was rent from his son Rehoboam (1 Kings xi. 11—13). Jeroboam was the servant of Solomon, who was to have Ten Tribes, but God gave one tribe out of the ten to Rehoboam, "that David, My servant, might always have a light before Me in Jerusalem, the city which I have chosen to put My name there" (1 Kings xi. 29—36).

Jeroboam was the servant of Solomon referred to in 1 Kings xi. 11—28, to whom the kingdom was to be given, and who was ruler over the charge of the House of Joseph, which comprised Ten Tribes, and these were the ten that Jeroboam was to have, but he was to give one of the ten to Rehoboam for a special purpose, already referred to above, and the remaining nine constituted the kingdom of the House of Israel or Joseph, and to this kingdom alone does the prophecy of Hosea, contained in chap. i. 4—9, apply, but ver. 7 applies to Judah, which was to be saved. Benjamin was the one tribe of the House of Israel that was given to Rehoboam, but the only indication we have of this is the fact that, when the remaining tribes of that house rebelled against the House of David at Sychem, Rehoboam hastened back to Jerusalem and gathered together the men of Judah and the Tribe of Benjamin to recover the lost kingdom by force of arms, but was warned by the man of God not to do so, "as this thing is from Me," saith the Lord (1 Kings xii. 16—26).

Benjamin for a time was incorporated with the kingdom

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of Judah, and became subject to its rulers, for we find them fighting side by side with Judah, against their brethren in the sister kingdom of Samaria. All the Levites in the northern kingdom left their possessions, and joined Judah, and these were followed by others from that kingdom, who preferred the worship of Jehovah to that of idols, and they strengthened Judah for three years (1 Chron. xi.).

The kingdom of Judah was not long in following the wicked practices of the sister kingdom. The kingdom of Samaria only existed about 263 years, and was carried into captivity 721 B.C. The kingdom of Judah survived somewhat longer until 606 B.C.; and after an existence of 378 years they also went into captivity to Babylon for a limited period of 70 years, as predicted by the prophet Jeremiah (Jer. xxv. 12). Samaria, beginning with Jeroboam, the son of Nebat, who made Israel to sin, had not one ruler that did that which was right in the sight of the Lord, but Judah had a few such as Hezekiah, and some others, and the kingdom lasted longer in consequence than that of Samaria.

(To be continued.)

"THE COMMERCE OF SIAM IN RELATION TO THE TRADE OF THE BRITISH EMPIRE."

THE Journal of the Society of Arts, of June 5 last, published under "The Indian Section," a paper read before the Society on the 24th May, by Mr. C. Stuart Leckie, a British Merchant of Siam, on the subject above set out. The paper is a remarkable testimony to the vast operations of Britain in those parts in respect to trade; and contrasts very vividly with the miserable amount of French commerce there as compared with British trade in Siam. Mr. Leckie had resided fifteen years in that country, and his account of his experiences is evidently highly trustworthy. We are unable to present even a sketch of his instructive lecture, but we propose to notice in a cursory way his report as to the extent and volume of British trade in the land in question. Rice is one of the chief staples of Siam. Its chief export is to Hong Kong, a British Chinese Gate, and to Singapore, a Malayan British Gate. These ports distribute the rice to Java, to the Madras Coast, to Suakim in East Africa, to Bremen, Hamburg, Liverpool, and even to South America. The rice gathered is taken to mills to be ground. There the machinery is either Scotch or English. The bags for packing the rice are made in Calcutta—the British metropolis of Hindustan. The financing required to get the rice to its foreign destination is done almost entirely by British bankers or merchants; the insurance by British companies. The ships that take the rice to the distant ports are 86 per cent. under the British flag, being 174,500 tons according to returns in 1892, the Germans, French, and Siamese, having only 14,600, 2,300, and 1,300 tons employed in the trade, respectively! After rice the next chief industry of Siam is the teak trade. This is almost entirely British. From the felling of the timber, its conveyance by the river to Bangkok, its export to foreign ports, the whole trade is almost wholly British. British capital works it, and British management carries it on. "The Burmese and Shan foresters who work for the British firms are all British subjects, and as the trade is carried on for the most part through them, the teak trade in the forests is really a British trade. The great customer of Siam is the British Empire. Hong Kong and Singapore handle most of the goods in transit; but some (a minority) passes through London hands chiefly. In Siam the only banks are British. The Senior Bank was opened in 1888. The second has just been opened and is British too.

The British share of the import trade of Siam is very great. Nearly all the cotton goods—plain and printed—and yarns are imported from Lancashire or Bombay. The little flannel used is from Germany. Lancashire practically supplies, with Bombay, the clothing of the whole people! Other British manufactures are imported in large quantities, such as machinery and hardware. Sugar too comes in from English-owned factories in Hong Kong, About 1,000 cases of opium are yearly imported into Siam from Benares. France sends cheap brandy. We send opium. The largest shipping firm, which handles the bulk of the British steamers, is a French firm, without a Frenchman in it. The business is British, the earnings are derived from the British flag. The partners have been Germans for the most part, and the office is German. In regard to the British share in the railway and tramway work, they have supplied the rails and rolling stock for two railways, and the rails for the tramway; they are building the Korat line. In this field the Danes, the Germans, the Austrians, and the French are all striving to take the pre-eminence from us. In regard to mines, the sapphire and ruby company work has been going on in the mines for fifteen years, and the trade has always been in British hands. A large British trade with Siam has been built up by British traders. "The French with the same facilities have built up no trade." Mr. Leckie concluded his able paper with a statement, showing how the late overbearing proceedings of the French in Siam injured the prospects of British trade there. His conclusion was this:—

"When a British trader growls to a British official, an answer he sometimes receives is to the effect that his troubles are entirely his own fault, and that as long as he continues going to countries where no one wants him he will certainly meet with grave disadvantages.

"Every British trader in Bangkok, and British traders connected with Siam at home or in India, Hong-Kong, or Singapore, have established their trade relations with the country under the security of the treaty their Governments made with Siam. They have, therefore, a right to require that Great Britain will maintain her part in the treaty with due consideration to the interests she has herself fostered.

"Most of you know that the policy of France, in her Indo-China Empire, is the very opposite of our own. Frenchmen think that their colonies are for themselves for their own individual benefit, and for the advantage of their own home trade. The immediate result of this narrow view is the imposition of high protective tariffs and differential duties, placing every possible obstacle in the way of the trade of their European neighbours, and of the trade of the British Empire. With the broad-minded and open-handed example of Hong-Kong and Singapore close to their doors, they never follow our good old British lead of open ports and equal rights to foreigners of any and every nationality; in fact, they keep increasing in Saigon their hostile tariffs.

"In conclusion, I will ask you all to bear one thing in mind, that, if any further calamity happens to Siam, and Bangkok became a second Saigon, we know clearly beforehand the handicap which would be placed on British trade, a handicap sufficiently heavy to entail the eventual retirement of British traders from the internal commerce of Siam."

Wherever we turn the same results follow from French ascendancy. They are striving hard just now to punish us for our success in Egypt by picking a quarrel with us respecting the Congo Agreement or Convention. They have set their hearts on recovering Egypt, and think a means to that

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end will be to secure the sources of the Nile. Things are favourable to such an object just now when a Democratic Government rules in Britain. But the Government which Lord Rosebery controls obeys the God of Israel, and we are confident He will never allow His people to submit in a just cause to the fickle and warlike French. Nothing will satisfy them but universal supremacy, but that has already been promised by the Lord to His people Israel. To Him be all the praise and all the glory.

THE REPORT OF THE BRITISH-ISRAEL ASSOCIATION, 1893—94.

THE Report of our British-Israel Association for the year ended May, 1894, has but lately (August 11th) been furnished to us, and we hasten to acknowledge it. It was not read at the annual meeting on May 25th last, at Exeter Hall, or furnished as heretofore to the BANNER OF ISRAEL for publication. Nothing of any importance, indeed, has been sent us for about a year past by our London friends to publish, although we have always been ready to give them space to report their proceedings, free of charge. It is still our wish to furnish our readers with reports of progress in all parts of the world, and what the Association has communicated in past times has always been welcome.

The Committee requires, it appears, an "Official Organ" of their own, and have long felt the want of one. They are incurring, therefore, a serious expenditure in order to carry on *The Messenger*, under the title of *The Covenant People*, as their own official magazine. We confess we do not clearly see the necessity for this expenditure, as by the publication of their reports free of charge in the BANNER a much larger circle of readers would be reached by the Association every week than through the medium of the monthly magazine they have adopted.

The Committee have given up their rooms at St. Martin's-lane as a measure of economy. The money so saved will be utilised to pay for the new journal. No doubt *The Covenant People*, under the able management of our friend Oxonian, will be a benefit to our cause, and we wish it all success. At the same time we cannot help feeling that there is much work to be done by the Association in the way of lectures and addresses in London and the suburbs. We think that they would have better carried out the wishes of the subscribers by prosecuting that enterprise with energy and perseverance, rather than by publication of a journal which cannot do more than existing papers are doing with fair success.

We recommend the Association's Report to our readers' notice, as well as *The Covenant People*, two numbers of which have already appeared. The latter can be had at Messrs. Nisbet and Co.'s, Berners-street, W., and of Messrs. R. Banks and Son, Racquet-court, E.C., price 6d. The Report, we suppose, is to be procured from the Rev. Secretary, the Vicar of Bushbury, Wolverhampton, or from the publishers above named.

NOTES BY S. A. M.

THE "Year Book" for Eastbourne Parish Church, prepared by the vicar and churchwardens for circulation at Whitsuntide, 1894, is full of interesting details, beside the letter from the vicar, which is a pamphlet in itself, and may be read with advantage by many far beyond the limits of his own large and populous district. But our present aim is to draw attention to the copy of a chart which accompanies it—the work, quite unique in Church history, of the Misses Agnes and Lilian Hoare, assistant librarians of the Parish Library. It states that the chart is affixed to the wall of the Parish Church, and points out the origin and extension of the Church of Christ, founded on the day of Pentecost, to carry on the work and mission of the ascended Lord, thus commencing with the date Anno Domini 33, and tracing the Church in Britain onward to the present day; but, wanting the light of the Identity, it tells that "the early British Church was harried by barbarous and piratical invaders—Picts, Scots, Jutes, Angles, Saxons—who fell upon the land like wolves," a description which proves the truth of our contention that we are "the people," for *we* know that these same "invaders" were "the tribes" coming home to their "little sanctuary" in the West; following, century after century, the last to join, having their cognizance —a "*wolf*."

A still more interesting paragraph tells of Selsey (681—1075) in the south Saxon diocese, where a bishopric was founded and the Cathedral Church of St. Peter was built, but this was swept away by the sea. A succession of twenty-two bishops, however, occupied the See of Selsey till 1070; when it was transferred to Chichester 1075, and the series of bishops is uninterrupted down to the present day, their names being given consecutively with the contemporary vicars of Eastbourne, forming altogether a most interesting record of the Church of Christ in England.

Reviews.

Our National Birthright: The History of the House of Joseph. By James L. Wood. Robert Banks and Son, Racquet-court, Fleet-street, E.C.

THE pamphlet which bears the above title is the work of Mr. James L. Wood, the author of "The World's Last Crisis." It is a useful little compilation which brings together several important lines of thought, and sets forth under the aspect of "The History of the House of Joseph" some vital points which have an important bearing on the view we persistently advocate in the BANNER.

Having shown that the birthright was Joseph's from 1 Chron. v. 2, the next question for determination is, "Where is God's firstborn"? These are traced through Joseph and Benjamin, and supply the temporal and spiritual qualifications of the favoured seed. The latter developed into a company of nations, professing the Gospel of Christ, giving spiritual gifts to all nations and receiving the temporal blessings themselves to qualify them for their evangelizing functions.

The author shows us what became of the Israelites of the first captivity and connects them with the ancestors of the British, under the guidance of Sharon Turner and Rawlinson's Herodotus. Chapters follow respecting the future of Israel according to the prophecies, and some important objections are answered of the *Cui bono* class. The conclusion of the whole matter, as stated in the last few words of Mr. Wood, are these:—

"We, as a nation, can claim the numerous promises to Israel (Isa. xli. 8—17, xliv. 3, liv. 17). When it is realised that we are God's chosen nation, it should bring us to the feet of the Saviour in humble repentance for our many sins and idolatry, and cause us to cry for national deliverance as in Jer. iii. 19—23.

"This truth wonderfully counteracts infidelity, and is a corrector of many errors now rampant amongst Christians and prophetical students. Faith is established beyond being again shaken, when once we grasp the glorious fact of the present fulfilment of the promises to Abraham, and we see God's great and mysterious purposes revealed in these last days, and thus proving His eternal faithfulness.

"May these few notes enlist further inquiry, that the whole council of God may be prayerfully considered before committing our nation, as many do, into the abyss of despair to be ruled over by the Antichrist. Our birthright is not be bartered away in this fashion, in the face and regardless of God's everlasting covenant and promises."

The suggestive lines of Miss Cox, published sometime since

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in the BANNER, are quoted by our author as illustrating our views, and we gladly repeat them for our reader's benefit:—

ISRAEL'S MISSION.

(Psa. cxlvii. 19; Mark xvi. 15; John iii. 16.)

"There is a free and happy land, than other lands more blest,
Where God's especial sheltering care and choicest favour rest;
Dear home of peace and liberty, fair realm of Gospel light:
'Alone' she stands, by Heaven ordained the champion of the right.
(Isa. lxi. 9—11).

But why is Britain favoured thus, and why to her is given
That noblest work, that best employ, to point the world to heaven?
Because the promises of God are faithful, firm, and true;
Because what He has once decreed He cannot fail to do.
(Eccles. iii. 14).

Divinely sure the promise stands, 'I will to Israel show
My words, My statutes and commands, that they My will may know.
No other race such honour bears, for Israel's sons shall be
My witnesses to all mankind, that saving grace is free.'
(Isa. xliii. 10).

Go, Israel! 'Tis thy Lord's command; arise! arise and shine
For darkness covers all the earth; but thou hast light divine.
Go, shed those radiant beams around; diffuse them far and wide,
Go, tell each dark benighted soul that Christ for all has died.
(Isa. lx. 1, 2).

Thy message this: 'The love of God doth all the world embrace,
His pardoning grace is offered now to every tribe and race;
Now by the merits of His Son, who suffered on the tree,
May every fallen soul of man be saved eternally.'
(John iii. 16).

O Israel! sure an angel might so blest a mission seek;
But not to angel tongues 'tis given this precious truth to speak.
'Tis *thine* to bear to every land the news of Jesus' love,
And point the wandering sons of men to brighter worlds above.
(Isa. lxvi. 19).

Abingdon, March 15, 1884. C. V."

Who Was Enoch? and Who Has He Become? By A. C. Murray. Price 6d. Robert Banks and Son, Racquet-court, Fleet-street, E.C.

THE object of the author of this little pamphlet is to prove that the patriarch Enoch, who lived 365 years (Gen. v. 23) appeared on the earth again as Melchisedec, the Priest of the Most High God, the King of Salem, being also the King of righteousness and King of peace (Heb. vii. 1, 2). He maintains, too, that this Melchisedec, according to St. Paul's showing, was the type of the Lord Jesus Christ—nay, the Lord Himself—who first came as Enoch, being afterwards the builder of the Great Pyramid, and even then represented the Just and Holy One, the Priest of the Most High God.

The author, of course, is unable to advance direct proof for his belief, but he has presented the argument in somewhat confused form, it must be admitted, but still in such method that we cannot misunderstand his object. He has something to say regarding the Ten Tribes to prove they have their remnant in the British and American peoples.

We cannot, of course, endorse all the author's conclusions, or even see the force of some of his statements. One, which occurs on p. 15, in reference to Isa. xliv. 1, 2, 5, we cannot explain or accept: "One shall say I am the Lord's (who can have a better right to say so than Enoch and Melchisedec?) and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." So far we can, of course, go with the author. But his next sentence, closed within brackets, fairly puzzles us. He says: "Who has done so but the Earl of Beaconsfield on the treaty for the Egyptian Canal Shares?" This comment seems out of place and hardly applicable to the matter in hand.

The object of the author's treatise is summed up by him thus: "Melchisedec was sent of God, without father or mother, to bless Abraham and give him bread and wine, with just the same divine titles two thousand years before. Then, I ask you, who else could he be but our universal Saviour for whom the whole Bible prepares us? . . . I trust to have proved that our God took the seventh son of Adam in his 365th time year-day (*sic*), . . . and that Enoch came from God, as Melchisedec, to bless Abraham, the father of the chosen seed once, and again as Jesus Christ, our blessed Saviour, to save that seed from death for ever and ever, and to dwell with us in righteousness as the glorious and everlasting King of this earth, under our just and merciful God Almighty."

We can hardly recommend this effort of the author in its present form. It requires to be re-written and the argument stated with some approach to clearness. At present it is certainly defective in these respects.

For one thing, when Enoch, as we know was the true son of sinful Jared (for Jared died—Gen. v. 18—20), how could he have been the Son of God?

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am thankful to say I am making some little progress here in making known this grandest of all subjects. But there is a vast amount of prejudice as well as ignorance of the subject. Miss Rush kindly sent me some literature which I have made use of, and which has been the means of enlightening some upon a subject which has hitherto been unknown to them. I have found your little *resumé* very useful, because the whole matter is put in a small compass and very concise, and there is sufficient to lead to further enquiry. I have only met with one individual in my town acquainted with and interested in the Identity; and, strange to say, each one to whom I introduced the subject said to me, "You ought to speak to Mr. A. B.; he is always speaking of it." It was some little time before I could find out who this Mr. A. B. was, but I succeeded eventually in doing so, and invited him to my house, and we had a pleasant chat together. He is a working man, like myself, and he told me he had Mr. Hine's "Forty-seven Identifications" lent to him some time ago, and that before he had had it a quarter of an hour he could see through it!

I cannot understand how it is that Church people do not get to see it more easily than they do; for our Church, with that wonderful Liturgy, seems to me one of the strongest and most striking evidences that can be produced! But I wonder, too, how Nonconformists, when they grasp the subject, can continue to go to chapel, because they miss so very much. To me it seems that with Nonconformists it is a matter of "hearing preachers" rather than worshipping God, as the only part they can actually join in is the singing of the hymns. Speaking of hymns, have you ever noticed a hymn in "Hymns Ancient and Modern," which we sing in church during Advent—I mean Hymn 49? Of course there are many hymns suggesting (or acknowledging, I ought to say) Our Identity with Israel. Yours faithfully, H. W. C.

To the Editor of the "Banner of Israel."

[THE following is an extract from a letter from Palestine, written by a lady for publication. We shall be glad to hear often from her.—ED.]

SIR . . . ,—Russians and Latins have been buying up land fast in Palestine; in fact, every nation except England is trying to gain power in the country, which the natives deplore, as they are shrewd enough to know that they would be better off under the English than under Turks, Russians, or French. There is besides myself only one decided Anglo-Israelite in the country, but I know of six whom I have talked to that seem much interested and half-persuaded. A friend in Ireland sometimes sends me the BANNER, which I try to pass on.

If there is any question you are interested in about this country, please let me know, and I shall be glad to help; but my first object is to help to make part of this land blossom as the rose, as I am convinced it will, with God's blessings, when English hands get possession of it.

I remain, sir, yours truly, C. H.

Bethlehem, Jerusalem, July, 1894.

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

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

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

THE BANNER OF ISRAEL.

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

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THE TROUBLE IN THE TRANSVAAL.

THE pressing difficulty under which the British in the Transvaal were suffering has now passed away. The Boer Government, represented by President Kruger, exercised their right "to commandeer" our countrymen to go, against their will, to take part against some hostile tribes at war with the Republic, and this raised so violent an opposition on the part of our British settlers there, who are in the majority as to numbers but are denied the franchise, that matters became dangerous. The intervention of the Governor of the Cape, Sir Henry Loch, and the menancing attitude of the *uitlanders* (the name by which foreigners are designated in the Transvaal) has since led to the promise of the Boer Government that the British shall not in future be subject to the *commando*, in regard to personal service in the field. Other foreigners have been all along protected by distinct treaty conditions entered into by the Boer Government. But as ours stands in relation to the latter, as Suzerain, by the arrangement Mr. Gladstone made after the defeat of Majuba Hill, it never occurred to our Government at home that our countrymen would thus be in a worse position than that occupied by other foreign nations, and so be liable, though denied the franchise, to all the derogatory service the Boer might throw upon them, including the *commando*.

Some indignant writing on this subject appears in the Johannesburg *Critic*, of May 25th, which we shall quote, as the details mentioned in the article are particularly interesting. They show us what the British *uitlander* has done for the Boers and their country, and how real is the complaint of the former, that, though placed under all sorts of dishabilities, they are, though virtually the majority, unrepresented in the legislature. The article is, in part, as follows:—

When the *uitlander* came to the Transvaal, its treasury was empty, but its revenues have so improved, through the result of his skill and energy, that at the close of the fiscal year, ending on the 31st day of March last, the surplus in the Treasury amounted to £741,979. According to the Inspector-General's recent report, the Customs' dues for the years 1883 to 1886, both inclusive, averaged £42,134 per year. In 1886 they were £61,389; but the following year they rose to £190,792; and from that year to 1893, both inclusive, they averaged £377,964 per year. For the current year they have been officially estimated at £695,000, while the Prospector's and Digger's Licenses alone have been officially estimated at £203,230. It is safe to affirm that these large sums are almost wholly paid by the *uitlander*, or are the result of his energy and enterprise. Had it not been for him, the vast mineral resources of the Transvaal would still be undeveloped, for the ordinary Boer might remain here till the crack of doom, and he would continue as ignorant of the contents of these reefs, and of the method of extracting their treasures, as Balaam's ass was of thorough bass.

Practically, the *uitlander* supports the Government, and yet he is not represented in the legislature; a grievance for which liberty-loving people in other countries have shed their blood. Not only this, but he is ignored in the appointment of the members. In the United States, even in slavery days, five slaves were counted as three whites. A negro slave was regarded as three-fifths of a white man; but here, an *uitlander* is not one-fifth of a white man. He is a cypher, a false quantity.

This state of affairs cannot last long. It is an anomaly in Government. It does not square with the progress of the age. It is like endeavouring to force a round man into a three-cornered hole, or a three-cornered man into a round hole.

But there is a remedy for all this, and it lies in the superb common-sense of the English-speaking race, by which its representatives have always been able to adapt themselves to all conditions, and to triumph over all obstacles; and which they have carried with them, and put in practice, wherever they have penetrated. It was this which inspired Taine, the brilliant French critic—upon whose resting-place every lover of noble literature would gladly place an *immortelle*—to pronounce that glowing panegyric: "In the wondrous beauty of a lovely August morning . . . I saw a new trace of that

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practical good sense which has effected revolutions without committing ravages; which, while reforming in all directions, has destroyed nothing; which has lopped off the dead branches without levelling the trunk; which alone, in our day, among all nations, is in the enjoyment, not only of the present, but of the past."

And this is not at all difficult to understand. The cloistral position of the English nation; its comparative exemption from continental entanglements, and consequent freedom from large standing armies, always enabled the people to not only resist encroachments upon their liberties, but to constantly secure more liberty (it was the manhood developed by Magna Charter, which made the English archers irresistible at Agincourt), and to preserve and transmit their accumulated experience, practical sense and capacity for Government, from generation to generation, making them, in the truest sense, the "heirs of all the ages."

In the light of the achievements of this mighty race, it is not visionary, but perfectly reasonable, to predict that the Transvaal will be the theatre of one of its most brilliant triumphs. It is in the air, as palpable as the wind that bloweth where it listeth; and this crude and ungainly Republic, so unsuited to pressing needs, will be the bridge by which the amalgamated Boer and *uitlander* will, one day, reach *their* Republic.

The meaning of the above, we take to be, that the British miners and settlers are exerting great self-restraint, but at the last mean, by sheer force of numbers and influence, to win their position, which is rightfully theirs, by becoming virtually the masters of the South African Republic, and passing equitable laws which will be fair to friends and foes alike.

We see, in what is transpiring in the Transvaal, God's way of performing His promises to Israel, His people, in respect to the great expansion of their Empire in the "last days." He spoke to the desolate barren wife in Isa. liv. 1—3, R.V., thus: "Enlarge the place of thy tent, let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations, and make the desolate cities to be inhabited." Besides this, Israel has the promise of "the kingdom, and dominion and the greatness of the kingdom under the whole heaven" (Dan. vii. 27, R.V.). These promises lead us to expect the British-Israelite Empire to be constantly enlarging, and we, therefore, see large portions of Africa being perpetually added to our already enormous dominions, because the people of God are "lengthening their cords, and strengthening their stakes," till at last it is no vain idea to expect the Empire to include the larger part of the Dark Continent within its boundaries.

Mr. Cecil Rhodes expects the Zambesi to be the northern boundary of the Cape Colonies; and, in time, he looks to run a telegraph cable from Cape Town to Uganda, and from Uganda directly, or indirectly, to Cairo and the Mediterranean. These things plainly point to yet greater enlargements in future years. We, therefore, cannot understand how our opponents, seeing these things, can fail to connect the cause with effects, on so grand a scale as those we indicate; effects which all the world recognises as unique in the history of the past. To only one nation did God promise such stupendous growth to the West and to the East, to the North and to the South. Our nation exclusively fulfils the promise and satisfies the prediction. We, therefore, claim to be Israel, the promisee; and call on all who think of these things to praise the Lord!

AN OLD MARE'S NEST.

By H. R. Shaw.

I HAVE been favoured by an inquirer from the South of England, with a cutting from the *Daily Chronicle*, of July 5th, 1894, containing a review of the recently published Great Pyramid book of M. Lagrange, which review has the above somewhat extraordinary and singularly inappropriate title.

Inquirer has reasons for believing the identity, which he considers at least plausible, even if not true; but after reading the *Daily Chronicle* review just mentioned, he feels dubious about the Great Pyramid theory of chronology, which is therein held up to much ill-informed ridicule, and he being, as I presume, a constant reader of the BANNER, begs for some explanation of this chronology in an early number of that periodical.

For the benefit, therefore, of our correspondent, and any other friends who may have become in like manner dubious about the chronology, I now ask permission to make a brief explanation in these pages. I shall make no attempt to review M. Lagrange's book, which will doubtless soon receive the attention it deserves at the hands of reviewers far abler than myself; neither shall I try to follow, nor yet ask the BANNER to print all the long rigmarole of abuse, flavoured with spite, which the writer in the *Daily Chronicle* heaps upon what he terms the Pyramid religion and its high priest. The high priest in question—viz., the late Astronomer-Royal for Scotland—is quite able to, and will doubtless, give a good account for himself at all points upon which he has been attacked.

The Great Pyramid chronology then, as I understand it to be accepted by readers of the BANNER, and believers in the identity of Britain with Israel, depends upon the Great Pyramid inch, which was first discovered either by the late John Taylor, or Professor Piazzi-Smyth (I am not quite clear which it was). This Great Pyramid inch is identical with the geometrical inch discovered by our eminent astronomer, Sir John Herschell, and forming, according to him, the five hundred-millionth portion of the earth's axis of rotation, and so nearly equal to the inches marked upon our standard British yard, as that 999 of the former are equal to 1,000 of the latter. Going a little farther back, we find that other eminent astronomer and master of the Royal Mint, Sir Isaac Newton, declaring that the length of the ancient sacred Israelite cubit amounts to practically 25 of these inches.

Neither of these authorities ever knew anything about Piazzi-Smyth's "Pyramid Religion," and yet by their united and unbiassed testimony, we have a clear connection by means of the inch (with or without any adjective) between the Great Pyramid, Modern Britain, Ancient Israel, and the earth's polar axis.

It would not be permissible here to tell the inquirer how inches, yards, cubits, and numerous other combinations of unit inches appear about and literally overflow the Great Pyramid building—this information must be sought in past volumes of the BANNER, as well as the 5th edition of "Our Inheritance," and other treatises thereon. Suffice it to say that the Queen's Chamber is built so as to mark indelibly the sacred cubit of 25 inches, once in possession of "the Jews," but now lost by them, while the Grand Gallery is built so as to mark, equally indelibly, the British yard of 36 inches, which nobody seems to have known much about in ancient times, but which turned up in London, by statute, about 60 years ago.

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As a chronological or time measure, I have to claim that this inch is universal in the Great Pyramid. The square base, taken at the level of its foundation sockets, measures 36,524 inches in boundary, equal to the number of days in 100 solar years of the earth, while the sum of the two diagonal lines of such base gives 25,827 inches, equal to the number of solar years in one cycle of the precession of the earth's equinoxes. It was, I believe, from observation of these facts, coupled with several other facts of a like import, that Mr. Chas. Casey was led to the opinion that the floor of the passages of the Pyramid might form a chronological record in inches, of human time in years, from at least the date of the building's erection, already determined astronomically to have occurred about 2,170 B.C., more especially as seven years previously Mr. Menzies had come to the conclusion that the upward and downward and level varieties of passages and chambers typified by their form and direction various phases or dispensations in the dealings of the Almighty with man upon this earth. Well, all the world, particularly readers of the BANNER and the *Daily Chronicle* reviewer, knows the result of Mr. Casey's enquiries; when read off in numbers of inches, the passages, &c., do give accurately the date of the building's erection, agreeing with the astronomical determination, and also other dates which approximate very fairly to the dates derivable from history for the Deluge, the Exodus, the Incarnation, and, as many think, the ending of the Christian dispensation and the second coming of the Master.

But it is at this point that good Christians should be content to pause, because they are well aware that the Son of Man cometh in an hour when they think not; and of that day and that hour no man knoweth. It is true that the Grand Gallery, which Messrs. Menzies and Casey have taught us to consider symbolical of the "last days" of the world, has two ends, one of which representing the commencement, it logically follows that the other end represents the conclusion of the Christian dispensation. But as I took occasion to observe as long ago as March, 1881, in the "Egyptian Enigma," the Pyramid shows no certain conclusion to its Grand Gallery, but instead thereof we are met with many difficulties which seem to have been purposely introduced by the architect, to prevent Pyramid students from prematurely developing into Pyramid prophets.

Since that date I have made the further observation, which has been twice published in the BANNER, but not by any means as a prophecy, that the further ending (not conclusion) of the Grand Gallery appears to extend over a length of 108 inches, reaching from 1813 to 1921 inches from the beginning, and that this ending is marked by several periods or overlaps, five of which are tangible, and one, the governor of the whole, only indicated at the distances of 1813, 1844·5, 1874, 1881·6, 1910, and 1921. Each of these distances may be fairly claimed as an ending of the Grand Gallery; several of them are in agreement in inches for years A.D. with what other inquirers have independently discovered for themselves to be crucial times for Christians generally, while their reference to Christian Britons in particular is undeniable.

One point, however, has long troubled me, and I would like to ask the assistance of my fellow-readers of the BANNER in its elucidation, which may be legitimate enquiry because it does not refer to the future, but to the past, viz.:—the year 1874 or the beginning of 1875. It will be observed that this is a length obtained by summing the two portions of the Gallery's real floor, one level, and one ascending (1813 + 61), and it is further remarkable as forming the exact average of the six lengths just given, viz.:—11,244·1 ÷ 6. I have sometimes thought it may have reference to the assumption by Queen Victoria, upon the advice of her Jew Prime Minister, of Imperial sway over the great Indian peninsula, which occurred about that time, just as 1813 refers to the time when Wilberforce extorted permission to send the Gospel freely to the same place.

I trust that the foregoing little statement may be sufficient to convince my particular inquirer and any other inquirer of an impartial judgment that the Pyramid chronology is a thing not quite so ridiculous as our scoffing critics, founding their criticism often, it must be confessed, upon the exuberance of wayward students, would have the world believe. There are no logarithms in these calculations, and nothing that might not be easily proved by any person who, having "never seen a Pyramid" as our critic puts it, were to proceed to Egypt with a respectable yard stick or tape measure, and a candid mind. Indeed, the real "mare's nest" is the Pyramid religion, discoverable only by such critics as the one now in question, and who seem really to have a rather unwholesome dread of all religion whatsoever, whether of pyramidal, cubical, or any other form.

As just one specimen of how far our critic is to be trusted for judgment and impartiality, he admits that "the pyramids were certainly wonders from the first, and their exact design is never likely to be fully fathomed." And then he assures us further that, "provided the theorist is permitted to select his measure and his multiple, it is quite certain that no part of the Pyramid, or anything else, will not have relation to something in the universe. M. Lagrange will even ask us to believe that the height of the Great Pyramid is a fraction of the distance of the sun from the earth." But this is just what the "theorist" meaning "Pyramid student" does not do. He neither selects the measure nor the multiple, both having been selected by the Creator of the universe. The student finds both embodied in the building, and he honestly says so, and because these measures and multiples are both British and also Israelitish, and therefore offer support to what we call our Israelitish Identity, our irreligious critic virtually says, in the words of Pontius Pilate, "Am I a Jew?" meaning only, as did Esau, to refuse his birthright at all cost.

Truly, some people of Ephraim are still hard to please.

Ludgate-hill, London, E.C., July 28, 1894.

AN AMERICAN LECTURE ON OUR IDENTITY.

THE following appeared in the *Daily Local News*, of West Chester, Pa., United States America, on April 13 last. The account of an Identity meeting held in the United States by American speakers and an American audience, cannot fail to be interesting to our readers here. The report was as we give it below:—

"OUR PHILOSOPHERS.

"REV. THOMAS R. HOWLETT'S LECTURE ON ANGLO-ISRAEL.

"Last Evening's Discussion Devoted to the Inquiry as to Whether We are of Hebrew Origin—A Question that Aroused Unusual Interest—And Many Promises to Study It.

"There was a very numerously attended meeting of the West Chester Philosophical Society last evening, and all present appeared deeply interested in the subject under discussion, that of 'Anglo-Israel.'

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"The speaker of the evening was Rev. Thomas R. Howlett, and his address awakened an unusual amount of interest and inquiry among the members. The room was crowded, and all seemed anxious to learn more upon a subject which is so full of matter for candid study and investigation.

"The minutes of the previous meeting were read by the Secretary, J. Carroll Hayes, Esq., and were approved as read.

"Professor Richard Darlington stated that C. W. Talbot, Esq., a member of the Society, would address the next meeting upon a theme to be announced hereafter.

"'ANGLO-ISRAEL.'

"The President, Charles H. Pennypacker, Esq, introduced the speaker of the evening, Rev. Thomas R. Howlett, who proceeded to deliver an address upon the theme of 'Anglo-Israel, or Israel and Saxon an Organic and Ethnic Unit.' We give his address in full, as delivered:—

"THE HEBREW PROBLEM.

"The subject to which I invite your attention is, 'Anglo-Israel, or Israel and Saxon an Organic and Ethnic Unit.' I shall consider it from an ethnological standpoint.

"The problems of ethnology are: 'The geographical origin, or origins, the antiquity and future destiny, the unity and diversity of the races of mankind.'

"The part of the Hebrew race to which I shall chiefly confine my remarks is that known in the later period of Old Testament history as 'Israel.' To discuss our proposition fairly and intelligently, we must pay attention to definition. Dr. George Dana Boardman tells us that 'Definitions are always of supreme consequence—for the truth or the falsehood, the pertinency or impertinency, the worth or worthlessness of a discussion depends on the definition with which it starts.' For the lack of attention to it much confusion exists respecting the whole Semitic problem.

"The terms 'Hebrew,' 'Israelite,' and 'Jew' are generally used as synonymous. This is wrong. It is a fiction almost universally agreed upon.

"THE TERM HEBREW.

"The term Hebrew is the more general, and includes both the others. Hebrew, or in the sacred language, 'Ibri,' was the name by which Abraham became known after his immigration to Palestine. The Jewish Rabbis tell us that it came from the word 'aver,' which signifies 'to cross' or 'pass over.' It was given to Abraham by the people among whom he settled, because in coming from Mesopotamia he had to cross or pass over the Euphrates. It became the name by which his descendants, both Israelites and Jews, were known to foreigners. Joseph introduced himself to the Egyptians as an 'Ibri,' or Hebrew. Moses speaks to Pharaoh of 'the God of the Hebrews.' Jonah tells the heathen mariners, 'I am a Hebrew.' Paul boasts of being a Hebrew of the tribe of Benjamin. Jonah was of the tribe of Zebulon. Jonah was an 'Israelite;' Paul was a 'Jew.'

"The word Israel originated in the name given to Jacob by a mysterious being with whom he wrestled at Penuel. 'And he said, Not any more shall thy name be called Jacob, but Israel.' The term signifies a prince with God, or 'ruling with God,' 'victorious in God,' or still more exactly, 'striving with God,' 'victorious in God,' or as Gesenius translates it, 'a soldier or champion of God.' It points to the mission of the Israelites, which is to wrestle with or battle against all forces hostile to their sacred trust, foreshadowing also their final triumph and victory.

"It was a title of dignity and honour. Some men have become noble by violence, fraud, and rapine, and some have been ennobled by being the bastards of infamous kings; but the family of Jacob received all the honours of a true nobility from God Himself. I say it not in flattery, but as sacred history records it, 'Israel shall thy name be.'

"'ISRAEL.'

"Before the death of Solomon, 'Israel' was the name under which the chosen people were known, including the Twelve Tribes of Jacob. Up to that time they were one nation. With the revolt of the Ten Tribes from the House of David this term was applied exclusively to them. They were from that time known in the sacred writings as 'the Kingdom of Israel,' 'the House of Israel,' and more briefly as 'Israel.' From this time the portion of the Hebrew race from whom they separated became known as 'the Kingdom of Judah, 'the House of Judah,' and as 'Judah.' It is from this party, or nation, that the Jews derive their descent and name. They were, according to the number of the Hebrew tribes, as two to ten. Their present number in all the world is 7,000,000. They are still a distinct and separate people, but they are not a nation. They have no country, but are counted as aliens in every land.

"The fate of their ancient neighbours of the Ten Tribes, the Israelites, has until recently been one of the unsolved problems of history. R. Pyatt Smith, the Dean of Canterbury, says: 'We know of no Israelites now. They are all Judici, or Jews. Of the Ten Tribes we know nothing; where they are, or whether they still are, or whether they have been finally rejected, all this is a matter of debate and uncertainty. As regards those passages of Scripture that seem to refer to them, every man has his own doctrine and his own interpretation of their meaning.' Such is the general doctrine of the schoolmen, and of Christendom.

"This is the party to whom we trace the ancestry of the Anglo-Saxons, affirming that 'Israel' and Saxon are an ethnic unit. A thesis so startling in its bearing on history, ethnology, and revelation demands strong proof. These are 'the Lost Tribes.' Can they be found and identified? Are the Saxons their descendants?

"ANCIENT HISTORY.

"It is related in ancient story that when Ulysses returned to his home in Ithica, filled with joyful anticipations of the welcome that awaited him, none of his family recognised him. Even the beloved wife denied her husband, so changed was he by the absence of twenty years and the hardships of long protracted war. To prove to them his identity he called for a bow which he had left at home when embarking for the siege of Troy. With that sagacity for which he was renowned he saw how a bow, so stout and tough that no one but himself could draw it, might be made a witness for him, whose testimony none could resist. He seized it. To their joy it yields to his arms; it bends till the bow string touches his ear. His wife, now sure that it is her long lost and long lamented husband, throws herself into his fond embraces, and his household acknowledged him the true Ulysses. By proofs manifold and more irresistible is the Saxon proved to be the true Israel. These proofs, great and numerous, are spread over so vast a field that to name them even would more than occupy the time assigned for this address. To a few of them only can I now call your attention.

"The revolt of the Ten Tribes occurred 975 B.C. Their exile occurred, in round numbers, two hundred and fifty years later. It belongs to what is called the Assyrian

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period. The exile is the starting point of prophecy concerning their great future and most glorious destiny. It is also our starting point in tracing them to the lands of their captivity, and in tracking them in their migrations to Europe, Britain, and the New World. I ask attention especially to the districts of their captivity, and the new names, derived from the ancestral names of their tribes and progenitors by which they were called.

"And first, be it remembered, these tribes were not all removed at one time from the land in which Joshua placed them. They were carried away in installments during the reigns of four Assyrian kings. Between twenty and thirty years passed between the removal of the first and latest captives. The first to fall before the power of Assyria were the trans-Jordanic tribes, Reuben, Gad, and the half-tribe of Manasseh. The history of this is briefly given in 1 Chron. v. 26: 'And the God of Israel stirred up the spirit of Pul, the king of Assyria, and the spirit of Tiglath-pileser, the king of Assyria, and he carried them away, even the Reubenites and the Gadites and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and the river Gozan.'

"THE EXILE.

"This was the beginning of the exile. The time was over 740 B.C. The district to which they were removed was to the north-eastern part of the empire, beyond the mountains which separated Assyria proper from Armenia, its eastern boundary being the Caspian Sea. The river Gozan is now called the Kierzel Ozien. It flows into the Caspian Sea between the 36th and 37th parallels of north latitude. The northern boundary seems to have been the Araxes and its tributaries. This historic river also empties into the Caspian Sea, between the 39th and 40th parallels of north latitude.

"In this region these exiles soon became known as the Massagetæ, a name coined from the ancestral names of two of their tribes, Manasseh and Gad. It is well known that two hundred years later Cyrus, the founder of the Persian empire and the liberator of the Jews from the Babylonian captivity, lost his life in a battle with the Massagetæ. This battle was fought north of the Araxes, showing that they were pushing their way towards the Gates of the Caucasus mountains, through which they passed into Europe. There they dropped the name of Massah, and became known as the Getæ, which signifies the Gadites. Pushing their way westward, they were found in the days of Alexander the Great on the northern bank of the Danube. East of them were the Daci, or Danaans, known in later times as the Danes. These, with the Getæ, rather than contend with Alexander, retired to the Northern Desert. In after centuries, Horace, a Roman poet, speaks of them as 'the frozen Getæ,' and celebrates them in song for their industry, courage, and virtue. They were among the bravest of the brave, as all historians allow.

"The second instalment of Hebrew captives removed by the Assyrians were the four northernmost tribes—Naphtali, Asher, Zebulon, and Issachar. The account of this is given with great brevity in 2 Kings xv. 29: 'In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachar, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.' Isaiah refers to the same event (Isa. xi. 1).

"WHERE DISTRIBUTED.

"These captives were distributed through Assyria proper and along the border. Of all the Hebrew exiles their lot was the hardest. They seem to have served as slaves and artizans in building the monuments and cities of the empire. An account of their condition is given in the book of Tobit. Esdras spoke of them as a peaceable people, and gives an account of their resolution to leave that part of the world for some country where mankind had never yet dwelt. They migrated through north-western Asia, and came into Europe by crossing the Hellespont and Bosphorus, settling in Thrace and Mœsia, east of the Danube, beyond which, as we have seen, were the Getæ and Daci. These also were driven by the wars of Alexander into the northern desert of Europe.

"With the fall of Samaria the third and last instalment of the Hebrew tribes of the Northern Kingdom were removed from the land. The kingdom of Israel fell with its capital. This occurred 721 B.C., and consummated the exile of the Ten Tribes. For these lost captives a new location is mentioned—viz., 'the cities of the Medes.' The district in which they were placed, like that of the trans-Jordanic tribes, was beyond the Zagros mountains. It was also south of that assigned to the Massagetæ, though their boundaries were conterminous. The account of the fall of the kingdom and the total removal of Israel from the land is given in 2 Kings xvii. 6: 'In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes.'

"This consummated the exile of the House of Israel. Within twenty-five years after their banishment these latest captives became known by a name derived from the ancestral name of their great progenitor, Isaac—the Isaackski, or Sacæ, from which comes the term Saxons. It signifies 'sons of Isaac,' or Isaacites. It has since become the name of the race, which is a fulfilment of the promise to Abraham, 'In Isaac shall thy seed be called.'

"The last instalment of the Hebrew captives also migrated into Europe, some of them with the Getæ through the depression of the Caucasus, and others around the eastern border of the Caspian Sea.

"STILL IN NORTHERN ASIA.

"Fragments of these tribes were still in Northern Asia in the days of the apostles, chiefly in the districts skirting the shores of the Black Sea. Peter addresses them as the 'Sojourners of the Dispersion,' and locates them in this quarter. They were favourably situated for receiving the Gospel, and also for westward migration, The bulk of the tribes, however, were, and had been for centuries, in Europe. Their home was in and beyond the Black or German Forest. This vast and dark forest stretched from the Danube to the Rhine. It served as a veil of concealment and a wall of protection to the Sojourners of the Dispersion for ages. The Romans first came in contact with them at the battle of the Alli, 390 B.C. Two hundred years later they were fighting with them amid the Alps, and at the commencement of our era in the German Forest. They were the people who held the Persians and the Grecians in check, and of whose attacks the Romans were always in dread. In the fifth century after Christ they, with their swords, carved out of Imperial Rome the modern nations of Europe.

"The Rev. Lemuel Moss, D.D., in a sermon on the 'Irrepealable Purpose of God,' says: 'Two thousand years ago God sent His messengers into the German Forest to find for Himself a people. After the passage of these

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centuries they stand before us a mighty host, a hundred millions strong, the English-speaking people of the world.' This testimony is all the more valued because unconsciously given. The people then found two thousand years ago were the tribes of Israel. They were the Hebrews who 'crossed' or 'came over.' They came over the German Ocean to England, and for three centuries they have been 'crossing' or coming 'over' to the new land of promise in the New World.

"AN IMPORTANT CLUE.

"An important clue in tracing the movements of the wandering Israelites is found in parallels of latitude. James Bryce, a great authority in such matters, tells us in an address on 'The Migrations of Men Considered Historically,' that 'the most important physical factor in determining lines of movement has been climate. Speaking broadly, migrations follow parallels of latitude. This is illustrated by the colonization of North America. The Spanish and Portuguese took the tropical and sub-tropical regions, neglecting the cooler parts. The French and English settled in the temperate zone. When the Scandinavian immigration began it flowed to the north-west and filled the States of Wisconsin, Minnesota, and the Dakotas. And when the Icelanders sought homes in the New World they chose the northernmost place they could find, in Manitoba, by the shores of Lake Winnepeg.

"The homes of the Hebrews from their earliest existence as a people was on the 30th parallel of north latitude in Egypt. By migrations, exiles, wars, and famine they were pushed to the 60th parallels, where we have seen them spoken of as 'the frozen Getæ.' Follow those parallels across the sea, and what do we find? The 30th crossing Florida, New Orleans, and Lower California, and the 60th passing through the British possessions and Southern Alaska. Between these parallels, in the New World, is found the centre of the Anglo-Saxon population of the globe.

"The Israelites have simply moved west, and the Jews are following them along the very same parallels of latitude.

"THE PROOF IS PLAIN.

"This is all that needs to be said in respect to geographical locations. In the absence of all evidence to the contrary, the proof of our racial unity with Israel is conclusive and unanswerable. This, however, is but the fringe of our argument for the ethnic unity of Israel and Saxon. Much stronger evidence is found in the names common to them both, and still stronger in the similarity of the ethnic traits of the two nations. The spirit of the two nations, civil and religious, the fact that the Saxon race is monotheistic and has a capacity for spiritual ideas peculiar to the Semites, is scientific and ethnological proof of the highest order.

"The greatest proof of all to those who accept the Scriptures as of supernatural origin is the fact that the Saxons are filling the destiny assigned in prophecy to Israel. This is God's stamp, not only upon the truth of His Word, but also upon the Identity of the 'Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.'

"THE DISCUSSION.

"When the speaker had concluded his remarks, the President, Charles H. Pennypacker, Esq., in the name of the Society, thanked him for his very interesting lecture, and invited the members of the Society and others to discuss it. He then called upon Rev. W. R. Laird, pastor of the First Presbyterian Church, to open the discussion.

"Mr. Laird said: I am very happy to have enjoyed the visit of Dr. Howlett, to have seen the man, and to have heard this lecture, which has set us all to thinking. It is a theme which is most fascinating to us all, and I am not surprised to see the interest it has awakened. I am not prepared to accede or combat the views of the lecturer. I have cultivated extreme caution as to the adoption of any new idea that may be presented. When some months ago this idea was first brought to my attention I thought it was absurd, and concluded it was an example of how people will turn to almost anything to support a theory; but when I was given a circular containing a synopsis of the argument contained in a book published by Mr. Howlett, I put it down upon a list I have of books that I intend to purchase as soon as possible. I must study the question.

"Dr. J. R. McClurg said: I most heartily thank Dr. Howlett for the light he has given me. I have always contended that we have to study English history and Hebrew history if we would get at the key of all history, but I had not thought that they were identical as a people. There are many points of likeness. The English are a prolific race, and so were the Israelites. The latter went down into Egypt numbering 70, and in the fourth generation came out with 630,000 men over twenty years of age, besides women and children. It has always been a cause of wonderment as to what became of the Ten Tribes. I am prepared to believe that they escaped toward the North, and should be looked for in that direction.

"J. Newton Huston, Esq., said: When H. Morgan Ruth, ex-clerk of the Courts, a few months ago placed in my hands the book which Mr. Howlett has written, with a remark which indicated his approval of it, I was enough interested to read it. When I had read it I said, 'I must look further into this.' I have done so. I found another interesting book upon the same theme. Then I was presented with a full set of Professor Totten's books. I have nearly finished reading the fifth volume out of the set of eleven. I have spent some time ransacking encyclopedias and libraries. I find that the first writer who seriously broached the theory that the Teutonic races were of Israelitish origin was John Wilson, who wrote about 1851. I am informed that Dr. Jesse Green, of this place, has a copy of it. Edward Hine, another Englishman, about 1865 wrote a book in which he gave forty-seven reasons for believing the Anglo-Saxons were Israelites. The literature on the subject has multiplied rapidly. I have found a list of 120 English publications, besides many American, treating more or less directly upon the subject. I am compelled, after considerable study, to say that the weight of the argument is so great that I cannot withhold my consent from it. It was said of Israel, both before and after the division of the tribes, that they should be as the sands of the seashore, as the stars of the heaven, and as the fishes of the sea for multitude. The English-speaking people have increased at the rate of thirty-two per cent. every ten years in the last 100, and at the same rate in 100 years more will equal all the rest of the people in the world. A striking identity, to my mind, is the facility with which by instinct, as it were, they cast off certain elements of the human race and absorb others. Certain branches of the descendants of Abraham were rejected, and yet the sons of Joseph, who were half Egyptian, received more than their share of the blessing. I heard a learned coloured man, who had travelled round the world, say: 'I sailed westward

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across the Pacific Ocean. From the moment I set foot on the Japanese Islands until I reached Constantinople, I found that a man was respected for what he was found to be without regard to his colour; but wherever I came in contact with English or American influence it was different.' By some race instinct, as it were, English-speaking people, like Israel, reject certain elements and will not mingle much with them. What is true of them and the blacks is carried out largely when they came in contact with Italians, Chinese, or Indians. They take the Scandinavians or the Germans, and in a single generation have incorporated them.

"Charles H. Pennypacker, Esq., said: I listened with pleasure to the speaker, but I do not accept his views unless he is willing to include all the races that go to make up the Englishman of to-day. The Irish are of Phœnician origin, and there are many elements that go to make up the English. Mr. Pennypacker related some amusing anecdotes and provoked much merriment. He was subsequently informed by Mr. Howlett that the theory did just what he asked, that it should take in all the main elements composing English, Scotch, and Welsh.

"Willis P. Hazzard was asked to speak, but declined to say anything.

"Rev. Sydney N. Usher, pastor of the Church of the Sure Foundation, spoke briefly, expressing his pleasure at having listened to the lecture of the evening, but said there were some questions he would like to have answered before he could adopt fully the views of the speaker. He expressed a determination to read up on it.

"Professor W. W. Woodruff was asked to speak. He said: I have not studied the question sufficiently to express an opinion. I intend to look into it.

"A vote of thanks was unanimously extended to the speaker of the evening for his excellent and instructive address, after which the meeting adjourned."

THE TRIBE OF JUDAH.

By W. H. Larkins, Lieut.-Col.

PART III.

(*Concluded from page* 428.)

Henceforth I would wish it to be understood that, speaking of the Jews, I am referring to the Two-tribed House of Judah alone, and not to Benjamin, a representative tribe of the House of Israel, forming the last link in the chain that held together the two Houses of Israel and Judah. The term Jews is only to be met with twice prior to the Babylonish captivity (in 2 Kings xvi. 6 and in 2 Kings xviii. 26), in both cases applying to the House of Judah, to which the term more properly belonged, although all those of the captivity, on their return from Babylon, came under the general denomination of Jews. The Assyrian captivity of Israel was for an indefinite period, but that of Judah was limited to seventy years; and some, therefore, from this infer that the sins of the former must have been much greater than those of the latter; but the Scripture does not uphold these views, for see Jer. iii. 8, Ezek. xvi. 51.

At the termination of seventy years the three tribes of Judah, Levi, and Benjamin returned to their own possessions in the land a mere remnant of about one-sixth of what they numbered at the disruption of the kingdom, when Judah and Benjamin alone could muster 184,000 valiant men of war (1 Kings xi.); but the continued warfare carried on between the two rival kingdoms, and the loss of life during the siege, which lasted two years, had sorely weakened these three tribes, and they returned a remnant of 42,000 odd. Reduced in numbers during the siege, King Zedekiah and the garrison were forced by famine to make their escape at night; but they were, however, overtaken by the Chaldeans, and, by order of the king of Babylon, Zedekiah's sons were slain before his eyes, and then the father's eyes were put out, and, bound in fetters, Zedekiah was sent to Babylon, where he died in prison (2 Kings xxv. 7).

As the sons of Zedekiah were slain, it may be asked what became of the sceptre that was not to depart from Judah till Shiloh came (Gen. xlix. 10), and how was the dynasty of David preserved? Jeremiah, one of the prophets of Judah, was present in Jerusalem during the siege of the city by the Chaldeans, having been incarcerated in prison by order of Zedekiah, king of Judah. On the capture of the city he was set free by the captain of the guard, and after the murder of Gedaliah all those that had been left by the captain of the guard with Gedaliah, including the daughters of Zedekiah and Jeremiah the prophet, fled to Tahpanhes in the land of Egypt, and this is the last notice in Scripture of the movements of Jeremiah or of the daughters of Zedekiah (Jer. xl. 1, 2, also xliii. 6, 7). In the absence of any male issue, it is evident that the throne of David could only be perpetuated in the female branch of the family; and it is said that one of the daughters of Zedekiah was united in marriage with a prince of the tribe of Dan in Ireland, whither that tribe had escaped in their ships to avoid the Assyrian captivity. In this way the dynasty has been preserved, and can be traced to our present most gracious Majesty Queen Victoria. How far this alleged union of a prince of Dan with the daughter of the last reigning king of Judah may be taken as a fulfilment of the inspired words of the patriarch Jacob, "Dan shall judge his people as one of the tribes of Israel," I must leave your readers to decide for themselves (Gen. xlix. 16).

The kingdom of Judah, as a separate kingdom, ceased to exist as such from the date of Zedekiah's being carried captive to Babylon, and when the three tribes that constituted that kingdom returned to the land, they were no longer an independent people, but subject to the rule of others. The captivity to Babylon, however, had one desired effect, which doubtless it was intended to have—namely, that of stamping out idolatry.

The blindness of the Jews referred to in Rom. xi. 7, 25 was foreshadowed by the prophets and the Psalmist (Isa. vi. 9, 10; Ezek. xii. 2; Psa. lxix. 23), some centuries before it was openly affirmed in the rejection of Christ as the promised Messiah, when "He came unto His own, and His own received Him not" (John i. 17). The refusal on the part of some of his brethren to obey the Gospel, who were of Israel, but not all Israel, caused the apostle Paul much sorrow of heart, and he prays that they might be saved; but at the same time adds that Israel (the Jews) failed to attain unto the law of righteousness because they sought it not by faith, but as it were by the works of the law (Rom. ix. 31, 33, x. 11, 16). Want of faith was the stumbling-block over which the Jews stumbled and fell, and eventually were cast away (Rom. xi. 11, 15).

In this blindness of the Jews, as in other matters, there is a divine purpose. We see this clearly in the call of Abraham, in the promise to Sarah, and in what was said to Rebecca before the twins were born. In these instances it was that, the apostle tells us, the purpose of God according to election might stand, not of works, but of Him that calleth (Rom. ix. 11). Again, there is another instance in

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which the purpose of God is clearly set forth, which bears more directly on the blindness of the Jews than those already referred to. I allude to the hardening of Pharaoh's heart, that he should not let the Hebrews go; in this instance the purpose of God was that He might show forth His power, &c. (*idem* ver. 17).

In the blindness of the Jews, too, may we not trace in some such similar manner a divine purpose, as in the case of Pharaoh, whose heart was hardened, that in spite of all the signs and wonders wrought by Moses in his presence he refused to let the Hebrews go. So also in the case of the Jews—their hearts were hardened that, notwithstanding all the miracles wrought in their midst and before their eyes by our Lord, clearly and unmistakably manifesting His divinity, they persisted in refusing to acknowledge Him as the promised Messiah, and culminated their guilt by the cruel act of the crucifixion, which brought down upon them all the judgments denounced against them by our Lord. God's power was displayed in the destruction of the holy city in the which He had chosen to place His name there, and in the slaughter by the sword, by famine, and by pestilence, of the Jews, and the final dispersion of the remnant over the face of the world.

In the Revised Version the rendering is "hardening" instead of "blindness," which is perhaps the more correct meaning of the two, for it was not blindness of sight but blindness of the mind that the expression implied, and the miracle of the opening of the eyes of the man born blind throws some light on the subject which is worthy of notice (John ix.). It is recorded by St. John at some length in this chapter, but it will suffice to say that all the Jews were fully aware a great miracle had been wrought by our Lord; and to prevent its spreading abroad they had recourse to all kinds of subterfuges. Again and again they questioned the man whose eyes had been opened, until at last he said such a thing was never heard of before, and unless He was of God He could do nothing (ver. 33). The Jews cast Him out, and Jesus, finding him, said unto him, "For judgment I am come into the world, that they that see not might see, and they that see might be made blind." This is precisely what happened to the Jews. Some of the Pharisees asked Him, "Are we blind also?" Jesus said, "If ye were blind ye should have no sin; but now you say that you see, therefore your sin remaineth" (vers. 34—41).

Separated from Benjamin, who, with the other Christian Hebrews, left Jerusalem prior to the siege, the Jews from that date (A.D. 70) entered into the isolated position foreshadowed by Moses (Deut. xxxii. 7). The ransom for the redemption of Israel as a whole was paid upon the cross at Calvary, but the Jews refused to accept the proffered redemption; and, although eighteen hundred years have passed, they still abide in unbelief, and are consequently still unredeemed and under the curse of the law, separated from their brethren, scattered among the nations, and this blindness will last until the fulness of the Gentiles be come in. But when that may come to pass we have no indication. The Jews have never been uncovenanted, and still are, and ever have been, a portion of God's chosen people Israel. Although "cast away" for eighteen hundred years because of their blindness of heart and unbelief, yet there is ample assurance, both in the Old and New Testaments, of their final return to the land with their brethren of the House of Israel, with restoration to God's favour (Hos. i. 11, iii.; Isa. xi. 11; Ezek. xxxvii.; Deut. xxx. 5). But, exclusive of these predictions, we have the words of our blessed Lord Himself, "Father, forgive them, for they know not what they do," interceding on behalf of the Jews, and can we for one moment doubt that an intercession of this kind, made at such a moment, and coming from such a source, could be otherwise than effectual at the appointed time (Luke xxiii.)? St. Paul also, in the parable of the two olive trees, most distinctly points to the regrafting of the natural branches of the good olive tree—the Jews, broken off for unbelief—if they abide not in unbelief (Rom. xi. 15, 23).

It may be asked when these things are likely to come to pass. The blindness of heart will last until the fulness of the Gentiles come in, but the redemption of the Jews cannot take place until the Second Advent, when the Deliverer or Redeemer shall come out of Sion, and take away all ungodliness from Jacob, "for this shall be My covenant with them." This is a quotation from Isa. lix. 20, 21, a chapter applying exclusively to Judah; and as St. Paul, in Romans, speaks of the Jews as Israel, so in this passage we must take Jacob as applying to them also. When their sins are taken away, Ephraim-Israel having previously been redeemed, so all Israel shall be redeemed or saved also; thus, the natural branches of the good olive tree, broken off because of unbelief, but abiding no longer therein, will once more be regrafted into the tree from whence they were broken off, and, again united with their brethren, from whom they had been so long separated, will become one fold under one Shepherd, Jesus Christ, who will reign over the House of Israel for ever, of whose kingdom there shall be no end (Luke i. 33).

Bromley, Kent, May, 1894.

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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).

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J. LAWRENCE, *Hon. Treasurer.*

SOWING THE SEED.

220 copies of the BANNER OF ISRAEL have been posted weekly, with 138 packets of Literature to the under-mentioned places. Readers of the BANNER who watch the progress of our work will doubtless rejoice with us in noting the appear-

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ance of the names of fresh places that are being touched with the light of the knowledge of Israel revealed.

BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—ENGLAND: Andover, Aldershot, Alvaston, Attercliffe, Barnsley, Barrow-in-Furness, Bethenhampton, Berwick-on-Tweed, Bexley, Birkenhead, Birmingham, Bishopstrow, Bournemouth, Bridport, Brighton, Calne, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Chippenham, Cowes, Crewe, Devonport, Dover, East Grinstead, East Twickenham, Edmonton, Epsom, Faversham, Fulham, Hampstead, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Hulme, Kingsbridge, Kirton-Lindsay, Lee, Leighton-Buzzard, Lewisham, Leicester, Leytonstone, Lowestoft, Ludlow, London, Margate, Moreton-in-Marsh, Newcastle-on-Tyne, Penzance, Perranaworthal, Plympton, Portsmouth, Richmond, St. Just, St. Leonards-on-Sea, Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southsea, Southwold, Staplehurst, Teddington, Tunbridge Wells, Uxbridge, Walthamstow, Walton-on-Naze, Wandsworth, Wilsden (Yorks), Wimbledon, Woking, Woolwich. WALES: Maesteg. SCOTLAND: Edinburgh, Dundee, Cockburnspath, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Abeokuta, Cape Town, Hanover Road, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. CEYLON: Baddegama. BURMAH: Rangoon, Moulmein. CHINA: Hankow. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (Victoria) Broughton, Castlemaine, Pinery; (Tasmania) Launceston; (N.Z.) Athenree, Dunedin, Gisborne, Opunake, Taranaki, Te Aroha, Waikato. HAWAIIAN ISLANDS: Honolulu. B. GUIANA: George Town. JAMAICA. BARBADOES. UNITED STATES: Albion, Charleston, Detroit, Milford, Philadelphia, Zanesville. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Tupperville, Yarmouth. A good packet, containing leaflets and various other publications, has been supplied to a Sower about to emigrate to Nova Scotia, and the MISSION TO DEEP-SEA FISHERMEN has not been forgotten, the publications sent having been acknowledged with thanks.

With much pleasure I report this month letters received from new correspondents in the United States, Cape Colony, and New Zealand, which show that the BANNER OF ISRAEL has winged its way to distant places previously unknown to the distributors of the ANGLO-ISRAEL FREE DISTRIBUTION FUND. These communications prove most conclusively that the fact of the British people being one and the same as Israel has taken root in receptive hearts with results which delight the home workers, and we recognise, and rejoice in the thought, that both men and women who are as yet styled Americans, are of the same kith and kin as those termed British, and they see with us eye to eye in accepting British-Israel Truth.

Briefly intimating that our work is making very satisfactory progress, I turn to a letter I had wished to quote from, but needed space on a previous occasion, for the benefit of all who desire to receive thoughts, useful in argument, that may lead to further study of a point of Scripture as yet but little commented upon by present-day British-Israel writers, It was considered by the late John Wilson, and our correspondent arrives at a similar conclusion. "Has it ever occurred to you," he wrote, "what an intensely powerful argument in our favour we have as regards Israel's position and standing when viewed in the light of her being 'THE BRIDE?' I am often in contact with those, and I believe them to constitute a large class, who make no hesitation in expressing their belief that the Gentile Church will constitute 'the Bride,' and of course will occupy the highest glory to the exclusion of the dear old saints of God, as Moses, Samuel, David, John the Baptist, &c. I have, however, found them upon all occasions without a word to back themselves up with when I have asked them, 'How many Brides does the Bible set forth as appertaining to God?' and they answer, 'One.' I then ask them to turn to such passages as Hos. ii. 19, 20; Isa. xlix. 18, liv. 5, et seq., lxii. 5; Jer. iii. 14, and it ends in their utter failure to maintain the shameful outrage upon our loving Father's living Word of truth and faithfulness. I am sure that a powerfully written article upon this theme would work wonders among a certain class of Christains. The breaking down of such a delusion as theirs must, of course, end in the installation of Israel, who will then shine forth in her true and proper sphere, according to God's Word, and they of necessity must perforce prosecute the anxious search for her whereabouts! And when that takes place in earnestness, who can doubt the result? 'Seek and ye *shall* find.'" The writer of the above studies and *thinks*, as we see from his words, but he also acts, endeavouring to help others into the light he values, saying: "I am most pleased to forward herewith a mite to help forward the Master's work of making known His truth and faithfulness. I am trying to bring it home to all I can here, and find it very up-hill work, always encouraged, however, by the certainty of the Father's blessing upon such efforts in His own good time and way."

I close with a few words from one of our regular, steady Sowers in the Midland Counties of England, who wrote "a line to let you know how I am getting on. I may say that I am getting several people to look at the Identity with a better zest than I have done at any time before. On the 28th of July I gave an address, at the Pleasant Sunday Afternoon Meeting, on the 80th Psalm, and it was well received, and interested some that never heard anything of it (the Anglo-Israel question) before. I was pleased at this opportunity. I hope in a little time to get some interested to make a start in a regular course of addresses. I teach my Bible-class at the Sunday-school. I have about eighteen big boys, when they are all present. I shall try to sow, and I pray that God will bless the increase for our Lord and Redeemer's sake. I send a trifle to the good cause" (our Sower is an old contributor, according to his very limited means), "and I would thank you if you could send me a few leaflets, or anything you can spare. I have all books lent out, and the three BANNERS I give to friends to pass on to one another. I am very thankful for them." We are thankful to have many such workers, who are caring to instruct the youth of the British people in such a knowledge of the Bible as shall help to fortify them in later years against the Satanic teachings of infidels and sceptics, with which they are almost certain to be attacked. God grant that many more such workers may arise to take a part in the great fight against all evil, that the glory and love of God may abound!

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Aug. 18th, 1894.

Subscriptions and donations will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers: London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is still 1,528, none having joined during the last month.

Subject for special prayer on last Sunday in September: "That God will guide our nation in all matters which may be brought about through the war in the East."

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

ERRATUM.—Page 412, col. 1, line 23, read Isaiah lxv. 1, R.V.

F. B. (Teddington).—Thanks for your letter of appreciation,

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PROFESSOR TOTTEN ON THE AMERICAN LABOUR WAR.

LIEUT. TOTTEN gave the following view to a representative of the *Newhaven Evening Leader:*—"I feel in this situation exactly as I would if I were still in the regular army at this minute. Having squarely warned, five years ago, my own generation as to what was coming, and having been scorned therefore, I feel as little satisfaction as my contemporaries can in viewing the predicted facts as here. There was then no cloud, not even the size of a man's hand, in sight, but the conditions existing, which I was led to perceive in advance, their exigency led me to resign from the regular army in order to persist in my warnings, in spite of the misunderstandings they begot. In resigning I did not feel the necessity for breaking the sword, which still hangs ready for any national emergency. I cannot but view the present situation as a verification of my judgment. I believe the situation will increase in its danger, until our people are fully awakened to it. Evil communications corrupt good manners. We have suffered our good manners to be corrupted by the policy of condoning Anarchical expression and awaiting its overt act too long."

Correspondence.

HIS KING SHALL BE HIGHER THAN GOG.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to your article in this week's BANNER concerning the substitution of Gog for Agag (Num. xxiv. 7), the correction is of much value to us, and in case any of our opponents should imagine that the deductions we make therefrom are mere fancies, manufactured for the benefit of the Identity, I may state that the anti-Israelitish nation mentioned in this verse was asserted to be some modern power 200 years ago, by Samuel Lee in his *Israel Redux*. I reviewed that work in the BANNER of 1879, when I alluded to his rendering of Num. xxiv. 7, and will now, with your permission, give a quotation bearing on the point. Lee very thoroughly discusses the question "Whether the Ten Tribes shall return out of their dispersion?" and his third reason for believing firmly in their restitution is as follows:—

"The Tribes of Israel are to return into their own land, at, or about the time of the destruction of Gog and Magog, in Ezekiel. But the ruin and extirpation of those nations, signified by Gog, &c., as yet rests under the conduct of Providence to be fulfilled, and therefore those Tribes were never yet restored to their glorious state, but remains still to be effected in the latter day. Who those people are that shall come like storms upon the mountains of Israel, I shall not here stand to discuss, but rest with the apprehension of many learned that they denote the Turks, who came originally from between the Euxine and Caspian Seas, conjoined with Mesech, who were planted at first by the Montes Moschici, in Cappadocia and Tubal, or the Tubareni in the adjacent coasts. They had their name from Terk and Terk, that signifies a shepherd, those countries being used to pasturage, and wafting up and down, like the Nomads, in carts and waggons, with their cattle, and are most likely the Turcæ in Pliny and Mela, and have left a notable remain of their name in the city Terki, so called at this day on the West side of the Caspian. Give me leave also to represent one text of Scripture about Gog's ruin in the latter days, mentioned in Balaam's prophecy, according to the Samaritan copy of the Pentateuch, where, speaking of the latter times of the world, he saith in our versions, Israel's king shall be higher than Agag, and his kingdoms shall be exalted. The Samaritan reads it, and so the seventy, "He shall be exalted above Gog. Not to argue about the authenticness of that lection at present, let it suffice that, according to that ancient reading, Israel is to be exalted above the kingdoms of *Gog in the latter days;* that is, above the Turk, as we apprehend by a consideration of Ezekiel, who acquaints us that the Lord had spoken of old concerning Gog and his ruin by His prophets in former times. But as yet the Turk is in great splendour, though we hope his crescent is a waning, and tending to his fatal eclipse and period, as might be further evidenced by the finishing of the second woe-trumpet in the Revelation, at the rising of the witnesses."

Lee evidently thought the Turks were Gog, but he admits that this opinion was only an "apprehension," and the fact to be noted is that long before either Russia or Great Britain had developed their prophetic marks, the Agag of Num. xxiv. 7 was deemed to be the Gog of Ezekiel.

Our author also throws a little light on a matter which has puzzled theologians a good deal. In Ezek. xxxviii. 17, it is asked of Gog, "Art thou he of whom I have spoken in old time by My servants, the prophets?" Gog, however, is apparently never mentioned in prophecy previous to this. But seeing that Agag should be translated Gog, the difficulty is cleared away. Yours faithfully,

J. G. TAYLOR.

Newcastle, Aug. 11th, 1894.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Our local little British-Israel Association is growing. I am just starting for one of our monthly meetings, and I hope to be in a position to send Banks an order for one or two BANNERS for a year, perhaps some of the "Handbook" as well. I wish we could provide one for every household containing a member. Some unexpected people have joined our Association; some that I counted on, have not done so yet. Meantime I think and hope it is doing good. But for Colonel Larkins' thoughtful kindness in sending me old BANNERS and John Shootingham's remarks urging British-Israelites to organise, we should still be an inchoate body, lazily passing a BANNER or pamphlet round a few houses, thinking the distance an insuperable barrier to frequent meetings. Now we have a meeting once a month, eight miles from my home; we have seventeen members on the roll, paying a minimum subscription of sixpence a year, and signing their adherence to Rule 2 of the Metropolitan British-Israel Association. A very energetic lady, Mrs. Fletcher, is president, and teaches a Sunday-school class on the subject.

Yours truly, HUGH STEWART.

Athenree, Thames, N.Z., March 20, 1894.

To the Editor of the "Banner of Israel."

MY DEAR PHILO-ISRAEL,—The letter in the BANNER of Aug. 8th, from Mr. Johnman, suggesting that each "watcher" from his lookout should send, when convenient, what signals on the horizon have caught his eye, gives me courage to write and say for one, that I will try if any feather-weight push can help forward this great cause. We will not, I suppose, attempt to write weighty articles, but each one say what is at this period the prevailing colour in the standard, lifted up to signal those who look for the coming of the great King, which catches his eye as it waves in the breeze, ever the same yet newer and richer in colour as we speed towards it. At present I see a vision of her ships of Tarshish, England's gallant ships, with joyous bustle on board, ready to bound forward with freight of souls of those people that Jehovah calls the apple of His eye. I see the dancing blue waters smiling as they bear on their bosom those whom He carried on eagle's wings over her parched desert.

My honoured brother Philo-Israel, may you and I be spared to see that bright day, when it shall be no more the Lord liveth who brought them from Egypt, but the Lord liveth who brought them out of the North country." This picture is not unknown in pleasant recesses of Anglo-Israelite minds, I trow. My love to my dear fellow-workers. God give us strong and cheerful hearts.

Yours in constant sympathy,

R. MACKWORTH.

Secretaries Office, S. Marylebone Parish Church,
Aug. 8, 1894.

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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 PH'LO-ISRAEL.

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BRITAIN'S SUPREMACY AMONG THE NATIONS.

THOSE who read the papers of the day diligently must be struck with the unanimous testimony they will be sure to find therein that the British nation as a whole is what God promised Abraham, our forefather, that his afterseed should become—namely, "a great and mighty nation." For instance, at the Welsh National Eisteddfod, recently held at Carnarvon, Lord Mostyn, as president of the day, gave an address in which he bade his fellow-Welshmen to remember and never forget—

That they formed part of one great and glorious empire, presided over by one of the most beloved and most powerful Sovereigns that ever reigned, and it was their duty to support that empire, for upon it depended the wealth, strength, and prosperity of the Celtic race. The enthusiasm with which Lord Mostyn's patriotic speech was greeted showed that he was in harmony with the assemblage he addressed. The cheers which greeted him further illustrated the combined loyalty and patriotism which have characterized the popular manifestations in regard to the Royal visit to Wales.

His Lordship's words, as reported in the Liverpool papers of July 13th, were these:—

Yet, in these days, we are proud of our bards, musicians, and poets, who have proved themselves worthy successors of those of the olden time. In these days of what might almost be called so much individual nationality, we Welshmen must not, however, forget that we, in common with the English, Scotch, and Irish, also our important colonies, form one, and a part of a great empire which Welshmen have taken no mean part in building up, presided over by one of the most beloved and powerful Sovereigns that have ever reigned, and it behoves us to promote its welfare, for upon it the wealth, strength, and prosperity of the Cymric race depends. (Applause.)

The Countess of Jersey, in an address recently reported in the London papers, when she distributed the prizes on board the training-ship Arethusa, off Greenhithe, gave a remarkable tribute to the ubiquitous character of British shipping in all parts of the world. She had witnessed the facts herself, and her testimony is valuable as that of an eye-witness. She said that—

The interest which she and her husband felt in the work of the training-ships had been very much deepened since they had been round the world, and seen English men and women, and boys and girls, working in far distant colonies to build up and increase our great empire. Nobody could have seen the British men-of-war in distant harbours, and our merchant ships in every ocean, in every canal, and in every channel of the world, without feeling that the career of a sailor was one of the very best that could be adopted by the boys who were being trained on that ship. The prizes were then distributed and the proceedings closed with a vote of thanks to the Countess of Jersey.

If we turn to the domain of music, we are surprised to find the testimony of the experts the same. Israel is again "the head and not the tail, above only and not beneath."

A Bath friend forwards to us the following, which again gives the British the supremacy as to choral music. The statement was this:—

Sir Joseph Barnby yesterday opened the new College of Music at Leeds. He said he had come in contact with the first musicians of the day, both on the Continent and from America, and they all seemed to agree that choral music had reached a higher place in England than anywhere, and Leeds therefore chorally was the centre of the universe. The present state of music in England was more promising and satisfactory than it had ever been.

In regard to the extent, population, wealth, power, language, and influence of this nation, the testimony is the same. In all respects the British is the largest, wealthiest, most powerful, most populous, most influential of all the nations, as we have repeatedly proved in these pages. This is exactly what God promised to the patriarchs regarding Israel. The facts therefore depend on the divine promise, and as the Rev. E. K. Tullidge, our American fellow-helper,

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is so ably showing us, these facts must be found to accompany the history and destiny of Ephraim-Israel, whom God resolved to send forth as His agents and almoners to the sin-stricken world, to administer to them the precious Gospel of Christ.

Mr. Tullidge spoke out boldly and truthfully when he told us on page 358 of the BANNER, after quoting Gen. xxii. 17, 18, Deut. xxvi. 18, 19, and xxxii. 8, 9, that Israel could have attached no other meaning to these grand promises "save the assurance that God destined them to be rulers of the world." The promises were divinely authorised and Israel's destiny being to rule the world, the proof is complete that this was actually the divine plan, unless we are to make the monstrous assumption that God intended to deceive. God forbid! Blessed be His name, He not only promised these great things to Israel, but He has fulfilled His promises to a nation, the British Anglo-Saxon race, which to-day proves by its current and past history that it is indeed the very remnant of the people selected for the blessing, in order that it may take the Gospel to the whole world and prepare the kingdom of God in the earth, for which we daily pray that it may come, to the glory of the Triune God.

We are not then to refrain from proclaiming the greatness, grandeur, wealth, and power of Great Britain and America, because we may feel that it is a species of vain boasting of ourselves and our national supremacy. But rather we must use the facts with which we are dealing, and which all men recognise as a part of God's gracious plan for the world's benefit and spiritual blessing and as the glory of Christ. His glory is connected with the world's salvation and sanctification, and Israel of the House of Joseph shares in that glory as the reflection of Christ's, because He deigns to use His people as His agency in blessing the world, in temporal as well as in spiritual matters, by civilizing and Christianizing its inhabitants, by blessing their bodies as well as by pointing the souls of men to Christ Jesus the Lord, as the Atoning Sacrifice and Lamb of God, who died that the world, lost and dead in sin, might live by Him. Britain's supremacy among the nations, then, becomes a sacred theme closely connected with Christ's saving grace and His regal supremacy over the whole earth. It points to the speedy second advent of the Lord and to the establishment of His kingdom among men: "The gifts and calling of God are without repentance," and this is our guarantee that all that is occurring regarding our race is connected with His glory; and to Him let Israel give in return all the praise.

JEREMIAH XXXIII. 14—26.

By the Rev. Denis Hanan, D.D.

Two difficulties with respect to the interpretation of Jer. xxxiii. 14—26 have lately been brought under my notice. I have been asked for an explanation, and perhaps some of the readers of the BANNER OF ISRAEL may be interested in the questions asked, and the answers.

The first difficulty is this. Ver. 14—16 refer to a time yet future, for Jerusalem is not yet named by the name of Him who is the Lord our Righteousness, therefore the latter part of the prophecy concerning the Levites and the throne of David is also future and has no present fulfilment.

My reply was, that the prophecy from ver. 17—26, which is introduced by the word "for," is explanatory of the prophecy contained in the ver. 14—16. The promises to the House of Israel and to the House of Judah, which are yet to be fulfilled, can be so fulfilled because of the perpetuity of the Davidic line, and of the ministering order, and of the national existence of Israel. These were to be as constant and historically perpetual as the ordinances of the sun and moon, of the day and night. The prophecy of ver. 14—16 could not have fulfilment but for the overruling Providence which would cause the national and ecclesiastical preservation. The importance of the word "for" in ver. 17 was thus presented to me in a way in which it had never been before.

The second difficulty I had offered an explanation of in the BANNER some years ago. It is this: The Levitical worship has ceased. Levites do not "do sacrifice continually," and therefore a literal interpretation of the promise to the House of David is not to be expected.

It is assumed that British-Israelites interpret the promises to David literally, while they cannot hold a literal interpretation of the promises to Levites. My answer is this, that the promise and prophecy must be as literally true in the one case as in the other. And that it is literally true that "the priests, my ministers," offer the continual and perpetual commemoration of that which was the anti-type and culmination of all the Levitical sacrifices when they obey the command, "This do in memorial of Me."

The Levitical ministry has been absorbed into the apostolic and perpetuated in its historical succession, for it is to be remembered that "a great company of the priests were obedient to the faith." These would naturally be amongst the *presbuteroi* of the apostolic Church, and the genealogical succession would give place to the far more real and literal historic succession, and thus the Levitical ministry has been perpetuated by being lifted up into the Christian.

Furthermore, a genealogical succession was necessary when the head of that ministry was mortal. But now that the head and source of the ministry "liveth for evermore," the ministry can never cease, and the great central act of the ministration under Him is to do that which is the absolute fulfilment of all that is implied by the words, "offer burnt-offerings, kindle meat-offerings, and do sacrifice continually."

The "incense and a pure offering" of Mal. i. 11, a prophecy which is truly regarded as having its fulfilment in Christian worship, seems to me to be another expression of the higher worship in the terms which were suggested by that which was in exercise when the prophets wrote. With the theological bearing of this literal explanation I am not at present concerned; it cannot alter a historic fact, nor ought the fact to be prejudiced by it. I introduce the explanation here in order to show that the attempted argument against the literal fulfilment during the Christian age to the House of David and to the nation of Israel, because of the assumed want of literal fulfilment to the Levites, cannot be maintained. Unless it be clearly proved that although the ordinances of the day and night continue, the promise of perpetuity to the Levites has absolutely failed.

I would also ask this question, If there has been an absolute cessation of the national existence of Israel under the Davidic rule, and also of the Levitical ministry, how can either or all be historically reconstituted in an age yet to come? And also, if the explanatory prophecy has failed, how can we expect that ver. 14—16 will be fulfilled? These are questions which require an answer from those who oppose the historic fact of Our Identity with Israel; while to those who recognise the fact, it becomes the means of explaining

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statements which are otherwise inexplicable, but which, when so made plain, manifest the wonders of the inspired record and the faithfulness of the Lord God of Israel.

P.S.—It has been suggested to me that the reference above to "the theological bearing" of this exposition may be open to misconception. I do not enter into it fully because I do not suppose the editor would consider the pages of the BANNER OF ISRAEL suitable for its discussion. But this I desire to say, that the application of ver. 18 and Mal. i. 11 here made does not imply the idea known as "Sacerdotalism." That word bears with it the Romanist teaching of the repetition of the sacrifice of the cross of Christ, an unbloody re-breaking of His actual body, an actual repetition of the once finished sacrifice, which is, as the Church of England teaches, the one and only "full, perfect, and sufficient sacrifice; oblation and satisfaction, &c., &c.," and which, having been "once made," cannot be repeated. But the memorial or *anamnesis* of that once made sacrifice is to be perpetually made—the memorial of the antitype of all the typical offerings. This has been and is made continually, and is *par excellence* "the pure offering"; and as the universal Christian priesthood of all the faithful is higher than the position of Israel as a kingdom of priests, so also is the position of the apostolic ministry higher than the Levitical, and their acts of worship more real. I have only to repeat that all that this paper aims at is the explanation that the Levitical ministry being absorbed into the Christian, and historically continued therein, is, as far as I can see, the only way in which a literal fulfilment of Jer. xxxiii. 18 can have been accomplished, and that for this accomplishment, in the good providence of God, "a great company of the priests became obedient to the faith."

THE REV. F. B. MEYER AS A "BLIND" WITNESS.

By JOSEPH THOMSON.

IN reading the current religious literature of our day, we are often surprised at what our teachers—learned men most —tell us of what they have learnt out of the Book of books; and very often are we surprised at what we are told, which evidently shows an ignorance respecting the fundamentals of our peculiar teaching, and seems to us inexplicable, except as Holy Writ itself explains it, *i.e.*, that God's servants are "blind," "blind witnesses," in spite of themselves, to the truth of Our Identity.

The Rev. F. B. Meyer, a Nonconformist minister in London, is a prolific writer, as well as an eminent preacher. Among his other contributions to the press are "Notes on Daily Readings" of the Bible, published weekly in the *Christian*, which we have occasionally read with pleasure, and sometimes with astonishment that he should come so near to our views of Scripture teaching, and yet miss them notwithstanding. In the Notes (which are generally too brief) for the week Aug. 5 to 11, and published in the *Christian* of Aug. 2nd, 1894, he has for his subject Ezek. xxvi.—xlii. The views enunciated are so much in the nature of "blind" testimony for our peculiar notions that we feel compelled to condense the salient points for BANNER readers, as a not unprofitable expenditure of labour. We cannot say that we admire the style of our blind witness. The notes are necessarily brief, and perhaps this necessity will partially account for the abrupt positiveness in which he lays down his opinion. Were there a little more reasoning, and more appeal to Scripture as the supreme authority —in other words, more thorough exposition of Scripture, we think he would not only improve his manner of writing, but hardly fail to see the Scriptural foundation of the truth of the Identity of the British race and the lost Ten-tribed House of Israel.

This chapter (Ezek. xxxvi.) continues the prophecy in chap. xxxv. "The fate (!) of Edom and Israel is very significant" in their contrast. The former "was not in covenant with Jehovah, while the latter was," with which opinion, or rather statement of fact, every Anglo-Israelite will cordially agree; as also when he says, "Israel may be chastened, but it will be restored, whilst Edom must be always desolate." Our blind witness goes on: "The mountains are in contrast to Mount Seir. Israel's foes spoke as though they had a right to her territory (ver. 3), and they freely discussed its partition; but her God would have to be reckoned with. It was not His will that the land of promise should be shared as the carcase of prey among wild beasts. Israel's shame was only for a time; that of her foes would be lasting" (ver. 7). We wish he had gone on a little further in this vein, and given us chapter and verse for these assertions, instead of glancing off at a right angle towards spiritualising. "When God is for us, who can be against us? When He determines that cities shall be inhabited, and wastes tilled, so it shall be" (ver. 9). Of this there can be no doubt; so our witness testifies clearly that Israel will not only be restored, but it will not be because it is deserved, but otherwise; for "the sins of Israel caused their expulsion from Canaan," and their restoration will be "accompanied by spiritual renewal" (ver. 22—32). Already it is evident that our blind witness does not see the difference between the two Houses of Israel and Judah, but he considers the Jews, as we now know them, to be all that is left of the whole House of Israel.

In the restored land, "cities and land are to be re-occupied (ver. 33—38). The return under Nehemiah and Ezra cannot have exhausted these words. The land awaits the people, and the people the land. But though all this is certain, yet its realisation must be sought in prayer This is one of the regulations of our Father's kingdom. His Word is full of promises, but they must be presented and claimed" (ver. 37).

The first vision is "as of resurrection" (xxxvii. 1—14), and it is spiritualised by our blind exponent, who, unlike many, admits that among the ancient Israelites "the idea of the resurrection was not unfamiliar." The second vision is "as of re-union" (ver. 15—28). "When God gives life it always leads to unity, as in this case. The two sticks, representing Israel and Judah, separated from the days of Jeroboam, would be one." The spiritual blessings are freely enumerated, as flowing from the "unity under the headship of Christ" (ver. 22); then "unity with God; people, peace, joy, power, are then freely ours." This is a specimen of the loose style of our writer; for why "ours"? The prophecy evidently refers to the newly united Houses of Israel and Judah, and not to any outside Gentile nation, as anyone may see who will read the chapter carefully.

The invasion of Israel (Ezek. xxxviii. 1—6) is noticed as a "tide" pouring into the restored land. "The prophet describes a gigantic conspiracy led by Gog, the prince of Rosh (R.V.), threatening Israel in the latter days, after the miracles wrought by God in behalf of His people." The invaders "were all northern nations, living by the Euxine and Caspian Seas. Their names re-appear on modern maps as Russia, Moscow, and Tobolsk. It is probable that a

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great many details are to be taken generally, as when we are told that the wood would serve Israel for fuel for seven years; and that it would take all Israel seven months to bury the dead. But it is also certain from other Scriptures that the nations of the world will come in battle array against restored Israel (Dan. xi. 21—45; Zech. xiii. 9, xiv. 2, 3). And at the end of the millennium there is to be one last assault on the beloved city (Rev. xx. 7—9). Some think that the horrors of Antiochus' invasion are referred to. Persia and Armenia also would join the army of invasion."

The attack (ver. 7—19) is described "with much irony in the address. The enemy is challenged to do his worst, but in spite of all, the Divine Guardian of His chosen people insists that as they had been brought out from among many peoples, so they should still be suffered to dwell securely. The people of Israel are depicted as dwelling securely in towns without walls, and therefore more at the mercy of the invader. But the unwalled villages were specially cared for by God (Lev. xxv. 31). The plot (of invasion) is foiled by the attitude of the great maritime peoples of the West. The young lions and merchants of Tarshish have been identified by some with Great Britain." If these identifiers had tried a little more, and without prejudice applied the the tests of the Lost Ten Tribes to the British people, they might have found themselves nearer the mark, and made large portions of Scripture fully consistent. Jehovah interposes in this attempted invasion, and "in great anger God averts the blow from His people, amid vast convulsions of the social and political world. Thus Christ saw it would be at the end of the age (Matt. xxiv. 29—31)."

On Ezek. xxxix. 1—8 our author remarks: "This chapter continues and concludes the prophecy of the previous one. It should be added to the above explanation, which refers this prophecy to the end of the present age, that it is held by some that these predictions are concerned with an invasion of Scythians that swept over the known world before the siege of Jerusalem, and whilst Nineveh was yet standing, though in her death-throes. But this seems very insufficient, as these words have so evidently to do with a restored people, and the final defeat is clearly described as taking place on the mountains of Israel." Hence it is apparent that our blind witness is in full agreement with all Anglo-Israelites in supposing that this is a clearly predicted literal invasion of the land of Israel, and a literal overthrow of her enemies, and cannot be explained by a reference to the Church and its history among the nations.

Our blind witness has some further remarks upon the magnitude of the carnage resulting from this wanton invasion of the holy land (ver. 9—21). He says: "Seven is the number for perfection. The land would be completely rid of all trace of the invader. These arms would not be required by the chosen people, because God was their defence and armoury. Probably the Dead Sea is referred to in ver. 11. The number of the dead would be so great that nothing less than a valley there would avail to receive them. And the stench would stop the way. All the people of the land would be engaged in burying: their regular men would be set apart, passing through the land, bringing the stragglers who are left upon the face of the land to purify it. And passers-by would assist these in their work by setting up any bones they met with as a mark to attract their attention. Thus the land would be cleansed (ver. 12—16). So great would the multitudes of the slain be that the birds and beasts of all creation are invited to the banquet of human flesh (ver. 14—20; comp. Rev. xix. 17)."

Our author's conclusion is that "the judgment thus executed upon the anti-Christian hosts would lead God's people (who are they?) from that day and onward to know their God. The heathen, too, would see that if Israel had been allowed to go into captivity, it was not due to any want of will or power on God's part, but because of their sins"—*i.e.*, the sins of God's literal people Israel.

Of our author's remarks upon Ezek xlii. it is unnecessary that we should quote any but the opening sentences, with which we cordially agree: "Ezekiel's visions began with one of Jehovah withdrawing from His temple. And shortly after, that temple was in ruins, and the city burnt with fire. In the latter chapters we have been witnessing the restoration of the chosen people, and here we have a vision of the restored temple. With the Epistle to the Hebrews in our hand, it seems impossible to expect the literal re-establishment of sacrifices. We cannot understand those wonderful and glowing descriptions; but when the time comes, what now baffles us will be seen to be harmonious with the facts." Yes, with God all is consistent and perfect; and though we know not why He doeth anything, we know that what He does is right, and in vindication of His own honour and glory. We have seen a literal dispersion of His chosen people; there are now not wanting signs of their speedy restoration; and then, what more natural than that they should rebuild their temple, upon a far more magnificent scale than hitherto? And then naturally follows the re-establishment of their ritual, if, as we suppose, the Jews return unconverted and still rejecting their Messiah. But we cannot look into the future beyond what the sacred page depicts, and what is there seen dimly outlined by Divine prescience. We need, however, have no fear of the future, for "if God be for us, who can be against us?" (Rom. viii. 31).

"THINGS TO COME," AND THE TEN TRIBES' QUESTION.

THE editor of the new publication, *Things to Come*, issued the first number of Vol. I. during the present month of July, and deems it one of his duties to admit articles whose aim is to combat our views, and to show that Our Identity is based on false foundations. We are glad it should be so. These things are proofs of our vitality, and show that such articles as "Dan Shall Judge His People," and "The Lost Ten Tribes" (pp. 11 and 14), are the result of a rather rapid advance on the part of our friends, and of the inconvenience felt by our opponents in consequence of that fact. The Rev. Denis Hanan, D.D., has undertaken a review of the first number of *Things to Come*, and we hope the writers in that paper may peruse it. Another of our friends evinces a desire to enter the list against one of the authors who oppose our belief. Their ideas suspiciously resemble the arguments of the Rev. John Wilkinson, of whom we all know something. He admits that he is puzzled at "the pressure that has been brought to bear upon the professing Church for the last quarter of a century to induce it to believe that a totally uncircumcised portion of the Tribes of Dan, Ephraim, and Manasseh is to be found within the confines of that Empire where the sun never sets, and of that vast northern continent whose shores are washed by two great oceans." Herein, of course, is a great mistake. We do not profess to believe that only these three tribes constitute the British Empire and the American Republic to day, but that the

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Eleven Tribes of the House of Joseph, Ephraim of the Ten Tribes, and Manasseh the separated tribe of that House, as described in Gen. xlviii. 19, are the twin Empire and Republic alluded to respectively. These are both Hebrew, but divided, according to that prophecy, into two great states; the one an independent people, the other greater in extent, constituting a multitude or "fulness of nations" such as are Her Majesty's dominions at the present hour. The writer's argument in *Things to Come*, is that Dan, followed by Ephraim and Manasseh, was steeped in idolatry and wickedness against God, and therefore, "as Tribes," Ephraim and his fellows were cut off and made Lo-ammi and Lo-ruhamah, awaiting the concluding scene at the great day of Jezreel. "These things," remarks the writer, "were never said of Judah." She was merely "put away, not divorced altogether, like the sister kingdom" (Isa. l. 1—3; Jer. iii. 8). Circumcision, according to this new reading of prophecy, was the touchstone. "Any absence of circumcision," declares our opponent, "could but mean abandonment of Jewish national privileges."

To this we may accord full concurrence. But the fact which the opponent wilfully overlooks is, that God provided for the House of Israel, apart from the House of Judah, and from "Jewish national privileges," as well, a glorious future after their terrible lapse, as Hosea i. 10 would have taught him, had our opponent quoted that passage which confronts him. "Yet (or, and) the number of the children of Israel (the Lo-ammi and Lo-ruhama ones) shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it shall be said unto them (*sic* in Hebrew), Ye are not My people, there it shall be said to them, Sons of the living God." After that, but not before, the joinder of Israel with Judah takes place, and their united return.

We insist on it, therefore, that as uncircumcised Hebrews and before Judah rejoins them, the House of Israel in the lands of their outcasting, while under treatment as God's Lo-ammi, become there "a great and mighty nation," as promised in Gen. xii. 1—3, and xxii. 17, 18; also a Christian nation, "sons of the living God," ready to carry the Gospel to all nations, according to Gen. xxii. 18, and Isa. lxvi. 19. It is no argument against us to say that Dan and Ephraim were specially wicked, and therefore are excluded from the honour awaiting Israel in the present dispensation, as the Lord's almoners of Christian blessing to the nations. The Lord gave the sons of Joseph, Ephraim and Manasseh, the Eleven-tribed House of Israel, the birthright, and all its glorious powers and privileges to enjoy, as 1 Chron. v. 1, 2, plainly teaches us. This they must have in enjoyment now; since it is clear they had none of it before the first advent, and cannot inherit or enjoy it after the second, because then all the Twelve or Thirteen Tribes will possess it in common and "share and share" alike.

In regard to the alleged fact that Judah was not treated with the rigour meted out to Ephraim, Dan, and Manasseh, for their outrageous sins (which the opponent strives hard to persuade us was the case), he clearly wants some of the Rev. Ed. K. Tullidge's arguments to enlighten him, and to be shown that, according to the Scriptures, Ephraim "did not commit half the sins of Judah." Our American friend on p. 366 of the BANNER for July 26, 1894, quoted Ezek. xvi. 46 to 55 with damaging effect against the Jews; also Ezek. xxiii. 4, 5 and 11, and Jer. iii. 11 and 18, to show that Judah's sins were estimated by God Himself as of far deeper dye than Ephraim's, and, therefore, deserving of more, not less, punishment than that of the latter.

The Jews murdered the Lord Jesus Christ, which fact, admitted on p. 11 by our opponent in *Things to Come*, the Rev. J. M. Eppstein utterly denies (p. 317, BANNER, No. 913). The Scriptures, however, are against the Rev. J. M. Eppstein and also acquit by their silence the House of Israel, since Ephraim-Israel were absent from the scene of the crucifixion, and were not guilty of that heinous crime for which the Jews have been suffering ever since. The opponent in *Things to Come* is hard on Dan; and yet he is forced to allow that there is a good and yet a bad time coming when "Dan shall judge his (own, not the Lord's) people"; because Dan will not then have the Lord's presence or blessing. But Deut. xxxiii. 22 mentions Dan as one of Israel's tribes destined for blessing (ver. 1), a veritable "lion's whelp"—such as Balaam also blessed in Numbers xxiii. and xxiv. Our opponents' argument admits the existence now, and the future restoration to power and blessing, of Dan, and of all the other Tribes of Israel. It devolves on him to tell us which people now represents Dan and the House of Israel to which Dan belongs, enjoying the birthright of Israel? Our opponent has his task; and it is not likely that he will succeed in performing it, to his own satisfaction.

GLEANINGS ON ELEMENTARY SUBJECTS.

No. 10.

(*Continued from page* 344.)

MODERN THEOLOGY VERSUS POPULAR OPINION.

To one phase of the discussion on the Israelitish Origin of the Anglo-Saxon People, my attention has been particularly attracted. That is the tenacity with which the mass of theologians, who might reasonably be expected to view every new development from a logical standpoint, cling to fallacies the most absurd—principles which are no longer principles, but blind, nay, open-eyed prejudices, and a system of argument and elucidation which tends only to the mystification and confusion of their hearers. In defiance of existing evidences of facts, and the clear logical deductions from revelation, history, and present status, together with an overwhelming array of concomitant circumstances, and preferring the dictatorship of self-constituted religious autocracy to the rule of reason, they cling to their irrationally constructed hobbies, and in the pride of the importance with which they contemplate themselves, they allude to the Identity as "A Monstrous Hypothesis," "Vulgar Hyperbole," etc., a question, indeed, altogether too contemptible to receive the care of their gigantic intellects.

"Knowledge is power," but it does not of a necessity follow that the possession of knowledge justifies the assumption of a dictatorship. Neither does it imply what our theologians, by their assumption of privilege contend, that power is knowledge, nor even that power is an evidence of knowledge, for that the basest counterfeit is often vested with the gildings of power, is plainly illustrated by the autocratic diction, incompatible with the essential principles of truth and reason, which characterises the emanations of those who should be the religious teachers of the day.

Is truth progressive? Why then force us to lie idly on the knowlege of truth possessed by our ancestors? Are we to "search the Scriptures?" Why search if we have nothing to discover? Are we to "grow in the knowledge of God?" Where the power, if we have already extracted all the knowledge of the Bible? To a certain degree theological government is beneficial, but I maintain that wherever a

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theology prescribes limits to the action of my understanding, or dictates to my belief ideas which I have not from reflection assented to, or attempting a power, assumed by virtue of place, forbids me the knowledge of fact attainable by logical deduction, it becomes a bane to mental liberty—a dangerous religious despotism.

The "Identity question" investigation is greatly hindered by the power which the clergy exercise over the will of the laity. In this day, notwithstanding the almost immaculate civil liberty with which we are blest, we are in a state of comparative intellectual thraldom—a thraldom of the meanest order—the higher intellectual powers of a great, a free, an educated people subservient to the prescribed limitations of self-foisted theological figure-heads, who owe their very existence to the people, and who abuse the magnanimity of their benefactors under the guise of religious training by torturing the popular conceptions of Divinity and His precepts. thus dwarfing their ideas of His goodness, power, and glory.

No sooner does the God-implanted curiosity of the human mind lead it in its reflections, to wander from the beaten path prescribed by those religious "engineers," than the calm placidity of the religious air is rent by the "stop thief" cry of "scepticism," "latitudinarianism," "rationalism," or some other ism, which is calculated (by the intricacy of syllables, we suppose) to strike terror in the heart of the culprit, and excite a thrill of horror in the public breast. Is this right? Nay. "Woe unto the shepherds . . . . they eat the fat, and clothe themselves with the wool, but they feed not the sheep." In the name of an ever-progressive truth;—In the name of an open Bible—I protest against the religious despotism, which, over-riding the deductions of reason, clogging the wheels of progress, and casting the baleful shadow of superstition and ignorance over the sacred page, enshackles the otherwise untrammeled minds of the most enlightened millions.

The great objection with which the self-sufficient of the clergy offset the Identity arguments is the revolution it necessitates in religious training, and, we may add, its simplification of the truths of Scripture. They "abhor the materialization of 'Israel,'" and the insincerity of their asserted principles is evidenced by their willingness to omit Israel, as a nation, from the prophecies. Notwithstanding the array of evidence, indubitable, because Scriptural, it is claimed that we have not disproven the spirituality of Israel. For argument's sake, I will suppose it not proven. I claim, then, it is an open question, as the correctness of its spiritual application is no more than a bare, unsupported assumption of an earlier and less enlightened age.

I am not obliged to accept any dictum, no matter from whence it emanates, which does not assimilate with, and receive the approval of, my reason; and although every other individual man had accepted the term, and assented to the correctness of its spiritual signification, I have yet the right, as a reflecting creature, to demand the reasons for my acceptance of it as an arbitrary term expressive of a peculiar sect. Reasons are not forthcoming. I reject it. I am told it is true, because our fathers in Christ—godly men—believed it. Appreciable, but unsatisfying. My mind reaches out further. Why did they believe it to apply thus? By what authority? I ask; and at once I am overwhelmed by those terrible epithets reserved for the terribly depraved who shall commit the heinous crime of doubting the infallibility of our fathers in the Church. But its being an heirloom is no assurance of its truth, and although I may curb the expression of my sentiments, I reflect that our ancestors persecuted Galileo because he held that the earth was spherical, and they erred—alas, for their infallibility! and in the absence of more convincing reasons I must discard their rendering of Israel. Israel as an entity did exist. They were God's chosen people. He reiterates again and again that as a nation they will always be. Is God a liar? Who dare defy the Omnipotent Jehovah by the assertion that they are a mere sect? If a great and powerful nation hidden from us until the proper time by the popular acceptance of just such illogical tenets, why should we not look out from our blindness and see them as they are? Can there be any objection to turning the lenses of our mental vision upon the dark problem, now a dawning glory? I claim that the spiritual application of Israel is unjustifiable: that its justification would give the lie to Almighty God—an impossibility; and that, as an hypothesis, it is a glaring monstrosity. Why this tightening of the reins on popular opinion? Is the fairness of the position likely to be affected by the establishment of National Identity? Truly, such a struggle is worthy only such a motive.—From *Life from the Dead*, Vol. VI., No. 65. JOHN CARRICK.

LAYARD AND THE BIBLE.

IT is strange (says a writer in the *Jewish Chronicle*), that in the obituary notices which have appeared referring to the late Assyrian explorer, Sir Henry Layard, so little emphasis was placed upon the remarkable influence which his work as an explorer was destined to have upon Bible study. It is one thing to unearth, in a distant land, some few palaces and temples abounding with inscriptions in an ancient tongue, and another to be the means, with the help of such relics, of throwing a flood of light upon many a valuable point in Scripture history. Yet such has been the result of the grand and glorious labours of Sir Henry Layard and a few others concerning that region of the world to which the Jew looks as the cradle of his race. Layard's works on "Nineveh and its Remains," published in 1849, and "Monuments of Nineveh," tell the history of his Assyrian explorations; while in recent years he published a work on "Early Adventures in Persia, Babylonia, and Susiana." To the devout reader of the Bible, be he Jew or Gentile, to the lover of the truth of history, no expression of gratitude can be too strong when tendered to the memory of one whose services were nobly exerted in the sacred task of revealing to the world, after tens of centuries, such marvellous illustrations of ancient history and undeniable testimonies to the truth of the Bible narrative. "We cannot forget the kings of Assyria in the pages of Scripture playing their fierce part in the history of Israel—Sargon and Sennacherib, Pul and Tiglath-Pileser, nor the gods Nisroch and Dagon, Bel and Nebo and Assur, after whom God's people went astray." The independent evidence that such personages existed, and that such deities were worshipped, may be found in the objects dug up during the excavations of Khorsabad, Nimroud, and Koyunjik, many of which may be seen in all their majesty in the several galleries of the British Museum. When, for example, we now read in Genesis of Nimrod that "he was a mighty hunter," we are able to point to one of the bas-reliefs discovered by Layard in the palace of Assur-Nazir-pal at Nimroud, on which there is a representation of this King of Assyria engaged in the lion hunt. This king is supposed to be the father of Shalmaneser II., the first of the Assyrian kings who came in contact with the Israelites

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in 860 B.C. As regard the mound of Nimroud itself, the inscriptions found there permit us to identify it with the Calah occurring in Gen. x. 11, 12. What a commentary upon Bible history is afforded by the discovery of the obelisk of black marble with cuneiform inscriptions bearing upon the conquests of Shalmaneser II. It records the tribute brought, among other peoples, by Jehu, King of Israel. The cuneiform inscription runs: "The tribute of Yana" (Jehu) "son of Khumri" (Omri), "silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, sceptres for the King's hand and staves, I received." Besides this mention of Jehu, the obelisk refers to Benhadad and Hazael, persons mentioned in the Bible as contemporary with Jehu. Thus again we have the accuracy of Scripture history confirmed. A cylinder and a large bas-relief from the 8th century, B.C. now in the British Museum, come to the aid of the Bible student in identifying the name of Sargon, King of Assyria (Isa. xx. 1), as one of the most powerful of Assyrian monarchs. The circumstance that the name occurs but once in the Bible, was, until the discovery of these relics, a point of difficulty to students, and it was sought to identify him with some other king whose name was more familiar to us. There is now no reason to doubt the statement of the Bible even in this detail. Another important witness to Bible truth is supplied by the cylinder narrating the expedition of Sennacherib, King of Assyria, and the seige of Jerusalem (2 Kings xviii., xix.). The expressions used in this monumental record are similar to the haughty and defiant terms of his message to Hezekiah.

OUR NATIONAL CHURCH.

By C. W. Hawes.

One of the most important, and at the same time most wonderful marks of Our Identity with God's chosen people Israel, is our National Church. And it is well to remember, when thinking of the National Church, that it is no modern institution, set going by a few individuals as the outcome of their religious opinions, but that it is a divine institution—built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone.

I don't know whether it can be said, for certain, when and how the Church was first planted in this land, or by whom. Some think, and there is certainly strong evidence to show that it was planted here by St. Paul himself. But whether this was so or not, we may be quite sure that the great apostle was interested in the work, as in his days, and while he had access to the royal household of Claudius Cæsar, there was constant communication between Britain and Rome.

There are those who would tell us that our Church has descended from the Church of Rome. As a matter of fact we know very well from history that it existed long before the Church of Rome ever set foot into this country. It was towards the beginning of the sixth century when St. Augustine was sent here on a mission by Gregory, bishop of Rome. Prior to that time there is nothing in history to show that any bishop of or from the City of Rome had previously asserted official supremacy over any ancient churches whose foundation was not traceable to that see.

At the first great Council of the Church, held at Arles, in Gaul, in the year 314, we find that the Church of Britain was represented by Eborius, bishop of York; Restitutus, bishop of London; and Adelphius, bishop of Caerleon-on-Usk. Of this it is certain, that so early as this great Council of Arles, the Church in Britain was thoroughly established on an orthodox basis, with its three apostolic orders of clergy, —bishops, priests and deacons—in communion with the other Christian Churches of the world. And that the British Church should have been able to afford to send representatives so far away at that time, proves that it could not have suddenly sprung into existence, but that it must have been the result of many years of unwearied diligence, activity, and self-denial.

But the object of this paper is not so much to show the history of the Church, but rather its continuity with God's Church of old, and the idea of Christian worship as a counterpart and continuance of the temple services. In the services of the temple, the one grand ideal was most certainly the worship of God. In our National Church the same grand ideal is set forth in our services, although, alas! it is realised but by comparatively few. With too many, the sermon forms the chief part, and not until the fact of Our Identity with Lost Israel becomes generally acknowledged, shall we, as church-people, and as a nation, realise that our object in going to the house of God is not so much to hear sermons, but rather to worship the Lord in the beauty of holiness.

But what are some of the marks by which our National Church identifies us with the Lost House of Israel? First, I think, by the way in which our churches are built, and their great similarity to the temple of old. There is the sanctuary, corresponding to the Holy of Holies, in the temple, into which only the High Priest went to offer the sacrifice, and where now stands the Holy Table, and where now is set forth in the Holy Communion the one great sacrifice of the Lamb of God. The choir corresponds with the holy place, where the clergy and choristers, arrayed in white linen, as were the Levites in the temple (2 Chron. v. 12), lead the devotions and praises of the people. The nave and body of the church corresponds with the courts of the temple, where the general assembly of worshippers unite in prayer and praise to the God of Israel.

But another most important mark is that our churches are all built so that we worship God "towards the east." Is it a matter of chance that our churches are so built? Certainly not. As the chosen people of God, it is but right, that while in exile we should be found with our churches built in such a position. In that wonderful prophetic prayer of King Solomon, at the dedication of the temple, he utters these remarkable words: "If they sin against Thee (for there is no man which sinneth not), and Thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet, if they bethink themselves in the land whither they have carried them captives, and pray toward their land, which Thou gavest unto their fathers, and toward the city which Thou hast chosen, and toward the house which I have built for Thy name; then hear Thou from the heavens, even from Thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive Thy people which have sinned against Thee" (2 Chron. vi. 36—39).

For hundreds of years, in our National Church, we have been worshipping and praying towards our own land: we have said or sung the same Psalms which our fathers sang in the temple. For hundreds of years we have been singing, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people:" and "He remembering His mercy hath holpen His servant Israel, as He promised to our forefathers Abraham and his seed for ever:" and "For mine eyes have seen Thy salvation which Thou hast prepared before the face of all people: to be a light to lighten the

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Gentiles, and to be the glory of Thy people Israel." For hundreds of years we have had the Law of the Ten Commandments recited to us week by week, and we have been asking God—"And write all these Thy laws in our hearts, we beseech Thee." We have confessed our sins before God, and asked His forgiveness, in the daily services of the Church. For hundreds of years we have prayed, "O Lord, save Thy people, and bless Thine inheritance:" and "Make Thy chosen people joyful." In our beautiful and most comprehensive Litany we have prayed, "Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever."

Year by year we have kept the great Day of Atonement in the solemn services of Good Friday: and year by year, in our Easter-day festival, we have kept the Feast of the Passover.

Year by year, in the service specially appointed to be used on the twentieth of June, we pray these remarkable 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, 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."

Year by year, we are reminded in the portion of scripture appointed for the epistle on the twenty-fifth Sunday after Trinity, of that time when God will raise unto David a righteous branch, and of the days when Judah shall be saved and Israel shall dwell safely, and when they shall no more say, "The Lord liveth, which brought up the children of Israel out of the land of Egypt;" but the Lord liveth, which brought up, and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

And have we not had the continual presence of our God with us in the great sacrament of His love? In that holy service we have the very presence of Christ our Saviour in such a way as in no other service: for then we spiritually eat the flesh of Christ and drink His blood: then we dwell in Christ, and Christ in us: then we are one with Christ and Christ with us. We pray that we may so eat the flesh of God's dear Son Jesus Christ, and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. For worshipping and adoring that Holy Presence we are sometimes called idolaters; but this is a very great mistake. We only ascribe unto the Lord the honour due unto His name, and to His Kingly Presence.

It will be plainly seen by these few remarks upon our National Church, that we cannot be a Gentile people. If we are, why should we be so particular about the way in which our churches are built? It would not matter whether we worshipped towards the east, or the west, or the north, or the south. Or, why should we cling so closely to the Psalms of David, or to the Ten Commandments, or make use of such expressions as, "Make Thy chosen people joyful," &c.: or why should we, year by year, keep the great Day of Atonement, or the Feast of the Passover? Or, why should we hear, year by year, that wonderful portion of scripture, chosen for the epistle, on pre-Advent Sunday?

We very frequently hear people speak of "this highly-favoured land," and of the blessings and privileges we enjoy above other nations. We have only to turn to our Bibles, and we find that these great blessings were promised to Israel, and to Israel alone, and that through Israel all the families of the earth should be blessed.

Uxbridge.

THE GRANDEUR AND GREATNESS OF BRITISH-ISRAEL'S DOMINION.

By the Rev. Thomas Lowe.

Our national names are very significant: Briton, pretty, pyrd (as the Welsh have it), fine made. Hence the world-honoured name Britain. It is no less than from two to three thousand years old. By migration or conquest the original name may be more or less disused, its place being supplied to that extent by a prevailing rival, as England—land of the Angles—for Briton; nevertheless, the original name lives, not like that of the conquered Saxon warriors, but as a name of dignity, the symbol of the home of the free.

According to St. Augustine's description of some of the natives of our island home exposed for sale as slaves in Rome, they were of surpassing beauty, not Angles merely, but veritable "angels." The Saxons came by sea, and had to fight their way in the island; and though some warriors might be accompanied by their Rowenas, others would be less provided, and would gladly select their partners from among the conquered race, contributing thus to preserve the British element in the Anglo-Saxon population.

And the Scriptures are not silent on this change of national name by the Israel of God: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. lxii. 2). "The Lord shall call His servants by another name" (Isa. lxv. 15). *Esto perpetua:* "For thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel" (Jer. xxxiii. 16).

Now, contemplate the unrivalled dominion of the "Greater Britain." An island continent ruled by five mutually independent administrations; a vast Asiatic territory, won and held by military force; a great portion of North America, with 3,000 miles of frontier shared by a nation of 70,000,000 of English-speaking people; a group of progressive colonies in South Africa, with spheres and protectorates scarcely explored; isolated stations in all lands, from Gibraltar carved out of Spain, to Kowloon marked off from China; islands in every sea, from the fortress of Malta to Fanning, in the centre of the Pacific. Such are the territorial elements of Greater Britain. A population of more than 360,000,000 dwells under the British flag, which covers an annual sea-borne trade of 370,000,000 sterling. God said to our great progenitor Abraham, "Thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee; and I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee," &c. (Gen. xvii. 5—7).

Shakespeare well says:—

> "England, hedged in with the main,
> That water-walléd bulwark, still secure,
> And confident from foreign purposes."

The Meadow-side, Old Leake, Lincolns.

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RANDOM SHAFTS.

FROM some cause which has yet to be finally settled, our ancestors seem always to have had a habit of adopting scriptural phrases and applying to themselves the distinctive titles of Israel. It is not surprising that modern theologians should do this, because the idea that the Church stands for Israel is engrained in their souls; but we find that even the rough mariners of Queen Elizabeth's time took the same liberties. When Sir John Hawkins, for instance, went off on one of his kidnapping expeditions, and had secured a goodly cargo of negroes, he met with adverse weather. A series of tornadoes, calms, and contrary winds delayed his vessels until they began to run short of provisions and water, on which he ruminates that "many never thought to have reached the Indies without great death of negroes and of themselves; but the Almighty God, which never suffereth His elect to perish, sent us the ordinary breeze" ("Hakluyt's Voyages"). Coming from a sort of sea-brigand, this sounds strange. And although their ships were often laden with plunder, taken from people with whom we were at peace, these bold rovers felt they were God's servants, and judged they had as much right to their booty as the spies had to the grapes of Eshcol.

* * *

Froude was evidently impressed with this circumstance, as he refers to it at some length in his "History of England," and tries to explain it. He observes that "It would be to misread history and to forget the change of times to see in Hawkins and his successors mere commonplace buccaneers; to themselves they appeared as the elect to whom God had given the heathen for an inheritance; they were men of stern intellect and fanatical faith, who, believing themselves the favourites of Providence, imitated the example and assumed the privileges of the chosen people, and for their wildest and worst acts they could claim the sanction of religious conviction. In seizing negroes or in pillaging galleons they were but entering into possession of the heritage of the saints" (Vol. viii. p. 66), They forgot, he adds, that the prerogatives of the elect are confined to spiritualities. But perhaps their fault lay more in remembering than in forgetting.

* * *

Another suggestive trait of our countrymen—common in those days—is brought out by Froude. Having been allowed free access to foreign archives, he quotes extensively from the despatches of the Spanish ambassadors at Elizabeth's Court, and much of this correspondence is deeply interesting, giving us a commentary on the England of that agitated period, and affording us an insight into Spanish character when it was at the height of its chivalry. But when Don Guerau writes his royal master regarding Cecil—the first of the Salisbury line—his pen is charged with gall. "It is Cecil who rules all now, and prompts the villain tricks which trouble us." "The chief of the council is Cecil, a man of low extraction, cunning, false, malicious, full of all deceit, and so true an Englishman that he thinks all the sovereigns of Christendom cannot conquer this island." The sentence I wish to emphasize need not be underlined. And as England was successfully invaded by the Normans, while no serious attempt to reduce it had been made since then, where did Cecil and his fellows gain their assurance that not "all the sovereigns of Christendom" could subdue their little kingdom of three millions? If they were not conscious of their Hebrew origin, they (from sailors to statesmen) acted exactly as though they were, and I doubt whether there is a parallel to such pretensions in the annals of nations.

* * *

Germany is a very different land from what it once was. Our grandfathers, to whom the Teuton was a pious and philosophic person, would not recognise his descendant in the sacrilegious modern. The Germans have become so accustomed to ill-treatment of the Bible, and the work of discrediting it has been done so thoroughly, that they are apparently prepared to endorse the flimsiest attacks upon it. But Jew-baiting has imported a species of scepticism which is quite extraordinary. In the words of the *Times*: "The Bible is, it seems, to be placed on the Anti-Semitic Index as being permeated with Jewish falsehoods, and Ahlwardt, in a pamphlet he has just published as the outcome of his meditation in prison, declares that Christ's genealogy must have been forged by the Jews, as it is impossible to believe that the Founder of Christianity, or any of His disciples except Judas Iscariot, can have sprung from the accursed race."

* * *

Of course, even a lunatic may proclaim his imaginings if unfortunately he is loose, and Germany cannot be counted responsible for the antics of individuals or cabals. The question is, Are the views of Ahlwardt countenanced by any considerable section of the people? and, if so, is it an ignorant section? The following further extract from the *Times* bears on that point: "It is a party fed on such insanities which, in one of the most intelligent and highly-educated countries in the world, thrives and prospers more than any other, not so much amongst the lower classes as amongst the lower middle-classes of the population, and especially of the urban population, and, what is stranger still, finds encouragement from the representatives of extreme Conservatism." Hence we gather that the above ridiculous theory, breathing intensest hatred of the Hebrew, is acquiesced in by great numbers, if not by an entire political party. This certainty does not indicate that the national mind is cast in an Israelitish mould.

* * *

In every unpopular movement there are some who, unhappily, have to feel the pressure of bigotry more than the rest, and our friend Mr. G. J. Vince is one of this class. It will be within the recollection of most that he was awhile ago exposed to a good deal of petty persecution, culminating in an effort to remove him from his post. The attempt failed, but naturally this rebuff did not tend to conciliate his enemies; and as there are other ways of killing a dog besides hanging it, the malcontents are trying the effect of an ecclesiastical "boycott." In their estimation, to weaken Mr. Vince or his chapel is to weaken Anglo-Israelism, and consequently he does not receive that assistance from the neighbouring ministers which all congregations occasionally need. If this was a purely personal loss on his part, it would be a case of suffering for well-doing, but it is the cause of the Gospel which suffers. As Mr. Vince has been true to the Identity, we should, I think, be true to him by counteracting the malignity of his and our opponents. Plenty of believers can spare a few shillings for missionary purposes, and if they send a donation to him at Ashurst Wood, East Grinstead, they will not merely be helping him out of a difficulty, but will be contributing to an essentially Israelitish work.

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That artful visitor, *Things to Come*, has seemingly travelled far, and, if it can tell us the things which are coming, it will be a valuable addition to our periodical literature. But No. 1 is largely concerned with a thing that has already come—the Identity, to wit; and if its comprehension of the future is no keener than its knowledge of the past or present, it will not have a brilliant career. Solomon remarks, "He that shutteth his lips is esteemed a man of understanding," and had its contributors held their peace about our subject we might have continued to think they knew "a thing or two," because folks in the village say that the Keswick pilgrims are "wondrous clever" with the Bible. But, alas! they have spoken, or at least written; and, the articles being unsigned, it is really hard to decide what is by Hodge and what by the Vicar. Internal evidence plainly shows, however, that a better name for the magazine would be, *Things We Wish to Come*, or, if length is no drawback, *Things We Have Asserted Will Come, and Are Therefore Interested in Seeing that They Do Come.*

* * *

I am not intentionally jesting when I state that a Keswick or similar convention is an affecting spectacle, exhibiting boundless faith in the midst of abounding faithlessness. The occupants of the platform, or dais, are unmistakably loyal to inspiration, and treat the higher critic with the contempt he deserves. The Bible, the whole Bible, and nothing but the Bible, is their motto. "The Word" or "the blessed Word" is an expression ever in their mouths, and their demeanour says to us distinctly, "Though all men deny it, yet will not I." Their path is clear. They will simply ask, What saith the Lord? And, if the Lord has revealed His mind in the faintest degree, that is enough for *them*. But, after the meeting is over, the editor of *Things to Come* has to supervise the issue of that "official organ," and one of the topics calling for explication is, "What Was the Fate of the Ten Tribes?" "The Word" is the only book which speaks with authority on that matter, and its utterances are many and positive. The devout editor, however, carefully neglects the teaching of "the blessed Word," and comforts his readers with the opinion of a German Rationalist based on some translation of an Assyrian inscription. What a fall for the Bereans! But I hope they do not suppose we are so stupid that we omit to perceive in this a confession of complete defeat?

JOHN SHOOTINGHAM.

Review.

Six Weeks in Egypt; or, Fugitive Sketches of Eastern Travel. By Mrs. C. J. Brook. London: Simpkin, Marshall, Hamilton, Kent and Co., London, 1893.

THIS is an admirable little book of travels, which deals with but a small part of a very large journey for pleasure, undertaken by the writer, a cultivated lady, with a store of knowledge in her head, and gifted with the faculty possessed by few, of writing deeply-interesting accounts of what she has seen and heard.

For our readers it will be a fresh point to attract them to this volume, to know that Mrs. Brook is obviously a British-Israelite. She has not been anxious to force that fact upon her readers, but that she is a believer we can see by many portions of her work, and especially from the concluding chapter and those relating to the Great Pyramid. If the records of her travels in Egypt are so good, we think Mrs. Brook would do well to give the public the story of her experience in Palestine and Syria, in the southern shores of Asia Minor, and in such cities as Athens, Smyrna, Ephesus, and Constantinople, all which she visited after Egypt. The little hints spread over the work, that the writer is a believer in Our Identity, are interesting. They evidently have not caught the attention of the many public writers who have reviewed the book very favourably, but they exist. We quote a few specimens:—

On page 152 she writes regarding Egyptian national emblems: "The Lion, strange to say, still remains the kingly emblem, and is part of the insignia, not only of Egypt, but also of the royal race which practically governs Egypt to-day."

On page 177 the following occurs: "One thing, however, admits of no doubt, . . . the history of the patriarchs is to-day the most real and enduring of anything connected with Egypt for us of Anglo-Saxon race. . . . With Joseph and Asenath, multitudes in great Britain, and also in that Greater Britain beyond the Atlantic flood, are proud to claim a share in this glorious birthright and heritage"—alluding to the "glorious promises made to Joseph's seed."

Writing of the Great Pyramid and the promises connected with it in Isa. xix. 20—25, she says (page 187): "We are among those who realise that this covenant with Egypt is being fulfilled now, and that this Pillar or Pyramid, whose position in the land is accurately defined by Holy Writ, is 'a sign and witness' of the same."

She quotes Milner's "England in Egypt" to prove that Great Britain has become a saviour of Egypt from anarchy and from losses in blood and treasure. She asks why the destinies of England and of Egypt are so indissolubly bound up together? and has evidently the Identity in her mind. She quotes Milner again, where he says that in eight short years our nation has given "Egypt a deliverance from barbarism so signal, and a regeneration political, material, and moral, to which the world can show no parallel."

The chapter on the Great Pyramid is amusing, but not scientific, but will interest the general reader, perhaps, the more for that very reason. The party, when they reached the King's Chamber, uncovered their heads and sang "Rock of Ages," recognising that the building was "the altar to the Lord in the land of Egypt," and so gave God the praise.

On pages 234 to 238 we have Mrs. Brook boldly repeating the Tea-Tephi legend and connecting Queen Victoria on her throne with the Jew's daughter, the foundress of a royal race. The Stone, Jacob's Pillow, too, is reverently dealt with; and, in reference to Mr. A. G. Rogers' Coronation Stone, her fine reflection repeated that "surely seven eyes "twice told have watched o'er Britain's weal since first this priceless stone was embedded in her Coronation Chair."

Mrs. Brook desires that the mound at Tara may soon be opened and examined in order that it may tell as wondrous a tale as "The Palace of the Jew's Daughter in Egypt" (page 237).

We have said enough to interest our readers in Mrs. Brook's book. They will find in perusing it that the authoress has the pen of a ready writer, and by her graphic sketches of her Eastern travels, that she is entitled to their confidence. We are glad that a British-Israelite is possessed of the literary ability which other critics have generously recognised, but we are rather amused to see that not one of them has found her out.

A GIFT TO THE NATION.—That most ancient and interesting historical relic, the throne-chair of Queen Hatasu (XVIII. Egyptian Dynasty B.C. 1600) has been presented to the British Museum by the owner, Mr. Jesse Haworth, of Bowden, Cheshire. This throne-chair is the only extant specimen of ancient royal Egyptian furniture, and is the most venerable piece of dated cabinet-makers' work in the world. The national collection is much enriched by this addition to its treasures, and the nation has reason to be grateful to the munificent donor.—*London Paper.*

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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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ISRAEL'S CHARACTER AND CONDUCT IN THE EAST.

THE book recently published by the Hon. George N. Curzon, M.P., on "The Problems of the Far East," is attracting a good deal of attention at the present time, since it deals with the affairs of China, Japan, and Corea, just now in a critical condition. There is much in Mr. Curzon's work, as our readers already know, which makes him a sort of "blind witness" to the fact that our race is one chosen by God to bless the nations of the earth; and that in respect to India and the East she is doing the work acceptably. His recent book, indeed, is dedicated to "Those who believe that the British Empire is, under providence, the greatest instrument for good that the world has seen, and who hold with the writer that its work in the far East is not yet accomplished." This is exactly the character which God gave to Israel in His Word, when He declared that in Abraham's seed all nations, all families, and all kindreds of the earth should be blessed, and that "Israel was to blossom and bud, and that they should fill the face of the world with fruit" (Gen. xii. 2, xxii. 18, xxvi. 4, xxviii. 14; Acts iii. 25; Isa. xxvii. 6, R.V.).

If the British are, as the writer of the work declares, "the greatest instrument for good that the world has seen," and if she be not Israel, then we know not where Israel can be in this late stage of the Christian dispensation, and have no expectation of finding her doing her destined work better than the British are now doing it.

Mr. Curzon's opinions as to the rights of the Chinese and Japanese are interesting, but need not detain us, as the war now in progress must, sooner or later, decide which Power is to predominate in the Corea. He inclines to the Chinese side of the question, but is as well aware as the parties to the quarrel, that Russia is close at hand, ready to take advantage of the uproar to pounce upon the Corea as her longed-for acquisition. "Both parties," he remarks, "are, in reality, looking over their shoulders at the real antagonist—Russia!" "Both are equally concerned in keeping her out!" "Both are secretly conscious, that by a mutual understanding alone between them, can this object be secured."

In regard to the future of China and Japan, Mr. Curzon thinks that "outsiders," or alien European nations, will still have a preponderating influence in directing the destinies of these races, and "an easy first place" he assigns to the British! The reasons for this idea is contained in the following description he gives of the Briton, East of the Straits of Malacca:—

> Everywhere that I have been I have found English life retaining its essential characteristics. The Englishman expatriates himself without a sigh in the pursuit of livelihood, adventure, health, or duty. He is too robust to be homesick, too busy to repine. But he keeps up a constant and unbroken communication with home, and is familiar with all that is passing there. For Parliament, perhaps, he cares little, because the debates are over and forgotten long before they reach him, and because with the bulk of the votes he has no concern; but for the national flag he cares a great deal. Loyalty is his passion, and the toast of "The Queen" is drunk with as boisterous a fervour in far Kathay as at a Unionist banquet in St. James's Hall. Mr. Gladstone would not have been complimented had he been informed of the result of a voluntary poll that was taken among the readers of the principal newspapers at the time of the last General Election, in Yokohama, Hong Kong, and Singapore.
>
> In business matters the merchant works on, looks forward, and saves for his decennial holiday; but he means to spend his declining years nowhere else than on his native soil. In the meantime he sustains a perpetual and innocent illusion by an importation of all the adjuncts, and a repetition of most of the habits, of home life. Magnificent club-houses afford a meeting-ground for tiffin in the middle of the day, for billiards and smoking when the day's work is over. Some of these institutions, as at Shanghai, Hong Kong, and Singapore, are as well furnished with English newspapers and periodicals as any of the palaces of Pall Mall.
>
> In his passion for games, which keeps him healthiest of all

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the foreign settlers in the East, while the German grows fat, and the Frenchman withers, the Englishman plays lawn-tennis under a tropical sun; he has laid out golf links at Hong Kong and Chefoo; cricket matches are as frequent, and excite as keen an interest as the doings of a county team at home; nay, I have even heard of football and hockey at Singapore, within seventy miles of the Equator. A race-course must be constructed outside every town where there is a sufficient settlement; the annual race-meeting, in which the owner frequently buys or breeds, trains, and rides his own ponies, is one of the events of the year; and the winner of the Hong Kong or Shanghai "Derby" enjoys a more than ephemeral renown. On festive occasions dances reunite the sexes; and, where it is not too hot, riding is a favourite recreation.

Everywhere, too, I have found the Englishman enjoying that reputation for integrity and superiority to chicanery, corruption, or intrigue, which has given him his commanding position in the world. The officials are of a higher type than those by whom other Powers are represented, and are frequently drawn from services specially organised and recruited. Nothing, indeed, is more striking in travel than the character and personality of the men who are sustaining in positions of varied trust the interests of Great Britain in far lands. The larger atmosphere of life and the sense of responsibility seem to free them from the pettinesses of a home existence that is too apt to be consumed in party conflict, and to suggest broader views of men and things. The same high tone exists through the various strata of society and employment; and the clerk behind the counter of the English bank will be no less a gentleman, both in birth and education, than the Governor in his palace, or the Minister in his legation. I do not think that the same can be said of the Germans, or of the French, or of the Dutch.

The *Scotsman*, of August 27th last, adds a comment to the above, relating to the spread of the English language, which may be properly quoted here :—

Of British diplomacy and its fruits Mr. Curzon does not speak so highly; and he makes suggestions for improving and securing for all time our hold on the Asiatic Continent—the far as well as the near East—in which the English language is already, by rapid strides, making itself the universal tongue of commerce and business.

The high character given by Mr. Curzon to English official men in various positions abroad, is but the repetition of the testimony borne on the subject by many travelled observers, who have personally assured us that in the Custom Houses, and other responsible positions abroad, the same high character among the officials who administer them is not the rule as it is in British offices, served by British officials. In India, the preference of the natives for justice administered by Englishmen, over that which their own countrymen provide them, is very marked.

In regard to the great expansion of the Chinese population, and what is likely to come of it, we have noticed before in these pages the idea of Dr. Pearson, that the Chinese will eventually seize on the government of Eastern lands, "roll back the power of the white races," and become the paramount Power throughout tropical and semi-tropical lands, by reason of their vast predominance in numbers.

Mr. Curzon does not agree with Dr. Pearson. His views are these. Admitting the expansion of the Chinese, he says :—

Borneo and Sumatra and New Guinea will be the industrial spoil of her frugal colonists. She may completely swamp the Malays in Malaysia; she may gain a firmer foothold in Siam. Her intrepid sons may cross the ocean, and knock at new and unsuspected portals. Whether a Manchu Emperor handles the vermilion pencil in the halls of the Forbidden City, or whether for the proclamations of the Son of Heaven is substituted the ukase of a Muscovite Tsar, that expansion, like the swelling of the sap within the rind, will continue.

But extension of race is not the same thing as the extension of empire, and physical multiplication may even be a symptom of political decline. The extinction of China is impossible and absurd. A population of 350,000,000 human souls cannot be extirpated or bodily transferred. On the contrary, I believe it will increase, and swell, and continue to overflow. But in this movement I detect no seed of empire, and I foresee no ultimate peril for the white race. On the contrary, I think it may be argued that European administration and protection are essential conditions for the continuance of that very progress which is supposed to constitute their peril. It is in British communities, and under the security of British rule, that the expansion of Chinese energies has hitherto attained its maximum development.

Why is the yellow race to turn round and rend its benefactors? Why is it to destroy the very system to secure which it acquiesces in expatriation from its own country, and to erect a reproduction of that from which it has fled? To me it appears no more improbable that Chinamen should continue to accept European domination, in any country to which the overflow of population may propel the emigrant stream, than is the spectacle of their present condition in Hong Kong or Singapore. The yellow belt in the far East may conceivably snatch from the white the bulk of the spoils of commerce, and the best of the wages of toil; but that it will ever seriously clutch at the keys of empire, or challenge the racial dominion of the West, I am quite unable to believe.

Those who have the Bible in their hands know that the keys of empire, which are really "the Gates," have been given by the God of nations to His chosen people Israel, and the British being they, Mr. Curzon is right in thinking that the dominion of the East will not fall to the Chinese, but remain with the British who hold it now. God has promised to Israel "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven." Why, then, should we suppose that His purposes are changed, and that He means to deprive British-Israel of her promises, and confer them wholesale upon the Chinese or Japanese, the only two rising nations of the East, who are now contending for the supremacy of the sea and land in the far East?

How far the present quarrel between these two ambitious peoples may be carried, we cannot yet say; but we are sure they will realise, sooner or later, that success on either side will mean the intervention of Russia in their schemes, and so bring upon them also the interference of the real mistress of the seas, who will not consent to lose her hold of the Eastern trade, or agree to Russia becoming the commanding Power in the Chinese and Japanese seas to the detriment of her own and other nations' lawful trade. Great events are probably before us in connection with the war now in progress. But the God of Israel knows the facts, and the issues which He has resolved shall come out of them. For His promised guidance and protection, let Israel be thankful, and praise the Lord!

THE RUSSIAN FRONTIER.—Particulars have been received here from Batoum of preparations that are being made at that port for embarking the 38th Division of the Russian Army for Odessa. It is understood that the troops are to be sent as a permanent garrison to Bobrincz, on the South-Western Frontier.—*Reuter, Odessa, Sept.* 13.

THE Great Exhibition of Arts, to be held in Vienna in 1895, will be opened on March 22 of that year. All the principal nations of Europe are represented in the Committee of Patrons, and eminent artists of all countries have promised to exhibit works of art, which will be transported free.

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ENGLAND AND THE FAR EAST.

"ABOVE all, will this task be facilitated by the increasing diffusion of the English tongue? Already spoken in every store, from Yokahama to Rangoon; already taught in the military and naval colleges of China, and in the schools of Japan and of Siam; already employed in the telegraphic services of Japan, China, and Korea, and stamped upon the silver coins that issue from the mints of Asia and Canton; already used by Chinamen themselves, as a means of communication between subjects from different provinces of their mighty empire, it is destined with absolute certainty to be the language of the far east. Its sound will go out into all lands, and its words unto the ends of the world. That this splendid future is no idle dream of fancy, but is capable of realization at no indefinite period, none, who have travelled widely in eastern Asia, will doubt. Moral failure alone can shatter the prospect that awaits this country, in the impending task of regeneration.

"We sailed wherever ship could sail,
We founded many a mighty state;
Pray God our greatness may not fail
Through craven fear of being great."

To the Editor of the "Banner of Israel."

Sir,—The above sentences close a volume, entitled "Problems of the Far East," by the Honourable G. Curzon, M.P. The book is one of the most important and instructive works of the day, its author one of the greatest of oriental travellers; he is gifted with unusual power of observation, and with the mental capacity to digest that which he gathers, and to diffuse it, for the information of his readers. I am not aware that he knows what you, sir, and I, along with others, know, that the conclusions which he has arrived at from his own observation as to the future of this Empire, are among the things that "*are written*," and, therefore, must come to pass, but it is full of interest to see a man who is such a travelled politician arrive at such conclusions from his own world-wide observation.

Your obedient servant,
ROBERT J. L. MCGHEE,
Chaplain H. M. F.

THE SHEMITIC ORIGIN OF THE BRITISH PEOPLE.

FORWARDED BY JOSEPH THOMSON.

SOME opponents of Our Identity with the Lost Ten-tribed House of Israel have recently been re-publishing arguments derived from the ethnological or "mixed race" character of the British people as completely disproving and overthrowing all the arguments by which we have been accustomed to suppose Our Identity is fairly established, as, at least, a probable fact, ethnologically considered; and so, many weak-kneed Anglo-Israelites have been put into imminent danger of supposing that our opponents have triumphed, and that we remain still of Japhetic, and not Semitic descent.

It has occurred to us that an argument briefly stated in support of our contention, would be very acceptable to recent BANNER readers; and as we do not remember anything so apt to this purpose as a few remarks made, now a good many years ago, to us in a letter or two, by Mr. Farrar Fenton, late of Dewsbury, we, without further apology, now quote them.

"On the Semitic Origin of our Nation:—Of the Semitic discovery and colonization of this country, there can be no doubt in the eyes of the school of true philology" (and, we would add, ethnology). "These colonists attained a very high state of civilization previous to the Babylonish captivity, and continued as a portion of the Carthaginian empire, till the total ruin of that State by Scipio Africanus, the younger, about B.C. 150.* . . . . No one who has at all studied ancient history doubts the Semitic colonization of Britain as the oldest one. This is no historic heresy, but one never doubted till the Ayrian craze set in during the last forty years. That there is a large Ayrian element in our population, is certain; but the basis of our nation is Arabian, or Semitic—*i.e.*, the race of Shem. . . . .

"The ruins of monuments still existing, often in error called Druidical, seem to show this; and the remains of prehistoric mining works often come upon in Wales, and the West of England, corroborate this view. But these remains also seem to me clearly to prove that the early Israelitish colonists were idolaters, who held Baal as the chief god, or a co-equal with Jehovah: for, indeed, the fires to Baal are still on Midsummer-day lighted, and the feasters rush through them in honour of Bel, and the elders throw the children into them as described by the Hebrew prophets.

"I can vouch for these facts from the evidence of my own eyesight, having witnessed them when an inhabitant of South Wales. Large tracts of furze bushes, in full golden flower, are also fired in honour of Bel at sunset.

"That Dagon, the fish-god, was also worshipped by them, is proved by the numerous gigantic masses of imperishable stone, often of quite a different sort to that of the perishable rocks of the localities, where they are erected, carved into the forms of the whale and the shark, that I have examined; and it is curious that (as I believe) none of these monuments are found east of the Trent and Ouse (Yorkshire) rivers. No archæologist, however, that I am aware of, except myself, has noticed this fact: but it affords a strong confirmation of the basis of accuracy wrapped up in some of the oldest Cymric myths that were reduced to writing in, or about the twelfth century of our era.

"I also deciphered an ancient Greek inscription on an oriental formed cross in a remote village in Wales, written in letters of the age of the Apostles—not in modern Greek ones—and so encrusted with lichens as to have to be shaded in the sun to trace them; and I have not the least doubt that it is the record of some apostolic preacher, perhaps of St. Paul himself.

"Not many miles off I came across a curious vase, used now for baptisms, of what seemed to me to be oriental porphyry, and, if I am not greatly mistaken, carved with an inscription in archaic Arabic or Syriac characters; but I had not time to get a photograph of it, or to endeavour to trace it out absolutely.

"These seem to show that our British Church was really apostolic in its origin; and not an offshoot in the seventh century of the Roman popish sect; and the oldest Cymric historians state that such was the case. Nay, some modern scholars hold that there still exists a series of essays, or sermons, in old Cymraeg, by the pen of St. Paul himself; at least what a MS. of some seven or eight centuries old, claims to be such.

"All these facts, or deductions would, however, play 'old Harry' with the Darwinian theory, which is our latest reactionary craze, as it would intimate the existence of a wealthy, commercial, and civilized population here at the time when our Darwinian lunatics are groping amid stone ages of hip-

* Aeimlianus. See "Chamber's Cyclo," art. *Carthage*.

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parian development towards a human organization, and all that bosh; and would rather tend to the proof of the Scriptural statement that man was created civilized and intellectual; and that the brutified savage man is the degraded result of vices, and the stultification of the intelligence that, in course of time, comes from idolatry and the rejection of reflective reason which it demands.

"I cannot now devote myself to these researches, but, if my life is spared, I may be able some time to do it, unless a riper intellect appears, who has been able to give all his life to subjects worthy of it: for it might turn some of the crowd away from the dementia that prevails, of trying to destroy all evidence of God, His Christ, His Providence, and His design in the world, and in human history: and show them that there are more important things than mechanics, and the temporal pleasures of the senses: a present growing out of the past, and a future even after this world, as well as in it,—a future, also when,—in spite of anti-Semiticism, and its sweet child Jew-murder—the House of Israel—as D'Israeli, so eloquently, and consistenly taught—'will, in carrying out human destiny, again become the leader of the nations.'"

The above is the substance of some correspondence in the years 1882 and 1885, and may be interesting to BANNER readers who will be able to bring it down to date at their own discretion. It will be seen, as from other views of Our Identity, the higher criticism has no standing room, and cannot be accepted as a standard by which to interpret Scripture, and make it plain to the meanest intellect, so that "the wayfaring man, though a fool, shall not err therein," which is done by accepting all Scripture as literally true, and "given by inspiration of God" (2 Tim. iii. 16—17), to attain a definite end even "perfecting" the children of God.

A VOICE FROM THE ENDS OF THE EARTH, IN NEW ZEALAND.

UNDER date June 11th, a correspondent at Blackburn Farm, Kirikiriroa, Waikato, New Zealand, writes to us concerning the leading articles of the BANNER for January last, regarding the state of the British Navy as compared with the navies of foreign Powers. He says he is struck with the way in which these articles show him how the prophecy of Balaam is being fulfilled. In them he reads (Numb. xxiii. 9) that Israel was seen by the prophet to be "a people dwelling alone"—"not reckoned among the nations." In all the late discussions respecting the navies of the world, he has noticed that in the coming wars no ally seems to be assigned to Great Britain. We hear of Russia and France combining for offensive operations, and Germany, Austria, and Italy for defensive war. Not a word is said about the action to be taken by this country, or the alliances she is to make to hold her own against her enemies abroad. She is, as regards war, to be left out in the cold.

Lord Hood, in January last, stated that the British Navy required an addition of nine battle-ships to equal those possessed by France and Russia combined, and two very powerful cruisers, of the Powerful class, to deal with the Rurick class of Russia; besides, at least, twenty second-class cruisers for the protection of commerce from the attacks of the foreign allies. Neither Lord Hood, nor those who adopted his views, thought there would be any allies on Great Britain's side, but all took it for granted that we should have to fight alone, and single-handed have to encounter the combined powers, whoever these might be. In short, we should "dwell alone," even in war, and have none to help us save the God of Israel!

This view of our distant correspondent seems to be a corroboration of that usually adopted by Our Identity journals. In war, as in all other respects, Israel was to "dwell alone," having no reliable ally to fight for her, save the Lord her God, "and not reckoned among the nations" as one of those with whom they would care to cast in their lot. It is in view to this consideration, we suppose, that our public men, in dealing with this question, make it a fundamental principle that in naval warfare we require to be strong enough to deal with any two of the maritime nations of the earth at sea, so that, without an ally, we may be equal to a numerical adverse superiority at sea of two to one. Herein we follow the wise and prudent course God enjoins upon us. He would have us take all needful precautions to defend ourselves against our most powerful maritime foes, and He would have us also to rely and lean upon Him alone to bring us through our conflicts with our foes as victors over them always.

It is interesting to see that our distant antipodean readers are watching events with intelligent minds, viewing them from the standpoint of the prophecies, and satisfied from the evidence that the British are "the lost House of Israel. Our Anglo-Israelites at home seem comparatively to be uninterested spectators of the events of the day, and do not trouble themselves to connect the prophecies of the Old Testament with the burning questions of our own times. These, however, seen in the light of prophecy, lose half their terrors.

In the case of the coming strife of nations, the prophecies tell us that, protected by the arm of the God of Israel, we shall come unharmed out of "the great earthquake war-woe"; and that we shall be kept in peace, because "the Lord will ordain peace" for Israel, according to Isa. xxvi. 12. He has also provided for us, as His people, a place of refuge, and bidden us 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.).

We have grounds, then, to rejoice, and be exceedingly glad, because our safety in the time of trial soon coming, is promised, and therefore assured. To "the nations"—the non-Israelite empires—the prospect is dreadful. Zeph. iii. 8, R.V., tells us of the Lord's determination in regard to them. He means, He says, "to assemble the kingdoms, to pour upon them His indignation, even all His fierce anger; for all the earth shall be devoured with the fire of His jealousy." What the details of this catastrophe may be is not revealed, but the parallel passage in Isa. xxvi. 20, R.V., where the Lord's purpose is thus described, corroborates the above. Thus, "The Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." "The indignation" is the name of the retribution to which the nations are to be exposed in the same passage, and so grievous is it to be, that Israel, God's people, is directed "to hide herself till it be overpast." Its duration shall be brief, even "a little moment"; but in that little moment, "all God's fierce anger," and "the fire of His jealousy" will be expended to the undoing of the enemies of His people, and of His own will. The destruction of the cities of the plain was only an hour's work. The Noachian deluge lasted only a year. But the destruction in each case was complete!

When the Lord Jehovah "cometh forth out of His

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place" with the express object of punishing the inhabitants of the earth, while mercifully sparing Israel, as He did in Egypt, we may be sure that the work will be fully and terribly executed. When people ask us *Cui bono?* we would point to what attracts our Waikato correspondent's attention, and beg them to mark how the Lord will spare Israel in the dark days of terror approaching, and will repeat in their favour His mercies towards them as proved at the Red Sea, at Sodom and Gomorrah; and in respect to the vastly different treatment of the lost Ten Tribes as compared with the fate of the House of Judah. To Him be all the thanks, and all the praise, from His own chosen, grateful nation.

NOTES BY S. A. M.

THE more we look into fairly early legends the more disinclined we become to say that there is nothing substantial in them:—

"The tradition which used to find most favour was that Joseph of Arimathea came over with twelve companions, and received from a British king in the south-west a portion of land for each of his companions, and founded the ecclesiastical establishment of Glastonbury. There is certainly some very ancient history connected with the 'twelve-hides' of Glastonbury. Go as far back as we will in the records, we never come to the beginning of the 'xii. hidae.' At the Council of Basel, in 1431, when the Western Church was holding councils with a view to reforming from within the enormous abuses of the Roman Court, a prelude to the 'Reformation' into which we were driven a hundred years later, the precedence of Churches was determined by the date of their foundation. The English Church claimed and received precedence as founded in Apostolic times by Joseph of Arimathea. Those were not very critical days, so far as historical evidence was concerned, and I should not have mentioned this legend, or should only have mentioned it and passed on, but for a recent illustration of a part of the story. The more we look into fairly early legends, the more disinclined we become to say that there is nothing substantial in them. The story has from early times gone, that the first British Christians erected at Glastonbury a church made of twigs, of wattle work. This wattle church survived the violent changes which swept over the face of the land. Indeed, it is said, and with so much of probability that Mr. Freeman was willing to accept it as a fact, that Glastonbury was the one place outside the fortresses to which the British Christians fled, where Christian worship was not interrupted when the English came. This wattle church survived till after the Norman invasion, when it was burned by accident. Wattle-work is a very perishable material; and of all things of this kind the least likely would seem to be, that we, in this nineteenth century, should, in confirmation of the story, discover in Glastonbury an almost endless amount of British wattle-work. Yet that is exactly what has happened. In the low grounds now occupying the place of the impenetrable marshes which gave the name of the Isle of Avalon to the higher ground, the eye of a local antiquary had long marked a mass of domeshaped hillocks, some of them of very considerable diameter, and about seventy in number, clustered together in what is now a large field. The year before last he began to dig. Peat had formed itself in the long course of time, and its preservative qualities had kept safe for our eyes that which it enclosed and covered. The hillocks proved to be the remains of British houses burned with fire. They were set on ground made solid in the midst of water, with causeways for approach from the land. The faces of the solid ground and the sides of the causeways are rivetted with wattle-work. There is wattle-work all over, strong, and very well made. It clearly was the main stand-by of the Britons whose fortress this was, and their skill in making it and applying it was great. The wattle when first uncovered is as good to all appearance as the day it was made. And though the fire has destroyed the huts completely, it has preserved for us the account of the material of which they were made, as clearly as if it were inscribed on the brick cylinders of an Assyrian king. It has baked the clay with which the huts were covered, and the baked clay shows the impress of wattle-work. The houses of the Britons at Glastonbury were, as a matter of fact, as long tradition tells us their church was, made of wattles.

"Julius Cæsar speaks more than once of the skill of the British in this respect. He tells us of the plaiting together of the branches of growing trees to form barriers in the woods, which his soldiers found unpleasantly effective. We read also of the wattle-work erections of various shapes in which human victims were enclosed to be burned. And, from a more peaceful side, we learn that the tables of ladies in Rome were not completely in the fashion if they had no examples of British baskets. 'Basket,' as you know, is one of the best examples of the survival of a British word among us, a word used also by the Romans (Juv. xii. 46, Mart. xiv. 99), their word *bascauda* and our 'basket' representing the Welsh *basgawd* and *basget*."

CUI BONO?

A Paper read at the Protestant Educational Society, and at Warrior Square, Hastings, Presbyterian Church Debating Classes,

BY JOHN R. MITCHELL.

PART I.

BELIEVERS in the Identity of the British race with the Lost House of Israel, on advocating their views, whether in public or in private, are often met with the reply, from those who have not given the matter their attention: Well, it may be all very true, but what is the good of it? why should we bother about it? If it is right, God will, in His own good time, make it known; so long as we are asssured of our individual salvation, through the merits of our Saviour, what can be the use of troubling ourselves about the past, present, or future of Lost Israel? Or, if the matter is of so serious moment as you would have us believe, why has it not been brought under our notice until nearly the end of the 19th century? It is my purpose, with God's blessing, to endeavour to reply in a satisfactory manner to these questions to-night, as far as time will permit, for it would be simply impossible in this essay to bring forward in its fulness all the good that will accrue to the nation, and the world, when this Identity shall have become, as it will do, an accomplished fact. Why has the knowledge been delayed so long; and why should we trouble about it? is an every-day objection, and to this I would reply, "That every event that takes place on the earth is wisely appointed its set time of fulfilment by Him who cannot err; He has set the times and seasons ages ago, and arranged for the due provision of all things in their proper order." In the question we have before us the same law is carried out — Israel could not be

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discovered till the set time arrived, and now that it has come, it is our duty to study the sacred page and see what is God's will in relation to it. In one part of the Word we are told that "blindness, in part, is happened unto Israel until the fulness of the Gentiles (or nations) be come in." Now we know that this fulness of nations is in actual operation under our eyes at this moment; our home population has not only excessively increased during the last hundred years, but we have been, and are, throwing out from among us, our children to the ends of the earth, where they are forming the nucleus of many nations of our own kin, who will, in a very few years, number millions on millions; thus fulfilling that prophecy to our forefathers Abraham, Isaac, and Jacob, "that their seed should become a nation and a company of nations," in fact, "the fulness of the Gentiles."

It will be seen, therefore, that the time has now arrived when the Identity must not only be brought to light, but also that it must accomplish the purposes assigned to it. Then, as to why we should trouble ourselves in furthering God's ends, we have His express commands as Israelites to do so, especially in this matter, in many texts of Scripture; for instance, "Hearken unto Me, ye that follow righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and 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. Thus saith the Lord God, I will yet for this be enquired of by the House of Israel to do it for them." "Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel." "Ye that make mention of the Lord keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise upon the earth." It would be well perhaps to notice that these prophecies were made "after" Israel had been taken into captivity, and from the context of the chapters, in which they are written, they would appear to apply to the present time. With these few preliminary remarks, I will now proceed to bring forward a few points on the *Cui bono* aspect of the question, considered politically, socially, and religiously.

One great benefit we derive from the fact of our Israelitish origin is, that in our own land we dwell secure from every foe, in accordance with the promises which God has given to us in the prophets; for instance, we find in Ezek. xi. 16, this:—"Therefore say, 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 as a little sanctuary in the countries where they shall come." Again: "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 at the first, ... and I will cause thee to rest from all thine enemies." These promises of protection to Israel are very numerous throughout the Scriptures, and their truth is proved by events that have occurred all along the line of our history. Ever since the Normans reached these shores, the last of the tribes who, as a body, fought their way home to their brethren, no foreign foe has ever planted foot in this our land of refuge and of rest; many attempts have been made for the invasion of these islands, and the subjugation of our people by our enemies; but all have miserably failed, and we dwell carelessly and confidently in our homes, none making us afraid, in accordance with the promises which have been given to our forefathers and ourselves. Take, for instance, the boasted and so-called Invincible Armada of Spain; humanly speaking, what were our chances of success against the mightiest power in those days that the mind of man could conceive, backed by the largest navy, the most disciplined army, the chosen officers of the then conqueror of the world; and to crown all, the expedition blessed with every blessing the Pope could bestow on it; while, on the other hand, poor little England, with a total population of not more than 5,000,000 all told, friendless and helpless, as far as outside friends were concerned, the country in a state of disorganisation, and with a small navy only to rely upon; what were not the chances against her, and what were the chances for her? Literally, none. But what was the result? You know, and I know! but I fear we are apt to take credit to ourselves on many occasions such as this, in which our soldiers and sailors have been victorious, instead of giving the glory to Him who alone giveth the victory. Once since then a mighty peril threatened this country, when Napoleon I., who was, to all intents and purposes, the master of Europe, organised his powers for its invasion, aided by his alliance with the Dutch and Spain; and with a similar result! the salvation of this country by the interposition of a merciful Providence.

On speaking of these, and other instances of the Divine protection of our homes, I am often met with replies of "Oh yes! no doubt we are specially protected, but that is because we are Protestants;" or, "It may be because we have the 'silver streak' around us, and so are safe from all danger from without"; but I think a little examination will show that these arguments prove nothing. If we are protected because we are Protestants, how is it that the Swiss and French Protestants have not been similarly protected? Why were the Waldenses persecuted? and why were the St. Bartholomew massacres ever permitted? Why did the fires of Spain consume so many martyrs? their Protestantism in these cases, and in many others, did not save them any more than the English martyrs in the reign of Mary for the same reason. Again, how did it happen from the Conquest down to the reign of Henry VIII., when the religion of the country was Romish, that the land was kept free from foreign invasion? England had enemies then! so that the fact of being Protestants could not have been the reason of our freedom; there must have been something else. The argument that the sea is our protection is very bad logic and will not stand the test, for somehow it has been no impediment to us when we have been compelled to fight (as we generally are before we do so). We have manned our ships, and fought and won on all parts of the continent; always fighting under difficulties, at long odds as to numerical strength, and always coming off the victors. Agincourt, Poictiers, Cressy, Spain, Portugal, and Waterloo attest that the "silver streak" is no protection. Gibraltar, Egypt, India, the Cape, Australia, Hong Kong, Canada, and scores of dependencies in other parts of the world, attest that seas and oceans are no protection. We are not, therefore, protected by water, and we are not protected because of our Protestantism, for unfortunately be it said, to our shame, our religion, even at this period of time, is far from what it ought to be. We have the errors of Rome clinging to us still, and growing in our midst; and infidelity and atheism are spreading fast. What, then, is the reason that we, of all nations, should be specially singled out for protection? and why is it that no other nation on the surface of the earth is, or has been, similarly protected? There must be a reason for this! no amount of curious coincidences can account for it. That for over 800 years we have enjoyed immunity from invasion, in spite of the hatred of our enemies, is a fact that no one can deny. What is the lesson to be learnt here? I will

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tell you. It is God's faithfulness to Israel, which people we are; this, and this only, is the reason. Hear what He says:—"The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth. Thou shalt call his name Isaac. I will establish My covenant with him for an everlasting covenant and with his seed after him. I have graven thee upon the palms of My hands. They are thy people and thy inheritance; I will never leave thee or forsake thee (Heb. xiii. 5). No weapon that is formed against thee shall prosper.

It is worth something to be able to read such promises as these, in the times in which we live, to realise that they were spoken to us, and that these good things are meant for us, to know that we have the sure protection that we pray for every Sunday in our churches, "Give peace in our time, O Lord." We do not, many of us, realise what war and its horrors mean; we read of our troops abroad gaining glorious victories, and naturally feel elated that they have overcome their enemies; had the battles been fought in this land, we might perhaps arrive at a different conclusion. Who can enumerate the horrible miseries of war? Death in all its most ghastly forms, the excruciating agonies of the wounded, left to perish on the field, tortured with thirst, helpless, shelterless, forsaken, with the vultures feeding alike on the dead and the living; the picture alone is terrible! what must be the reality? Towns destroyed, homes made desolate, aged men, women, and children, driven from their homes to face the storms of the elements, to hunger and starvation. Read the description of the Battle of Waterloo, by Victor Hugo, if you would know something of war. Byron called it a "brain-spattering, windpipe-slitting art," and truly said, "The drying up a single tear has more of honest fame, than shedding seas of gore." The wars I have spoken of are gone, what will the next one be? The arms used in those past wars were as boys' popguns, compared with those to be used in the future. What are the indications of another war? Europe is a vast barrack-yard, and embraces an army of some thirteen millions of trained men; armed with such weapons as were not dreamt of 30 years ago. What are they armed for? Peace! so they say. Do you believe people arm for peace? I fear not. Take the five nations, or, as Scripture says, "two against three and three against two." France and Russia; Germany, Austria, and Italy. Read the daily papers, and what conclusion do you arrive at? You see first one, then the other calling on their Government every few months for money to arm so many more men; so many more ships must be built; such fortifications must be erected; and all for peace; till at last the strain on their resources will be so great, that they must do one of two things—*i.e.*, go bankrupt, or go to war. And what a war! It will be a war of Titans, which will destroy and devour at once. The nations are rapidly bringing to pass a state of things which will end in such a war as this earth never has and never will see again until God fights for Israel at Armageddon. And what about Britain when this takes place? I have proved that the sea is no hindrance. We have got for discipline and trustworthiness, for pluck and endurance, the best army in the world; but against those millions on the continent we could not place in the field more than two complete army corps on a war footing. Supposing we are Gentiles, what then? Well, we shall join in with the others, and, like the others, be next to be destroyed. There is no getting away from the fact that God has said that it is His intention to gather the nations to war soon before the return of Israel is accomplished; whenever that time may be, and He will do so. (I think myself that living as we do in the latter-days, and noting the signs we see daily around us, we must come to the conclusion that, if not in the immediate future, the time is not far distant). "He will stir up jealousy amongst the nations, and pour out upon them His indignation, and devour them with the fire of His jealousy." These are awful, fearful, words; do they include Great Britain? Yes, they do, and we shall share this horrible fate, "if we are the Gentiles;" but being Israel, we have the protection of God Himself from injury; we are told to shut our doors, or Gates, and hide ourselves till the indignation be overpast. And we have also the knowledge that we are protected from harm, for in many passages Israel is commanded to "fear not," "The Lord will not cast off His people; neither will He forsake His inheritance." He has promised He will never leave us, nor forsake us, and with such promises from such a source, we can look up to Him with perfect faith and humble gratitude, and know that He, being true, ever will, as He ever has, keep us safe, no matter what our enemies may desire against us.

We are told in more than one place in the prophets respecting Israel, that a time will come when "sorrow and sighing shall flee away," and when we shall not sorrow any more at all. The words are very few and very simple, but who can describe the meaning they cover, or grasp a tithe of what they convey? Even now the earth and its inhabitants literally groan with sorrow; we are far better acquainted with grief and sorrow, than with joy and gladness. How beautifully this truth is depicted by Burns in "Man was Made to Mourn," is well-known by most of you, and the touching lines in the last verse echoes the thoughts of thousands and thousands of our fellow creatures:—

"Oh Death! the poor man's dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest!
The great, the wealthy, fear thy blow,
From pomp and pleasures torn:
But oh! a blest relief to those
That, weary laden, mourn!"

Take especially one vice which is rampant in our midst, and one which causes untold misery; I mean "drunkenness," with the poverty and misery it brings in its train; that accursed vice that reduces man, made in the image of God, below the level of the brute, that renders his presence nauseous, and his existence a nuisance. We all know well what it is, we see its effects around us in all their hideousness day by day. The squalid homes, the weeping mothers, the starved children. We also know that drunkenness is one of the first causes of the erection of our workhouses, that it fills our prisons, it builds our lunatic asylums, it pauperizes the people, and that, notwithstanding all our advance in education and science, it still holds its own. No temperance organizations have as yet succeeded in removing this plague spot, and the more it is opposed the more it seems to grow. This vice was one of Israel's special sins, as may be seen by the perusal of Isa. xxviii., and we know that the British are the most drunken people now known.

It is a remarkably strong identity, but not by any means an enviable one. Then, again, the waste of money in this one vice is almost beyond calculation. The annual Drink Bill of the country may be roughly estimated at over £135,000,000, while for bread we only spend £70,000,000, and for rent of houses the same amount. It seems hardly credible, but the figures I have given are under, rather than over-stated, and it is simply impossible to paint the untold misery caused by the sin of drunkenness. Every available

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means that the human mind can conceive has been brought to bear against it—but without success. The pulpit, the press, the law, Blue-ribbon armies, and temperance societies, and the total results are comparatively *nil*. If this vice could have been destroyed by human means, it would, with the powerful elements brought to bear against it, have disappeared long ago, but human means will not accomplish it. Sorrow and sighing will flee away, and we shall not sorrow any more at all. When? When will this happy time arrive? David says, "When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." Jeremiah says that "then shall the virgin rejoice in the dance and the young men and the old together, for then shall their mourning be turned into joy, and they shall be comforted, and the people shall be satisfied with the goodness of the Lord." Can we grasp what this will be? We know what the sorrow is, but what will be the joy? Words cannot express it; but be it what it may, it will never be realized till Israel is acknowledged. CUI BONO? Is it no good to be Israel?

(*To be continued.*)

THE BRITISH AS THE HOUSE OF ISRAEL.

THE following appeared in the little pamphlet entitled, "Bible-marking with Coloured Inks." It places our subject, as well as the scriptural distinction between Israel and Judah, in a clear and interesting light. We cannot repeat the instruction on this point too often, because the error regarding it is the foundation of almost all the opposition we meet with. Once the distinction is seen (as founded on the Scriptures) then it is clearly perceived that the House of Israel is at the present day existing somewhere as "a great and mighty nation," in possession of "the birthright of Joseph." That point established, the search for the lost people is restricted to the nations of Europe, where one of them must be found answering to the scriptural portrait of "the House of Joseph." No one can institute the inquiry without sooner or later coming to the conclusion that the British are they. Our author writes as follows:—

"The Ten Tribes were called in our Lord's-day 'the lost sheep of the House of Israel' (Matt. x. 6, xv. 24); 'the dispersed among the Gentiles,' most of them being at that time 'wanderers among the nations' (Hos. ix. 17). Paul, contrasting them with Jewish-Israel, calls them Gentiles (Rom. ix. 24—26, xi. 25), the divine purpose being that they should receive salvation as apparent Gentiles, and with the Gentiles, not under the law, but by grace, and through faith.

"We all know that the kingdom of God was taken from the Jews and given to the British. The supposition that we were true Gentiles, instead of Hebrew Gentiles, has given rise to the error of the 'Gentile parenthesis.' But God's Word shows that His Church has been mainly Israelitish all through the ages, and will be so in the future (Isa. xxiv. 23; Luke i. 33; Matt. xix. 28; Rev. xxi. 12). The Church of Christ had its earthly foundation upon the apostles and prophets (Ephes. ii. 20; Matt. xvi. 18). The first believers were Galilean Benjaminites, at that time associated with the Jews, but properly belonging to the Lost House of Israel. These were the 'election of grace' (Rom. xi. 5), and they carried the Gospel first to their brethren, the Lost House of Israel (Matt. x. 6), who then became, and now continue to be, in the British, the chosen instruments, to go into all the world and preach the Gospel to the whole creation.

"It was the Jew's rejection of Christ caused the kingdom of God and vineyard to be taken from them, and be given to British-Israel. The 'nation bringing forth the fruits thereof must be Israel, apart from Judah' (Matt. xxi. 41—43; Isa. xxvii. 6). They were to fill the face of the world with fruit both earthly and spiritual. There is not room in these latter days for Israel to multiply and fulfil prophecy, unless the British, who are now doing Israel's work, are they.

"In spite of our national sins (Isa. xxiii. 3) Israel was to be a blessing to other nations (Gen. xxvi. 4; Isa. xlix. 8, 9). To be God's servants and evangelize the world and the Jews (Isa. xliii. 10, 21). So this portion of Israel is still 'the good olive tree.' While some of the branches (the Jews) were broken off, many of other nations are grafted in (Rom. xi. 17).

"Israel is to be the righteous nation which keepeth the truth—the holy book—(Isa. xxvi. 2, lxii. 12); keeping the holy day (Ezek. xx. 12); keeping the holy laws. They are the 'saints' who shall possess the kingdom (Dan. vii. 22). The saints are Israel (Psa. cxlviii. 14), and shall be all righteous (Isa. x. 22; Zeph. iii. 13; Jer. xxxiii. 7—9; Isa. lx. 21).

"In Jacob's trouble, or the 'great tribulation' (Jer. xxx. 4—17), which is on both British-Israel and Judah, we have the promise that Israel shall be saved out of it, but not from passing through it. We are to be punished for sin and restored to glorify God (Joel iii. 16, 17; Ezek. xxxix. 21—29); see Baruch v., Apoc.)

"The Scriptures cannot be rightly understood without the key of the distinction between Israel and Judah.

"Some question: 'Seeing our soul's salvation does not come by descent from Abraham (there being no difference between Jew and Greek), what is the good of being an Israelite?'

"Answer: 'Much every way.' Ours is (present tense) the adoption, ours is the glory, ours are the covenants, ours is the giving of the law, ours is the service of God, ours are the promises (Rom. xi. 1). Such are the inestimable privileges of Israel, and God's heart and soul are in fulfilling His purposes towards them (Jer. xxxii. 41).

We as a nation can claim the numerous promises to Israel (Isa. xli. 8—17, xliv. 3, liv. 17). When it is realized that we are God's chosen nation, it should bring us to the feet of the Saviour in humble repentance for our many sins and idolatry, to cry for national deliverance, as in Jer. iii. 19—23.

"This truth wonderfully counteracts infidelity, and is a corrector of many errors now rampant amongst Christians. Faith is established past shaking, when once we grasp the glorious fact of the present fulfilment of the promises to Abraham, and see God's great and mysterious purposes revealed in these last days, proving His eternal faithfulness.

"The Jews include now only two tribes of Israel. The tribe of Benjamin was with them from the time of the revolt of the Ten Tribes, but, becoming Christians, they left the Jews, flying from Jerusalem at the siege of Titus A.D. 70. They were the 'one tribe' of the kingdom of Israel, lent for a time to Judah, and were the connecting link between the two kingdoms, until it was broken by their separation at the siege (Zech. xi. 14). While associated with the Jews, they were called by that name (Acts xxii. 3; Rom. xi. 1). (See also Jer. vi. 1; Luke xxi. 20, 21; 1 Kings xi. 31—36; Deut. xxxiii. 12).

"From Judah must come the Messiah (Gen. xlix. 10),

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also in David's line, must be a descendant reigning in perpetuity on his throne—not in these days over Judah, but over Israel (Jer. xxxiii. 17). The daughter of the banished Zedekiah was chosen to fulfil the promise of the earthly sceptre, and planted in Ireland 'the tabernacle of David, which was fallen down,' and Mary, the highly-favoured, another descendant of David, was chosen of God to be the mother of the Messiah—the King of kings. Jesus Christ admitted that the throne was His; but not until His Second Advent will He take unto Him His great power, and reign on the throne of David (Luke i. 32; Isa. ix. 7). Therefore it must be now occupied by an earthly monarch.

"The Jews were to be 'tossed to and fro'—a taunt and a curse in all places (Jer. xxiv. 9, R.V.) except with the British, or Ephraim, who befriend them (Isa. xi. 13); 'Bring Judah unto His people' (Deut. xxxiii. 7). They are to be restored by British-Israel (Jer. iii. 18; Hos. i. 11; Zeph. iii. 10), and to be with them one nation in Palestine (Ezek. xxxvii. 22). God's heart and soul is in their restoration, and the fulfilment of His purpose will cause the nations to know that God is the Lord (Ezek. xxxvi. 23—36, xxxviii. 23); therefore the commencement of the re-union of Israel and Judah (Jer. iii. 14—18), and at least a partial restoration must take place *previous* to the Lord making Himself known by the Second Advent of Christ, and the Resurrection."

IS THIS EARTH OF OURS TO BE ANNIHILATED?

By Nelly Hall, Missionary, U.S.A.

There are many Christians who assert this as an indubitable Biblical truth. They declare this to be self-evident from Christ's words in Matt. xxiv. 35: The heaven and the earth will fail, but My words cannot fail; also from 2 Pet. iii. 7: But the present heavens and the earth by the same word are treasured up, being kept for fire and destruction of impious men; also 2 Pet. iii. 10, 12, 13. If we want to get a correct view in this matter, we must, however, diligently compare Scripture with Scripture, and we will then come to quite another view.

Many will have observed that *heavens* in Scripture has more than one meaning—yea, indeed, at least four different meanings. 1. In Gen. i. 7, 8 it has the meaning of *atmosphere*. This atmosphere surrounds the earth to a height of about fifty miles. 2. It has the meaning of *universe*, as in Gen. i. 1 and Psa. viii. 3. 3. It denotes the *glorious place* where the living God reveals His glory and majesty to adoring angels (John iii. 13 and other scriptures). 4. In the expression *heaven and earth* it does not seldom mean *age*, and that is the meaning in Matt. xxiv. 35, 2 Pet. iii. 7, 10—12. This will be manifest already by comparing 2 Pet iii. 6 with iii. 7. Peter says the *then world* was destroyed by a deluge of water. But how was it destroyed? The earth indeed remained, although the godless were destroyed, and at the destruction mentioned by Peter in the following verses the earth, and even multitudes of the people thereon will remain; so must also the burning in fire not be taken to mean exclusively natural fire. The fire of God's impending judgments will be most effective to consume religious, political, and social establishments and forms, not originating from the heavenly Father.

Let us now observe some other scriptures. In Rev. ii. 26, 27 Jesus says: And he who conquers . . . I will give to him authority over the nations, and he shall rule them with an iron sceptre (as earthen vessels are broken, it is breaking them together). To the conquerors the Lord will give to rule in the coming age, the millennium, with Him. With the iron rod they shall *break* those opposing them.

In Rev. i. 6 we read: He made of us a kingdom, priests for His God and Father. And in Rev. v. 10: "Thou didst make them to our God a royalty and a priesthood, and they shall reign on the earth." It is on the earth, on this earth, that the conquerors, the firstfruits, the bride shall reign during the millennium, reign as priests, kings, and judges. 1 Cor. vi. 2, 3: Do you not know that the saints shall *judge* the world? . . . Do you not know that we shall judge the angels?

In Matt. xix. 28 Jesus tells His apostles: In the new birthday (that of the earth, the world), when the Son of Man shall sit on the throne of His glory, you, My followers, shall also sit on twelve thrones, judging the Twelve Tribes of Israel.

In Hab. ii. 14 we read: The *earth* shall be filled with the knowledge of the glory of the Lord, as the water covers the bottom of the sea. This will be in that time of the millennium when they shall not teach each one his fellow-citizen and each one his brother, saying, Know you the Lord, because all shall know Me from the least even to the greatest (Heb. viii. 11).

Zeph. iii. 8—10 is an important scripture: "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, *even* My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent. From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering."

Here the Lord tells us that He is going to "gather the nations and bring together the kingdoms in order to pour on them His indignation . . . (at the end of this age when He destroys anti-Christ at the battle of Armageddon) . . . for the whole earth shall be consumed by the fire of My jealousy. . . ." Is it to be annihilated then? No, for the Lord tells us that He even then will give to the nations a pure language, that they, the nations, will call upon the name of the Lord and serve Him. And His suppliants shall come from beyond the streams of Ethiopia. Thus Ethiopia remains, and His suppliants from that region remain, when the earth will have been consumed by the fire of His jealousy, and the earth will not have been annihilated.

Ezek. xxxvii. 25—28 is exceedingly important. In the previous part of the chapter the quickening of the dead bones, representing *the whole House of Israel*, is described. The prophet is also told to put side by side the two sticks, that with the inscription for Judah and the tribes, his fellows, this for Israel and the tribes his fellows, both of which shall become *one* in his hand, as the Twelve Tribes of Israel shall be *one nation*, not two, in the millennium. Then the end of the chapter, from ver. 25, reads thus: "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt, and they shall dwell therein, they and their children and their children's children for ever: and My servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set My

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sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.

The Lord declares that His sanctuary will remain among them for evermore in the earthly country promised to the fathers, that He will place them and multiply them for evermore, and that David, raised from the dead, will remain their prince for evermore. Thus the earth remains.

Probably not many have observed that the Lord speaks of a thousand generations in several places in the Old Testament. Thus Exod. xx. 6 reads thus: "And shows mercy unto a thousand generations (margin, Revised Version) of them who love Me and keep My commandments." (See also Gen. ix. 12; Exod. xxxiv. 7; Deut. v. 10, vii. 9; 1 Chron. xvi. 15; Psa. cv. 8; and Jer. xxxii. 18). This testifies mightily of the continuance of the earth even to the times when there will be no more sin, no death, and nothing accursed shall be more.

Someone may ask, How many generations can there have been from Adam till now? In the ancestral line of Jesus there are, according to Scripture, sixty-two generations—ten from Adam to Noah (Gen. v.); ten from Noah to Abraham (Gen. xi.); and forty-two from Abraham to Christ (Matt. i. 17). Maybe there have been as many generations in these last nineteen hundred years as before in nearly four thousand years. That would make in all one hundred and twenty-four generations, or about the eighth part of a thousand generations.

Ephes. iii. 21 reads thus: "To Him be the glory in the congregation by Christ Jesus to *all the generations of the age of the ages.*"

Those counted worthy of the first resurrection, and those who are to be changed in an instant, in the twinkling of an eye, are certainly not to live in families on earth (Matt. xxii. 30).

Rev. xxi. 24: And the nations will walk by means of its light, and *the kings of the earth* bring their glory into it. If Rev. xxi. and xxii. describe the time when God Himself will be all in all, and Christ will have given up the kingdom to the God and Father, then the earth even then will remain filled with nations, righteous and holy indeed, and be ruled by kings, and the whole earth and its inhabitants will be lit up by the heavenly city, the new Jerusalem. Then certainly will be fulfilled that wonderful verse (Rev. v. 13): And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things in them, all I heard saying, To Him who sits on the throne, and to the Lamb, be the blessing, and the honour, and the glory, and the might for the ages of the ages.

COLONEL SENIOR'S LECTURES.

COL. SENIOR, official lecturer of the British-Israel Association, is proceeding to lecture in the North on the following dates: Leicester, October 2; Stirling, November 9; Glasgow, November 12, 13, 14. British-Israelites wishing to take advantage of his visit, should apply as soon as possible to R.A. Whytlaw, Esq. Kilvinside, Glasgow, who has kindly consented to make all arrangements and give all information required.

We understand that his lecture entitled, "Britian's Great Inheritance, is illustrated by beautifully-coloured lime-light views of the Channel Isles, Gibraltar, Malta, Cyprus, Constantinople, Egypt, Aden, Africa, Mauritius, India, The Straits, Hong Kong, Australia, Burmah, Pacific Ocean, Canada, &c. And his lecture entitled, "The Gospel in the Wilderness," illustrated by very beautiful and costly models and pictures of the tabernacle, brazen and golden altar, table, lampstand, ark of the covenant, mercy seat, laver, vial, curtains, &c. (given in either one or any number of lectures up to ten).

Review.

The Controversy of Zion. By the late T. W. Christie, B.A. Simkin & Co., Limited, London.

THIS volume of 580 pages has been obligingly sent us to notice by the publishers, on account of the late Dr. Christie's philippic against the late Edward Hine's lecture in Hope Hall, Liverpool, in 1882. The latter's address so raised the righteous wrath of the deceased Dr. Christie, that he delivered another in the same hall on Dec. 6, 1882, heading it "The Jewish People," a lecture on "The Anglo-Israel Identity Fable, an Offshoot of the Jewish Fables." The lecture occupies 78 pages of the volume, and must have taxed the patience of the hearers. We do not propose to reply to the learned doctor's attacks on Mr. Hine's views, because in truth there is nothing new in them, and there is nothing true in them either. Dr. Christie held peculiar views, which, as far as we can see, were not Scriptural on several points.

He begins by calling the Tribes of Israel "The Jewish People," which is a bad beginning, and the heading to the lecture is stated to be a proposition which cuts to pieces many texts of Scripture. His lecture was intended to show "that the Jews, as a nation, will never return to Palestine." This concludes our case! For if there is to be no return to their inheritance on the part of "the Jewish people" (the whole Twelve Tribes), our contention is vain, and for the last 18 years we have been beating the air.

The lecturer did not tell us what Jer. iii. 18, or Hosea i. 10, 11, or Ezek. xxxvii. 15—28, or Isa. xviii. 1, 7, or Zech. x. 6—9, and other like texts mean, if there be no restoration in store for the Tribes, and, therefore, we hardly think he has the truth quite on his own side! In regard to the millennial reign of Christ, Dr. Christie was very strong in rejecting it. He calls the idea "Jewish and millennial fables," and rejects the existence of any but "Twelve spiritual Tribes," as addressed, he contends, by James i. 1. All converted people are "Israel, princes of God" and "Jews inwardly;" the flesh and blood remnant of Jews and Israel (who are the same) are corrupt and rejected, and going to be judged by "God's spiritual Tribes," who are "God's elect," believers in truth in Christ. The latter have the twelve Gates (Rev. xxi. 12, 21), with the names of the Twelve Tribes of the children of Israel written thereon—eating the fruit of the tree of life, and drinking the pure water of life (chap. xxii. 1); whereas outside, the Twelve carnal Tribes of the children of Israel, and the lost multitudes of men are to be seen answering to the terrible picture drawn of the lost in Isa. lxvi. 23, 24; Mark ix. 44, 46, 48.

Such was Dr. Christie's antidote for Mr. Hine's (and our) "Jewish fables"! A more awful summary than our opponent's teaching we never read. It destroys God's faithfulness, oaths, and covenants, "to Abraham and his seed for ever," and leaves our faith and trust in the truth of God completely shattered by the bold avowal virtually made that all He promised to the afterseed of Abraham went for nothing, and that the Lord Jesus Christ was not a minister of the circumcision for the truth of God, because He did not confirm the promises made to the (Hebrew) fathers (Rom. xv. 8). There may be admirers of the late Dr. Christie's incisive style, but we confess we are not of that number. We cannot recommend his lecture on "the Jewish people," and hardly think the volume before us is enriched by it.

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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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ISRAEL'S WARSHIPS COMPARED WITH THOSE OF OTHER NATIONS.

THE parliamentary paper which has recently been issued at the request of Lord George Hamilton, and published in the London papers of September 7th, has been the subject of much comment in the public journals since. The paper referred to the sea-going warships in commission, reserve, and building; the naval expenditure, revenue, tonnage of mercantile marine, and value of seaborne commerce belonging to the British Empire for the year 1893.

The return seems satisfactory in some respects, but viewed in another aspect it shows that if we had no consolation from Our Identity, and promises of national security by reason of our Israelitish origin, we should nationally be in a bad case, with little hope of success in a general war should it be our misfortune to be embroiled in one, as we might easily be if we were not "the Israel of God." The satisfactory part of the return is this: On the understanding that, humanly speaking, we should have a naval power equal in strength of any two of the maritime Powers of Europe combined—say, France and Russia as the chief of them; then it transpires that, of battleships, the British possess 24 in commission, but France and Russia together 23. We have 15 in reserve; France and Russia 11. We have building and completed for sea 7, against 18, such belonging to France and Russia. We require, therefore, six more battleships to be constructed immediately to make us even equal with Russia and France. We may credit the Admiralty with being ready to supply this want if only the nation will provide the money.

In regard to armoured coast defence ships, we have but 5 in commission; France 4. But in reserve we have 14 of these, while France and Russia have 24, and Russia is building two more. The *Times* looks on these as vessels quite as powerful as our battleships, and thinks they must be met by the construction of fresh British battleships to bring up the numbers to equality.

In cruisers the British are well served. We have 67 armoured and unarmoured in commission, besides 81 "other ships" in reserve, against 25 and 42 belonging to France and Russia. The British have also 15 cruisers and 51 "other ships building and completing for sea," against 18 and 7 belonging to France and Russia respectively. This, says the *Times*, is satisfactory as far as it goes; but it takes no account of the fact that Great Britain has a world-wide commerce afloat to protect, and these powers have comparatively absolutely none. Their united naval power could thus be directed against our superb floating commerce. We have therefore to provide a naval force equal in strength to that of France and Russia united, besides a force adequate to protect our commerce at sea, which is literally larger than that of all the rest of the world united. Our maritime commerce, according to the *Times*, "is our life blood." "It must flow by sea, if at all." "It must be carried under the British Flag, if at all." "There is not tonnage enough in the world to carry it under any other flag, even if its transfer to a neutral flag were likely to be respected by a belligerent whose strength at sea had rendered such a transfer expedient." This is a tremendous fact which our people scarcely realise, that our commerce at sea is so great that all the other nations of the world combined have not tonnage enough to carry it. Such being the case, our navy is clearly inadequate yet to meet our enemies at sea, and also to defend the gigantic commerce we possess against enemies who have none to defend of their own, but mean to employ all their strength to destroy ours.

The return shows that the aggregate tonnage of the British Empire, including India and the colonies, in 1893 was 12,778,669. The value of our seaborne commerce at the same period was £929,039,257. That of France was £271,972,000, of Russia £64,142,000 only. Humanly speaking, we are not yet in a condition to consider ourselves free from cause for alarm; and there is matter for reflection also whether our colonies pay sufficiently for the cost of the

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British navy which protects their commerce at sea *en route* to the mother country or to other portions of our colonial or Indian Empires. Such are the consolations and warnings which the state of our navy presents to us at the present time.

In reviewing the circumstances, we cannot but be struck with the fact that our own nation is pre-eminent at sea, in the matter of "the power to get wealth"—an Israelite blessing; that we have the vast commerce which brings it to our shores in such volume that the whole tonnage of all the nations put together could not possibly carry it; that our fighting power at sea is not adequate to defend this prodigious maritime trade, but that we lie at the mercy of our foes, save that God has given us a guarantee of safety and security for our wealth, in that He has promised us possession of the foreign Gates, our own being ever secure from foreign insults, and open day and night continually for purposes of export and import of goods, and to get and secure our wealth free from the molestation of the enemy. He acts, however, by human means, and therefore no doubt He lets us see betimes our weak points in the national armour, and puts the *Times* and other influential agencies forward to tell the nation where they need strength, so forcing upon Israel's governments of both parties alike, to rise up and rectify whatever may be wrong. We have the comfort, therefore, which Our Identity gives us, and we desire others to share it with us, and so to prove the faithfulness of our God. We are His people, and under His guidance we nationally live, and move, and have our being. We need not therefore fear, but calmly and confidently we may speedily strengthen our navy where we see it to be weak, and look to God to bless all the means we are using to carry out the destiny He has foreseen for us, as those who are to prepare the everlasting kingdom upon earth of His blessed Son, our glorious King and Redeemer. To Him be all the praise for His mercies towards His chosen ones.

THE REV. DENIS HANAN, D.D., ON THE SCRIPTURAL DISTINCTION BETWEEN ISRAEL AND JUDAH.

On page 59 of "The Covenant People" for August, 1894, we have a very useful paper by the Rev. Rector of Tipperary on Israel and Judah and their separate existence at the present day as two Houses. He points out that the promise of the reunion of the two Houses was never to take effect till Jer. iii. 18 was fulfilled and the House of Judah had walked to the House of Israel previous to their united march to the land of the inheritance, out of the land of the North.

The writer showed that those who tell us that Israel and Judah returned together to Palestine from Babylon at the end of that captivity must be wrong, since the Israelites there walked to Judah in the South, according to their conjecture; whereas the prophecy of Jeremiah says that the House of Judah shall walk to the North, where Israel abides, and that then they shall proceed together thence to Palestine.

The fallacy that the House of Israel returned with the Jews from their captivity to Babylon is further refuted, says Dr. Hanan, by the following valid reasons:—

1. The genealogies of those who returned on that occasion are given in Scripture, and they include only those of Judah and Levi (with Benjamin).

2. Because the Samaritans dwelt in Ephraim's portion at the time of the return of Judah's captivity from Babylon, and continued there till Christian times.

3. Because the migration of the captives on the shores of the Caspian Sea is sufficiently attested by Herodotus and Esdras, and the discovery of the Crimean gravestones corroborates their statements.

4. Because Josephus, the historian, declared that the Ten Tribes were not with the Jews in his day, but beyond the Euphrates still, not subject to the Romans.

5. Because the modern Jews admit that Ephraim-Israel are not with them now, and they do not know where they are.

6. Because the Holy Land is desolate to-day. When the two Houses reunite, they are to possess it evermore.

Dr. Hanan notices the oft-repeated plea that because Anna, of the tribe of Aser, lived at Jerusalem at the date of the Nativity, therefore the Ten Tribes returned with Judah five hundred years before. He refutes it by pointing out that Anna's existence was no more proof of the tribal reunion "than is the circumstance that members of the tribe of Judah reside in London now, a proof that the British are Israelites."

The author insists on it that the Northern kingdom—*i.e.*, that of Israel—never ceased to be in covenant with God. The disruption was from Him, as 1 Kings xii. 24 teaches us, and yet Israel never ceased to be God's firstborn, and is ever in covenant with Him as Jehovah. Malachi stated the eternal truth: "I am the Lord: I change not; therefore ye sons of Jacob are not consumed." Jeremiah, in chap. xxxiii. 26, declared that, "while sun and moon endure, Israel should be ever a nation, and ever ruled over by one of the House of David."

Now, Judah is not a nation, and has been ruled over by many potentates. Israel, on the other hand, must be found exhibiting the marks of independent national life, and her ruler must be of David's line.

Dr. Hanan declares that the two contradictory conjectures that Ephraim-Israel has been utterly cast off by her God and merged among the heathen or Gentile nations, also that she has been mingled with the House of Judah, are both opposed to God's promises and prophecies. Both ideas are:—

1st. Dishonouring to the Lord Jesus Christ, who came to confirm the promises and covenants made with "Abraham and his seed for ever" (Rom. xv. 8).

2nd. Both ideas are contradicted by the Scriptures and by modern research, which has traced Israel's migrations.

3rd. Both are refuted by the fact that God has given the British people every portion of Ephraim-Israel's inheritance apart from the land.

4th. Both ideas will be discredited when Israel and Judah united return to the land together, the British flag being their protection.

The author sums up the matter by showing what the modern influence of Israel as a nation is to-day; it is twofold. She witnesses that God is true, and that He has redeemed Israel according to His promises. Secondly, she acts as God's instrument for the blessing of the world, according to Isa. xxvii. 6: "Israel shall blossom and bud, and they shall fill the face of the world with fruit"; they also let the oppressed go free (Isa. lviii. 6). This nation alone responds to the Lord's prophecy respecting "the nation," which He designated as the one to bring forth the fruits of the kingdom (Matt. xxi. 43). She alone acts as

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God's executive, "His battle-axe and weapon of war (Jer. li. 20), being a stone in origin, "cut out without hands," but growing into "a mountain, and so filling the earth" (Dan. ii. 44).

"Judah," concludes Dr. Hanan, "has not done and never can do these things. They are to be wrought in this age, and not in the millennium of peace. The duty of restoring Judah to the inheritance devolves upon Israel the firstborn, the inheritor of the birthright, and in no way will the modern influence of British-Israel be more gloriously exercised than in the readiness to perform our part knowingly, because we are the elder brother, when God's good time comes."

Such was Dr. Hanan's able paper. His opening remarks regarding the prophetic date of Israel's and Judah's reunion should be specially noted. It can only take place when the Jews shall walk to the House of Israel then located in the North country, and when they set out together from Israel's domain to go back to Palestine. Keeping these details in mind, it is quite clear the reunion did not occur when the Jews returned to Judea from Babylon, and it is also clear that even now it has not been accomplished. The promise of God to Israel in Amos ix. 14, 15 assured them that once they were planted on their own land after their captivity (or transportation) had terminated they should no more be "pulled up out of their land which God had given them." But the Romans under Titus did "pull up" and banish the Israelites of Jerusalem and Judea in A.D. 70, which settles the question whether Ephraim-Israel were restored or not with the Jews from Babylon. It follows (God's Word being true) that they were not.

Up to the date of Judah's return from Babylon, there is no record in scriptural or secular history that Ephraim-Israel enjoyed her birthright blessings, which she was to do separately from Judah. They are described in Gen. xlix. 22—26, Deut. xxxiii. 13—17, xv. 6, xxviii. 1—14, and other scriptures.

If Israel were lost among the "nations" after their Assyrian captivity, or were merged with the Jews when they were restored from Babylon, it is clear Ephraim-Israel never independently possessed the promised birthright at all: and this proposition lands us in an absurdity, showing it cannot be true. Similarly every other proposition can be proved to be false save the one which is supported by Scripture—namely, that the British, who enjoy the birthright of Ephraim-Israel now, must be Israel herself of the House of Joseph.

JAPAN, KOREA, AND CHINA.

THE following notice of the recent book by the Hon. George Curzon, M.P., appeared in the *Westminster Gazette* of August 22nd last. We are sure it will interest our readers at the present moment:—

"JAPAN, KOREA, AND CHINA.*

"With Mr. Curzon's 'Problems of the Far East' come to enlighten him at the very nick of time, no one has the smallest excuse for ignorance about the politics of Japan, China, or Korea. For here is a sumptuous volume, printed in noble type, illustrated with a profusion of photographs (not always, we are bound in candour to add, quite happily reproduced), and embodying the very latest of traveller's tales and political observations by 'one who has been there.' Mr. Curzon is both picturesque and philosophical, and we freely forgive him the touch of the Corinthian in his style for the numerous merits which his travel-records possess.

"If Mr. Curzon had been Prime Minister of Japan there would have been no war with China. The war, in his opinion, is a disastrous affair for both parties. For both it is a matter of the first importance that Russia should be kept out of Korea, and their quarrel may yet afford Russia the desired opportunity of striking in. But for Japan it is especially serious. From geographical position and natural ambition she is inspired with the hope of becoming 'the Britain of the Pacific.' She occupies a maritime coign of vantage on the flank of Asia precisely analogous to that occupied by England on the flank of Europe. Her people are stubborn fighters and born sailors, and in the days that are coming—when the Pacific will be opened out by the Canadian Pacific Railway, the Trans-Pacific route on the eastern side, and the completion of the Nicaragua or some other inter-oceanic canal further south—she may play a very respectable part as a maritime Power. But for this purpose she must, Mr. Curzon thinks, work amicably with China.

"That she should be free to play this part, and should develop the requisite moral force and strength (in both of which she is at present lacking), it is necessary that she should hold herself aloof from foreign entanglements, and, above all, that she should not come into sustained collision with her old and hereditary antagonist, China. Whatever might be the issues of such a struggle—whether, as some aver, the superior equipment of the smaller Power would prevail against the administrative rottenness of the greater, or whether, as more think, the mighty millions of the Yellow Race would roll back the small island population into the sea—it is profoundly to be desired, in the interests of humanity, that no such conflict should occur. That the true policy for Japan, ignoring tradition and history and burying national antipathies, is a friendly understanding with China, interested like herself in keeping at a distance the single common peril—namely, the advance of the Muscovite from the North—appears to me self-evident, and is, I believe, appreciated by her own statesmen. Such a solidarity, without taking the form of an offensive and defensive alliance, would be strong enough to preserve the balance of power in the Far East, and to prepare the way by which Japan may attain to that high place which she yearns to fill among the nations of the world.

"Keeping this end in view, Mr. Curzon advises the Japanese to let China play protector to Korea:—

"If Korea is not to collapse irretrievably, she must lean upon a stronger Power; and every consideration of policy points towards maintaining China in the position of protector which she has hitherto filled. After all, Japan would sooner see Korea a recognised vassal of the Middle Kingdom than she would see her under the heel of Russia, or gaze upon St. Andrew's Cross fluttering in the harbour of Fusan.

"From Korea we pass to the interesting pages in which Mr. Curzon combats the late Mr. Charles Pearson's speculations about the future of China. Mr. Pearson, as our readers hardly need reminding, was one of those who foresaw grave dangers to Western civilisation from the advance of China. Armed with Western weapons and Western science, the countless millions of China might, he thought, overrun the Pacific, drive the white man from the tropics, and pen him finally within the temperate zone, if, indeed, they stopped at the temperate zone. The incursions of Huns and Goths would be repeated on a more disastrous scale. Mr. Curzon, from his observation of the Chinese and their history, believes none of these things. In his opinion they are neither

* "Problems of the Far East." Japan, Corea, China. By the Hon. George Curzon, M.P. (Longmans & Co.)

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formidable nor aggressive. When they emigrate, it is from no imperial idea of expansion, but from sheer hunger:—

"It is assumed that the steady infiltration of Chinese emigrants into these regions, and the control of the labour market which they so rapidly acquire, are the inevitable precursors of a complete political and commercial domination. These anticipations I do not share. Chinese emigration I believe to be dictated by the animal interests of self-maintenance, and by the craving of masculine labour to find an outlet, which is denied to it by the selfish and rapacious tyranny of the Chinese administrative and economic system at home; and to be divorced from any ulterior intent of conquest or dominion.

"In the next place the emigrating Chinaman leaves his womankind at home:—

"Ugly as is the Chinaman to the European eye, he possesses the gift, unique in the world, of making himself acceptable as a husband to the women of half-a-score of different races. He weds, with equal readiness and satisfaction to both parties, the Korean, the Annamite, the Cambogian, the Siamese. (With the Malays, who are Mohammedans, it is, of course, different.) This connubial facility is an element on the side of order and good conduct, for it establishes him, not merely as a wanderer, but as a contented citizen in the land of Moab. At the same time it severs him, so to speak, from the parent stock; for he loses the connection with the mother country which a Chinese spouse and connections would fortify, while the ensuing generation is hybrid both in origin and sympathy. I doubt, indeed, whether emigrants have ever anywhere established a permanent dominion who did not bring their wives along with them.

"Lastly, the Chinaman is by no means a martial being:—

"There is no country in the world where the military profession is of smaller account, or where the science of warfare is less intelligently studied, than in China. The phrase *Cedant arma togæ* is there no aspiration for honourable peace, no sigh of satisfaction over the conclusion of a successful campaign, but is the confession of an abiding contempt for the art that prefers the sword to the pen. The Chinese army, under Chinese officers, even with muskets in its hands and cartridges in its pouches, is an undisciplined rabble of tramps, about as well qualified to withstand a European force as a body of Hyde Park processionists would be to repel a charge of the Life Guards.

"Under these conditions, Mr. Curzon considers the idea of a Chinese army marching by fixed stages across Asia, or even undertaking the humbler operation of recovering the adjoining provinces which once acknowledged the rule of Peking, to be the 'wildest freak of fancy.' With this conclusion we imagine that the majority of Oriental travellers will be in agreement. Still, it is a remarkable fact that General Gordon—who, if any European, knew China—to some extent shared Mr. Pearson's fears."

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, published 1848.

MR. RIDER HAGGARD ON ANGLO-AFRICA.

THE following appeared in the *Daily Telegraph* some time ago, and is worth reading:—

"At the opening dinner of the Anglo-African Writers' Club, which has recently been formed, with the view of bringing together those who are connected with the Anglo-African press, or who are the authors of books, pamphlets, &c., relating to Africa, Mr. H. Rider Haggard, the hon. president of the club, was present as the guest of the evening.

"Mr. Rider Haggard, replying to a toast in his honour, said: I rise to thank you for the honour, the very signal honour, you have done me—first in electing me to be the honorary president of the Anglo-African Writers' Club; and, secondly, in asking me to be your guest to-night on the auspicious occasion of the first gathering of the club. I take it as a most gratifying recognition of what has certainly been the case, that although my pursuits have become, I grieve to say, more literary than active, I have always striven to the best of my humble power to advance what I believe to be the true interests of Africa, the country that I love, with which my youth was connected, and of which I hope never to lose touch while I live. On such an occasion I trust that you will not think it inopportune if I make some few remarks upon that country in which we are all interested and with which we are all connected—Africa—and more particularly Southern Africa. It is nearly twenty years since first I set my foot on the shores of Africa; and, though I am not yet very old, I have lived to see great changes and developments in that country, and I hope to live to see still greater developments and changes—or rather growth. Twenty years ago the Transvaal was ruled by a handful of Boers, who were sorely beset by their native enemies; the Zulu power was still unbroken; Bechuanaland, Mashonaland, and Matabeleland were deserts or the home of savages. Well, we annexed the Transvaal—I know it well, for I hoisted the British flag over it with my own hand—and we fought the Zulus because they wished to fight the Boers, and then, being freed from the fear of Cetewayo and his impis, the Boers turned round, and to their credit, be it said—if to our shame and sorrow—gave us about the best thrashing that has ever been inflicted upon English troops. Gentlemen, we were truly Christian in those days, and we took it lying down—or rather Downing-street, and the power behind it, took it lying down; for I fancy that had the matter been left in the hands of the English colonists there would have been a different tale to tell. "Good Lord," prayed the Yankee when he found himself face to face with a grizzly bear, "if you don't help me, don't help the bar, and you'll see sich a fight." Well, the powerful statesmen who on that occasion played the part of Providence towards the English in South Africa, most unfairly, as I think, helped the bear. More—he told us plainly that if we dared to lift a finger in the quarrel it would be the worse for us, and so, as I have said, we had to take it lying down. Never, gentlemen, if I live to the age of 100, shall I forget that scene upon the market square in Newcastle when the news of our surrender went home to the intelligences of the three or four thousand refugees, loyal Boers, English and natives, who were gathered there that night. Never do I wish to see such another scene, or to hear such curses as were uttered by those ruined and dishonoured men. I confess that I felt it myself. I felt it so much that I left South Africa, which at that time I did not consider a fit home for an

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Englishman. Then followed dark days; the Boers were triumphant and justly proud of their triumph; the Zulus were plunged into anarchy by the inscrutable policy of the Colonial Office, and the Transvaal burghers, creeping across their borders, possessed themselves of nearly half the land. More by chance than for any other reason, and through the individual efforts of my friend, Sir Melmoth Osborne, the rest of Zululand was rescued, and is now a peaceful and self-supporting British possession. Then light arose in the darkness, and that light the Johannesburg gold. The naked veldt, which I have trekked over in an ox-waggon, was proved to cover wealth in countless millions, and where but some few years since there was nothing to be seen but troops of wandering game, a great city has arisen, peopled by Englishmen and financed with English capital. Thus was the balance restored and the evil of the past, if not undone, at least put in the way of undoing. It is true that as yet the inhabitants of Johannesburg are aliens in the land; they have no vote or voice in its management, but the vote will come, the vote must come, for though a sandbank may hold out the sea for an hour, a year, or a decade, at last the sea will find its level. Meanwhile, other events were happening. There arose a man in Africa who, whatever may be his failings, possesses at least imagination and the gift of an imperial mind—I allude to Mr. Cecil Rhodes. Mr. Rhodes saw what others had seen, the vast possibilities of the fertile and splendid territories that lie between the Zambesi, the Cape Colony, and the Transvaal. As it chanced, fortune had given him wealth, so that where other men must be content to dream he was enabled to act. Gentlemen, the history of the rise of the Chartered Company is fresh in your minds, and what has that Company done? I will tell you. Incidentally it has broken up the last stronghold of barbarism in South Africa; it has added a vast country to the British possessions; and last but not least, it has, as I believe, for ever ensured the dominion of the English race in Southern Africa. This, gentleman, is the work of Mr. Cecil Rhodes, and if there is any man who in his generation can show a greater record I do not know him. He has been much criticised, and doubtless he has faults—perhaps he would admit as much himself; but if he has faults, also he has a virtue which I think no small one—there is none of the 'little Englander' and none of the 'new sentiment' about Cecil Rhodes. I have spoken of the Boers, and I may seem to have exulted in their discomfiture. In a sense I do exult, as every true Englishman must, but I wish to make it clear that I speak without bitterness. In past years and in the heat of the struggle I may have fallen into bitterness, even into injustice; if so, I regret it—it was an error of youth born of what I had witnessed and of the circumstances in which I found myself placed. I think the Boers are, on the whole, a race deserving of our honour, and no unworthy successors of those men who beat the Spaniards from the Netherlands; but much as I may admire them I confess that I admire my own countrymen more, and I think it for their good as well as for our good—for the good of the Empire of which we are justly proud, and of the world at large—that Englishmen with English traditions, aspirations, and ideas should dominate in Africa. I know that this is rank Jingoism—my sin is ever before me—but all the same, while I have a voice to speak, a pen to write, or any power wherewith I may hope to move the hearts of men, I mean to go on sinning, for to me at least the English name is the most glorious name in history, and the English flag the most splendid that ever flew above the peoples of the earth. Ill would be that day when it should be furled; but, gentlemen, I believe that while the world is a civilised world it never will be furled, though here and there it may be shot away. The remark sounds warlike, and it brings me to thoughts of war. We have all of us—at least, all of us here—followed the track of the invading columns in Matabeleland with pride and sympathy, and been gladdened by the sight of a perfect plan almost perfectly executed, chiefly under the guidance, not of a soldier, but of a civilian—Dr. Jameson. We have many of us, certainly I have, felt some sympathy for those natives, brave men who went down to death at the bidding of their king, for there is that in the fierce fidelity of the Zulu which must appeal to the English, children of the North and the Norseman. Well, their hour had come and they had to go, taking with them their cruelties and superstitions, and where they were reigns the Pax Britannica, beneath whose ægis their children and their brothers may dwell in quietness. But most of all have we felt sympathy for those gallant dead, the men who died like the Scotch at Flodden, shoulder to shoulder and side by side, with a cheer for their Queen upon their lips. We honour them in their death, but in this, perhaps, they are scarcely to be pitied, for none could have been more glorious; but we sympathise with them and with their survivors in that men have been found—fellow-countrymen of their own—who do not scruple to kick and spit upon their bones. 'Border ruffians,' these men have been called, 'filibusters,' 'land thieves,' and I know not what besides. Well, you do not think them so, and the country does not think them so, for the tin trumpet of *Truth* is not the great voice of Britain. I hope, I most sincerely hope, that all those at home and abroad who are smarting beneath the unmerited abuse poured upon their comrades or their relatives will remember this, will remember that however loud the clamour and the cackle, it does not after all mean much; that those who make it are as few as they are noisy; and that it is utterly repudiated by all that is best in the land. We stand to-day at the birth of a great nation, the United Colonies of South Africa, a nation that has made and is making itself not by the help of English Governments and Colonial Offices, but by stark force of character, in spite of them, their neglects, blunders, desertions, and injustices. I say united colonies, not united states, for I hope and believe you think, with me, that they should remain part of the British Empire and subject to the Imperial Crown, since it is not the people of Britain, nor the Queen of England that is to blame for those evils to which I have alluded, but rather the system of party government which in the past has, I grieve to say, made a plaything of the Colonies, subordinating their interests to the great interest of vote-catching. Still, a better spirit has arisen and is growing fast. The 'Perish India' party itself has perished, and we should not think too much of injuries that are done with. I know well that in South Africa there is a party that wishes otherwise, and I know that that party has been much strengthened by the abuse poured forth upon colonists and all things colonial by the Parish Council Radical and his kin. Oh, gentlemen, if only he would stick to his parish councils and leave colonies and other big things that he cannot understand alone! In the words of a brilliant brother writer—

"'They little know of England
Who only England know'—

and I fear that they will continue to "little know," for it is desperately hard to educate them. In my judgment that party is wrong, completely wrong, for England and Africa are necessary to each other, and no passing feeling of

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irritation, no grasping at a fancied self-advantage should be suffered to weaken the tie that binds them together. It is well and fine to talk of independence, but the sacred bond of maternity should not be forgotten. Let all bitterness be forgotten if you will, but let it not be forgotten that the inhabitants of the British colonies in South Africa are also the subjects of the Queen. Surely their great object should not be separation but confederation, and to those who cry 'Separate, separate,' I will venture to suggest a better watchword—'Federate, federate.' You, gentlemen, for the most part like myself, are writers. May your efforts be directed to that end, as mine are. May the efforts of the Anglo-African Club be directed to that end, and may it never become necessary to strike out the hyphen which joins those words of good omen."

"Captain Lugard, who was present, also made a very interesting speech on African matters."

CUI BONO?

By John R. Mitchell.

PART II.

(*Concluded from page* 464.)

In Psalm cxxxiii. we find these words, "Behold how good and pleasant a thing it is, brethren, to dwell together in unity." I think we all agree that at present we have not arrived at this happy stage, on the contrary, look which way we will we find all kinds of divisions amongst us, it matters not whether it be regarded from a political, social, or religious view, even in our homes it comes upon us at times like a blight. Division has split up our very worship of the Creator into as many sects as there are days in the year, and has caused jealousies, bitterness, and petty spite one towards another, which, till now, has made as many infidels and unbelievers as it has Christians. We know the amount of evil which is caused by these differences of opinion in political affairs, one party opposes the other in very many cases, not so much because they disagree on the question at issue, but simply for the dissension which such opposition is likely to cause to the opposite party. We have dissension in the Church, in the law courts, in parliament, and in our daily walks through life, and, as a natural consequence, the people and nation at large suffer, not only in pocket, but what is of more importance, in the want of charity one towards the other. We have gone on from day to day and from year to year, but no remedy as yet has been found to stamp out this uncharitable spirit which is in our midst. If we turn to the Bible we find that a time will come when all these bickerings and distractions will cease to dwell among us, but it will only be when one thing happens, and that is the Identity of Israel; for we read in Isa. lii. 8, "That with one voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." Jeremiah says, "I will bring them again to this place, and I will cause them to dwell safely; I will give them one heart, and one way, that they may fear Me for ever." Other Scriptures also prove that we shall not enjoy Christian union in the full and comprehensive meaning of the term until lost Israel is identified and acknowledged.

One of the most valuable proofs of Our Identity is the fact, which cannot be denied, that we have the Gospel mission. This mission of the Hebrew race was embodied in the very earliest promise vouchsafed to Abraham—viz., "In thee shall all the families of the earth be blessed." In order that this might be done, every blessing which would be useful in forwarding so high and sacred a work was graciously added. Whoever examines the promises to the fathers with diligence and care, will see that they are made to compass the development of "the great and mighty nation," which it was declared should spring from Abraham, and who will say that the promises are not fulfilled in ourselves? Yet it was to Israel it was said, "Ye are My witnesses that I am God"; and do we not witness to this as no Gentile nation could do, and as no Gentile nation has ever attempted to do; yet the work was given to "a" nation specially. The Gospel was proclaimed by the Son of God, but what was its effect on the House of Judah? "He came to His own, and His own received Him not." They saw not in Him their Redeemer or their Saviour, and so refused to accept the mission offered to them. But could the mission fail? Had He not said, "I will work and who shall let it"? Christ had come from heaven in the fulness of time, and the message of sovereign mercy and love must be borne forth. Yet this was the work which the Jews endeavoured in every possible way to hinder, not only in Jerusalem and round about, but in Rome also.

Now, as the seed of Abraham was specially formed, that through them all the families of the earth should be blessed, and as the House of Judah had most absolutely rejected it, even to afterwards crucifying the Saviour, and taking His blood upon their heads, it must necessarily follow that the work must be carried out by the other portion of the Hebrew race, which must also be the most prominent nation on the earth: for Christ Himself told the Jews that the kingdom of God should be taken from them, and given to a nation bringing forth the fruits thereof. This being so, I would ask which is the nation doing the work? who is carrying out this Gospel mission, sending her sons and daughters to hardships, privations, dangers, and in many cases dreadful deaths, in the cause of Christ and civilization, all over the world? What has been done in India, the Cape, the Pacific Islands, everywhere? and who has done it, and is continuing to do it, finding the money, building churches, chapels, and schools, dragging the heathen from the abyss of darkness, idolatry, and superstition, to the glorious light of Christianity? and who is it has been, and is engaged in freeing the slave, and letting the oppressed go free? Who are now, especially in the dark continent, opening up routes to the interior for trade and commerce, which will be followed or accompanied by the Word of God being preached amongst the sons of Ham? To what nation does Egypt hold up her helpless hands, and beg of them to stay and succour them? We know that it is to ourselves, and that we are carrying out the work; and we also know that the inhabitants of Syria, and our beloved Palestine, downtrodden by the oppression of the Turk, are holding out their hands to Great Britain, and saying, "When are you coming over to govern us?" To no other than the Anglo-Saxon race do the oppressed peoples of the earth look for help and good government, and to no other nation will they ever look. Do we not fulfil to the jot and the tittle the work that was assigned to Israel to do? And is it possible that after all the solemn promises, and assurances, and oaths, given by God to Abraham, Isaac, and Jacob, that He could forget His covenants, cast away Israel, and give the work to us as Gentiles pure? I say, "No! and a thousand times no." And I also say, "Is it no good to know that we are Israelites, indeed, chosen of God Himself to do our humble portion individually of this great work, and to know that

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He is ever with us, that we can look up to Him and trust Him, that He will never fail us?" For myself I can surely say that I never knew Him till I saw Him through this glorious light.

One argument especially that has been advanced against Our Identity, if it is worthy to be called an argument, is this. An objector will say, "If I am saved through the merits of our Saviour, and if I believe and place such a firm reliance on His redeeming love, that I am assured of my individual salvation, what does it matter to me whether I am an Israelite or not?" Well, the question so far is a fair one, but I submit that it is in great part answered by what I have already said in this essay; and another thing, is it not a rather selfish objection to raise on the question? The objector feels he is safe, and, therefore, as far as he is concerned, the fact of his nationality is a dead letter. Let us consider this question a little, and see if it cannot be placed on a broader and more comprehensive footing. We all know perfectly well, that it is those who believe in the perfect truth of our good old Book, that there is joy in heaven over one sinner that repenteth; and it is a most happy thing for the individual who thus feels assured of his individual salvation to know that a shout of joy has been raised on his behalf in heaven; but if there is joy over one only, how much more must there be over two, or over greater numbers?

In Isa. liii., which treats of the Saviour's life on earth, there is one verse especially to which I would draw your attention—viz., ver. 11, which is as follows: "He shall see of the travail of his soul, and shall be satisfied"; while the following chapter (liv.) shows to the fullest extent, and in the most sublime language, the blessings to accrue to Israel during these last days. The question before us is, What will satisfy the travail of the Saviour's soul? Is it sufficient that a few souls only shall be saved, here one, there one, a few here, a few there, as is the case with us at present? However much joy there must be in these instances, I think there must be a something on a far grander scale than a few cases of individual salvation to perform the thing which is needed, and what will bring it about? I firmly believe that it will only be by the finding of Israel, nor can I find a promise which leads me to think that salvation will ever be secured to the masses till after that event occurs, and God's faithfulness to His people is an acknowledged fact. After that has taken place we are told that the whole nation shall become righteous. Can you imagine it? Every man, woman, and child in these kingdoms of Great Britain and her colonies, all righteous, millions on millions; and the blessing does not stop here, for then many and strong nations will then flow to Jerusalem to be taught of the Lord. How can any Christian, knowing these things, and the glorious prospect held out in the future, become slothful in making known to the very best of his power the immense good to the world that will accrue when the tidings that lost Israel is found is accomplished, for then the knowledge of the Lord shall cover the earth as the waters cover the sea.

I was reading a few days ago a paper, which is published in London, *The Postal and Telegraph News*, which is printed for the use of servants in the department, in which I found the following lines, written by Mr. P. F. Davis, who is probably a clerk in one of our London or Provincial offices. It was written to show up the number of persons of all classes of life who resort to suicide as a relief from their earthly troubles, and it bears so much on the subject in hand, that I copied the lines for this paper:—

"Why tell us mortals, earth is fair?
We can't conceive it.
Or sure so many would not care
In haste to leave it.
Our streets, our courts, our very beds
Are full of slaughter;
Our brothers stabbed, or blown to shreds,
Or drowned in water.
The soddened toper reels at night
From tipsy revel,
And lurches from the upper light
To seek the devil.
The grisly butcher, drunk with gore,
With bestial fury,
Ejects his ghost through murder's door
And frights a jury.
The ardent scholar, rash to prove
God's deepest mystery,
Enwraps himself in poison's robe
And ends his history.
The truthful damsel, reft of peace
By fraud malignant,
From shameful pangs seeks swift release
In streams benignant.
The fainting parson, mad with grief
For human errors,
Denies his God, and owns a Chief—
The King of Terrors.
The potent monarch, trained to guide
Mankind with wisdom,
Leaps reckless in the 'whelming tide
And forfeits Christdom."

These sad, yet true, lines show us what a terrible state the world is in; nothwithstanding that our laws are, as far as we have been able to make them, the laws of Sinai; that we have churches and chapels, missions, societies for good in endless numbers; yet in spite of all the efforts that have been made for centuries for the benefit of the masses, we seem, apparently, to be no nearer to the haven we wish to reach, than in the days of the apostles themselves, and we are at times constrained te send up those well-known words, "How long, O Lord, how long?" When will the silver lining begin to show on the cloud? When shall the curse that now rests on the earth be removed? The answer is always the same—viz., "When the Lord shall bring again Zion."

But have we any sign at present with us that this state of things shall cease to be? Yes, one especially—viz., the Sabbath; and we find in our Bibles that this was to be eminently a mark by which Israel should be known, and they were commanded to hallow His Sabbath; and they shall be a sign between me and you, that ye may know that I am the Lord your God. And I would remark here that we cannot find in the Bible that the command to keep the Sabbath was given to any other nation save to Israel alone. What a grand Identity is this! Although we are far from keeping the day holy in the manner in which it ought to be kept, yet compare the British Sunday with the Sundays on the Continent, where instead of it being observed as a holy day it is specially kept as a holiday, the greater part of the day being set apart for worldly pleasures, many of which could not be closely inquired into. From this sign of the Sabbath-day nationally stamped upon us arises our zeal for missionary enterprise, which again was given only "to Israel and to no other nation on earth." "This people have I formed for Myself; they shall show forth My praise." The Psalms abound with similar proofs. What other nation but our own has printed and sent out the Gospel to all the nations of the earth in 264 languages, and in such quantities, that I recently read in a speech of Canon Freemantle that no less than five tons' weight of Bibles, Testaments, and portions of God's Word are sent out every working day to

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the nations of the earth ? We read that God changes not. If we are Gentiles, what then ?

I have given but a very few points of the good of being able to prove our descent from God's ancient people, but, did time permit, they might be multiplied without end ; but before closing my essay, I wish to draw attention to one thing especially. Our clergy, to whom we naturally look for our religious guidance, are, I am sorry to say, in very many instances given to teach in their own expositions, and to put upon the great bulk of prophecy, and Bible history, an entirely spiritual construction; altogether ignoring the plain literal facts of Scripture. This, to my mind, is a great mistake. The literal study of the meaning of prophecy cannot be too strongly enforced. I give you the following as a case in point which occurred to me some time since—viz., I am requested by my teachers to believe that God sent His Son into the world to save the world, and that whosoever believeth on Him should have eternal life. I am also taught that His birth, life, death, and burial, are clearly prophecied in the Old Testament writings, and that the prophecies were literally fulfilled even to the minutest details. This is very good and very true, but I am unfortunately also requested to believe that the unconditional promises to Abraham and his seed exclusively, and sworn to by God in His own great name, because there was nothing higher to swear by, that Abraham's seed should become the chief of nations, a company of nations, should never cease to be a nation, and, further, promises to David that he should never want a man to sit upon his throne, with many similar earthly promises, do not mean Israel at all, but a spiritual Israel, composed of all nationalities who are saved through their individual belief ! Yet the words "spiritual Israel," are not to be found in the Bible from one end to the other, any more than a "spiritual Egypt," or a "spiritual Moab." Or again, I am told that the blessings promised to Israel are transferred in some mysterious way to us as Gentiles because we are carrying out the commands given to them ! Well may the searcher after truth cry out, "Whom am I to believe ?" "what am I to believe ?" for if the promises given alone to the Hebrew race, under such solemn oaths, are transferred to the Gentiles, or if the literal House of Israel is non-existent, and their blessings are handed over to a spiritual Israel, what reliance can I place on the promise of my personal salvation which, of all things, is most important to me as an individual ? How can one set of promises be relied upon if the other has been broken? or what comfort can be found for the weary soul under such circumstances, when the great bulk of the Bible is spiritualized away and made to contradict the remainder ? But, on the other hand, if you can show me Israel, the natural born descendants of Abraham in very being, and in the full enjoyment of all the promises and blessings made to them by God, through the prophets, then I can lift up my hands in joy and thankfulness, and in all humility, and can fully realise the faithfulness throughout the ages, and rest in peace and the secure knowledge that the sacrifice of the life of His beloved Son on the cross of Calvary is indeed the salvation of all those who, whether Israel or Gentile, cast their care on Him, and are relieved of all their burdens.

I have been told that the belief of Our Identity with Israel tends to puff us up with a false pride, and that we place too much dependence on our descent ; but this is not and has not been so, it acts quite in the opposite direction ; it shows a thinking man the sins not only of himself, but of his fathers, and brings out more fully that his only reliance is not on his own goodness but on God's faithfulness. We must never forget His words : "Not for thy sake do I this, O House of Israel, but for My holy name's sake, which ye have profaned among the heathen whither ye went." "Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves for your iniquities and for your abominations." Yet, notwithstanding this, we have all the glorious promises in store for us in the (I believe) immediate future ; and knowing that we may fully rely on God's faithfulness in all things, the knowledge of Our Identity teaches us to look up to Him with humble thankfulness and praise, and we feel a thrill of combined pride and humility in knowing that we are the descendants of the faithful Abraham, and of the people to whom it has been said "that they shall be saved in the Lord with an everlasting salvation, and that they shall not be ashamed nor confounded world without end." "And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established : thou shalt be far from oppression for thou shalt not fear, and from terror for it shall not come nigh thee. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me," saith the Lord.

CUI BONO ? Is it no good ?

P.S.—And now just a few thoughts on the position held by this Society. We have hitherto been taught to believe that we are Gentiles. If that be so, how do we stand as Protestants, and what have we to protest against ? If we are Gentiles, knowing at the same time that the Romans are also Gentiles, we admit that we are on the same level as they are. Truth, we are told, is mighty, and will prevail. Well, what does the Bible say about Protestantism ? I have searched it carefully, and arrive at the conclusion that God chose one nation only to be His witnesses for all time, and that nation was Israel. He gave Israel, and Israel only, His law, His commandments, and His covenants that they might stand before Him as His witnesses against the whole world. Again, I cannot find in the Bible that that selection has ever been abrogated. St. Paul said, "Hath God cast away His people" ? God forbid. Our Saviour said He came to fulfil the law, not to destroy it. This being so, I ask again, What right have we, as Gentiles, to step into the place of Israel, and say to our brother Gentiles of Rome, "You are a false church" ? We have no such right. If the Church of Rome is a false church, and is teaching false doctrines, there is only one weapon by which she can be successfully fought, and that is by bringing forward the true Church or nation of Israel, for the Church and nation must be one. Christ said to the Jews, "The kingdom of God is taken from you, and given to *a nation* bringing forth the fruits thereof." That nation was Israel. The Romish Church is not a nation and never was; and, what is more, never will be. We are a nation, and if not perfect, yet we are the only one in this world who are doing our best to carry out God's commands. What is the inference ? Why, we must of very necessity, be Israel, for this reason, that God gave the work to them to do. Two nations were not appointed, and if we are Gentiles, and Israel should suddenly come to the front, they would find the work they were chosen to do already nearly complete. What you would learn from this would be that the Bible and the prophets were not to be depended upon. Jeremiah xvi. says, "Oh, Lord, my Strength and my Song and my Refuge, in the day of affliction unto Thee shall the Gentiles come from the ends of the earth and shall

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say, Our fathers have inherited nought but lies, even vanity and things wherein there is no profit." That is what we shall have to do if we are Gentiles; but on the other hand, Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. I ask you as thinking men, "Is it no good to be Israel?" Read Isaiah xliii. and xliv.

THE "COVENANT PEOPLE" FOR SEPT., 1894.

THE journal of the British-Israel Association for September contains, as usual, some good and readable articles. The editor's opening paper on "Comfort ye My people" introduces valuable instruction respecting Israel's and Judah's "seven times" punishment, denounced in Lev. xxvi. As the result, Oxonian puts forward for discussion and consideration a possible or even probable order of events, taking the commencement of the war between China and Japan now in progress as his starting point, following it up by a supposed possible embroilment of the European powers; by Britain's occupation of Palestine alone; by her firm establishment there in 1897 (the fateful year), in company with the returned Jews; and then by the destruction of Gog, or Russia, on the mountains of Israel, according to the prophecies. In the Rev. Dr. Hanan's article on "The Temple greater than the Gold: the People greater than their Records," we have one of the doctor's characteristic papers, wherein the clear and incisive argument cuts deeply into the heart of our opponents' fallacies respecting our Book and its predictions. "Take away the people of the Book, and where is the Book? It becomes a record of predictions unfulfilled!" "Bible venerators and readers and expounders," he complains, "swear by the Book while they utterly neglect the people of it"—Israel. He asserts that the Book is a record for the most part of "the Kingdom," of Joseph's birthright inheritance, and of Ephraim-Israel's destiny, and also of Judah's future when reunited to the other House. But our search for and discovery of Israel, the people of the Book, is regarded by the world as a "craze" and "folly." Dr. Hanan points out that God's faithfulness to Israel is to lead us on by Christ to the throne of God, and to Him who sitteth thereon, and that His faithfulness to the nation is a pledge of His truth to us. We commend the paper to our readers as a gem in itself, and worthy of the author and of his subject. A paper on "Anglo-Israel Perversions" is a thrust at our opponent, the Rev. J. Wilkinson, which we are glad to see appearing in the *Covenant People*. Dr. Hanan's article in the BANNER of August 8th is mentioned with approval in it, as it deserved to be. We are glad to see an answer in this article to the folly of those who say that "the question of Anglo-Israelism does not concern us in the least if we belong to the Church of God." "But that," says the writer, "is the very reason why we should be jealous for His honour! How can we better demonstrate that jealousy than by maintaining that what He has promised He has fulfilled, and will?" Our Association's organ no doubt is an able and interesting publication, which will make its way and help our case. We read much in it about Israel, and about the British or covenant people. We should like to see in it every month one or two strong papers devoted to this one point (our own only point), namely, the evidence that the British folk are Israel, the covenant people.

DEATH OF SIR JOHN COWELL.

MAJOR-GENERAL SIR JOHN COWELL, so well known and honoured as Master of the Queen's Household for the last thirty-four years, was, our readers will be interested to know, a strong believer in British-Israel truth, and the bound volume of the BANNER OF ISRAEL, presented yearly to Her Majesty, passed through his hands, after lying for several days on Her Majesty's table. His sister and her husband (Major Beadon) are also firmly convinced of the truth of Our Identity with Israel of the Bible. C. P.

"We announce with regret that Major-General Sir John Cowell, Master of the Queen's Household, died very unexpectedly yesterday morning at Devonshire Villa, East Cowes, where he had been staying with his family during the residence of the Court at Osborne. Sir John was in perfect health on Tuesday evening, and was present at Trinity Pier when Her Majesty left for Balmoral. He was taken suddenly ill, however, early yesterday morning, and passed peacefully away shortly after four o'clock, before the arrival of his medical attendants. Dr. William Hoffmeister, the Queen's Physician in the Isle of Wight, and Dr. Ewen, of West Cowes, are of opinion that death was due to failure of the heart's action, and the coroner, under the circumstances, has decided that no inquest is necessary.

"Major-General the Right Hon. Sir John Clayton Cowell was the son of the late Mr. John Clayton Cowell, by Frances, daughter of the Rev. Richard Brickendon, and was born at Blean, Canterbury, in 1832. He was educated at the Royal Military Academy, Woolwich, and entered the Royal Engineers in 1850. As aide-de-camp to Lieut.-General Sir Harry Jones, he served during the Russian War in the Baltic and the Crimea. Sir John was governor to His Royal Highness the Duke of Saxe-Coburg and Gotha, then Prince Alfred, for a period of nine years, and on that Prince attaining his majority was made a K.C.B. at the termination of his engagement. He was subsequently governor to His Royal Highness the late Duke of Albany, then Prince Leopold, until 1866, when he was appointed Master of the Queen's Household, and had been Lieut.-Governor of Windsor Castle since 1892. He married in 1868 Georgina Elizabeth, daughter of the late Mr. James Pulleine, of Clifton Castle and Crake Hall, Yorkshire.

"A telegram conveying the news of the death of Sir John Cowell having been handed to the Queen as the train was going north, Her Majesty at once sent a touching message of sympathy to Lady Cowell, who has also received similar messages from other members of the Royal Family."—*Morning Post*, Aug. 30, 1894.

Review.

The Throne of David: Where Is It? By J. Bradley. London: Robert Banks and Son, Racquet-court, Fleet-street, E.C. Price 4d., post free 5d.

THIS little treatise is, for the most part, a compilation from Scripture to prove from that standpoint that the throne whereon a descendant of David now sits, and will ever sit, is the House of Israel, and that House the British Empire of to-day. The Bible is appealed to, to show that God's faithfulness to His promises, literally understood, is always claimed in its pages as unquestionable. The blessings of God conferred on Abraham are traced down to the sons of Joseph, and their position as described in Gen. xlviii. 16, &c., considered. The author advances scriptural proof that these now present are "the last days"; that the Two Houses of Israel are in separation at the present time, but that the predicted day is approaching when the great meeting, or "Shiloh," will take place, when Israel and Judah will be once more reunited, and the Lord Himself will sit upon the throne of David, according to the prophecies quoted—viz., Micah iv. 7; Isa. xxiv. 23; Luke i. 30, 33, &c., &c.

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The author concludes by referring to the promises in regard to the throne of David. He quotes in reference to this point 1 Kings ii. 4, viii. 25, ix. 5; 2 Chron. vi. 16; Jer. xxxiii. 17, passages with which most of us are well acquainted. "If these texts mean anything," he argues, "they mean that David's throne is still in existence, with one of his true descendants sitting upon it ruling over the House of Israel." We should rather say these passages prove that the throne of the House of Israel exists at the present time, and that according to the promises one of the House of David is sitting on it. "The throne of David" is connected with the city of Jerusalem, and is over the two Houses united. Its heir is the Lord Jesus Christ, and not till He appears to occupy it can "the throne of David" be set up and established (Luke i. 30, 33). Nor till He appears will the seed of David cease or fail to occupy the throne of the House of Israel. How this was brought about Mr. Bradley shows in the conclusion of his pamphlet, by referring to the legend respecting Tea Tephi, the daughter of Zedekiah, the last king of Judah, linking it with such texts as Jer. xxxi. 6, 7, xli. 10, and Ezek. xvii., and British history. Thus, says the author, do we see how God has kept His word to David (1 Chron. xxii. 10): "And I will establish the throne of his kingdom over Israel for ever." "With this view English and American history are at once understandable, and agreeable to the prophetic teaching of God's Word. The future is assuring and grand. God will assuredly overturn till His throne once more is planted in Jerusalem."

Mr. Bradley's little work will prove useful, because it is short and to the point. Above all, it is founded on the Scriptures. There is nothing new about the argument; but it reminds one of its strength. It also shows how cogent are the reasons we assign for believing that the British are Israel, and that the throne established in these islands is "David's over Israel for ever," according to the prophecies. It is the only nation in the world whose perpetuity is guaranteed; and this certainly confers a vast and invaluable benefit on our nation, since it replies to the *Cui bono* argument by one that is unanswerable. To no other nation is political stability guaranteed. Israel only possesses it, since the throne of this race exclusively has the guarantee and blessing of God Himself. It will last for ever, and its final development will be a theocracy, wherein the Lord Jesus Christ, God the Son, and David's Heir, will be King of Israel, of Manasseh, and Judah united. We thank God, then, that the British, Anglo-Saxon race are Israel, destined yet to rule the world for Christ!

Correspondence.

MR. MARCHANT AT EASTBOURNE.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may interest your readers to have some account of Mr. Marchant's September campaign on the beach here. The proceedings were opened on Friday, the 31st ult., when Mr. Marchant gave his first address to a large audience, and announced that the lectures would be resumed on Thursday and Friday, the 6th and 7th inst. The subjects discussed, with the speaker's usual ability and fluency, were received with marked attention, and several BANNER readers came up to my wife and made themselves known to her, stating how glad they were to note that Eastbourne was at last to hear something of Identity truth.

On Thursday, the 6th September, the audience to a certain extent seemed prepared for the lecturer, as they were ready with questions and evinced some acquaintance with the subject. Several clergymen attended, and one particular tract was more than once enquired for. I could not find it among my selection, but it was quoted as "Israel's place in the Millennium." The BANNER OF ISRAEL (thanks to Mr. Bank's generosity in placing 500 at our disposal) was largely circulated and eagerly enquired for, thus showing that the time is fast approaching for knowledge to come upon Israel.

Friday, the 7th (Regatta-day here), gave an opportunity for a vast amount of literature to be distributed. Several short addresses and announcements were made, but *the meeting* of the series was that held in the evening, when the addresses covered upwards of two hours, and attracted very marked and special attention on the part of some of the residents. One clergyman, the Rev. W. Bradbury, stated he had been for years a reader of the BANNER, and wished to add his testimony to the cause. This afforded an opportunity of a few minutes' rest to Mr. Marchant, and Mr. Bradbury addressed the meeting, reminding his hearers that while Israel's Identity was a precious truth, it did not in any way touch the necessity of each one obtaining salvation through our Lord and Saviour. The interest was intense when Mr. Marchant again resumed his discourse to answer questions which, many and various, were directed to him, and it was not until a rush took place on the sea front for the fireworks that the meeting was compelled to break up. By the kindness of the Rev. E. K. Tullidge, Mr. Marchant was enabled to dispose of a shilling pamphlet, "The Lost Tribes of Israel," for one penny each. These were eagerly purchased to the number of 80. All the "Hand-books" brought over by the lecturer, to the number of 14, were sold at 6d. each, and during the services over 1,000 numbers of the BANNER, besides the same number of leaflets, tracts, &c., were distributed gratuitously.

Such an experience as that we have just had makes one wish that not in this place only but in all the watering-places round our coast some of our people would go down, like the apostles of old, to the sea shore and speak of our truths. Of one thing I am certain, that "the common people would hear them gladly." If they do not feel inclined to speak themselves, I am also sure that a line to Mr. Marchant, 60, Upper Lewes-road, Brighton, would secure that gentleman's hearty co-operation. I was glad to see that our tried friend and fellow-worker, Miss James, and some of her friends from St. Leonards were present on the 7th inst

Apologising for trespassing on your valuable space to such an extent, Yours very truly,

JNO. R. REEP.

Bay View, Lewes-road, Eastbourne, 8th Sept., 1894.

"THE SPECTATOR" AND THE INDIAN SCARE.

To the Editor of "The Spectator."

DEAR SIR,—In speaking of Indian affairs, you say no precautions we can take, no actions we can follow, make the slightest difference. Asia will wait to haul down our flag as she waited to haul down the eagles of Rome. If the editor will put on his "specs." and re-read history ("Cassell's Universal") he will find that the conquerors of Rome were the same folk who have now conquered India, and become the greatest empire the world has ever seen.

Cæsar, who was considered a very acute observer, discerned in the Gauls that they were a Celtic nation. History and the daily Press informs us that the Celts and Gaels are in Britain and Ireland to-day. They are the Cymru and Kymru who peopled England and Wales and were dwelling in Persia 600 years B.C.

I am, dear sir, yours respectfully,

JAMES WRIGHT.

9, Boon's-place, Plymouth.

A CORRESPONDENT, writing from Huntersland, Schoharie Co., N.Y., says:—"Perhaps it may interest you to know that I am teaching 'Our Identity' to a large Sunday-school, of which I am superintendent. It was all new to them, never having heard of such a thing as Israel distinct from Judah; but all are deeply interested, and some have accepted the blessed truth, and many more will, I think, all for which I praise the Lord."

ERRATA.—Page 459, 2nd col., footnote, read "Aemilianus." Also same col., lines 9 & 10, read "Aryan."

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

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

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

THE BANNER OF ISRAEL.

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

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THE BRITAIN OF THE FAR EAST AND BRITAIN OF THE WIDE WORLD.

THE war, which is now sluggishly progressing in the far East, between China and Japan, is attracting the attention of the whole world. Military and naval authorities are anxiously waiting to see what havoc the war will cause among ironclads of the newest patterns, built mostly in our own favoured isles, and what the effect will be of the tremendous engines of destruction which the two eastern powers possess, and have already used against each other within the last few days at the Yalu River. Till then, however, neither party seemed anxious to come to the point, and engage their adversary at sea; the cause, probably, being the vast cost of the modern ship of war, and the desire of the belligerents to save their naval weapons of destruction for future use. There is another danger in the neighbourhood, to which both the parties to this foolish war are perfectly alive. Russia is actively preparing for eventualities, and proposes, we suppose, to intervene in support of her own interests, should they be threatened; or, in case opportunity may occur, of acquiring certain coveted spots which would grievously injure both Chinese and Japanese interests if they were to fall into the hands of Russia. The northern colossus longs for the control of the Corea, and if she were to grasp Port Lazaroff and Fusan, she would, by virtue of those Gates, become supreme in the eastern waters. The belligerent powers are well aware of the danger that lies behind their foolish quarrel, and while they are looking at Corea as the scene of conflict, they are, "in reality," according to Mr. George Curzon, M.P., looking over their shoulders at the real antagonist, Russia. Both want to keep her out, and they know they can only do so by keeping at peace with each other. The *Times* considers it is difficult, after recent events, to do this now, but relies on the fact that things are managed differently in the East, to what obtains in the West, and hopes that peace after all will be patched up in order to get rid of the danger which Russia will bring about by intervening in their quarrel now.

The Japanese are an ambitious people, and desire, above everything, to become, on a small scale, the "Britain of the East." But that is just what Russia desires to prevent. She cannot afford to allow Japan to undertake the rôle of Britain and become the chief of maritime nations of the East. She proposes that destiny for herself; hence the immense arsenal and naval station at Vladivostock, and hence, also, the trans-Siberian railway, which is rapidly approaching completion towards the eastern coast. There is not much hope for Japan or China either when the presence and objects of Russia are taken into consideration. Japan may wish to become "the Britain of the East," but that can hardly be with Russia at hand to prevent it, and if the enormous interests of Britain in the eastern seas are also taken into consideration.

Mr. George Curzon, M.P., whose new work, "The Problems of the East," was discussed in the *Times* of August 20, last, is of opinion, and states it, "that the best hope of salvation for the old and moribund of Asia, the wisest lessons for the emancipated and new, are to be derived" (not from China or Japan, and not from Russia, but) "from the ascendancy of British character, and under the shelter, where so required, of British dominion." Mr. Curzon is quite in earnest when he says this, having travelled in Corea, and China, and had the amplest opportunities of contrasting Britain's work in India, with what other eastern nations are capable of putting forth in those regions. India, with its complex problems, is in peace, and prospers greatly. The old and moribund in Asia, representing China no doubt, can only be saved from dissolution "by the ascendancy of British character." The emancipated and new, like Japan, have lessons of wisdom to learn, and they can only learn these from the same beneficent power. If we inquire what reason Mr. Curzon can give for such an opinion as this, it is clear he judges from results; from the blessings the British secure to their subject races, especially where their flag protects,

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and gives their controlling government efficient strength. The sentence we quote is the moral of Mr. Curzon's book, and "it is a moral which," says the *Times*, "is driven home"! What is the cause of Britain's wondrous influence and power in the East? It is nothing more or less than Israel's God-given blessing, of which we have written so often, and which cannot be too often insisted on. God promised to Abraham and his seed for ever that in his seed "all nations," "all families," and "all kindreds of the earth should be blessed" (Gen. xii. 2; xviii. 18; xxii. 17, 18; xxvi. 4, 5; Act iii. 25; Isa. xxvii. 6; Matt. xxviii. 19, 20). Israel was to spread abroad to the West, and the East, and the North, and the South," and "they" (exclusively) "were to blossom and bud and fill the face of the world with fruit" (Gen. xxviii. 14). This is found to be fulfilled by the British wherever they are in power, and especially where their rule and dominion is established, by the help of their naval and military strength. The world is so constituted, (and we have found it to be so), that the gospel of the grace of God, to propagate which Israel lives, cannot be effectively proclaimed, except under the flag of the people of God's choice. We require, therefore, and prove it by experience, that our dominion shall be world-wide in order that we may proclaim the Gospel to, and so bless, "all nations of the earth." Rudyard Kipling found our British influence to be so, as reported by the *Southland Daily Times* of June 19, 1894, in New Zealand. A correspondent from Invercargill, N.Z., sends us the cutting, which reads thus :—

WHERE IS THE RIM?

Rudyard Kipling speaks thus of the British Empire :—"Worth study! I was almost going to say it is the only thing worth study. At any rate, the more I see of this planet the more I know the bigness—no, not the bigness, the greatness—of England. Why, you don't know how great you are. You don't discover that in Fleet-street and Piccadilly. But go abroad, get outside Britain, and then you begin to realise its size. The other peoples feel it keenly enough. The great lazy giant has only to turn in his sleep, and he sets their nerves all aquiver to know what he is doing. He turns round again and drops off with a snore; but he has broken their rest for the night. That is one of the things you find when you post yourself just on the other side of the rim of the Empire, as I have done."

God uses the greatness of His nation to make it a fit agent to proclaim His salvation to the ends of the earth, and so prove the truth of Mr. Curzon's forecast. To God be all the praise!

HER MAJESTY'S DESCENT FROM THE TRIBE OF JUDAH.

We take the following from *Vanity Fair*, as quoted by *The Norwood Review*, of May 26, last :—

"It is surprising, when one remembers the extensive Empire over which Queen Victoria reigns, that she should have travelled so little. Her Majesty has never visited Canada or the United States, Egypt, India, or Australasia; indeed, except for France, the Netherlands, Germany, and Italy, she has been a genuine stay-at-home. Yet it has always been the Queen's desire to travel, and now, too late in life to be harassed by the changes incidental to touring, she regrets her disposition to procrastinate. For example, one of the Queen's favourite dreams was to some day look down upon modern Jerusalem from the Mount of Olives, and try to picture the past. Books on the Holy Land, written by men of observation, have always been perused with delight by her Majesty; who is, moreover, well posted in Judaic lore. Indeed, although the Queen has never expressed an opinion in open Court upon the singular theory that the Lost Ten Tribes can be proved to be the British people of to-day, she must have some sort of faith in one branch of the remarkable problem—that which professes to prove her direct lineage from David through the eldest daughter of Zedekiah, who, with her sister, fled to Ireland in charge of Jeremiah, the prophet, then an old man, to be married to Heremon, the King of Ulster of the period."

What foundation or evidence there may be that the Queen entertains the belief of her Jewish origin, as alleged, we have no means of knowing. The journalist does not say; and it may be permitted us, therefore, to accept or reject the story as we may think best. It is with us of no importance at all that the great ones of the earth, either accept or reject the tradition respecting Tea Tephi. The question is, what evidence is there to the fact alleged, that the Ten-tribed House of Joseph is now present with us as the British folk? and that the reigning sovereign here is of the House of Judah? We can only answer that question by the declaration, that this people in the British Isles, answer to the description of lost Israel, as recorded in the Holy Scriptures in all respects. As we do so exclusively among the nations, there is no reasonable doubt that the British are "the remnant of Israel," and the Queen, one sprung from the House of Judah, reigning over the House of Israel, according to the prophecies (1 Kings viii. 25; Jer. xxxiii. 17, 26; Matt. ii. 6). In whichever direction we look, we find that the condition of our country and our people responds to the prophecies respecting Israel, as no other race does. We look to our nation's colonies, New South Wales, for instance, and learn from the *Daily Chronicle*, of May 28, how the sources of the wealth of our nation are multiplying in all directions.

The following report of a lecture delivered in London by the President of the Chamber of Commerce of New South Wales, and member of Parliament there, gives a vivid picture of the resources of the land. It recalls to the mind the verse, "The Lord thy God will make thee plenteous . . . in the fruit of thy cattle, and in the fruit of thy ground for good" (Deut. xxviii. 9, R.V.). The lecture was thus reported :—

"THE PROSPECTIVE SOURCES OF WEALTH IN NEW SOUTH WALES.

"The Hon. James Inglis, a member of the Legislative Assembly and President of the Chamber of Commerce of New South Wales, delivered a lecture at the Society of Arts, John-street, Adelphi, on the above subject. Mr. Cobb presided.—Mr. Inglis, after a few preparatory remarks, said that in the early stages of settlement in the country, when land was cheap and labour scarce, and dear, the cheapest crop and the best and quickest utilized was pasturage. All industry at first centred round the rearing and disposal of stock. The increase or decrease of 1d. in the price of wool meant an additional £1,000,000 sterling in the one case, or a like diminishing sum in the revenue on the other. The normal census of flocks showed a total of from 55,000,000 to 60,000,000. The annual surplus available for export was estimated at 8,000,000 to 9,000,000. Efforts were now made to make this enormous food supply available for the working population in this and other countries. The meat could be sold in England at 6d. and 8d. per pound, and leave a handsome profit to the producer and retailer. This industry, he

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said, was becoming consolidated. The great wool sheds were models replete with every ingenious labour-saving appliance. The next thing he noticed was agriculture, as carried on in New South Wales. Mixed farming was the rule in Australia. The farmer not only produced cereals, but bred horses, cattle, &c. The frozen meat industry was becoming a large trade. He was informed that large contracts for tinned meats had just been concluded with Germany for her army and with France for her navy, and it was hoped that the Indian Commissariat, the Horse Guards, and the Admiralty would not need much spurring to follow such a good example. The dairy industry of the colony illustrated the potentialities which attended intelligent co-operation. The annual consumption of butter in Great Britain was estimated at 5,000,000 cwt., and the English farmers could not produce anything like that quantity. In New South Wales the production was far in excess of the demand, so that tons of good butter were annually allowed to go bad. Then there was the cultivation of sugar, coffee, tobacco, wine, and many other products for which the soil and climate were adapted. Under a more enlightened fiscal policy they could supply the world with fruit and sugar. Then there were the fisheries, the tanneries, the boot factories, the potteries, hard woods, and timber not to be excelled in any country, drugs, dyes, and other products. The country also abounded in mineral wealth. In diamonds and opals they were second to no gem-producing country. The total gold produced to the end of 1892 was, roundly, £39,000,000. Silver was now at the rate of £2,500,000 a year. Coal was at the rate of 4,000,000 tons a year, The colony bade fair to out-pace the best periods of her past history. A discussion followed."

THE LATE SHARON TURNER ON "THE GREATNESS OF BRITAIN."

By J. Thomson.

PART I.

The name of Sharon Turner is well-known to many Anglo-Israelites from the fame of his historical works, especially that of the Anglo-Saxons, which is a most reputable authority upon the subject treated of. Not so well-known is he as a poet. But that he was a poet, and of no small degree of merit, may be seen by all who will take the trouble to glance through, if not carefully study, his two little volumes, King "Richard III."* and "Prolusions on the Present Greatness of Britain."† In the first named work, he takes the role of advocate for King Richard, questioning the truth of the character attributed to this king by our greatest dramatist, and thence accepted by the bulk of his readers. We shall not enter upon any further description of this little tragedy, except to say that the style is bold and vigorous, emitting here and there sparks of poetic fire, exciting the interest, and holding the attention of the reader unto the end.

With respect to the second named work, the author, in his preface, says that a severe indisposition, which had continued for three years, beginning to relax, occasioned the composition of these "Prolusions," after he had been compelled to give up the historical investigations which had been the amusement of his leisure. Driven often into solitude, and unable, at times, either to read or talk, or even ride or walk, he had no enjoyment except such as arose from silent meditation on former studies, or passing events of the day. Concerning these "passing events" of his own day, he wrote:—"A new state of mind and feeling is obviously coming upon mankind, the effects of which can scarcely yet be calculated. But they will far exceed what took place on the diffusion of the Reformation, and can only be compared with those which the introduction of Christianity produced" (Preface, p. 5).

The first Prolusion on the "Present Greatness of Britain," is addressed to I. D'Israeli, Esq., by Sharon Turner, F.A.S., May, 1819, and contains many vigorous lines. He, of course, as was to be expected, does not halt in his praise of poetry, and the general literary culture of his time; but we shall only quote those lines which we imagine will most interest our readers, from the Anglo-Israelite point of view, the key-note of which we find in the first two lines of the poem:—

> "Although our egotism, dear friend, forgive,
> I glory in the country where I live;"

a fitting rebuke to the unpatriotic who can see nothing that is good or commendable in his native land. He continues—

> "Hence, the soul-swelling as our Empire spreads
> Each Briton on his land some splendour sheds" (lines 8, 9).

Very expressive are these two lines of genuine patriotism. Again and again does he play on the same note, forgetting not also the liberty enjoyed by all upon the British soil:—

> "By Caffres, Esquimaux, our soil is trod;
> And Buddha's priests sail here to study God" (p. 28).

The fact recorded in this last line is a true identification, and yet we know not that our author ever heard of the Identity. He goes on:—

> "Th' enlightening and ameliorating breath,
> Has quickened India from its moral death:
> . . . . . .
> Not rapine, but improvement, all expand,
> Our warriors conquer now, to bless the land.
> Hence are their arms resistless—Ghourkhas bend,
> The Affghans tremble, and our laws extend" (p. 49).

Such being our author's sentiments, expressed over seventy years ago, we may imagine something of the patriotic warmth that would have animated him had he lived in our time. He goes on:—

> "Though rival nations bend their eager breasts,
> In tranquil majesty Britannia rests
> Firm, on her rocks of capital and skill;
> And eyes unmoved the emulating will:
> Conscious, though myriads on life's ocean play,
> No realm has started to superior sway;
> By sudden impulse in the mighty stores,
> From which a nation to its greatness soars,
> Our commerce, like our Empire, is the growth
> Of ages, and grows on; however loth,
> Or zealous all surrounding States may be,
> To force the great magician from our sea.
> Our trade can have no limit but the world;
> Where'er man breathes, our bales will be unfurled.
> Our naval wings to every region fly,
> And cultured life with all its charms supply."

No one can omit seeing the blind testimony to the Identity in these lines. The world is the limit of our trade. Our Empire, and our trade alike, are the "growth of ages;" while rival and surrounding States vainly strive to overthrow our naval supremacy. Our author thus goes on to notice our trans-Atlantic relatives, whom we view as Manasseh:—

* London: Brown, Green, & Longman, Paternoster-row, 1845. 12mo., pp. 278.

† London: Longman, Hurst & Co., Paternoster-row, 1819. 16mo., pp. 200.

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"Columbia, too, may winnow the free air,
Yet can but have the younger brother's share;
Unless, abandoning the marts of hope,
Too stern-eyed policy defeat our scope.
But British Statesmen will like Britons feel,
And found their glory on the public weal" (p. 50, 51).

Respecting the increased responsibilities devolving upon our statesmen and leaders of public opinion, our author pertinently remarks, though rather haltingly in the first line:—

"And as more wide civilization spreads,
More chances must claim, and exercise our heads.
Must—'tis our destin'd lot. Time, Nature, force
New oceans of events within our course.
Who now can doze supinely at the helm?
Whate'er we do not master will o'erwhelm" (p. 53, 54).

. . . . . .

The modern great increase of population in our country, had already commenced in our author's time, and the problems suggested thereby were largely entering into the speculations of theorists. Our author asks, with a joyful confidence:—

"What though our numbers spread with four-fold speed?
Our Maker will find means His world to feed.
Our wants are but His impulse to advance,
And if new laws must act, new laws will glance" (p. 57).

How true, and almost prophetic, the sentiment of the third line is seen, when we look upon our colonies in all parts of the world, and remember how they were peopled by emigrants from the old country, who have now, it is seen, been laying the foundation of future mighty nations and empires, though they sought only, or mainly, to satisfy their natural wants.

Noticing the vicissitudes of trade, our author goes on to say:—

"Our money floods may fluctuate, like our grain:
This year small sheaves—the next an ample main.
These are but life's vicissitudes. Be firm,
And patient wait the tide's recurring term.
The State's economy, and our's, will heal,
All that from transient pauses we may feel" (p. 59).

. . . . . .

Referring to our treatment of those whom we have conquered, he observes:—

"May we be now magnanimous as great,
And give mankind an interest in our fate!
This is our ark of safety. Naught can shake,
If the world happier for our power, we make" (p. 62).

That the world is "happier" for our rule is unquestionable, notwithstanding the croaking of a few unpatriotic spirits who, somehow, seem to have lost their destiny in becoming inhabitants of Britain rather than of one of the overgrown military despotisms which exist not very far from our shores. We shall see by-and-bye what our author says of our national shortcomings. By the way, he notices some remnants of superstition which had "passed" even in his day:—

"It is almost incredible to feel
What progress our last thirty years reveal:
We then knew dames who pocketed dry toad,
Horse teeth, and nails, some tooth-ache to explode.
We then knew citizens, whose household zeal,
Chickens, and fruits, and cates would steal.
All such are passed" (p. 64).

And a great deal more with them, is the common observation among those who look back with an intelligent mind upon the past "good old times," which no living person would prefer to the present. Our author has, also, some wise admonition mixed with his patriotism. Thus he writes:—

"What now remains to keep our Britain blest,
But steady fortitude and social rest!
The growing worth of every active mind
With justice, moral faith, and hope combined:
The blending of the free and loyal heart,
Gracing the patriot with the subject's part:
Obedient to the laws; respecting power;
Conscious of right; contented with the hour;
Pursuing firmly all that's great and fair,
And happiest in the good which others share!

. . . . . .

Be this thy spirit, Britain! and the earth
Will hail thy empire as its noblest birth.
Mankind will gaze to emulate thy fame;
But to attain it must thy virtues claim" (p. 82).

The knowledge of the Identity teaches us that Britain does not hold her place among the nations because of possessing any, or many virtues. These are also the gift of a merciful Almighty God, remembering His promises made of old, concerning His own chosen people. It is because He has willed it, and not because of anything in the national character, that Britain stands forth so prominently in the world. The want of this knowledge of the Identity makes the testimony of our "blind" witness all the more valuable, particularly as he is far from being blind to our national "faults":—

"And do no faults this splendid greatness shade?
Ah! faithless were the lips that could persuade
Flattery so visible—and useless, too.
Were our eye blind, the spots our neighbours view—
But here I pause. 'Tis not my theme to trace,
What imperfections may our land disgrace.
Our virtues spread. And as their reign augments,
The ills will scatter, which our taste repents.
Reposing on this hope, the darker ground,
Let other pencils add. I paint the sunshine round" (p. 83).

Our author thus concludes this Prolusion:—

"May not these sketches justify the muse,
And egotism become but truth's fair views?
Yet think not, that, rejoicing in my birth,
My narrow soul perceives no other worth.
All nations now, such sounds of progress give,
I glory in the AGE in which I live.
All are advancing, though with different pace,
But BRITAIN moves the foremost in the race.
Others may spring as active: she transcends,
In moral aim, utilities, and ends" (p. 84).

(*To be continued.*)

MANASSEH'S TRIBUTE TO THE SONS OF JUDAH.

THE Rev. E. K. Tullidge has forwarded to us the following cutting from an American paper, giving a few extracts from a sermon of the Rev. T. R. Howlett, on the subject of the "Source and Course of Salvation." The rev. preacher is, we know, an American advocate of our views, and his opinions are valuable. The statement was this:—

"TRIBUTE TO ISRAEL'S SONS.

"Rev. T. R. Howlett occupied the pulpit of the Epiphany Baptist Church, Thirty-sixth and Chestnut-streets, yesterday, in the absence of the pastor, Rev. Dr. J. K. Dixon. He took for his theme 'The Source and Course of Salvation.' In speaking of the identification of the English-speaking people with the ancient House of Israel, Mr. Howlett incidentally paid a high tribute to the Hebrew race. He said they had a remarkable record for peace-keeping, sobriety and energy, and among their number had arisen leading statesmen in England, Germany, and France. Many had also become pre-eminent in the arts and sciences.

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"Referring to the large number of Hebrew descent in this country, Mr. Howlett said: 'They are with us. They are becoming our fellow-citizens. Is it not well for us to inquire what sort of people they are and not to let blind prejudice lead to injustice and folly. The Saviour of the world was a Jew, and the thousands and tens of thousands who honour and adore the Virgin Mary, pay their homage to a Jewess."

We regret that no report is furnished of the preacher's remarks respecting the identification of the English-speaking peoples with the ancient House of Israel. The reporter seems to have missed the distinction between the two Houses by speaking of the Jews as "Israel's sons." This they doubtless are. But when "the House of Israel" was referred to, as doubtless they were, by Mr. Howlett in his lecture, as distinguished from the Jews, there is some confusion in applying to the House of Judah a designation which is copyright to Joseph or the House of Ephraim-Israel. The ill-usage to which the Jews have in later years been subjected in Russia and Germany seems also, from Mr. Howlett's hint, to be not unknown even in America. No wonder then that driven out of Russia, and unwelcomed in America, they are arriving in Great Britain in increasing numbers. They are destined to find an asylum here, however, if cast out by the world at large, since according to Jer. iii. 18, they have as "the House of Judah" to walk to the House of Israel in the land of the north, and united with them, under one appointed head, to return together to the land which God gave for an inheritance unto their fathers' (Hosea i. 11). Some have held erroneously that the re-union of Israel with Judah has already taken place, and that the return of the captivity of Judah from Babylon witnessed the fulfilment of that prophecy. The writings of the late Edward Hine, and some recent papers of the Rev. Dr. Denis Hanan and others, plainly prove that the re-union is not to take place till the final return of the two Houses to their land was about to be effected according to the prophecies. The *terminus a quo* was to be Israel's home in "the north country" or "land of the north," and the *terminus ad quem*, Palestine. The House of Israel was at that period to be found, also, according to the Scriptures, occupying "the isles of the west," and enjoying the birthright of Joseph in respect to national greatness, military strength, naval might as represented by the power of "the Gate," and by the possession of extraordinary God-blessed wealth. Their Colonial Empire would then be the source of great power to the parent nation as a mighty federation of states, such as the world had never seen before, and their Christian character would lead them to strive for the evangelization of the nations, to all of whom they would send the Gospel of salvation, the word and Sabbaths of God, the laws of God, and all else which appertains to the Christian work of a people known everywhere as "the sons of the living God" (Hosea i. 10; Gen. xxii. 17, 18; Isa. xxvii. 6, R.V.). A people who answer to the above description are extant in the world to-day, and they are so exclusively, as a matter of course. There can be no two nations answering to such a picture as this, and facts tell us that this is true. Great Britain and her colonies alone, united, are what Israel was to be, according to the prophecies. The kingdom of God taken from the Jews was by the fiat of the Son of God bestowed upon a single nation one bringing forth the fruits thereof. The only nation which being Christian in character is striving hard to evangelise all the nations, families, and kindreds of the earth, is the British. To that nation only does there appertain a company of kindred colonial nations who are content, though really independent of each other, and of the parent in the west, to remain loyally subject to the British Crown, and in brotherhood with their fellow colonial states. Whichever way we look at the subject there is no doubt that Ephraim-Israel of the House of Joseph is present in Britain, and the United States of America being our only separated offshoot, is part of Israel's House, working out the destiny of Manasseh as a great and independent people (Gen. xlviii. 19, R.V.).

THE CORONATION STONE.

A "BRITISH-ISRAELITE" at Harrow has written to us to ask "for the exact truth about the Coronation Stone;" and admits that though it has doubtless passed through many vicissitudes, he is puzzled about it, because he hears "it is a sandstone but not at all like the stone which is found about Bethel" in Palestine. He wants to know if this is true? Also "whether there is proof positive that the good old Jeremiah brought Jacob's pillar (or pillow) to Ireland?" Having propounded these doubts, which must seem formidable to our British-Israelite, he adds the comforting statement that whether the stone be the true pillow or not, nothing can shake his belief in the prophecies concerning Israel in these latter days.

In reply to our inquirer's questions we feel it would be safe to refer him to Mrs. G. Albert Rogers' work on "The Coronation Stone," published some years ago by J. Nisbet and Co., Berners-street, London, and sold by Robert Banks and Son, of 5, Racquet-court, Fleet-street, E.C. The work, which can be obtained at a small cost, tells "the exact truth about the Coronation Stone," and leaves hardly anything more to be said about it. In regard to the material of which it is composed a defence of its genuine character appeared in the BANNER, vol. i., p. 67, February 14, 1877, signed by D. J., which seems to the point. The writer was answering Mr. Skene, of Edinburgh, whose work on the Coronation Stone took a decided view against the genuineness of the relic as Jacob's pillow. D. J.'s argument was this: "Fifth, is the geologic evidence of the stone conclusive against its alleged origin?" Mr. Skene thinks it is, and remarks: "At the very outset there is a fatal objection to it. The Coronation Stone is proved to be a small block of red sandstone, and the rocks of Iona consist of a flaggy micaceous grit or gneiss." Mr. Jukes, the director of the Geological Survey of Ireland, tells us that the rocks of Tara are of carboniferous age, and do not present the texture or red colour characteristic of the Coronation Stone ("Historical Memorials of Westminster Abbey," 1838).

"Now, from the latest examination of those parts it appears that just such a strata of stone exists in Palestine. The learned Canon Tristram (*The Land of Moab*, p. 41, 1873) tells us that the new red sandstone, similar in its nature to that of England, is found near the surface on the western shores of the Dead Sea. Thus not far from Bethel, by the last geological investigator, a strata has been found of that very rock of which two of our professed English geologists say the Coronation Stone is composed, while both Iona and Tara do not produce a similar kind of stone."

Such is the reply to our inquirer's question. It seems to the point and satisfactory. The arguments in favour of the claim we make as to the Coronation Stone is shortly stated thus. It is very ancient, and has always been used for

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coronation purposes. It came to England from Scotland, and to Scotland from Ireland. It has always been called "Jacob's pillow," and is so called to this day in Westminster Abbey! If it be not Israel's stone mentioned in Gen. xlix. 24, as appertaining to Joseph (or the Ten-tribed House), what can it be? On our opponents now rests the *onus probandi*, but hitherto no explanation has been forthcoming. Our BANNER author, D. J., winds up his argument on p. 67, in vol. i., February 14, 1877, thus:—

"Our Israelitish origin is, in fact, the strongest factor in the case. Who else should possess Jacob's stone but his descendants? The Jews from having no territorial possession could not keep it if they wished to. Israel was to be the true guardian of Israel's stone, and consistently enough, on our re-discovery we find Jacob's stone carefully and reverently guarded in our midst, preserved in our most hallowed sanctuary, a tangible memorial, historically and prophetically linking together the past, present, and future of the Israel of God."

The case hardly admits of clear direct legal evidence in proof of the authenticity of the stone, and therefore we do not often refer to it in these pages. But the presumption is violent that the Coronation Stone is indeed Jacob's stone now in the custody of Joseph of the House of Israel, and we are content to rest the matter there. Its history is miraculous, and Dean Stanley's words respecting it, quoted by Mrs. G. Albert Rogers on p. 125 of her volume, cast much valuable light upon the matter. "It is the one primeval monument which binds together the whole Empire. The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations. It is thus embedded in the heart of the English monarchy; an element of poetic, patriarchal, heathen times, which, like Araunah's rocky threshing floor in the midst of the Temple of Solomon, carries back our thoughts to races and customs now almost extinct; a link which unites the throne of England with the traditions of Tara and Iona, and connects the charm of our complex civilization with the forces of our mother earth, the stocks and stones of savage nature."

We need add no more. Our Harrow inquirer may now go and see the cracked but not divided Coronation Stone, and reflecting on its wondrous history, regard it as God's witness to Israel that He will yet bring them all back in peace and triumph to the land of their own inheritance (Gen. xxviii. 10 to 22, R.V.).

NOTES BY S. A. M.

OUR own BANNER brings us the statement to-day by the Rev. Thomas Lowe, in his article on "The Greatness and Grandeur of British-Israel's Dominion," that the British flag "floats over a populace of more than 360,000,000, and covers an annual sea-borne trade of 370,000,000 sterling." This is its mighty circulation in all waters, and no less, we may conclude, is this wondrous flag conspicuous on land all "the wide world" over; for where is it not borne by our soldiery in every known corner of the earth? "The earth is the Lord's"; "The sea also, and He made it;" and thus hath He set His ensign under the guardianship of the chosen people, His soldiers and servants, to mark it and to keep it as His own till He come; for "He will come, He will not tarry," as we may see by the "earnest expectation" of many, and the fearful looking for what is coming among the peoples, events pointing to His second advent, even as His first coming was foretold and announced by wonders and signs to those who looked for His appearing. But our object to-day is merely to act on the suggestion of Mr. Mackworth, who encourages us to "signal to those who are looking for the coming of the great King, and without attempting to write a weighty article to show the prevailing colour which strikes our view" (*vide* BANNER, Sept. 5). We, who are so happy, as to be members of "Israel's Scripture and Prayer Union," and have followed up the "regular and consecutive reading of the Word of God" which it enjoins, can but have been struck in the daily chapter appointed for us of late, by the reiteration of the colours insisted upon by God Himself, in the directions He gave to Moses on the mount, and the faithful carrying out by Moses and the people of all the injunctions which God laid upon them. As we have read our daily portion from Exod. xxv. to xxix., we could but remark the reiteration of the words "red, purple, and scarlet, and fine linen," and surely this must have great significance, since we know that "by every word of God shall man live."

Thus, in the colours for which every soldier would die rather than yield, we may recognise the banner of the Lord's host, as we reverently address Him weekly with our own motto, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth. Selah." (Psa. lx. 4).

A TESTIMONY FROM MELBOURNE.

CONCERNING Our Identity, I know of a few enthusiastic believers in this truth, and also numbers who are much interested but who hesitate about accepting it fully, mainly, I believe, because the clergy and ministers of other denominations unhesitatingly denounce it. If people would only study the question for themselves, we know how soon they would see how superficial and how ignorant the objections are. Some are instinctive believers. For myself I had long been sorely puzzled by the apparent contradictions in the prophetic scriptures and the solution was like "life from the dead."

What a tidal wave of enthusiasm would pass over the people if this great and glorious truth were seen and accepted by the clergy! Of course, in God's good time it will be so, that time apparently has not arrived, but the leaven is working everywhere. I have read three or four of Lieutenant Totten's "Our Race" with extreme pleasure, and I think the subject is making strides in the United States of America and in Canada. I often do battle myself with individuals, generally clergymen, and find them extraordinarily ignorant of Old Testament history which I suspect accounts for a good deal of the crass indifference they generally show about the subject.

In these days, when our own clergy seem inclined to throw over the Old Testament, one may partly suppose it is because they cannot dovetail their interpretations into the course of events being fulfilled before their eyes. The realisation of this truth would be like salve to their mental blindness.

I was very glad to read of Mark Guy Pearse's conversion to this truth, as he is a man of such mark as a teacher. Another great Bible expounder, Mr. Henry Varley, held a six weeks' mission in Auckland. His afternoon Bible-classes were grand, in the sense of being full of true spiritual food. I often attended them, and I never heard better teaching. But I observed in one of his published books that he was a non-believer in Anglo-Israel; so, when he was bidding us all farewell on his departure, I put into his hand a volume of the same book that impressed Mark Guy Pearse—"The Fulness of the Nations." This was before Mr. Pearse's visit to the colonies. I have never had an opportunity of hearing what he thought of it, but it would be strange if a man so saturated with the Bible as he is could not take it in! The *Cui bono* argument in the mouths of truly Christian men is the most amazing one to me! It is so palpable a despising of the birthright—the sublime birthright! It is a subject full of keen interest and value to me, and is a great solace in these

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troubled times, when all the foundations seem to be shaking and dissolving.

In these days we seem to want men of John the Baptist's stamp to rouse the people from their indifference and their stolid disregard for spiritual things. H. E.

Melbourne, June 19, 1894.

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 THIRTIETH MONTHLY REPORT.

THE following subscriptions and donations, received from Aug. 18th to Sept. 14th, are very gratefully acknowledged:—

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J. LAWRENCE, *Hon. Treasurer.*

OLD BANNERS OF ISRAEL, &c.—Friends having back numbers of the BANNER OF ISRAEL and other good literature, on Our Identity with Israel, 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. 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 go to Sowers who have not the means to defray any extra expense connected with them.

We are reminded by a letter from a Sower in Liverpool, where in past years an immense amount of literature was distributed broadcast, through the generous efforts of the late T. D. Almond, Esq., and other friends, that another centre of work has sprung into being in addition to that which already exists, and it is thought that by now there are many subscribers to the BANNER OF ISRAEL in the neighbourhood. In the hope of drawing together regularly those who have received the truths concerning Israel in Britain, papers are to be read every Thursday evening at the Conservative Club Rooms, 18, Virgil-street, Scotland-road, Liverpool. A special packet of literature is shortly to be sent from the A-I. F. D. Fund.

From Liverpool the transit of thought goes easily and naturally across the Atlantic to Canada. In Toronto a new and similar effort is being made, an Association is forming, and the ANGLO-ISRAEL FREE DISTRIBUTION FUND is sending the BANNER OF ISRAEL regularly, and other literature for careful distribution. Meetings are held once a month in the Y.M.C.A. building, in Joyce-street. Our Sower, the Secretary, intimates that the privilege is accorded of placing their literature on the public reading-room table, and keeping their library in the room. It would be a great pleasure to these British-Israelites in Toronto to welcome anyone passing through Toronto, well versed in British-Israel truths, who would be able to give a public lecture. We hope ere long a duly qualified lecturer will have invitations to visit many divisions of the British Empire. It would be a grand work.

SOWING THE SEED, being unavoidably delayed, will appear (D.V.) next week.

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Sept. 15th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

A NEW member has been added during the last month, making the total 1,529.

Subject for special prayer on last Sunday in October: "Thanksgiving and Praise for God's Bounty." Psa. lxv. 9—13.

The Card of Membership has a list of chapters for the whole of 1894, 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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In last week's issue of the *Morning Star*, on the subject of Israel, the question was asked—"Reader, what do *you* think?" I sent my thoughts to the editor, but, as you see, they are "not quite suitable."

Yours faithfully, JOHN P. BASTARD.

August 31st, 1894.

To the Editor of the "Morning Star."

Dear Sir,—I was delighted to see your answer to H. M. S. in last week's issue of the *Morning Star*, under "Our Inquiry Column." The dual condition and character of Israel seem not to be comprehended by many of our best writers and speakers upon the subject.

The importance the Lord Himself places upon His ancient people is warrant enough for us to search out and learn all respecting them, that can be gathered from His holy Word as well as from any historical sources.

We find in history the complete separation of the people into two distinct kingdoms and nations. The Lord had some particular purpose for this, as He said, "I will surely rend the kingdom from thee" (Solomon) (1 Kings xi. 11), and when Rehoboam sought to coerce the Ten Tribes into submission to the House of David, he was met by the command, "Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for this thing is from Me" (1 Kings xii. 24).

After about 250 years of separate national existence Israel of the Ten Tribes were carried away captive by the powerful Assyrians, and so completely, that people from other lands subject to the Assyrians were brought to occupy the Israelitish cities. Judah-Israel remained in their land 130 years after Ephraim; Israel was expatriated, they (Judah) were then taken to Babylon, in another direction to that of the Ten Tribes. After Judah's 70 years of captivity they were restored, or partially so, the names of the families of Judah and Benjamin being given of those who returned (Ezra ii.).

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But what became of the Ten-tribed Ephraim-Israel? Various are the opinions expressed by those who ought to know. Professor Sayce says, "The overthrow of Samaria by the Assyrians meant the complete obliteration of the Israelitish tribes as a nation" ("The Times of Isaiah," page 69). One of our reverend and dear friends says, "Look for them where they were lost." It is hardly feasible that we can find them there, considering the great commotion and movements of peoples in that locality between the Caspian Sea and Persian Gulf, from the time of the Assyrian captivity onward to the birth of Christ; besides, the prophet Amos says, "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." This can be seen to refer to Israel of the Ten Tribes from reference made to Jeroboam, Samaria, &c.

Another dear friend says, "They amalgamated with the Jews on their return from Babylon," but how is it that no mention is made of them by Ezra? Judah and Benjamin are named, but none of the other tribes. The case of Anna of Asher, and a few other isolated names of the Ten-tribed House mentioned in the gospels, is no more proof that Israel returned with Judah than that London is Welsh, because some Welsh people live there.

But what says the Scripture? The prophet Hosea, writing sometime before the Assyrian captivity, says that although Israel (in contrast to Judah) was to be called "Lo-ammi," not My people, "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God." "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head," &c. The two Houses of Israel and Judah are distinguished throughout this prophecy, Israel being recognised as the outcast or divorced wife, who was after all to be restored to favour, the loving messages and gracious promises being made to her in the three last chapters of this prophet. Later on Isaiah (xi. 13) says, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim;" in chap. liv. the prophet calls upon Israel the desolate, in distinction to the married wife, "to sing, to break forth into singing, and cry aloud for joy," because of her redemption, and as to the time of Israel's blessing and rejoicing it is when the children of the desolate are more numerous than "the children of the married wife." "Enlarge the place of thy tent," "for thy seed shall inherit the Gentiles," not "the Gentiles shall inherit thee," as is generally explained or understood, but as the Revised Version has the words, "Thy seed shall possess the nations." Many years later, when Israel was lost, the Lord said by the prophet Jeremiah, "I will build thee and thou shalt be built, O virgin of Israel." "Thou shalt yet plant vines upon the mountains of Samaria." "I am a father to Israel and Ephraim is my first-born." "The backsliding Israel hath justified herself more than treacherous Judah."

Upon close observation it will be seen that Ephraim or Israel were to be heathenized, made "*goyim*," "not My people;" and this fact agrees with Jacob's dying blessing and promise to Ephraim, which was to be in the "latter days."

One of your contributors last week reminds us that "blindness in part is happened to Israel, only until the Gentiles be come in" (Rom. xi. 25), but he has omitted an important word in that sentence, "the fulness," "*goyim*," the meaning of which can be better apprehended by referring to the above blessing of Ephraim by his grandfather Jacob. (Gen. xlviii.) "His (Ephraim's) seed shall become "*goyim*," a "fulness," or a "filling up" of nations outside of Palestine or "a multitude of nations;" when *these* are "come in" *then* shall "all Israel be saved."

As your contributor (John Storie) last week says, "Prophetic exposition must be strictly literal," where then, I ask, is Israel? "The Scriptures are replete with promises, the most binding God could make, of their future greatness in themselves and in their relation to the whole world, and under such conditions that the Jew never has or can meet the requirement of these prophecies."

I must remark that the division of the people of Israel by God Himself into two nations for the carrying out of His own gracious purposes, is a patent fact lying on the surface of Holy Writ, so that it seems hardly possible to miss it. Those who do so lose the clue to the right understanding of much prophetic truth, which without such clue becomes in many parts a jumble of contradictions.

Most Bible Christians anticipate the restoration of Israel, and many expect it to take place speedily. We have, however, for the most part failed to perceive that the elect race is still in a state of duality, that the Jews are only a small part of the Hebrew family, that there can be no real national re-establishment in the "land" for them till Ephraim-Israel, who is to be Judah's companion and convoy, is manifested as the heir of the Abrahamic birthright. Hosea, Jeremiah, and Ezekiel all affirm that Ephraim and Judah will return together, yet distinct; and when in the "land," be once and for ever re-united into a single nation. It is, therefore, unscriptural and no kindness to the Jews to favour their return alone nationally to Palestine as is general now, while ignoring Ephraim's rôle in the marvellous drama (Jer. iii. 18).

Yours faithfully,

JOHN P. BASTARD.

173, Streatham High-road, London, S.W.,
August 22nd, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you the following extracts and cuttings from papers, thinking you may like to make some use of them in making known the kingdom of our God and His anointed on this earth, and of His covenant (British) people Israel.

Yours truly, FRED. H. GRIFFITHS.

Moulmein, June 22, 1893.

Extracts from Israel Smith Clare's "History of the World:"—

1. "Manu says, as far as the eastern and western oceans, between the mountains, lies the land which the wise have named Aryavesta, or inhabited by honourable men" (p. 487).

2. "Strabo says that in the time of Alexander the Great, the entire region about the Indus was called Ariana" (p. 487).

3. "In modern times the name Iram for Persia and Erin for Ireland, perhaps are linguistic vestiges of the original family designation" (p. 487).

4. "After the conquest of Bactria, Cyrus attacked the Sacæ, who were considered good soldiers. Their weapons were the bow and arrow, the dagger, and battle-axe. They were formidable enemies on foot or on horseback" (p. 415).

5. "The Sacæ of the Tigris, revolted against Darius Hystaspes (p. 426). Darius Hystaspes invaded Scythia and conquered the Gelæ, who occupied the region between the Balkans and the Danube" (p. 430).

6. "In an encounter Cyrus was defeated, but being reinforced by a body of Sacæ, the Persians renewed the struggle and gained a decisive victory" (p. 418).

7. "The fighting force of the navy was composed of the Medes, Persians, and Sacæ" (p. 455).

8. "Herodotus tells us the Persians were divided into ten tribes, four nomadic, the Dai, Mardi, Dropici, and Sargatii, and three agricultural, the Panthialæi, Derusiæi, and the Germanii or Carmania. The Pasargadæ were the ruling class" (p. 461).

9. "The Scyths were driven from Media and the neighbouring countries to their own home-land across the Caucasus. The only vestiges they left behind were in the names of the city Scythopolis and Sacassene" (p. 238).

10. "The Phœnicians were descended from Canaan, the son of Ham. They spoke a purely Semitic language, akin to that of the Hebrews" (p. 324).

11. "Although the predominant portion of the early Chaldean population was Cushite or Hamitic, there was an infusion of Semitic, Aryan, and Turanian elements" (p. 114).

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12. "The Egyptian historians always spoke of the Hebrews as lepers" (p. 55).

13. "Nebuchadnezzar was represented as reigning over an empire, extending from the Atlantic on the West to the Caspian on the East, and from the Caucasus on the North-east to the great Sahara on the South-west" (p. 271).

14. "Reuben, Gad, and half Manasseh were carried captive to Upper Mesopotamia, on the affluents of the Bililkh and the Khaborn, from about Haran to Nisibis" (p. 164).

15. "Varahan II., engaged in a war with the Segestani or Sacastini, the inhabitants of Segastani or Seistan, a people of Scythian origin" (p. 97).

16. "From the first to the fourth century Afghanistan seems to have been governed by princes of Scythian descent, and of considerable wealth and power. Their extensive gold coinage shows them to have been monarchs of vast wealth and power, while their use of the Greek letters and language indicates a certain degree of civilization" (p. 97).

17. "Two Gaulish legions, who were in Amida while besieged by Safor II., penetrated into the heart of the camp and imperilled the king's person" (p. 108).

18. "Safor II. sent his prisoners of war to defend his eastern frontier from the Scythians and Indians" (p. 109).

19. "Julian had a strong body of Gothic auxiliaries in his service" (p. 110).

20. "Jorian, the successor of Julian, had 500 Gauls and Sarmatians, expert swimmers, in his army" (p. 116).

21. "The northern part of Britain was first called Scotland in the early part of the 4th century, from a tribe called Scots, who crossed over from Ireland" (p. 51).

To the Editor of the "Banner of Israel."

DEAR SIR,—Having been working here for the past six months, in trying to spread the knowledge of Our Identity, I now send a brief outline of the results, in the hope that you will be able to find space for it in the BANNER, that your readers, and especially those who have kindly helped me with parcels of literature, may see how the cause is progressing in Woking. In February last, when I commenced speaking to the people here, it was merely smiled at as a "harmless craze," and I found much difficulty in sufficiently rousing them to its importance; but after two or three had accepted the truth and began to talk about it, I found that the "harmless craze" had assumed serious proportions and had suddenly developed to an "abominable blasphemy," and I had become, instead of a "harmless fanatic," an "agent of the Antichrist" and a "consecrated lunatic."

In May we started a Young Men's Society, numbering about sixty, and (thanks to the exceeding kindness of J. G. Taylor, Esq., Miss Rush, and Mr. H. A. Marchant) I was able to put a good supply of Identity literature in both library and reading-room. About a dozen (one-fifth) have embraced the Identity and are helping me spread it. I have also had a house-to-house call with leaflets, and one gentleman, having been convinced of the truth and of the importance of spreading it, has kindly offered the use of his house for holding an Identity Bible-class, which I hope to start shortly. I have two lectures shortly, one on September 5th and one on September 12th. Gifts of literature (carriage paid) will be of great help, and I shall be most happy to give full particulars of my work to any friends who are interested. About two months ago a friend who strongly opposed British-Israel truth expressed a wish to argue the point publicly, and arrangements were made accordingly. Unfortunately or fortunately, whichever way you like to have it, in the intervening time he got hold of Philo-Israel's "Résumé," which convinced him of the error of his way, so he had to inform me that the public debate would have to fall through. Between thirty and forty people have taken it up warmly here, and I feel greatly encouraged to "go forward" (Exod. xiv. 15), and, would space permit, I could give many very interesting particulars, but I fear I have "talked too long" as it is.

In concluding, I would like to heartily thank those friends who have so generously sent parcels of literature from time to time, and to encourage all who are working for the kingdom to "go forward."

Trusting that you, dear sir, may long be spared to continue your great and noble work, and that you may be blessed and strengthened in it,

I beg to remain, yours heartily in Israel,

LEONARD HILLS.

Laurel Cottage, St. John's, Woking.
August 31st, 1894.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Enclosed is a copy of Hymn No. 326 in "The Presbyterian Hymnal," compiled by a committee of the Synod of the United Presbyterian Church. Published by authority. Edinburgh: Andrew Elliott, 17, Princes-street, 1876.

It seems to me that it might have been written by a "British-Israelite," it suits us so admirably. I also herewith send you a copy of the *Christian Leader* for July 19th, ult., and beg to draw your attention to the following, which you will find at the foot of the third column on page 692:—

"We have also received the *Homiletic Review*, the *Covenant People*, and our *National Birthright*. The two latter are published in advocacy of the theory that the British are the Lost Tribes, which runs side by side with the theory that Bacon wrote "Shakespeare." Both theories are furnished with convincing proofs, and we should not like to say which is the more absurd."

Whatever effect the above dogmatic, slashing criticism may have in prejudicing those who have never studied the subject, and who forget that "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. xviii. 13), I rather think that as those who believe themselves to be "British-Israelites" are people who read and think for themselves, they are not likely to be affected, much less satisfied, with the mere opinion of any *Christian Leader*, no matter with what an air of authority it may be given. And that they will come to the conclusion that it is only an illustration of what the Rev. Prebendary Webb-Peploe, in his sermon in the same issue of the *Christian Leader* on "The Cursing Spirit," calls the "Cursing of Contempt" and "The Cursing of Criticism." And that the critic has never seen or studied the subject from "the height of Nebo," but only from "the field of Zophim." Here are a few extracts from the sermon which seem to me the most appropriate to the subject:—

"But Balak was not to be defeated thus. And as Balak looked round, and asked himself what could be done to turn the blessing into a curse, he saw that it was possibly the position which Balaam occupied which had caused him to pour out blessing upon Israel; he thought it was perhaps the full sight of God's glory that had prevented the curse that he desired Him to pour out upon his enemies. And, with subtle craft that came straight from the devil, it occurred to him that if he could possibly blind Balaam's eyes, and could make him see only part of the truth—could hide from him, that is, the glory of the Lord as exhibited in Israel, and magnify all the distress and wickedness that were going on; if Balaam could but be persuaded to look simply at that which was bad, and not see what God had been doing for His people, then the blessing might perhaps be turned into a curse. So he says, 'Come with me unto another place from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'"

"I feel that this solemn subject is essential to the vitality of a church, a congregation, of our homes and spiritual life, and of each man's single soul. It is a matter that, alas! is too sadly neglected altogether. And yet it seems so exceedingly clear that all the cursing—I care not to what you apply it—that ever comes to this world comes through looking at part and not at the whole. . . .

"The one process which Satan invariably adopts is, if possible, to blind men's eyes to that which is true. A certain small portion of truth they must inevitably see, and so they

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are permitted to look at the utmost parts of the camp." . . . "And so, brethren, we find, as we look around us, that all society to-day would seem to be given up so far as it possibly can to the cursing spirit." . . .

"It is a terrible picture! And when we ask from whence it comes we say this, my brethren, that it all springs from the fact that men are content to go into the field of Zophim, instead of on the height of Nebo, the upper height of all the peaks of Pisgah. Balak asks Balaam to go to the field of Zophim which is on Pisgah. It is one of the lower heights only, so that he can just see the edge of the camp. God takes Moses to Nebo, the very highest point of the Pisgah range, and from thence shows him the whole land. When God takes a man to the proper height He can exhibit to him all the glory of the promised land. But Balak calls Balaam no further than the field of Zophim."

"My brethren, what should you and I do if we want to escape from the terrible corruptions which come from the Balaam spirit, which leads us to look at half of the truth? We must get to the very height of God's mountain, for God has but one mountain. It is the mountain of Calvary, on which the cross of Christ is placed, and so He bids us take our stand there. And, as we look around there we command the surface of the world and the heights of heaven. As Jesus hung between earth and heaven, and contemplated God's glory and the misery of men, God was able to set right the difference between the one and the other. So you and I, if we take our place by Christ Jesus on the cross, and look around us, shall be able to see the full magnificence of the purposes of God, and all the powers of evil working from hell, and then the battle-ground of earth between the two, and how God is fighting to keep His people to Himself, and how Satan is fighting to draw them back again from God. Alas! we see it everywhere, in all society—we see it among God's people, we see it in literature, and in the utterances of home life, and in the Church. We see the cursing spirit particularly active, as perhaps it never was before in our generation, at every single point, because we are being blinded more or less by the devil, and persuaded to look at the utmost part instead of all. If we only saw it all, we should bless and not curse.

"Let me give you a few examples in closing. The cursing of contempt. It is to-day against the Church. Here stands Israel. I do not mean specially one man or another in this church. What do we see? We look first with the eyes of nature, and we see a poor miserable herd of slaves, not able to fight or hold their own, with no weapons of war, no guidance in the eyes of men—miserable, feeble folk. Now come with us, brethren, to the heights of Calvary, and as we look down we see that God hath brought them out of Egypt, and they have, as it were, the strength of the unicorn. What have you seen? God's people round about you who are seeking to glorify God, the people who are trying to do their best. Plenty you think to make you contemn them, and so do it.

"Oh! brethren, I beseech you to remember that God hears every hard word you say of a Christian or of a church. And as He hears, He listens and remembers, and He turns the curse back upon him who utters it.

"The cursing spirit is exceedingly easy when we begin to contemn the people of God for their folly. Naturally what are they? A herd of fools. Spiritually what are they? The army of God; and it pleases God to take the nothings, the things that are not, to bring to nought the things that are; and He will do it. He takes the fools, and He loves to take them, because it brings glory to Him, and makes man properly humble: and while in our periodicals men may curse others who do not believe in them, God seeth it all, and God means to speak in His own great day, and the cursing of contempt shall come back most assuredly, and they that have done evil shall rise to everlasting shame and contempt, because they have contemned the Israel of God.

"Take next the cursing of criticism. One is the absolute sneer that I have spoken of, the ill-advised judgment. Now, mark what we mean by the cursing of criticism. There stands the Word of God. And as we look and see what the attitude of men is, we find the Balak spirit is calling to Balaam, saying, 'Thou shalt not see them all. Come with me to this place, and thou shalt see but the utmost part of them.' And what do you see? We see that (I am now speaking with special reference to this passage) geographically there is a particular puzzle about the word Pisgah. It so happens that the critics have discovered in the Arabic words a recollection of Moses in the parallel word for Pisgah on the south-west of the Dead Sea, instead of the south-east, and so the critics say that Numbers is all wrong, and so the Bible is all to be put away, and yet home comes from foreign lands brick after brick of the edifice of evidence that tells that God's Word is still found true, and that never yet has there been a single proof upon any single point that could bring God's Word into contempt. Brethren, come up to Calvary's height, come, stand by the cross of Jesus this morning, and as you look at that sacrifice—and the boldest critic in the world does not deny the events concerning Jesus' life—and as you look at Jesus of Nazareth, and hear Him say, 'Father, forgive them,' 'Into Thy hands I commend My Spirit,' 'It is finished,' do you mean to say you will make any other statement than this, 'Truly this was the Son of God.' And this is the Word of God, and it embraces it all. He the God-Father, the Old Testament Scriptures and the New Testament Scriptures speak for themselves. Then, beloved, what now of the cursing of criticism? The curse shall never come, but the man who speaks a light word against God's Holy Book will have it revert upon his own poor head. It is only because men look just at the utmost part of the camp, instead of coming to the middle and seeing God's glorious inheritance that they curse."

I remain, yours truly, WILLIAM CUTHBERTSON.

Mid-Lothian, August, 1894.

"That glory may dwell in our land."

"O Thou, in whom are all our springs,
Great Lord of nations, King of kings,
We give Thee thanks, for what Thy hand
Has done for our beloved land:
The oppressor's rod, the scourge of war
From us Thou hast removed afar,
And hast our favoured country blest
With righteous laws and homes of rest.

We bless Thee for Thy will revealed,
And for Thy grace in Christ unsealed,
And for the means by which that grace
May find in us a dwelling place.
Lord, we beseech Thee bless us still!
Our commerce aid, our garners fill;
Our freedom guard, our homes defend,
And every needful blessing send.

But more than all, we ask Thee, Lord,
To grant Thy Spirit with Thy Word,
That it may reach the inward parts,
And stamp Thine image on our hearts;
Then shall we to earth's utmost end
The glorious Gospel grateful send,
Till all the nations, bond and free,
Are one in Christ, and one with Thee.—JACQUE."

To the Editor of the "Banner of Israel."

DEAR SIR,—The nation has been rejoicing over the birth of the third in order of succession to the throne, but I wonder if any of our Anglo-Israelites have been struck, as I have been by the fact, that this little prince is the first of his line since the "sweet singer of Israel" that has been called by the name "David"? and if we turn to Ezekiel xxxiv. 23, 24, we find a distinct prophecy that there shall be a "prince David," who is to be a remarkable person, and a great blessing to the people; for in Ezek. xlv. 17, this prince is spoken of as making "reconciliation for the House of Israel; and why should this child not be the very one? May God grant it. I might venture to suggest to our members of the Prayer Union, that they should make this child a very definite object of prayer for a very abundant outpouring of the Spirit upon him, and that he may be early taught of the Lord.

I beg to remain, dear sir, yours faithfully,

CATHERINE WOLSELEY.

Neuchatel, Switzerland, Aug. 17, 1894.

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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 TRANSVAAL AND ITS GOVERNMENT.

THE trouble which has arisen in the Transvaal, and the difficult, if not impossible, task its Government has undertaken to carry out, in regard to the large foreign population (called the *uitlander* or outlander) within its borders, is attracting much attention. The Boers having defeated British troops on their own ground, and then and there obtained their independence of British interference, at Majuba Hill, have since those events been invaded by a vast population of chiefly British settlers, who have found gold in the Transvaal, and have flocked there in thousands to obtain each for himself a portion of the golden riches which were to be had by digging and washing the soil. As these miners increased, and began to outnumber the Boers themselves, they wished to claim the franchise, on the grounds that as Britons they ought not to be taxed without representation. The Boers, represented by their President, refused these claims, and aggravated the discontent by claiming the right to send British-born men to fight the Boers' battles with their nation's enemies, without the option of refusal, and without a voice in the Government of the country. This claim, which was put into operation by the Boer Government, had to be given up by them, when a strong protest, nearly leading to civil war, was made by the British settlers, backed by the British Government at home, and represented by the Governor of the Cape, Sir H. Loch. To keep up the agitation against the tyranny of the Republican Government, the miners have set on foot the "Uitlanders Association of Pretoria," whose objects and constitution are given below, thus :—

a. To endeavour, as far as lies in its power, to ameliorate the condition of the *uitlander* in this State; the Association's motto being founded on the principle "No Taxation without Representation."

b. To further and encourage in every way a feeling of good fellowship between the foreign residents in this State, and to establish branches of the Association, if necessary, throughout the State.

The management of the affairs of the Association is vested in a Committee consisting of a President, Vice-President, Secretary, Treasurer, and fifteen other members of the Society, with power to add to their number. Membership is obtained by vote and the entrance fee is 5s. and a minimum monthly subscription of 2s. 6d., both payable in advance. Country members shall pay a minimum monthly subscription of 1s., and the liability of members ceases with the payment of their subscription.

In addition to this agitation, the local press on the side of the British settlers, is conducted in English, and seems to be perfectly free. It is remarkably outspoken and bold. The extraordinary thing is that the editorials of *The Critic*, a Johannesburg Weekly, of August 11th (we suppose), brought to bear upon President Kruger the doctrines of our British Anglo-Israelites, in regard to the coming universal rule of the House of Israel. The teaching was attributed to a captain of the Salvation Army in the Transvaal—who may very probably be an Anglo-Israelite. The editorial notes were these. Our readers will think them remarkable indeed, and a sign of progress in the right direction. They read thus :—

The President will be hard put to it should he be asked to decide whether the captain of the Potchefstroom contingent of the Salvation Army has been guilty of "*Gekwetste Majesteit*" (high treason), or not. His Honour is ticklish of his prerogative, but at the same time he is—and all credit to him for it—a firm believer in the inspiration of Holy Writ. Now it appears that the Salvationist in question stated that, before long, England would rule over the Transvaal, as the whole world would come under the British flag. This was, as it happens, no vain-glorious and Jingo forecast, but an honest conviction arrived at by a study of the prophecies, from which the accused had gathered that the Anglo-Saxon race were, in reality, the Lost Ten Tribes of Israel, and that through that people the prediction would be fulfilled regarding the universal sway of the chosen race.

There are many thoughtful men besides the Salvation Army captain who hold the same views, and numberless

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books and pamphlets have been published on this most interesting question. That the promises to Israel have not been fulfilled is an indisputable fact. It remains, therefore, for those interested in the matter to decide one of two things. First, whether the fulfilment is to be by means of the Jews, as known at the present day, or whether through the Lost Ten Tribes. The final problem will be whether the Anglo-Saxon race is or is not the representative of the vanished tribes. Anyhow, the President is somewhat on the horns of a dilemma. He cannot be pleased to be told that the Union Jack is once more to overshadow the land, yet, if the prediction be a biblical one, what can he say?

A resident in Johannesburg sent us *The Critic's* extract, to show us "how belief in the Identity is spreading" and added the truism that he thought the matter would "prove of interest to Anglo-Israelites" at home. We believe that too, and therefore find room in our crowded columns for *The Critic's* remarks. The President is indeed on the horns of a dilemma. He is bound to believe the Scriptures, and there he will find in Dan. vii. 27, that the people of the saints of the Most High (being "the children of Israel, a people near to Jehovah," Psa. cxlviii. 14) are to possess, by divine gift, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven." This includes the Transvaal, which probably will be the very next portion of the earth destined to fall under the Government of the Anglo or British-Israelites; and it may be without war at all! The question whether the Anglo-Saxon race is or is not the "remnant" or lineal descendant according to the flesh of the lost House of Israel is, of course, the chief point for determination. We have been engaged on that inquiry for the last 18 or 20 years, and we have long ago arrived at the conclusion that the fact is so—the evidence being overwhelming. The BANNER OF ISRAEL is devoted to the investigation, and our occupation is to point to the evidence as it is for ever accumulating, with the advancing history of the nation. During the whole time we have been so engaged, we have not met with a single argument which has led us to doubt the conclusion we have reached, and we have not encountered an opponent who has succeeded in rebutting the evidence which supports it. The wonder, of course, is why the clergy, whose business it is to expound the Scriptures for us, neither prove our reasoning to be faulty, nor accept our views in regard to Israel. Their position, as those who halt between two opinions, is unfair and illogical, and compels men to conclude that they appear indifferent, because in truth they cannot deny our contention. While they turn away from us and our doings, great events are taking place bearing upon the condition of our nation abroad and at home for which no explanation can be found apart from Our Identity with lost Israel. Mr. Gladstone's surrender of the Transvaal to the Boers, the discovery since of vast stores of gold there by our own nation, the influx of a great mining population of British as the result, to grow rich from its production, the resistance of the Boers, and their refusal to give the franchise to their benefactors, with the certainty that a few years hence there must be a collapse of Boer power and a substitution of British authority in its place; these are facts which have so decided a reference to Our Identity and God's special blessings on the after-seed of Abraham, that the clergy must be at a loss to explain them, and take refuge therefore in contemptuous silence.

It is enough for us that we are able now to indicate the character of the events which are sure soon to take place in the Transvaal, and to bid our opponents, in noting them, to be prepared with some explanation which shall be consistent with the truth of the Scriptures, and satisfactory to those who maintain that they cannot be broken. For our own part we desire to praise God, for giving us in the Transvaal so clear a picture of His dealings with His people, and of the mode in which He means to make the whole earth their possession—as the heir of the world (Rom. iv. 13).

STRIKING ANALOGY BETWEEN MOSES AND CHRIST.

1. MOSES was born of poor parents under the reign of Pharaoh, who was an oppressive tyrant. Christ was born in poverty, and under the reign of the cruel Herod.

2. Moses was persecuted and doomed to death in infancy; so Christ.

3. Moses was wonderfully preserved in his infancy in Egypt while other infants were destroyed. And so it was with Jesus.

4. Moses spent forty years of his life in humble circumstances. Christ up to His manhood toiled as a carpenter in Nazareth.

5. Moses was revealed to Israel by mighty signs and wonders. In like manner Christ by His miracles demonstrated His Divine authority.

6. Moses fasted forty days in the Wilderness of Sinai. Christ fasted forty days in the Wilderness of Judea.

7. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. Christ spurned the offer of the kingdoms of the world and the glory of them, and chose rather for His people's sake to become a man of sorrows and acquainted with grief.

8. Moses was faithful as a servant. Christ's meat and drink was to do His Father's will.

9. Moses delivered Israel from the bondage of Egypt. Christ delivered man from the bondage of sin and corruption.

10. The sea obeyed Moses, and divided at his command. Christ rebuked the winds and waves saying, "Peace be still," and there was a great calm.

11. Moses was the founder of a state, the first republic the world ever knew. Christ was the founder of a vast community of equal brethren, which has since spread into all parts of the world.

12. Moses was permitted to talk with God face to face. Christ also had direct and personal communion with the Father as no prophet has ever had.

13. Moses's face shone with glory as the result of communion with God. Christ also was transfigured in the presence of His disciples while praying on a mountain.

14. Moses predicted future events which have come to pass; so Christ.

15. Those whom Moses led were fed miraculously in the Wilderness. Christ fed thousands miraculously in the Wilderness, and now He Himself is the "Bread of Life."

16. Moses gave Israel water out of a rock. Christ is the Rock of Ages, and He gives the living waters to those who are thirsty.

17. Moses was a mediator of a covenant. Christ is the Mediator of the New Covenant.

18. Moses was "very meek." Christ was meek and lowly in heart.

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19. Israel rebelled against Moses. Christ also they received not.

20. Moses died on account of Israel's sin. Christ died as an atonement for our sin.

21. Moses seems to have been raised up from the dead by Michael the Archangel, since he appeared on the Mount of Transfiguration.

22. Moses's greatest works were accomplished after his death, his law leaving its impress on the world for more than thirty centuries, and making him as the most influential man that ever lived on the globe. Christ's real work also only commenced when His earthly career was finished, and its ever-widening influence through eighteen centuries shows Him to be the Son of God, the Saviour of the world, the mightiest being who ever wore the human form.

23. Of Moses it is said, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do"; of Christ it is written that He did "the works which none other man did."

24. Moses was the first and only man whom the Lord ever authorized to give laws to Israel; in like manner Christ is the last and only Person whom God has authorized to give laws for the government of mankind. And although the revelations and laws of both have been corrupted and perverted by the traditions of man, yet they both still stand forth in unapproached and unapproachable excellence as revelations of the Divine will to the sons of men.—*From "The Truth," Paris, July, 1894.*

THE PARALLELISM BETWEEN THE LORD JESUS AND HIS PEOPLE, EPHRAIM-ISRAEL.

1. The Lord Jesus was born of humble parentage, but was manifested as "God with us."

Israel's career since the captivity has to be sought among the Gentiles, and was obscure and lowly (Hos. ix. 17).

2. The Lord Jesus died for sin and was buried. Israel of the Ten Tribes died as a nation, because of sin, and was lost and buried among the Gentiles (Hos. xiii. 1, viii. 8; Jer. l. 6).

3. The Lord Jesus rose again for our justification and entered into glory. Israel at the set time rose again from her grave, and the Lord's glory has been reflected on her since (Hos. vi. 2; Isa. lx. 1—3; Ezek. xxxvii. 1—15).

4. The Lord Jesus was the servant of God the Father. Israel were the servants of the Lord, being the Tribes of His inheritance (Isa. xlix. 3, lxiii. 17).

5. The Lord Jesus was and is the King of Israel; and His kingdom, taken from the Jews, was conferred by Him on a nation, Ephraim-Israel, a people bringing forth the fruits thereof, and recognised as "near to Jehovah" (Matt. xxi. 43; Psa. cxlviii. 14).

6. The King and the kingdom are closely united, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, is to be given to the people of the saints of the Most High," and yet the kingdom will be His, since it is to be "an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27).

7. The Scriptures describe the Lord Jesus Christ as the stone which "the builders rejected, but which has become the head of the corner" (Acts iv. 11).

Israel of the House of Joseph was clearly typified in Gen. xlix. 22, as the shepherd-stone of Israel, and in Dan. ii. 35—45 as the Stone Kingdom. The Lord took the kingdom from Judah, as Matt. xxi. 43 proves.

IRISH FOLK-LORE.

By Rev. Denis Hanan, D.D.

In a recent issue of the *Illustrated News* there is a review of a book, "West Irish Folk-Tales and Romances;" it is reviewed by a Mr. Edward Clodd. With the following sentence alone we have to do:—"The collection is prefaced by an introduction which evidences sobriety of judgment on matters about which much nonsense has been written. The silly fables of British descent from the Ten 'Lost Tribes,' and of Jeremiah's visit to Ireland, are replaced by well-grounded theory of the races dwelling there in prehistoric times." Now, will it be believed that this well-grounded theory concerning the pre-historic races is based upon the tradition, "as it comes from the narrators, peasant coast-dwellers in Connaught and Donegal," translated by the author, not from a written record, but from the lips of those modern recounters of their folk-lore.

This is sufficient authority upon which to build a "well-grounded theory," although there is no material fact to back it up, and no cotemporary written record! While similar peasant folk-lore, with a very material fact, and a corroborative cotemporary history, to steady and correct it, is looked upon as a silly fable, by this most sapient scribe!

He drags in the Tara legends into this review quite unnecessarily, as the folk-lore of the Connaught and Donegal peasants is not connected with that of the peasants of Meath. He does it in order to make a gratuitous attack upon a subject which he dislikes and evidently does not understand. For if not led away by prejudice and ignorance, he would not have committed the rash error of comparing, or of placing even upon the same level, and far less of disparaging, the well-grounded theory based upon the folk-lore of royal Meath, with the very doubtful deductions which can be drawn from the tales of the western peasantry.

If the Tara legends were uncorroborated, they would yet, by their strange retention of Hebrew words, present an element which other legends do not exhibit. While the material facts connected with them raise them far above the position which flippant ignorance assigns to them.

FIFTEEN THOUSAND BOERS, AS AGAINST SIXTY THOUSAND ANGLO-SAXONS, AND OTHER ALIENS, IN THE TRANSVAAL.

We have for some time searched for an authoritative answer to the question, "how many Boers in the Transvaal are holding down the large majority of Anglo-Saxons who are in vain clamouring for the franchise?" and how many does that majority comprise? We have the figures given in the *Scotsman* of August 20 last, in a notice of a book just published (in Edinburgh?) by Major F. J. Ricarde-Seaver, F.R.S, under the name "Diamonds and Gold." The name of the publisher and other details are not given us, which is perplexing; but the remarks of the *Scotsman* are as follows:—

"Diamonds and Gold" is the title of an interesting review of the growth of Anglo-Saxon supremacy in South Africa, from the pen of Major F. J. Ricarde-Seaver, F.R.S, Edinburgh. The history commences in the year 1814. The writer thus refers to the existing anomalous situation in the Transvaal:—

Numerically the Dutch Boer element in the Transvaal is far inferior to the Anglo-Saxon, the Teuton, and others, but

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politically they govern and administer the country with a firm and authoritative hand. It is a curious anomaly to see at the end of the nineteenth century a minority of fifteen thousand burghers, all told, ruling a majority of sixty thousand enlightened, wealthy, and prosperous aliens, who although they possess the richest and most valuable portion of the country, have no voice in its government. Not only is this so, as regards legislative function, but, incredible as it may appear, these aliens are still deprived of even the ordinary municipal functions which obtain in the most insignificant town of the United States. Over and over again have the forty thousand white inhabitants of the golden city of Johannesburg clamoured in vain for a municipal charter to enable them to improve and beautify their own creation.

But President Kruger and his government wrap themselves in their constitutional toga of centralisation, and hurl forth from the Capitol the monotonous cry of "*Non Possumus!*" From their point of view they seem justified, however unreasonable, in this refusal, because they know full well that a municipality such as would be established in Johannesburg might soon become a formidable and dangerous *Imperium in Imperio*, eventually assuming the higher functions of the State.

But this puerile policy of the few cannot long prevail against the overwhelming will of the many, and the day is not far distant when the power of wealth, prosperity, and numbers must, in the logical and natural course of events, assume its proper place in the legislative and administrative affairs of the country. The franchise must be extended to all those duly qualifying for citizenship: and, when this is done, the *uitlander* as a class, now dreaded by the Boers, will cease to exist. They will become citizens on an equality with the burgher of to-day! and a peaceful and bloodless revolution will come about, placing the control of the State in the hands of the majority; or, in other words, the Anglo-Saxon race.

Thus the gold which came as a boon and blessing to raise the patriotic Boer from poverty and misery and save his nation from bankruptcy may soon be regarded by the "Dopper," or old Covenanter class, as a curse, since its influence and its consequence may once more relegate them to the hated domination of their hereditary enemies.

We cannot but conclude that the majority of the 60,000 aliens in the South African Republic being Anglo-Saxons, and therefore Israelites, cannot, with the instincts and promises of their race, continue much longer in the subordinate position they occupy in respect to the government of the country of their adoption. The promise is to "Israel obedient," that they should reign or rule over many nations, but that they, the nations, should not rule or reign over them (Deut. xv. 6, R.V.). We can well conceive that the Boers may be one of the races whom Israel is not destined to subdue and rule. But it is impossible that Israel, being four times as numerous as the Boers, can continue to submit to the government of the latter. Either the sixty thousand Anglo-Saxon Israelites must clear out of the Transvaal without delay (which is exceedingly improbable they will do), or they must speedily acquire the franchise (which is very likely), and so succeed to the government of the land, according to the general tenor of God's promises to His people, Israel. Wealth, prosperity, and numbers, besides intelligence and force of character, are all in favour of the Anglo-Saxons. But the discovery of gold in the Transvaal, being an Abrahamic blessing, joined with the Israelite gift of prodigious population increase, have done the rest. The revolution will be brought about in time, no doubt, and we hope it will be a bloodless one. When it takes place, there will be another addition to Israel's dominions, a semi-independent Republic it may be, but one to flourish under the meteor flag, which carries God's blessing with it, in all the four quarters of the globe. The South African Confederation must include the South African Republic, and it may be that the latter will appear as a British Republic, feeling at first no particular love or respect for the old mother in the West—but destined, before the end, to submit themselves to the empire which carries God's blessing with it, as "the people of the saints of the Most High; a people near to Jehovah. Praise ye the Lord!" (Dan. vii. 27; Psa. cxlviii. 14, R.V.). God's purposes respecting Israel, in reference to the Transvaal, illustrate His resolution to bless His people. Mr. Gladstone's policy, which rewarded the Boers for rebellion, and conferred the sovereignty of the country on them after they had inflicted their memorable defeat upon the Queen's troops on the Queen's territory, was speedily set aside and reversed by the providence of God. The gold which was under the soil, and which was hidden from the eyes of the Boers, was revealed to the British miners, who, on the first report of the discovery, invaded the Republic in shoals—till at last we have sixty thousand of them to dispute with the Boers their title to the land, and forty thousand of that number as the sole inhabitants of a city near Pretoria, ready at the proper time to claim municipal rights, which are to lead at last to national predominance throughout the Republic.

We beg our readers to watch the progress of events in South Africa, and to mark God's methods to bring His people into a position of pre-eminence, where the disastrous steps of our leading statesmen lately gave the Boers the dominion they scarcely hoped for; but His people a shameful defeat, which they scarcely deserved, under the circumstances of the case, and speaking after the manner of men.

THE INQUIRY COLUMN OF THE "MORNING STAR."

In the *Morning Star* of August 15, 1894, p. 155, we have a question put, and an answer given (by the editorial pen, we presume) with which we can heartily concur. It is true and scriptural in almost every clause of the reply, and must be mentioned with satisfaction in these pages. The question and answer were these:—

OUR INQUIRY COLUMN.

"H.M.S." inquires if "the expression 'Jews' is intended to include the descendants of the *twelve* tribes?"

Answer.—No. The Jews are the descendants of Judah and Benjamin, the two tribes who faithfully adhered to the House of David. The Ten Tribes are spoken of as Israel or Ephraim; the two tribes as Judah. The former is regarded as "outcast"; the latter as "dispersed" (Isa. xi. 11). The Jews are known. Israel's identity is a matter of speculation. The kingdom of Israel was destroyed by Assyria. The kingdom of Judah was overthrown by Babylon. The restoration of both Ephraim and Judah is divinely assured (Ezek. xxxvii.; Jer. xxxi., &c.).

The great point is, that the reply distinguishes Israel from Judah, acknowledges the separate condition of the two kingdoms (the writer should have said "Houses"), and looks forward to the final restoration of the two families Ephraim and Judah. Further, by saying that "Israel's Identity is a matter of speculation," the reply admits our case, that Ephraim is somewhere to-day, and is a fit subject for inquiry. It is something, too, to get the *Morning Star* to admit that the Ten Tribes are scripturally known as "Israel," or "Ephraim," and the Jews, or two tribes, as "Judah."

It is improper, in comparing the two Houses, to speak of

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Judah as "Israel," though they are "of" Israel, and in a true sense Israel too. But the larger House, the Ten Tribes, is the Israel of scriptural history and prophecy as well. We are glad the *Morning Star* is able to see that! In saying that the Jews are the descendants of Judah and Benjamin, we can hardly admit the statement to be scripturally correct. Benjamin was one of the original Ten Tribes, as is proved by 2 Sam. ii. 8—9 and xix. 16—20, and was lent to David in Jerusalem for the purpose stated in 1 Kings xi. 13—31, 35, 36. United, these two tribes went by the name of "the Jews," or Judah. But after the betrayal of the Saviour by the traitor Judas, the Lord "broke the brotherhood between Judah and Israel" (Zech. xi. 14), shortly after which Benjamin left the House of Judah during the siege of Jerusalem, as intimated by Josephus; and the Jews, therefore, to-day are the remnant of Judah only, but not of Judah and Benjamin, as alleged.

The writer in the *Morning Star* states that the Identity of Israel is a matter of "speculation." This can hardly be so, when we have the Scriptures, on the one hand, full of prophecies telling us how we may easily discover Israel in "the last days"; and current history on the other, answering to prophecy, pointing us to the British nation as the only one on earth which fulfils those prophecies accurately, perfectly, and exclusively. There can be no "speculation" in the matter when we have not one or two, but twenty or thirty, important lines of evidence presented to us for investigation, not one of which has been found to fail after the most careful and exhaustive examination for years. Prophecy and facts invite us, in these days of the Christian dispensation, to find a western, northern, and island nation, great and mighty and populous, unconquered in war, stupendous in wealth, developing rapidly into a federation of states in the four quarters of the earth, with a heathen empire, unique in the history of the nations, attached to it; possessing the Gates of her enemies, with her own Gates always free and open day and night. Such is the picture Scripture draws for us, and modern facts present us with the exact reproduction of the prophetic image in the British Empire of our own times. Scripture tells us that the Empire to come will be one after God's own heart, guided and taught by Him; that it will reverence His Word, keep His Sabbaths, honour His laws, and carry His Son's Gospel to all nations, families, and kindreds of the earth, in order that they may be partakers of their own (that is, of Israel's) blessings. Facts respond to these prophecies, and show us the British race, here and in the United States, doing these very things, and thus testifying that they are "Lost Israel" found; Israel once dead, but now "alive again." These things constitute no mere "speculation" regarding the Identity, but solid, satisfactory "proof" that the British are Israel of the House of Joseph, the inheritors of the Hebrew birthright, yet "the sons of the living God" (1 Chron. v. 1, 2; Hosea i. 10). Those who speak of these things as mere "speculations" are bound to tell us where this "great nation" of the prophecies, so grand and glorious in itself, is now to be discovered in the earth, and why the British, who answer to the whole mass of the prophecies in the very jots and the tittles, cannot be that nation? In this attempt they must fail, since all who have candidly examined the facts have admitted that the British are "a modern Israel," the exact *fac-simile* of the scriptural Israel of the prophecies.

Our Lord's identity was established by evidence of exactly the same kind as that we offer in respect to His people. The prophecies foretold His history, birth, manner of life, death, resurrection, and ascension; and the God-man Jesus Christ was born, lived, died, rose again, and ascended, in precisely the same way, establishing His identity with the Redeemer of prophecy in a manner which was convincing to all whose eyes were not closed by prejudice or judicial blindness. The evidence of the miracles, of course, was present in our Lord's case, but absent in ours. It carried no weight, however, with the contemporary Jews, who attributed the miracles to Satanic power when they failed to ignore them altogether as false and got up by His disciples and followers. There is reason to think that our modern unbelievers would as easily put aside miraculous evidence in favour of the Identity, had we got it to adduce, as those who witnessed our Lord's in proof of His identity with the promised Messiah. The Jews rejected the Lord Jesus at their own peril. Those who now reject the evidence which supports Our Identity strike a blow at the faithfulness of God, which cannot but help the infidel and agnostic, and throw doubt upon the finished salvation of the Lord! This must indeed be disastrous to the faith which saves by grace. Let Israel praise the Lord for the assurance which Our Identity gives us that the Lord is faithful and true, that His salvation may be trusted, not by Israel only, but by the nations of the world, without one exception.

THE LATE SHARON TURNER ON "THE GREATNESS OF BRITAIN."

By J. Thomson.

PART II.

(*Continued from page* 484.)

The second "Prolusion" of our author treats of "Modern Poets and Poetry," and is dedicated to Thomas Green, Esq. Though showing much poetic fire, and elevated moral sentiment, it does not call for any special remark from the Identity point of view at the present time, so we will pass on to the third Prolusion, which is on the "Present Aspect, Progress, and Spirit of the World." It is not quite so long as the first, which occupies the first 84 pages, but it extends from page 134 to the end of the volume on page 200, and is permeated with patriotism, and a keen insight into passing events which leads to several remarkable expressions. Among other nationalities Columbia is noticed as ambitious of occupying the whole of the North American continent as one power (pp. 146, 147): which, however, he thinks is unlikely, after such a length of time has elapsed as sufficiently to populate the land, and their diverging interests have become developed; while it has yet to learn that by "moral greatness puissant empires grow." In some expressive lines her sons are referred to the lessons of history for guidance:—

> "In every age Time but repeats the theme,
> Power without moral basis is a dream;
> A wild eruption; self-exhausting fire;
> A State ephemeron, that must expire.
> . . . . . .
> Europe remembers thy free-born land,
> Chains the poor slave. Efface that Stygian brand"
> (p. 146—153).

That "brand" has since been effaced in blood, but as yet not wholly so socially, and we see still a want of moral greatness as the foundation of the United States politics. And not a little curious is it to remark that they have lost their national name Columbia, which has been appropriated by a large portion of the British Canadian Dominion in our own days.

Coming back to Europe our author observes on the moral weakness of the "unspeakable,—

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"Turkey lives by sufferance, not by power:
While India welcomes our triumphant hour."

How much could we say illustrative of these two lines about what has happened to them and us of recent years; Turkey is still living, but on "sufferance only"; while India has become an appanage of the Crown, and our Queen rejoices in the title "Empress of India," and we doubt not is keenly sensible of all the responsibility which it implies. Our author goes on:—

"China in stationary dulness waits
For the first nobler foe that fronts her gates."

Accurately descriptive even yet, though we have already made some advance in our influence upon that old-world Power. The next lines refer to a problem which even now is occupying the attention of all European statesmen, though England has for some years acted the part of "the man in-possession":—

"Egypt is rising with a high soul'd chief,
Who seeks from Christian arts its great relief" (p. 172).

The next nationality which we shall notice from our author is one which, even in his day, was giving signs most portentious to the welfare of neighbouring states, and is now veritably a Power to be reckoned with in every future political change:—

"The snow-born Russian in his frozen sky
Feels the electric spirit through him fly.
. . . . . .
Panting to drive the crescent to its doom,
It claims the capital of Eastern Rome.
. . . . . .
But not as yet, Mohammed's day of fate,
Awhile he lingers in precarious state.
. . . . . .
Russia! Thyself the well-trained spirit needs;
Still let instruction float along thy meads.
. . . . . .
Now, 'midst thy Tartar hordes, in waggons plac'd,
The sacred codes in every language haste;
Such means thy Christianizing plans will shower,
I cannot measure thy progressive power.
. . . . . .
Bold, enterprising, patient, great in aim,
Ardent, though rude, and emulous of fame.
'Tis bursting into grandeur, and will soon,
Glide in our skies, a full orb'd splendid moon—
Yet e'en the Russian excellencies, still
May shake the world,—then wonder at the ill!"
(pp. 186—188).

Thus in these few pregnant lines does our author describe the barbaric Colossus of the North, and he anticipates that even its excellencies "may shake the world," *i.e.*, the political world, and make itself wonder at the evil that will follow. Considering the time that our author wrote thus, it is very remarkable that he could so clearly see the tendency of events, in his time, now more than seventy years ago. But, as a contrast to this description of the destiny of Russia, let us see what he thinks of our own country, and its dealings with the "Dark Continent" long before the "scramble for Africa" had set in, or any signs had been shown of the modern activity of European Powers to have a voice in its division:—

"Now marts of commerce every year expand;
See Afric beckons to her southern land.
From Ashantee she points Dagwumba's plain,
And calls us to pursue the Quolla's train.
Carrina, Houssa, and Waw-waw invite
Our brave adventurers of trade and light.
Heaven smiles; the gates of entrance are unbarr'd,
And Tripoli becomes the Christian's guard.
From Niger to Darfur; from Nile to Zaire,
New paths are opening to our jealous care.
From Coomassie to Timbuctoo, what States,
Uncloud their towns, and move to grander fates!
Were but our comforts known, new wants would rise;
Trade must be lov'd where'er its pendant flies.
Trade is the messenger of social ease,
It pours whate'er can aid, improve, or please.
Ambassador of joy from cultured minds
To minds barbaric; the dark heart unbinds
Its jealous fears, and hails the merchant's tread,
While mutual blessings from the traffic spread.
To Afric, then, your stores and envoys send,
Her populous States the British marts attend.
The line of march from Cape Coast Fort begun
May spread triumphant with each rolling sun.
And busy manufacture yet shall smile,
Nor Britons dread an amp'ly-peopled isle.
. . . . . .
Cast o'er the world, a more expanded view;
'Tis full of marts, untrod; unsought, unseen;
But every year events their sites unscreen.
Be patient, firm, inquisitive, and brave;
New realms shall aid us, and their friendship save:
Where'er her prows can reach, Britannia's flag shall wave"
(pp. 194—196).

We think we have quoted enough to show the character of these lines, wherefrom we may learn the sentiments of an eminently learned historian of a former generation. It is evident that he was no narrow-minded, parish-council, man; and that while his mind could look upon others, his fellow-creatures, his warmest sympathies and affections centred upon his native land. He was a true patriot, and in some of the above lines it is seen that his advice was good, and still is. Britain wants rest, and a firm government; but instead of that, we now find among us a growing disposition to oppose all law, and pour contempt upon all authority. This spirit, if not checked, must end in evil very injurious to the common weal. But, as we have been preserved in the past, and assisted by a more than human hand to discharge our national duties, so we will hope it will be in the future; and this hope is assured unto us as a fact continually to be seen in our past and future history by the light of Our Identity. As God is the Author, to Him be all the praise for His many gifts, temporal and spiritual, unspeakable.

RANDOM SHAFTS.

PEOPLE are wont to look or think on our great "Roman roads" with a species of awe, and certainly these triumphs of ancient civil engineering are calculated to inspire respect for those who made them. Men of a scientific turn wax eloquent in their presence and point to them as an example of the blessings which Rome brought with her when she condescended to set foot in this miserable abode of naked barbarians. A few ignorant fanatics of the Identity persuasion have always held that the "Streets" were not constructed by the Romans, although the latter may have improved them. There is the best of evidence for believing that the Britons had their main roads stretching from end to end of the island, and from one side of it to the other; but as this does not square with the favourite fancy that our ancestors were savages of the lowest type, it is smilingly discarded.

* *
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However, at the late meeting of the British Archæological Association, Dr. Phene read a paper which ought to open the mental eye of the professors at least a little wider than it is. Dr. Phene stoutly maintains that these thoroughfares existed

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prior to the conquest, and finds pre-Roman roads in Britain which so closely resemble the pre-Roman roads of Italy that he contends they must both have been the work of the same tribes. He also states that he has discovered traces in this country of two old Italian clans—the Vannones and the Senones—to whom he attributes the "Roman Roads," and fortifies his theory by showing that there was a lively intercourse between Italy and Britain long before the arrival of the imperial legions. This is satisfactory, and we need not discuss minutely who these Senones or Vannones really were. It is enough to know that many centuries anterior to Christ there was what we may call a beaten track from the neighbourhood of Dan's adopted home to the shores of Britain; and it is also worth while remembering the scientific admission that our civilisation does not date from Cæsar.

* * *

The argument drawn from the fact that Israel is rebuked in prophecy for her drunkenness, may be pushed too far. There were undoubtedly "drunkards of Ephraim," and, like other racial characteristics, this failing has clung to us. Next to idolatry, perhaps intemperance was Ephraim's besetting sin, and it is ours. But it is not therefore essential that we should be "the most drunken of nations," nor is it quite clear that we are. According to French statistics, the quantity of alcohol consumed yearly in England is 6·06 litres per head—the litre being equal to a pint and three quarters. In Prussia the average is 7·00 per head, in Switzerland 7·50, in United States 8·50, in Belgium 8.56, in Sweden 10·34, in Russia 10·69, in Denmark 16·51, and in France there is a public-house for every 27 persons. It may be said that this refers to drinking, not to intemperance; but it is the drinking of intoxicants. The theory that foreigners sup on "light innocuous wines" is a pretty fable. I have witnessed more drunkenness among the "sober Dutch" in an hour than might be met with in an English town during a month, and as European governments have had to frame laws for the regulation of the liquor traffic we can safely assume that the evil has reached no trifling proportions.

* * *

In the BANNER for August 8th, Mr. H. T. Johnson draws attention to the Biblical phraseology of Mr. Stead, and asks whether that talented writer is an adherent of the Identity. Mr. Stead is familiar with our subject, in which he is interested; but he is not, properly speaking, a supporter of it. He "goes a long way with us," which probably implies that our views concerning federation with the United States, and the ultimate world-wide domination of the Anglo-Saxon, agree with his own. But there is a point on which he differs from us completely. He conceives that in the future the Republic will become the leading member of the Anglo-Saxon family, and that the central Parliament will be on American soil. This overlapping of truth and error should not surprise us. The past history of the British is so significant, and their destiny is so palpable by now, that a shrewd man with faith in Providence may see a good deal; but he will not see the relative positions of Great Britain and America, or any of the undeveloped details, unless he has grasped the prime fact which solves the Anglo-Saxon riddle out and out.

* * *

"The Anglo-Israelites are all wrong. *We* accept the Bible as it stands." This is bearable on ordinary occasions, but when it proceeds from the lips of a Baxterite it has a tendency to irritate the feelings. And the Baxterites are responsible for it. The reverend founder of the order was starring in the provinces, and had honoured Blankton with a visit. His hall was decorated with the usual "effects" portraying bursting coffins and ascending saints, while on the previous night he had even revealed the precise number of those who would join in the aerial journey from that particular city. A gentleman who is sceptical about most things, and decidedly sceptical about Baxter, directed his steps towards the shrine of the prophet at an early hour with the object of having an audience with him before the performance began. Unluckily he was not visible. It may be he was engaged in revising his figures, because on that evening the dimensions of the local "glorified ones" were largely increased, his previous estimate having been based on a faulty enumeration of the population, and the inhabitants naturally complained that they were not credited with their fair share of "saved souls."

* * *

But the intruder fell in with a party who seemed to be the stage manager, and addressed him in this fashion: "You have studied the Bible very carefully, and have come to certain conclusions. The Anglo-Israelites have studied it just as carefully, and have come to entirely opposite conclusions. I have not studied it so carefully myself, and should be indebted to you if you would give me the passages of Scripture on which your disclosures are grounded." The desired intelligence was not granted, and the only answer vouchsafed was, "O, the Anglo-Israelites are all wrong. *We* accept the Bible as it stands." I had an impression that Anglo-Israelites accept the Bible as it stands, but should not have thought that Mr. Baxter was so scrupulous, since he has altered his "message" almost every six months for the last quarter of a century. Possibly what his disciple meant was: "We accept the Bible as it stands when we accept it at all," the prescription for a lecture of the type in question evidently being—"half a grain of Bible to an ounce of Guinness, mixed with a ton of Baxter. When taken, to be well shaken."

* * *

There was considerable force in those remarks of our esteemed Editor when introducing a letter from an Australian friend thanking him for his "History of the House of Israel," and they suggest a word or two on a related topic. Identity publications have multiplied apace, and this is a healthy sign. Of the making of such books may there be no end. But the continual issue of fresh literature must obviously in a degree elbow aside the older works, some of which are better suited for general purposes than many of their successors. Mr. Thomas C. Balmer's "Israelitish Origin of the Anglo-Saxons, Irish, Scotch, and Welsh," was a notable sixpennyworth. I fear it is not in print, and it should be. But, to my mind, what carries off the palm is Philo-Israel's fourpenny "Inquiry Establishing the Identity of the British Nation with the Lost Ten Tribes." It is full of instruction from cover to cover, and the man or woman who reads it without being influenced must be deaf to reason. I am often asked to recommend "good books," and as the choice is so extensive, it is not easy to name the "best dozen," but I never have any hesitation in including Philo-Israel's "Inquiry." No pamphlet has been more serviceable to me than this, and nothing that I have on the Identity is so thumb-marked. I hope its circulation is great, and could wish it were in every British household.

* * *

"H. W. C." wonders that Nonconformists can "go to

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chapel" after they have embraced the Identity, and thinks that with them "it is a matter of hearing preachers rather than worshipping God." How charitable! But surely H. W. C. is expecting too much if he expects Nonconformists to renounce their doctrinal convictions for the sake of repeating an Israelitish liturgy and then "hearing the preacher" apply it wholesale to Gentiles. If the teaching of the Church was in harmony with its liturgy, the situation would be improved. But H. W. C. knows—perhaps too well—that it is not. Besides, the time is inopportune for Dissenters to connect themselves with the Establishment, seeing that many sound Protestants find it difficult to remain in its fold on account of the traitorous innovations which are distracting hundreds of parishes, and all Anglo-Israelites are sound Protestants. It would be wise if correspondents refrained from broaching such themes, and allowed Nonconformists to sit under their vine and fig tree undisturbed.

JOHN SHOOTINGHAM.

"THE GREAT PROBLEM OF THE TWENTIETH CENTURY."

BY E. REEP.

THE current number (August) of the *Contemporary Review* contains an article embodying the opinions of Sir George Grey on the "Federation of the English-speaking People," most of which support the views and teaching of British-Israelism.

On being asked, "How does the possibility of a great Anglo-Saxon federation to hold the balance of the world for righteousness read by the light of history?" Sir George replied: "In considering the future of the English-speaking people, we necessarily have recourse to the past. And that makes in the most complete manner for the girdling of the world with beneficent influences through the medium of the Anglo-Saxon." Behind this evolution of the Anglo-Saxon race Sir George believes there is a supernatural force; hence, Anglo-Saxon unity is a scheme that is being ordered and safeguarded by Providence.

As we have now arrived at a period of far-reaching change in human economy, we ought, we are told, to assist and not retard the altering conditions of human progress. "Anglo-Saxons are the predominant race, and it lies with them to lead the way in the new epoch . . . for the future of humanity must rest in their hands." Hitherto Christians of all denominations have entertained at least one belief in common—the ultimate peace and regeneration of the world through the instrumentality of God's chosen people, God having reserved for them the great and glorious triumph of converting the world to Christ. And the Bible certainly justifies this happy expectation. As we read, "And it shall come to pass that, as ye were a curse among the heathen, O House of Judah and House of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong" (Zech. viii. 13). And again: "And I will cut off the chariot from Ephraim (*i.e.*, abolish war), and the horse from Jerusalem, and the battle bow shall be cut off: and He (Christ) shall speak peace unto the heathen (through the people He specially came to save, Matt. xv. 24): and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. ix. 10). Such being the work marked out for God's redeemed and chosen people, they must perforce be in the Christian dispensation, the one predominant race, girdling the world with beneficent influences, forasmuch as the future of humanity must rest in their hands. Sir George Grey, in the above words, has declared this to be the position and destiny of the British; the British, therefore, must be Israel.

At the present time, we are reminded, the British are developing the resources of different countries, and they are carrying (according to Israel's destiny) the one faith of Christianity wherever they go. They are characterised by a common language, a common literature, and common laws. The discoveries of science have made the peoples of Greater Britain and of America but next-door neighbours to the folks in the old country, so that there is really union between the Anglo-Saxon family already. Everything, in fact, is preparing for the blessed epoch of federation, whereby the Anglo-Saxon race (including the United States of America) will be able not only to strive after higher social ideals, to substitute the arbitrament of reason for the arbitrament of war, but to influence the whole world, and in the end to establish the highest moral system man in all his history has known—Christianity. Thus, the federation of the Anglo-Saxon speaking people is the great problem of the twentieth century.

THE METROPOLITAN POLICE FORCE AND THE IDENTITY.

WE have just been favoured with the following from a member of the Metropolitan Police Force, giving a satisfactory and intelligent account of the progress of our belief among that body. We have often wondered whether the "Address to the Police Force," being one of Philo-Israel's leaflets, had been circulated among them to any extent, and what the effect had been. Our correspondent is, as far as we can recollect, the first to inform us of its success. We are thankful to receive the good tidings, and hope that our correspondent, and others who see with him, will communicate with us oftener, and give us the good news of "progress" wherever to their knowledge it takes place. The letter was as follows (for obvious reasons we suppress the writer's name and address):—

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—I again take the liberty of writing a few lines to you to tell you that the cause is progressing here; and, although there are not many BANNERS sold, the few that are are widely circulated and read. Many believe and begin to see the sense of it, which causes them to read their Bibles in a new light. I have a good opportunity of circulating this subject, as I am a member of the Metropolitan Police Force, and we have some conversation about it when we are met together. We have read your address to the "police forces throughout Great Britain," and it has been well received. I have wished one of our speakers could attend the annual meeting of the Christian Police Association at Exeter Hall. I am also a member of the Loyal Orange Lodge at Ealing, and hope soon to introduce the subject there. In my opinion Orangism seems to be the offset of Israelism, as it is all about the "Ten Tribes of Israel." I attended the annual meeting of the Grand Orange Lodge at Westminster Town Hall, when delegates from all parts of the British Empire spoke concerning confederation, and also the United States, and by the way they spoke in regard to the Empire I was surprised they could not see that we were "Israel." Hoping, dear sir, you will have long life and health given you to continue your work,

Believe me, E. F.

Surrey, Aug. 28, 1894.

COL. F. PARIS.—Many thanks for your postcard and your kind help in circulating the BANNER.

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"ENGLAND, THE QUEEN OF NATIONS."

THE following from the *Standard* of August last gives us the estimate an eloquent Dominican French preacher has formed of "England," meaning, of course, the British nation. He deems her to be "the queen of nations" in the matter of her Colonial Empire, and mourns over the poverty of French foreign dominions, in the same respect. The report of the speech was as follows:—

"PARIS, Sunday night.—The eloquent Dominican preacher, Father Didon, in distributing the prizes to the pupils of the school at Arcueil, conducted by the Order to which he belongs, delivered a speech to them on the choice of a profession. In the course of it he said: 'The reign of lawyers, of *litterateurs*, of men belonging to the liberal professions, has been dead these ten years; but now our vast Colonial Empire opens fresh fields to your enterprise. For my part, I cannot repress a feeling of indignation when I behold the indifference of our countrymen for Colonial enterprise. I am sick at heart when I consider the inferior position to which we are doomed by our execrable system of routine. Germany has one hundred and seventeen schools training youths to commerce, agriculture, and manufactures, attended by more than three thousand pupils. America brings into the field an army of fifty thousand youths trained to scientific agricultural pursuits, marching to the conquest of the world. Of England, the queen of nations, I need not speak. And what have we to offer in comparison with this? Barely eight schools and a few hundred pupils. There is a great outcry against the Jews. Theirs is the force of intelligence. They are barely five or six millions throughout the universe, and we in France are thirty-six millions. Under such circumstances is it not humiliating to use against them other than lawful and peaceful weapons? To act otherwise is neither brave nor wise.' Father Didon was loudly applauded."

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

SOWING THE SEED.

228 copies of the BANNER OF ISRAEL have been posted weekly or fortnightly, according to mails, and 104 packets of Literature to the under-mentioned places. Readers of the BANNER will doubtless rejoice with us in noting again the appearance of the names of fresh places that are being touched and enlightened by the aid of the Anglo-Israel Free Distribution Fund.

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Most encouraging news has been received from correspondents during the month, for which I desire now to thank all to whom I have not been able to reply as yet, and to give the assurance that every letter has its special interest and its welcome.

We pass now to a new district in New Zealand, to which a Sower has been unexpectedly removed. It would be good were it possible to quote the letter entire, but sufficient can be given to shew our friends what is going on; they will judge, too, of the character of the work and the worker, and decide if we are not right to give all the help that is possible. "I now occupy the position of Master of my School. Not only that. The position of teacher in a district such as this is always a responsible one, for his influence is felt all round the district, inside and outside of school. In this district I have to be teacher, preacher, and postmaster. I cannot thank the Lord God of Israel enough for sending me here, first for my own sake, and also for that of the people. He has transplanted one of His sowers to a new district, a district that was waiting to receive the truth. When I came here I found a very small Bible-class meeting on Wednesday nights. This class was formed of a few of the Lord's people who wanted to know more of God's Word, and took this way of doing so. I was asked to give them a helping hand. They told me they were studying Matthew's Gospel. Would I take the Parable of the Sower? Instead of beginning at ver. 1, I took vers. 9—17, and answered the question, 'Why did Jesus speak in parables?' I showed them the seeming inconsistency between vers. 13, 14, 15, and the free Gospel message as it is preached in Jesus, and unless they understood what is there meant it was no use going on with the parable. I showed them that Jesus was talking to two distinct classes of people, one that was to hear and understand, and another that was to hear and not to understand. This led me away back to the division of Israel into Judah and Israel, of the giving of Benjamin to Judah, and their subsequent histories, of Jesus coming to His own but His own receiving Him not, &c. I need not go through the whole story, but I shall never forget the eager, wistful look on their faces as I spoke. Next night I took the Parable of the Sower, and taught it on 'Identity' lines. After the meeting they came to me telling me they had never heard such things before. Thus begun our class for the study of 'Our Identity' truth. Instead of six or eight members, the class now numbers over forty. You ask, 'What success?' and naturally too, but you know as well as I do that success belongeth unto the Lord. 'Tis *faithfulness* we have to do with; yet success has been granted by the Lord of the Harvest, and sowing has not been in vain. I know quite a number who see the great truth that we see, the Lord's chosen ones, His inheritance, His heritage, His witnesses, and who are reading their Bibles with a new zeal. Not content with the weekly meeting, I hear of some of them meeting in each other's houses to talk over the strange, glad tidings. I also hear of some houses where the Bible was seldom read, but where now its pages are being closely examined. After a few meetings had been held, I got such a bright testimony in a letter from one of the members. You can imagine how cheered I was to get it." This letter our correspondent enclosed, that the joy might be shared, and it fully proves that no one need fear, as some in error do, that studying the truths in the Bible referring to Israel must lead to neglect of the Gospel of salvation. It is quite the reverse.

Our Sower's account continues thus: "After about two months I became exercised about the fact that 'Our Identity' truth was the proper medium through which to present the Gospel message. I could not get rid of the thought forced upon me, that the reason why greater progress is not

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made in the Lord's work was the fact that the Gospel of salvation and the Gospel of God's kingdom have not been preached together. We had no Service here on Sabbath evenings, and I became exercised about beginning Gospel meetings on Identity lines. Just then I had several of your Reports for 1892 (Sowing the Seed) sent me. I had had some before from you, but they were distributed before I could get time to read the Report. I read it this time, and found the very thoughts in my mind. I could not help thanking the Lord for sending me a message. This confirmed me in my arrangements for Services. They have been started. I began with 'Glad Tidings' (Luke ii. 10, 11, 13, 14), and I intend, God willing (having referred at another Service to the Gospel of the kingdom), to speak from the subject, 'Fitness for the Kingdom of Heaven.' I hope you will forgive me for writing at such length about my work here, the Lord's work rather. I don't want to glorify myself. God forbid. 'Not unto us, not unto us, O Lord, but unto Thy name be the glory.'

"I am very badly off for literature, and must ask your assistance again. I have to thank you very much for the BANNERS you so constantly send. They are read eagerly by the people. For myself, I do not know what I should do without that paper. I like other literature, but always turn to the pages of the BANNER for the newest of the new. About the 'League of Prayer' (for the Church of England); I will most gladly join, and so will my mother. I am sure others will join that I am acquainted with. I will gladly do what I can towards the success of the League, for I am at one with its objects, and heartily endorse what you wrote in 'Sowing the Seed' (BANNER, May 2nd)." Our correspondent, who is a subscriber to our Fund, and will shortly again contribute, sends a long list of good works and pamphlets on Our Identity he needs, and speaks of the large sphere he has to cover. "The cry is for something to read. May I urge the claims of this new district upon you, and will you help me '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?'"

It remains now for me to ask our friends, whose number I hope will be ever increasing, if they will earnestly consider this account of work at the Antipodes. I would ask all who read to try to realise the value of such a teacher as is here brought before us, and to remember that year by year, in present and past times, thousands have left the shores of Great Britain without any adequate provision for the spiritual needs of this great company of peaceful Israelites that have gone to take possession of the lands awaiting them. How many have gone in complete blindness of their origin and mission as Israel, and almost entirely unequipped in mind and heart as "witnesses" for God's truth and the cleansing powers of Christianity! Shall we not consider what an influence for good such a Sower has, in laying the foundation truths of God's Word in the hearts of the people, thus preparing for the wider knowledge and greater works that are due to His "chosen." Shall not we at home try to give all the aid that we can for support and sympathetic encouragement? In very many parts churches and chapels are *non-existent*, as I know full well, in others only planted here and there, miles and miles apart. Yet probably there are comparatively few families in the old home that have not one or more relatives or friends who have gone out from us, and are living isolated from Christian intercourse and ministration. Will not all desire to help in making more provision for Christian teaching, so that the little ones of the new generation shall rise up to "witness" for Jehovah, and not for Satan?

Space forbids quotations from other letters that show that our fellow-worker who speaks to us from New Zealand is not one only, but one of many on our list who are working quietly abroad, as others also are labouring at home. It is for me to tell that all need regular, constant supplies of the good seed we can command, if only our purse may be kept replenished, and this we hope and look for, that light and knowledge of the whole Gospel truth may abound, by the blessing of the Holy Spirit, to the glory of God and the salvation of souls, for Jesus Christ's sake.

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Sept. 21, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by Miss E. M. Rush, Hon. Secretary, 4, Westgate-road, Westgate-on-Sea.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Those who make the subject of the Pyramid measurements their study cannot fail to be pleased with the admirable article, "An Old Mare's Nest," in the current number of your magazine. Anyone who takes the trouble to examine the matter in a candid scientific frame of mind cannot fail to be convinced that the great truths of astronomy and mathematics are contained in the Pyramid, and I have gone further than that, and have proved clearly and authentically in a manuscript which is ready for publication, that these measurements are also contained in the figures of the Bible. The facts are so astonishingly accurate, that I have no hesitation in saying that the Pyramid is the Bible in stone. We read that "He weighed the times and measured them," and there is no reason whatever to doubt that the Bible Pyramid figures are the same, and they are both based on the world and time, or, in other words, the basis of prophecy.

One illustration will suffice to show the connection between the Bible Pyramid:—If one draws a diagram of the Pyramid and spaces off in their exact dimensions the outside casing stones from the base to the apex, it will be found that the numbers work out exactly the same as the figures given in the book of Genesis as the ages of the patriarchs. In a similar way other figures throughout the Bible can be made to correspond with the Pyramid in like manner. The method is accurately authentical and leaves no room for cavil. In each case, of course, the measurements are based on the Hebrew unit, which makes the proof all the more conclusive of the connection of the Great Pyramid with the Word of God.

I am, dear sir, yours truly, WM. HUTCHISON.

24, Church-street, Wolverhampton.

To the Editor of the "Banner of Israel."

Everton, Liverpool, Aug. 20, 1894.

DEAR SIR,—The enclosed cutting I send you is out of the *Liverpool Evening Express* of the above date. It reads very much like further proof of our nation being "the head and not the tail" in the things mentioned. C. U.

"The 'effete old nation' seems to have a little bit of vitality still left in it. The last voyage of the Campania shows that England has the fastest ocean-going steamer in the world; that in the Britannia she possesses the fastest yacht; in Shorland the cyclist with the most stamina; in Tyers the fastest swimmer; in the torpedo-catchers, the fastest war ships afloat; in the University teams, the fastest amateur rowers and runners; in the London Fire Brigade, the finest in the world; while the Watkin Tower promises to be the highest on earth. After this record, it is time for those writers who have done the Champa de Elysee to lecture us once more on our insular prejudices."

To the Editor of the "Banner of Israel."

DEAR SIR,—I am in receipt of the BANNER as also the Leaflets, with which I am well pleased. Will try and make use of them. I find a larger number of my fellow-colonists acquainted with the subject of the Identity than I had thought, and am sure it will make headway in this end of the colony. I wish to continue to be a subscriber to the BANNER.

Yours faithfully, H. W.

Invercargill, N.Z., July 7, 1894.

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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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TWO THOUSAND MILLIONS STERLING.

THE mind fails to grasp the stupendous sum which is indicated by the expression, "Two thousand millions sterling." Yet it is clearly shown by a letter signed "Scrutator," and published in the *Times* of September 22nd last, that that vast sum is the real value of the floating maritime interests of our country which will have to be defended in time of war by the fleets of the Empire. The told amount is arrived at thus:—

	£.
The Admiralty estimates the total value of British sea-borne commerce at.....	929,000,000
But foreign maritime commerce is carried in British ships and owned in England to the value of	400,000,000
Add bullion, specie, and transhipment ..	80,000,000
Trade of India, with United Kingdom ..	93,000,000
„ Canada.....	21,000,000
„ Australasia.....	56,000,000
„ South Africa	23,000,000
„ Other Colonies	50,000,000
Value of ships in which the trade is carried on	127,000,000
Value of securities and other documents carried to and fro by British ships in course of trade, say	250,000,000
Being a grand total of	£2,029,000,000

or, in round numbers, two thousand millions sterling—three times the national debt of the United Kingdom! No wonder that foreign maritime nations, who have comparatively a very infinitesimal trade to protect, and in case of war would never think of protecting it, look forward to a war with British-Israel, in the hope of destroying or capturing this vast floating property, after first of all depriving us of the command of the sea and so starving the proud islanders into submission. In vain! The "proud islanders" are Israel, and God has promised to defend them in just such straits as these. He has promised them the possession of the Gate of their enemies in Gen. xxii. 17, and that is incompatible with shameful surrender in their island home to their boasting foes. He has promised them besides that their home Gates shall be open continually, that they shall not be shut day nor night, that the wealth of the nations—their imports and exports—may be brought in to them by men, and the kings of the nations may be brought or led with them (Isa. lx. 12, R.V.). This provision and promise, of course, completely removes all fear of foreign war to interfere with Israel's commercial operations and with their consequent "power to get wealth" to God's glory and the furtherance of His promises to the fathers of Israel, as it is this day (Deut. viii. 18, R.V.).

In "Scrutator's" letter to the *Times* of September 22nd a thought is put forward which points very clearly in the direction of Our Identity. After stating that the question of our supremacy at sea is not directly a question of food, the writer goes on to observe that the "daily march of our industry, and with it the whole complex and infinitely delicate process of our national subsistence, depends upon the free entry and egress of our maritime commerce." "No other power in the world is in this condition. All our foreign commerce must reach us by way of the sea. The foreign commerce of any other nation is a trifle in comparison, and so far as it is seaborne it could, in an emergency, reach its destination through neutral ports and over neutral territory."

Here we have the description of a first-rate maritime power (our own) which is unique among the nations and requires as a necessary factor of its existence that it should have the command of the sea, and that in such wise that its own ports of entry and egress shall never be dominated by its maritime foreign foes, and its maritime commerce secured by the "free entry to and free egress from its own home ports or Gates." This is the problem "Scrutator" puts before us, and declares that our national existence depends on our solution of it in our own interests. The

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Identity meets him here and tells the world that the British, being Israel, God has foreseen the difficulty and has provided for it in the promises we have already quoted from Gen. xxii. 17 and Isa. lx. 11 (R.V.). We have then to find a power situated as "Scrutator" declares our own nation is—exclusively, too, amongst the nations of the world,—and we have found Israel!

God's promises to Israel exclusively (evidently in reference to the days in which our own nation's lot is cast to-day) gives us for our comfort the assurance, in the first place, that blessed and multiplied as we are at present, we shall, as a matter of safety and security, "possess the Gate of our enemies." God conferred thus the supremacy of the ocean on His people. He assured us next that our own Gates, or island ports, shall be open continually, not shut day or night, for the very object "Scrutator" describes—namely, that we may be able by free egress and entry to send forth our exports in peace, and to receive in safety the exports of the whole world as our imports in order to enrich and feed our teeming multitudes. The arrival of the kings of the earthly nations with their treasures seems to imply that all nations will be at peace with us, and that with the security which the supremacy of the sea confers upon us our hold upon our national subsistence and our manufacturing raw material will never fail.

The singular fact that our public writers now recognise what God foresaw four thousand years ago as Israel's necessities, and that the facts fit no other nation but our own, surely constitute together a fresh Identity of our race with "the Israel of God." This no one ought now to overlook or despise.

We place these considerations before our readers in the expectation that, with candid minds, these thoughts will lead to conviction as to our nation's identity with the Lost Ten Tribes, and to comfort and afford us satisfaction in the troublous times in which our lot is cast just now.

We would, in conclusion, notice the admitted fact that the national annual expenditure to secure the safety of our Empire, and its enormous sea-borne wealth, is only £18,000,000, or "much less than 1 per cent. per annum of the aggregate value, to insure maritime interests which are really greater than those of all the rest of the world put together." It may be argued that if we have the promises and power of God to defend us, we need not be further anxious in the matter, and faith would recommend us to curtail, but not to add to the miserable and miserly insurance of "much less than 1 per cent." we pay to safeguard our homes and our property at sea. But God works by human means; and while He gives us the foreign and home Gates to help us, we may be sure He means with those human helps to make us spend a large proportion of our nation's means to maintain an adequate navy and an efficient force to compass the end He promises us. To Him be all the praise.

REV. JAS. J. REYNOLDS, A.M., ON THE JEWS.

THE enclosed paper for the BANNER consists principally of extracts from a work published nearly forty years ago. The author says in his preface that the lectures contain nothing new, but it may be well to repeat overlaid or forgotten truths. He knows not Israel in the flesh, but defends his inheritance from the attacks of spiritualizers, or, as Joseph Wolff called them, in a term of his own invention, "phantomizers," a name better deserved than the other! Some of Mr. Reynolds' arguments tell against our opponents, and may help to remove prejudice and ignorance respecting Israel's destiny. In his argument against the Jews on the captivity of Israel he appears to have made a gross blunder; but in general you will admit his remarks are such as might have proceeded from a British-Israelite.

BOOKWORM.

Victoria, Australia, July 17th, 1894.

PART I.

In 1847 six lectures on the Jews were delivered at St. Saviour's Church, York, by this clergyman, and published in the same year (Seeley), in the hope that they might tend to promote an interest in the welfare of God's ancient people. Mr. Reynolds' arguments and illustrations, though to a great extent familiar to readers of the BANNER, may be of some value and interest, as the views of one who believed in the literal or historical fulfilment of the prophecies to all the tribes of Israel. Perhaps, too, some of our opponents may give consideration to statements which proceeded, not from a crazy enthusiast in the cause of Anglo-Israel, but from one who offered no opinion as to the Identity of the lost tribes, though he held that as heirs of the promises they must be in existence, and would in God's own time be revealed. Mr. Reynolds was Association Secretary to the London Society for Promoting Christianity Amongst the Jews, and dedicated his lectures to the Bishop of Winchester. Some idea of the matter and tendency of the work may be obtained from the selections which follow.

The first lecture is on the "Call of Abraham," and therein the author describes the nature of God's covenant with the patriarch (Gen. xii. 1—3), distinguishing between the national and spiritual promises.

"Here there is a two-fold promise—one of increase and blessing to Abraham and his descendants; the other of spiritual mercies, in which all the families of the earth should share. It is important that from the commencement we should keep this two-fold nature of the covenant in view, that we should constantly remember its terms, because by doing so we shall better understand the references in the New Testament to the covenant of promise and the future destiny of Abraham's 'natural seed.'" Page 7.

Mr. Reynolds sees not the great nation in which the prophecies are being fulfilled, but looks in faith to the future.

"If there were no promises given in the prophetic page, the terms of the original covenant with Abraham, as they have never been fulfilled in the history of the patriarchs and their descendants, would lead, we think, necessarily to the conclusion that his posterity, though punished by long captivity, should yet return and experience the faithfulness of a promise-keeping God." Page 18.

He sees in our Lord's words (Acts i. 7) a warrant for his belief in the restoration of Israel to their own land.

"After our Saviour's resurrection, His apostles enquired, 'Lord, wilt Thou at this time restore again the kingdom to Israel?' In His reply, their Master does not say, Your hopes are in vain; the kingdom will never be restored; the covenant of the land is abrocated, and this is Israel's land no longer. He leaves them still in the belief that the kingdom would one day be restored. He had told them that they should sit on twelve thrones, judging the Twelve Tribes of Israel, and now He does not bid them cease to hope, but uses language which implies that their hopes were not in vain. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.'" Page 21-2.

The interest of Gentiles in the covenant, as set forth by St. Paul in Gal. iii., is thus explained:—

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"But it is said that Christians take the place of Abraham's children, and the promise of the land has no longer any life, and is spiritually fulfilled to the spiritual children of the promise: 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (ver. 29). If we attend to the object of the apostle in this epistle, and to the promise to which he refers, we shall find that his language affords no ground for the inference which is often drawn from it; and the whole tenor of his reasoning confirms the unchangeableness of the covenant, which neither the law of ordinances nor the lapse of time can alter, because it is the gift of an immutable God."

"The promise to which the apostle refers in this place is declared to be the 'promise of the Spirit through faith' (ver. 14), and 'the promise by faith of Jesus Christ' (ver. 22). This, the apostle says, is 'the blessing of Abraham, which is to come on the Gentiles through faith.' He refers simply to the spiritual part of the covenant. The promise of the land could have no part in the free forgiveness of the sinner, could confer no spiritual blessing on the Gentiles, and therefore must of necessity be excluded from any reference in the argument of the apostle." Pages 23, 24.

For the second lecture on "The Separation of Israel from the Rest of the Nations," the text is Num. xxiii. 9. History and prophecy are declared to be correlative in these plain terms:—

"The past stands as a record of facts: the future as predictions of facts. Their [Israel's] history is prophecy fulfilled: prophecy, their pre-written history." Page 29.

Dwelling alone may be considered in various aspects as local, social, political, religious. Mr. R. applies the text to all the nation of Israel at all times:—

"This people have dwelt alone; this people shall dwell alone; they have not been, and they shall not be, reckoned among the nations." Page 30.*

A view of separation which he applies to the Ten Tribes as unknown to the world. After mentioning various theories regarding them, he concludes that God will reveal them according to His promise :—

"The separation of the Ten Tribes from Judah and Benjamin has tended to the more exact and literal fulfilment of the prophecy. 'They are not reckoned among the nations.' Who can tell whither the Lord hath caused 'the outcasts of Israel' to be carried? He said 'He would remove them out of His sight.' They were carried away, and twenty-five centuries have borne their ever-growing testimony to the truth of the all-seeing Lord."

"Various are men's conjectures as to the locality of the Ten Tribes. The Afghans, the Nestorians, the North American Indians, † the gipsies, the Jews in China, the nations of Northern Europe, have all found their advocates; and each, on account of some peculiarities of their respective histories, or features, or customs, has been asserted to be, or to form a part of the Ten Tribes. All is conjecture. No man knew the burying-place of Moses, no man knows the hiding-place of Israel; yet He who could array His servant in brightness at the transfiguration can and will, according to His promise, call forth the long-hidden people, and give 'the oil of joy for mourning' and 'the garment of praise for the spirit of heaviness,' when He shall say unto Zion, 'Arise, shine, for thy light is come, and the glory of the Lord 'is risen upon thee." Pages 37, 38.

In the third lecture on "The Captivities of Israel," Mr. Reynolds attempts to solve a problem, put forth by Jews in argument with Christians, as to the relative durations of the captivities of Israel and Judah (Luke xxi. 24).

(To be continued.)

* The meaning of the phrase "dwell alone" adopted in the "Speaker's Commentary" seems peculiarly applicable to Israel in Britain; dwell alone, "*i.e.*, apart from others, undisturbed by their tumults, and therefore in safety and just security. Compare same idea in blessing of Moses (Deut. xxxiii. 28, also in Jer. xlix. 31, Mic. vii. 14, and perhaps in Psa. iv. 8."

† Rev. Dr. Stephenson in *Sunday Magazine*, April, 1893, writes of the North American Indians as the Canaanites of the new world, without reference to their natural descent; but Dr. Wolff, who saw some of the Indian tribes at Washington, ascribes to them a Tartar origin, and from their resemblance in appearance and language, and the traditions of the Khivites, deduces their descent from that people. The inhabitants of Khiva themselves, according to Wolff, acknowledge that they sprung from Hivites and others expelled from Canaan by Joshua.

OF SOME FULFILLED AND UNFULFILLED PROPHECIES.

By Joseph Thomson.

PART I.

One of the principal evidences in proof of the truth of Holy Scripture, is that which is afforded by prophecy. It is evident that the wisest of mankind cannot see into futurity, nor confidently announce what shall take place in a period of the world's history yet to come. To do this with anything like even a high degree of probability, betokens the possession of a knowledge more than human. "For we are but of yesterday, and know nothing; because our days upon earth are a shadow" (Job viii. 9). Apart from revelation, we know nothing of our origin or destiny. Such a knowledge of the future, as well as of the past, is the prerogative of the Divine Being alone, who only is omniscient, seeing the future as if it were the present, and imparting such a portion of this knowledge to His servants, as may seem pleasing to Him in furtherance of His vast unfolding plan of His dealings with His creature man.

In the Bible, therefore, we find much to interest and instruct us relative to God's will in reference to the future, as well as the past; and these ancient records of the Word of the Almighty contain many predictions which have already taken place. Thus is prophecy, as a revelation from God, vindicated by the facts of human history, which are open to the examination of all men, and to which the humble believer in the truth of the divine Word may fearlessly appeal, to show that these things are so. Of these prophecies, none are more minute and remarkable than those which have reference to the advent of a mighty Deliverer who shall elevate humanity to a far higher state than that of its primeval innocence, and impart many blessings to our, at present, benighted race. These predictions, in many points, already have had their fulfilment in the history and person of our Lord and Saviour, Jesus of Nazareth. The time (Dan ix. 24, 27), place of His birth (Micah v. 2), and why He dwelt at Nazareth (Matt. ii. 23), besides many other minute particulars, are noted by the Evangelists as showing the fulfilment of what the prophets had long before spoken of, are found fulfilled in the history of our Lord, and never in that of any other person. (See Hos. xi. 1. Comp. Matt. xi. 15. Jer. xxxi. 15; comp. Matt. ii. 17, 18. Isa. xlii. 1—4; comp. Matt.

* The fulness of the Gentiles is declared to mean the Ten Tribes by Joseph Wolff ("Travels," p. 170).

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xii. 14—21. Zech. ix. 9; comp. Matt. xxi. 1—11. Zech. xi. 11—13; comp. Matt. xxvii. 3—10. Exod. xii. 46; comp. John xix. 31—36. Psa. xxii. 18; comp. Luke xxiii. 34, John xix. 23, 24, Matt. xxvii. 35.) Very plainly are the character, sufferings, and exaltation of the Redeemer portrayed by the great evangelical prophet Isaiah in chap. lii. 13—liii. So minute is this prophecy, and so clear its fulfilment, that there have not been wanting those who have asserted that it could not have been written by Isaiah, or any other prophet, but penned by some Judeo-Christian, writing after the events had occurred. But such objectors neglect to show how the Jews could ever have been persuaded by an impostor to allow its introduction into their sacred canon; nor, on the other hand, can they explain how some of the learned Jews themselves, finding this prophecy in their sacred books, could not tear it therefrom, while they would not acknowledge the truth of the history which corresponded so minutely with the clear and "sure word" of this prophecy. A more candid spirit is seen in the history of the Ethiopian eunuch, who, in his reading of Esaias the prophet, came upon this remarkable prophecy; and his attention appears to have been arrested, and his sympathy evoked, by the sufferings of the Person described. Hence, when the evangelist asked him, "Understandest thou what thou readest?" he states his ignorance, and avows his desire to learn, by his answer: "How can I, except some man should guide me?" The portraiture of the suffering Person is evidently what mostly excited his interest, and he asked Philip, "Of whom speaketh the prophet this? of himself, or of some other man?" Then we are told that Philip "opened his mouth, and began at the same scripture, and preached unto him Jesus," showing that in Him, and in Him alone, was the prediction fulfilled (Acts viii. 26—39).

Just as we find in Holy Scripture predictions relating to the coming of a certain Person, and that these predictions have had a degree of fulfilment in the life, character, and work of Jesus of Nazareth alone, so also do we find in Holy Writ certain prophecies relating to God's chosen people Israel, and the "good land" promised to them by Him. We purpose noticing a few of these prophecies, fulfilled and unfulfilled, respecting the Land and the People, by way of vindicating our faith in the word of Scripture, which "cannot be broken" (John x. 35).

I. Some fulfilled prophecies respecting the Land of Promise. In Lev. xxvi. 14—16, we find that Moses, speaking in the name of Jehovah as His vicegerent, threatens the people that if they break the commandments given to them from God by Moses, that they should certainly be punished, and the land itself bear witness thereof. "If ye will not hearken unto Me, and will not do all these commandments . . . . ye shall sow your seed in vain, for your enemies shall eat it. . . . . Your land shall not yield her increase, neither shall the trees of the land yield their fruits . . . . your highways shall be desolate." "I will destroy your high places, and cut down your images, ... and I will make your cities waste, and bring your sanctuaries unto desolation, ... and I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. . . . Your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate. . . . . As long as it lieth desolate, it shall rest." "The land also shall be left, and shall enjoy her sabbaths, while she lieth desolate without them." Similar are the threatenings recorded in Deut. xxviii. 15—68: "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee. . . . . Thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof. . . . . The fruit of thy land, and all thy labours, shall a nation, which thou knowest not, eat up. . . . . Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. . . . . All thy trees, and fruit of thy land, shall the locust consume."

The accounts of travellers to the Holy Land witness to the full, and literal fulfilment of these threatenings upon the land of promise, because of the sins of its inhabitants. Everywhere is found the same picture of desolation, and labour (as it were) in vain, because for many centuries it has been open to the plundering Arab, and the heavy hand of the "unspeakable Turk"; while, at the same time, other secondary and national causes have been at work to accomplish their share in bringing about the universal scene of desolation and neglect. So dry have the seasons become that, instead of rain, the land has literally been covered with "powder and dust," and so it has become barren, astonishing all beholders.

In Isa. xxiv. 1—3 we find another prophecy respecting the then future condition of the land, but which modern history records as a fact: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." The truth of God is thus pitted upon the fulfilment of this prophecy, and history testifies to its literal fulfilment. Instead of "pleasant fields" and "fruitfulness," "Upon the land of My people shall come up thorns and briars" (Isa. xxxii. 13, 14), which has been observed by many travellers as only too vividly describing the state of the land for many years past. In Jer. xii. 10—13 we read: "Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto Me: the whole land is made desolate, because no man layeth it to heart. The spoilers have come upon all high places through the wilderness: for the sword of the Lord shall devour from one end of the land, even to the other end of the land: no flesh shall have peace. They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues, because of the fierce anger of the Lord." Here we see another description of the utter desolation of the land, reaching as its culminating point, the utter poverty of the land, and inability of its rulers to extract anything like a decent "revenue" therefrom—a fact to which modern history amply testifies. In Isa. v. we have the parable of the Lord's vineyard, His care of it, and His anxiety to see fruit therefrom, and His disappointment when it brought forth "wild grapes" (vers. 1—4). "And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds, that they rain no rain upon it. For the vineyard of the Lord of hosts is the House of Israel, and the men of Judah, His pleasant plant:

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. . . . Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an omer shall yield an ephah" (vers. 5—10), indicating poor agricultural returns.

After Solomon had dedicated the Temple which he had built for the worship of God, the Lord appeared to him by night, and among other things which He spoke to him of, was that divine punishment for national sin in turning from His commandments to the worship of those who were "no gods" (Jer. ii. 11, xvi. 20) which they should experience: "Then will I pluck them up by the roots out of My land which I have given them: and this house, which I have sanctified for My name, will I cast out of My sight, and will make it to be a proverb and a byeword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus unto this land and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath He brought all this evil upon them" (2 Chron. vii. 12—22). The testimony of modern travellers is fully corroborative of prophecy. The astonishment evoked by the sight of former grandeur and prosperity, contrasted with the present ruin and utter desolateness, finds appropriate expression in the predicted queries, and which the celebrated sceptic traveller, Volney, quoted almost literally, though unconsciously—"Why hath God dealt thus with this land and its people?"

II. We next propose to examine a few unfulfilled prophecies concerning the land of promise. In Lev. xxvi. we find that, after blessings had been promised by Moses upon the nation, if they kept the commandments of their God, and curses if they disobeyed, and walked contrary thereto, the prophet, speaking in the name of Jehovah, promised that, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary to Me: . . . . Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. . . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God" (vers. 40—45). It is evident that this prophecy can only be fulfilled with a returned material prosperity, which the country does not yet possess, nor can it be expected so long as it is oppressed by the hand of "the unspeakable Turk."

In Jer. xxxii. 6—44 we have a vivid prophetical account as to how God would visit His people for their iniquity, and yet remember to have mercy upon them when they turned from their evil ways. The whole of this chapter should be carefully studied. Jeremiah purchased some land when the fortunes of Judea and its people seemed at their lowest, and all their polity, as a nation, destroyed by the conquering Nebuchadnezzar. The prophet says: "I charged Baruch before them (*i.e.*, the witnesses of the purchase), saying: Thus saith the Lord of Hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of Hosts, the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land" (vers. 6—15). Then there comes Jeremiah's prayer, followed by an answer from God, who promised concerning His people: "Behold, I will gather them out of all countries whither I have driven them in My anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God. . . . . Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart, and with My whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord" (vers. 37—44). The prophecy is continued in the next chapter (xxxiii.), which is equally clear and explicit; the ultimate issue of all being the glory of God: "And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (vers. 1—9). It is evident that these predictions have not yet been fulfilled; for it is certain that the nations of the earth do not "fear and tremble" for all the "goodness and prosperity" with which God has yet blessed the land or its people. It is evident, therefore, as sure as Holy Scripture is the word of the Omnipotent Ruler of the world, that a great change will yet be seen in the outward appearance of the promised land: "For I will cause to return the captivity of the land, as at the first, saith the Lord of hosts" (ver. 11). "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. . . . . Thy people also shall be all righteous; they shall inherit the land for ever; the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 18—22).

In Joel ii. 21—27 we have the following striking prophecy: "Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts (*i.e.*, cattle) of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed."

This passage is plain enough, and cannot be spiritualized away so as to refer to any other land, or people, than that

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which we know as the "Holy Land," and the people as they to whom the land was given by the Lord of the whole earth: and it cannot yet have had its accomplishment, in that the land has never yet experienced such prosperity as is here depicted for it, nor its people, who are at present not in possession, but are ashamed, being driven therefrom, and do not witness as they should do to Jehovah as the "Lord their God and none else." The prophet Amos also touches upon the same theme; and while he echoes the above and other prophecies, adds thereto, that the people, when thus restored to the land, shall never more be dispossessed of their inheritance—a promise from God promised to no other nation or land upon the earth. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed; and the mountains shall drop sweet oil, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos ix. 13—15). This language, we remark again, is plain enough. The people have been "pulled up out of their land": but when again reinstated, and acknowledged by God as His people, and have turned from their idols to worship Him alone, then they shall no more be pulled up out of the land which the Lord their God has given them. No one can or dare say that this prophecy will not be fulfilled as literally as other prophecies have already been; and the facts concerning which are asserted and implied by this and other as yet unfulfilled prophecies.

In Ezek. xxxvi. is another remarkable prediction which should not be passed unnoticed. We do not often quote the "headings" of the chapters, as they sometimes are rather wide of the mark; but the first of this chapter is too good to be omitted. In the first seven verses we are told, "The land of Israel is comforted both by destruction of the heathen, who spitefully used it;" and in the following eight verses, "by the blessings of God promised to it." These latter read thus: "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. For behold I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the House of Israel; even all of it: and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase, and bring fruit: 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. Yea, I will cause men to walk upon you, even My people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." These passages seem explicit enough. The land is to be brought back to a high degree of cultivation and prosperity; men and cattle are to multiply; and the men that "walk" upon the mountains of the land are God's people Israel, who shall "possess" the land in their own right as "their inheritance." That this is not descriptive of the present state of the land of promise is well known; nor has it ever enjoyed such a degree of prosperity as is here portrayed. But when it does, it will be final, and not again experience its former desolateness, as the prophecy above quoted from Amos ix. plainly testifies. It is for His own glory that God has determined upon doing this: "Thus saith the Lord God, I do not this for your sake, O House of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great name, which was profaned among the heathen; . . . . and the heathen shall know that I am the Lord . . . . when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land." Then come invaluable promises of national cleansing; a new heart and a new spirit being given, and "a heart of flesh" substituted for the "stony heart." "And I will put My Spirit within you, and cause you to walk in My statutes. . . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. . . . . Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O House of Israel. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate lands shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land, that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Could any language better express determination? And when Omnipotence determines, who can oppose, or dare say, "This can never be"? But Israel also has a duty to perform: "Thus saith the Lord God, I will yet for this be inquired of by the House of Israel to do it for them; I will "increase them with men like a flock"—*i.e.*, the accomplishment of these prophecies will be bestowed in answer to prayer; and not in any other way can God's people Israel, again enter the promised land (Ezek. xxxvi. 16—38).

(To be continued.)

TARA; OR, IRISH ARCHÆOLOGY AND BIBLICAL EXEGESIS.

A Paper read before a Meeting of the Cashel Clerical Union

BY THE REV. DENIS HANAN, D.D.

I HAVE been asked to write for this meeting upon a subject which is different from those usually treated upon in the papers which our members contribute; and yet, perhaps, before I conclude I may be able to show that a connection exists even between two such apparently different subjects as Irish archæology and Biblical research.

The hill of Tara in the County Meath is about twenty-four miles from Dublin. It is about three miles from Kilmessan Station, on the Dublin and Meath Railway. It is a low, flat-topped hill, and from the earliest ages was a place of importance, because of what we now speak of as its strategic position. Ireland was ruled from the hill of Tara. The Heremon (or chief king) was crowned there, and had his fortress residence upon it, and the many earthworks which cover the hill are evidence of the number and power of his allies or retainers.

The Cathair Corofin is a circle of many acres in extent, surrounded by a bank of earth which enclosed, amongst other things (1) the crowning mound upon which once stood a pillar of stone; (2) a circular earthen rath, such as those which we are all acquainted with, surrounded by a fence and foss, and depressed in the centre where the

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dwelling-places stood; and (3) a rath with three lines of circumvallation and a raised centre, which was apparently at one time a place of strength, and which was afterwards converted into a receptacle or tomb. It is evident that this rath was made before the adjacent rath which cuts into part of its outworks.

On the top of the raised mound, which is known as the Mergech (pronounced Merragh), there was placed in the earlier years of this century the crowning pillar before-mentioned; it was made a kind of headstone for the grave of a number of men who fell during a fight in 1798, and within the past two years a statue of St. Patrick has been erected thereon.

Underneath this mound, according to local tradition, and a written record which dates from the sixth century A.D., the Princess Tea Tephi is buried. She is stated to have laid out the plan of the rath "with her breastpin and wand." A poem recounts her death and burial in a chamber sixty feet of exact measurement outside in her house, and tradition states that in this large Mergech (or receptacle) other things are stored. The peasantry tell that "The Jews' Ark" is there, but the words seem to possess in their minds no more distinct meaning than if they said a Jew's harp. Men who know the Bible have said that if the ark of the covenant is there the tables of the law are in it, but of this further on. This Tephi is said to have been a princess from Egypt, who came to Ireland accompanied by the Ollam Folla, or prophet, and a Simon Brugh, and that they also brought with them the ark and the *lia fail*, or stone of destiny. The stones, at all events, are in evidence—one, as stated, is on the hill, the other is the coronation throne at Westminster. I may add that the apparent inconsistency of two traditional stones is, upon research, found to be a corroboration.

Tephi was married by the Ollam (or prophet) to the Heremon (or chief king) of Ireland, who was of the Tuatha de Danaan; and our gracious Queen is her descendant [note the connection through the centuries between the royal line and the stone of destiny). The date of Tephi's arrival in Ireland is B.C. 583. At that time the name of the hill was changed from Liath Druim to Tara (Torah), which is pure Hebrew for the law. The Paganism of the king was renounced for the worship of the true God. A system of jurisprudence based upon the Ten Commandments was introduced. The chief judge is said to have worn the Jhodan Moran, or breastplate of judgment, which prevented him giving a false decision. The name is Hebrew, and the tradition seems to be connected with the Urim and Thummim. This judge was also called the "Reactaire" (or governor), a Hebrew word from *Ra-ta* or *Ra-tau*, a governor or judge. (This may prove an interesting derivation to the Rectors whom I address.) "Fola" is Celtic for a revealer. The guardian of the princess was a prophet: Ollam is its Hebrew equivalent. Nisuis Phail is the isle of destiny, from the Hebrew *Phail*. Tea Tephi is also called Tamar. Tephi is Hebrew, a pet name, as "Tender," and Tamar is a wanderer. Whence came these words of Hebrew origin and these Hebrew associations?

I ask you now to remove your thoughts from Tara, and to refer to the inspired promise of an indestructible throne which we find, firstly, at 2 Sam. vii. 16, where it is recorded that Nathan spoke thus to David: "Thine house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever"; see also ver. 29 and Psa. xviii. 50. This is repeated by the prophet Jeremiah (chap. xxxiii. 20): "Thus saith the Lord, If ye can break My covenant of the day and My covenant of the night, that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne"; and ver. 25, "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"; and chap. xxxi. 36, "If these ordinances depart from Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." Apparently this promise has failed. Zedekiah was the last king of the House of David. The king of Babylon slew his sons before his eyes, and with a refinement of cruelty, then put out his eyes (Jer. lii. 10). The House of David was extinct in the male line B.C. 588. But here comes in a much-neglected historical event. The king's daughters were preserved (Jer. xliii. 6); Jeremiah obtained his liberty (chap. xxxix. 11), and he was commissioned by God "to build and to plant" as surely as to "destroy and to throw down." This planting was, according to the contemporary prophet Ezekiel, that of the highest branch of the high cedar: "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent" (chap. xvii. 22).

Thus was the truthfulness of God to David to be maintained by the transplantation of the tender one, and the establishment of the throne that was to be perpetuated in her descendants, until under the shadow of that throne all shall dwell, "all fowl of every wing"—that is, as I take it, people of all races of mankind.

We learn that Jeremiah, Baruch, and the king's daughters were forcibly removed from Jerusalem to Egypt, in spite of the protestations of the prophet, for Johanan, the son of Kareah, obeyed not the voice of the Lord. The king of Egypt gave the fugitives refuge, and within the past few years Mr. Petrie has discovered the ruins of the palace of the Jew's daughter at Tahpanes. Jeremiah also foretold that the king of Babylon would set up his throne in Egypt, and that none of the remnant of Judah should return to the land of Judah, and he counselled escape: "for none shall return but such as shall escape." This was, according to our chronology, one year after the overthrow of Jerusalem, B.C. 587.

It is well known that the ark of the covenant was not taken to Babylon. Jewish records state that Jeremiah rescued it and hid it in the mountains of Moab, but apparently the prophet remained in Jerusalem until he was forced into Egypt, and it is not improbable that he brought it with him. Anyway, there is no record, and no reason to think, that Jeremiah and his precious charge ever returned to Judea. Doubtless, he who counselled escape from Egypt did escape; his life was promised to him in all places whither he should go. Here the Bible record concerning Jeremiah, Baruch, Zedekiah's daughters, the throne, and the ark closes in or about the year B.C. 587.

I have before mentioned that Irish tradition records the coming of a prophet, an Egyptian princess, a man named Brugh, a stone, a breastplate of judgment, and an ark, to Ireland. Much controversy has arisen as to the date, but Dr. Kelly, Professor of History at Maynooth, proves very conclusively that it was in or about the year B.C. 583. But four years after the Egyptian episode, during the lifetime of the prophet Jeremiah, and when he was absent from Jerusalem. They are said to have journeyed by or through Spain, and the difference in dates gives room for that journey and

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adds to the probability of their accuracy. The prophet's first desire upon his arrival in Ireland was to make a suitable marriage for his ward, and she was united to a prince of the Tuatha de Danaan, who was Heremon, or Lord Paramount of Ireland. From this union the rulers of England have sprung; their ancestors have ever been crowned upon a stone of destiny, which was brought to Ireland with this princess, and which is in evidence to-day. Their blazon or arms has ever been the lion of the tribe of Judah. Here I ask you to note that if this Eastern princess was Zedekiah's daughter, a tender topmost bough of the high cedar (cropt off and planted, and married, and having taken root in our own island), the following prophecies have been fulfilled and are being fulfilled—viz., the promise to David of an indestructable throne; the foretelling of the transplantation (as just quoted); the announcement of Jacob concerning Dan, that "Dan should judge his people"; the prediction of the same forefather that the stone which was his pillow should be God's house, the symbol of His throne and the centre of His worship; and also the declaration that the throne of David, so transplanted, should grow and spread until it becomes world-embracing. While, on the other hand, if the wife of the Heremon was not of the House of David, as far as we can see, all these promises and foretellings have failed. Well might the early poets sing of "the mystery not to be uttered," which lies hidden in the great receptacle upon the hill of Tara.

If this was a romance, without basis, spun out of some busy brain, it might legitimately interest us. How much more so when it connects, as I said in my first sentence, Irish archæology with Biblical research, and the throne of England with the indestructable throne of David, and the truth of God with His providential care of our country and our race. The corroborations are numerous and many-sided. To those who have studied them they present a network of evidence, the web and the woof of a mighty plan and purpose. For instance, and very briefly, find Israel and you must find the throne and David's heirs; find David's heirs ruling, and you must find Israel; find the people to whom the appointed place of safety was so remarkably promised (2 Sam. vii. 10), and you find the place; find the place, and you find the people. Let the one link be discovered which would prove the identity of the wife of Heremon with Zedekiah's daughter, and the importance of the knowledge would put into the shade the discovery even of the original tables of the law, written by the finger of God, and their massive gold encasement.

The tablets of Tel Amara show that written records of even an earlier age resist the ravages of time. Such records may reasonably be expected to have been placed in the spacious receptacle which is said to exist under the spot where now the pillar stands over the Mergech. Whether the traditional site is the true place of Tephi's grave, or whether the mystery not to be uttered would be explained by exploration in that place, can only be a matter of conjecture; but it can be ascertained by means of entry which would not in any way deface or injure the historic mound. A short tunnel or mine shaft, driven in low down at the western side of the rath would soon show whether the mound covers a central chamber. If it does not, the boring can be filled in again; if it does, we may expect results which will be interesting to archæologists, and which will enrich the collection in the Kildare-street Museum. I leave it to your judgment to say whether there is a *prima facie* case here stated which would justify the expectation of results of deeper interest and of national importance. For the custody of the Bible, and the vindication of the truthfulness of the Book and its Author, is the national duty of the British people: "Ye are My witnesses, saith the Lord, that I am God. . . . The Lord, your Redeemer, the Holy One of Israel."

August, 1894.

PROPHECY LITERALLY FULFILLED: WHAT A HERDSMAN AND POET SAW.

By Charles Carleton Coffin.

We can fix the date very nearly. It was about 787 B.C.—two years before the great earthquake—that a sheep-tender was watching his sheep in the rocky pastures about ten miles south-east of Bethlehem. One day this man got to thinking about the future—not of his own future, but that of the nations. He published his thoughts to the world. Quite likely the world looked upon him as a lunatic, his predictions being so extravagant. Fortunately his predictions are preserved to us. I have been greatly interested in looking them over.

Turning to the book of Amos, I read predictions concerning Syria, Gaza, Ashdod, Ashkelon, Ekron, Tyre, Samaria, and other places. Let us look at these places as they were at that moment.

Syria was a strong kingdom, with Huzael, who once visited the prophet Elisha, on the throne. The kingdom had been in existence about two hundred years, and was quite as strong as it ever had been. Seemingly there was no reason why it might not remain for two hundred years longer. Ben-hadad, whom Hazael had smothered with a towel, had waged successful war with the surrounding nations. He had ravaged the country east of the Jordan, and had been especially cruel to the people. The herdsman, while turning it over in his mind, wrote as follows:—

"Thus saith the Lord: I will send a fire into the palace of Hazael, which shall devour the palaces of Ben-hadad . . . the people of Syria shall go into captivity unto Kir."—Amos i. 4.

Quite likely there were not many people who took much stock, as we say, in what this sheep-tender said. In all probability the people up in Damascus heard nothing of what Amos had predicted, he being one hundred and fifty miles distant; and if they did hear of it, they perhaps laughed over it.

The herdsman had this to say in regard to Gaza:

"I will send a fire on the wall of Gaza, which shall devour the palaces thereof."

And this in regard to Ashdod, Ashkelon, and Ekron:

"I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon. And I will turn Mine hand against Ekron, and the remnant of the Philistines shall perish."

Of Samaria he said:

"Woe to them that trust in Samaria."

Hazael lived his appointed time, and died, and was succeeded by Rezin, and the people of Damascus went on with their buying and selling, with no sign of any fire devouring the palaces erected by Ben-hadad; and so with the five chief cities of the Philistine plain—each governed by a king. And Samaria, seated on its hill, looking out upon the Mediterranean, was as secure as ever.

We come down to the year 741 B.C. The herdsman is dead; his prediction is unfulfilled. Ahaz is king of Judah,

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with his capital at Jerusalem, taking his ease in the palace built by his great ancestor, Solomon, on the eastern slope of Mount Zion. He is disturbed, however; for this new king of Syria has formed an alliance with Pekah, king of Israel, whose capital is in the beautiful city of Samaria. The allied armies sweep southward. Rezin ravages all the country to the Red Sea, while Pekah lays siege to Jerusalem. Ahaz goes out to meet him, and a great battle is fought, in which Ahaz is defeated, losing 120,000 men. The king of Israel sweeps over the country, and carries off 200,000 women captive to Samaria. The intention of the allied kings is to take Jerusalem, dethrone Ahaz, and set up a satrap of their own.

There happens to be a poet in Jerusalem just at this time, and we see him going out to the king's camp in the field, where the fullers spread their cloth to bleach. The king is down-hearted, but the poet speaks comforting words. We hear Isaiah saying, "Be quiet; fear not: neither be faint-hearted." Then he looks through the years, and says, "Within threescore and ten years shall Ephraim be broken, that it be not a people." Then taking a longer look ahead, he says, "Behold, a virgin shall conceive and bring forth a son, and shall call his name Immanuel.

It does not look likely just at that moment that Syria or Israel will ever go into captivity.

Having accomplished so much, the allied kings made preparations to return and ravage the country. Ahaz is in despair, and now we see him sending a message to the Euphrates valley. There is a powerful kingdom there, with Tiglath-pileser at the head of it—it is the kingdom of Assyria. "I am thy servant; come and help me," is the word sent, and with it a goodly present of gold. And now the armies of the East are in motion. They march up the valley, cross the desert, fall upon Damascus, capture it, slay King Rezin, putting an end to the Syrian kingdom, after an existence of 235 years, and carrying the people into captivity to Kir, as we learn from the record (2 Kings xvi. 9). So, after a duration of 235 years, the Syrian kingdom was overthrown, and so, after 48 years, the prediction of the sheep-tender of Tekoa came to pass.

From Damascus the army of Assyria marched southward, conquered Pekah, stripped him of all territory east of the Jordan, carried the inhabitants into captivity, and reduced Pekah to the condition of an abject vassal.

From Samaria he went still southward to Gaza, whose king fled to Egypt, but who subsequently returned and submitted to the monarch of the East. He took Ashdod, Ashkelon, and Ekron—each of which had a king—the "five lords of the Philistines." He swept over all the surrounding country with the exception of the kingdom of Judah, whose king had invited him to make this raid.

Before returning to Nineveh, Tiglath-pileser held a grand court at Damascus, where twenty-three vassal kings assembled to pay him homage and tribute.

How do we know this? Come with me to the British Museum. We shall find there a series of marble slabs, on which are sculptured winged bulls, and a long procession of men, bringing presents in their hands to a monarch who sits upon a throne and receives their tribute. The slabs are from the palace of Tiglath-pileser in Nineveh. Upon the slabs are the names of the vassal kings; among them are the following:

Sanib of Ammon.	Mitenti, King of Ascalon.
Solomon of Moab.	Ahaz of Judah.
Pekah of Israel.	Kadu-Malka of Edom.
Shamarie, Queen of the Arabs.	Hanum of Gaza.

Turning now to the Biblical record, we read that King Ahaz went to Damascus to meet Tiglath-pileser, king of Assyria" (2 Kings xvi. 10). Such the correspondence between the prophecy of Amos, herdsman of Tekoa, the Biblical narrative, and the marbles of Nineveh.

And now, coming down from the year 741 B.C., when the poet Isaiah had a talk with Ahaz in the fullers' field, to the year 721 B.C., we find Sargon taking the city of Samaria after a three years' siege. This Sargon was the Tartan, or commander-in-chief, under Shalmaneser, and, when that king died, seized the throne. We can get at the date with a good degree of accuracy, for just here the moon comes in to help us. An eclipse of that orb occurred on March 19th, 721 B.C. Sargon was a member of the royal family of Assyria, and there were other princes who disputed his right; but the priests interpreted this eclipse, which is the famous eclipse in Ptolemy's astronomical tables, in favour of Sargon.

And now on the marbles from this monarch's palace at Nineveh we find this inscription:

"I besieged, took, and occupied the city of Samaria, and carried into captivity 27,280 of its inhabitants. I changed the former government of the country, and placed over it lieutenants of my own.,'

The city was taken in July, 721 B.C., three months after the eclipse, as we now know. So the astronomer, by following the moon backward through all its revolutions, comes in to confirm the inscriptions on the marbles exhumed from Nineveh, and the prediction made by the poet Isaiah in the year 741 B.C., in the fullers' field near the pool of the upper Gihon at Jerusalem.

Seven hundred and forty-one years passed by, and then came the birth of that wonderful Babe of Bethlehem, around whom centres all history. So the predictions of the herdsman and poet came to pass.

There is one thought that comes to me in this connection—that in all human calculations there is an unknown element that must not be lost sight of—the element of the Unknown. God has a hand in human affairs, and the more we recognise Him the better it will be for us.—From *The Christian Age*.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am a regular reader of the BANNER, and enjoy it very much—it is an incentive to Bible study. The Bible is a different book to me since understanding our national position. Your people sent me a good parcel of literature for distribution; it is gone, and God's Word will not return void. These books, &c., have been a great blessing; a good proportion of those that received them are now believers in the Identity. Several have sent to me for more books, &c. That article translated from the Jews' paper *Truth* is spoken of by many as good. I had three hundred printed in pamphlet form, and distributed where they would be read; all the Jews whose names I could get received one. One of the pamphlets is enclosed with this.

One thing I would like to suggest to writers in the BANNER is to write British instead of English in their articles, as it is not nice to give a Scotchman what seems to be a slight on them.

I am an Englishman myself, but a large proportion of the people in this little corner of the earth are Scotch. So in the pamphlet I replaced the word English by British, so as to have more freedom in giving them away. I hope the translator

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will pardon me for taking this liberty with his article, and also remember the suggestion.

I am, &c., one of those that are fulfilling that prophecy which says, "They shall remember Me in far countries," and another, "I will give them a new heart, and will write My law upon their hearts."

CHARLES BEADLE.

C/o Salvation Army, Dunedin, N.Z., Aug. 8, 1894.

NOTE ON THE ABOVE BY THE EDITOR.

We ask our readers' attention to the above, both because it comes to us from the Antipodes and also since it seems to emanate from one of the Salvation Army in Dunedin, New Zealand. In reference to the writer's suggestion that the word "English" should in all cases be expunged from our writings and "British" be substituted for it, in order to save the feelings of our Scots' fellow-subjects, we hardly see how this can be done. The "English" portion of our nation is manifestly the "predominant member" of our coalition or union, while the Scots, Welsh, and Irish are each a small minority in comparison. It seems right that the whole nation should bear the name of the predominant member (as "Israel" was the name of the chief factor among the Twelve Tribes), and there is the additional circumstance that the British people are known as "the English" in all parts of the world, as well as among ourselves.

In order not to offend our Scots brethren, we are all anxious, of course, to yield everything we can to them; but we cannot prevent the nations speaking of the whole race as "the English," or compel the mass of our Secular journals to describe of our nation as the British nation, when they will insist on calling it "the English." We have noticed with some amusement that some of our best Scots' friends persist in calling the nation the "English" people; and if we remember right, our sturdy advocate, the late Dr. J. M. Grant, a Scot of the Scots, always wrote of "England" and "the English" when he wished to describe the united nation.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—As I see in last BANNER how effectively you have replied to the address given by the Rev. Mr. Eppstein at the late conference, it might interest your readers as well as yourself to peruse the enclosed reply to a friend who sent me a copy of the same *Morning Star*, by way of an answer to my advocacy of the Anglo-Israel theory, on which we had been conversing a short time previously. I must send him a copy of the BANNER for his edification.

Yours truly,

J. H. WELDON.

Ash-hill Towers, Kilmallock, Aug. 27, 1894.

"My dear W——,—I have to thank you very much for the copy you sent me of the *Morning Star*, not because I am of one way of thinking with the speakers reported therein, but because it shows me more plainly than ever the loose and inconsistent way in which so many of the clergy of the present day deal with the Word of God. The paper I have is dated July 16th, and I hope you have kept a copy for yourself to refer to, as I want to observe that it contains in the remarks of Dr. Anderson a great deal that is very good, as in the third column of page 123, regarding Israel, and the promises to that favoured race. But, as I read on, I find on the next page that he mistakes the Jews for Israel, notwithstanding the clear and definite manner in which, all through the Old Testament and the New, the difference between Israel and Judah is kept up and maintained. Even St. Paul, who took some trouble to explain the difference, fails altogether in the so-called Epistle to the Romans, and particularly in chap. xi., to enlighten Dr. Anderson. In the very first verse he endeavours to make it plain that it is of Israel, not Judah, that he is speaking; those who were at that very time castaways, and whom, as the lost sheep of the House of Israel, our Lord declared He came especially to seek and to save. And St. Paul tells us in another place, referring to the Jews, 'They are not all Israel who are of Israel.'

"But Dr. Anderson makes another great mistake in calling St. Paul 'the apostle to the Gentiles,' meaning thereby that he was an apostle to the heathen Romans, Corinthians, Ephesians, &c., &c., which in the beginning of all his epistles St. Paul is so very particular to show that he was not. No; he never forgot his Lord's injunction, 'Go rather to the lost sheep of the House of Israel.' No doubt he, like our Lord, preached to the Jews first, and then he turned to the Gentiles. But who were these so-called Gentiles? He says to Israel in another place, 'Ye know that ye were Gentiles (that is, known only as Gentiles) carried away to dumb idols even as ye were led.' These two expressions refer plainly to their captive state. But did you not notice Dr. A.'s remark at the top of the middle column of page 124? How he notices 'as an extraordinary fact' that this 'apostle to the Gentiles' never preached 'one single sermon addressed to the Gentiles, excepting that of chap. xvii.'? Dr. A. ought to have observed that St. Paul did not go to Athens to preach to the Athenians; he disputed with the Jews and the 'devout persons' whom he had there sought and found, but he did not address the heathen Athenians (see ver. 18, 19) until the Epicureans encountered him and took him to Areopagus, and called on him to explain his mission.

"And now, let me ask you, how can Dr. Anderson fairly apply to the Jews who crucified our Lord, the term 'favoured people'? Are they not rather under the curse that they invoked upon themselves? And how can Dr. A. call them 'the covenant people taken up in the book of Genesis,' and speak of them in connection with 'the promises given to Abraham,' when it was to Israel those promises were made, and there is no mention of a Jew in the whole of the Pentateuch, from the beginning to the end? And again, how can he call them 'the covenant people' when none of the promises to Abraham, or covenant made with his people, have been fulfilled in respect of the Jews? But Dr. A. evidently sees this, and gets out of the difficulty by comparing the fulfilment of these promises to 'threads' which are 'seemingly broken off in this present dispensation, but really carried on in mystery to appear again hereafter, just like a watercourse diverted from an open channel and conveyed beneath the ground, to spring up again in its own channel further on.'

"Now, my dear friend, is not that a nice specimen of human (I would rather not say clerical) ingenuity, when, if he would but open his eyes, he would see that all those promised blessings to Abraham and his seed for ever are now, and have been for a long time, in the actual possession and enjoyment of the British nation, and of none other on the face of the earth?

"But the most outrageous of all Dr. Anderson's erroneous views in regard to the fulfilment of God's promises is found in the following statement: 'The setting aside of Israel,' he says, 'seems to be, as Christians generally accept it, a breakdown in all God's purposes; but in the Epistle to the Romans the apostle, writing by the Holy Ghost, declares that they are not cast away.' Then, in order to get God out of the difficulty in which he (Dr. Anderson) has placed Him, he pronounces the word 'castaway' in chap. xi. 15 a mistake, and goes on to explain: 'God,' he says, 'has set aside His people, but He has not cast them away.' Oh, what an imputation on the truth and faithfulness of God! By this Dr. A. means to say that God has not fulfilled to Israel the promises which He made 'to our forefathers, to Abraham and his seed for ever.'

"Yours sincerely, J. H. WELDON."

THE KAFFIR OUTBREAK AT DELAGOA BAY.—Delagoa Bay, the scene, or rather the objective, of the latest outbreak of the militant Kaffirs in Southern Africa, has been associated with the Portuguese for just 350 years. The first Portuguese settlement was established there in 1544. Its name was given to it as a description of its hydrographical features, its waters resembling a great lagoon. The form of the coast and the depth of its waters, into which several navigable rivers empty themselves, render the site a very favourable one for a colony. In the hands of the Portuguese its progress has been slow.

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

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

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

THE BANNER OF ISRAEL.

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

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THE COMING "UNIVERSAL WAR," AND MAN'S REMEDY TO AVOID IT.

THERE is, deep down in the heart of our modern politicians and statesmen, the anticipation which haunts them, that there is coming, with the certainty of fate, "a universal war," which will engulf, as they believe, the whole of the modern civilised world! They believe, too, as a French statesman has lately declared (no less a person, indeed, than M. Jules Simon being the speaker), that this "universal war" will be the "cataclysm of history." We have not invented the saying, or quote it without due and credible authority. We read in an Irish paper of August 25th, that "The Arbitration Alliance" had recently approached M. Jules Simon, asking him his opinion of such a scheme as that the association desire to promote, to put a stop to European wars for some years, and have received from him the following answer:—

"You wish to ask me if France would be disposed to enter into an international agreement having for its end the arrest of any increase of military or naval expenditure until 1900? I answer that I have not the least doubt of it. If there were any difficulty it could only be in the case of the navy, as it is necessary to incur expense for repairs in order to prevent the decay of the ships. No one thinks of an augmentation of force. It will be, I repeat, very easy to come to an understanding upon this point. I believe that France would enter with empressement on the path of a diminution of expenses. We have not to fear the fate of Italy, but there is a general indignation against the expenditure which the armed peace entails. France is not at all for war. It is horrible to think that one is journeying every day towards the universal war which will be the cataclysm of history, and no one wishes it. The Emperor of Germany said to me himself that he would regard whoever forced on war as a criminal. I return to your question, and I reply with energy that France passionately desires peace, and that she would support every attempt in that direction which would not threaten her honour to compromise her security."

The idea expressed in the above is remarkable. Europe, he seems to say, is involuntarily travelling, against her wish, towards "a universal war"; one thus, which human means will be unable to prevent, but which will be so terrible and unprecedented in its character that "it will be the cataclysm of history!" Surely this is merely a paraphrase of the scriptural prophecy regarding this very event, which is recorded in Rev. xvi. 18, R.V., as certain to happen to Christendom in a time which is yet future to our own! "And there was a great earthquake such as was not since there were men upon the earth, so great an earthquake, so mighty." "A universal war, which will be the cataclysm of history," is the very thing described by the sacred penman, and is the very idea adopted by the French statesman, as what he and others look for, but desire passionately to avert, by any means which will not touch the national honour of their country! The coincidence is remarkable, and must not be passed by as merely fortuitous and unworthy of consideration by thoughtful and godly men. Such a war as that described in the Revelation of St. John is impending. All men on the continent of Europe know it, and tremble at the thought! "They are journeying every day towards it." They are arming rapidly in all directions to prepare for it, till now, there are twelve millions of men standing to their arms in Europe, prepared, they know not why, for war, longing to avoid it, yet perplexed to know how the danger may be escaped! It cannot be escaped! God's word in the Old and New Testaments alike declares that it must come as a fitting termination of God's controversy with men for sin.

The terrible character of the approaching "cataclysm" is described in Zep. iii. 8, R.V., as God's determination "to gather the nations that He may assemble the kingdoms, to pour upon them His indignation, even all His fierce anger; for all the earth shall be devoured with the fire of His jealousy." The same event is foretold in Isa. xxvi. 20, as well as in Rev. xvi. 18, already quoted. That this dreadful

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earthquake war-woe is anticipated with dread appears from the paper or memorial of the Arbitration Alliance, a society which has been founded in Great Britain to strive and avert the outbreak of the great "cataclysm," by endeavouring to obtain the adhesion of the military and naval powers of Europe to a memorial which the Alliance has drawn up. The purport of the document may be gathered from the following sentences taken from it:—

The Arbitration Alliance of Great Britain after long and careful consideration has decided that the moment is opportune for securing an expression of opinion from the nation as to the duty of placing a check upon the continuous growth of armaments. The following is the text of the proposed National Memorial, which, it is expected, will be signed by representatives of every church, every labour union, and every municipality, as well as by all the most influential men and women of the country:—

"The continuous and unchecked growth of European armaments has now reached a point which necessitates some concerted action to secure relief. The pressure of military and naval expenditure threatens States with bankruptcy, cripples the industries, and impoverishes the homes of the people, and diverts to wasteful preparations for slaughter funds that would otherwise be available for purposes of social amelioration and reform. This ruinous rivalry in armaments is the inevitable, although deplorable, result of the absence of any international understanding. It can only be arrested by an international agreement. We would, therefore, respectfully but earnestly suggest that communications should be opened with the European Powers, in order to ascertain whether it may not be possible as a first step towards arresting the further growth of national armaments, and reducing burdens already almost intolerable, to secure a common and general agreement that, until the close of the century, no State will sanction any increase of its military and naval expenditure beyond the maximum of the estimates of the present year."

It will be seen that the proposal is strictly limited to that which is practical and immediate. The memorial is regarded with favour in the highest quarters, and no step has been taken in this matter without due consultation with those who are in a position to know how things stand in regard to European politics.

Before the memorial was submitted to the public for signature, its promoters received assurances of sympathy from some of the highest authorities both at home and abroad, and they are assured that there is good reason to believe that the initiative of the British Goverment would be favourably received on the Continent. There is nothing in this memorial hostile to any increase of British armaments in the future if the present attempt to secure an international agreement in favour of not exceeding the present maximum should not prove successful. If such an agreement were arrived at, there would be no need for such increase, and the very attempt to arrive at such an agreement would be the most practical method of expressing our desire to free Europe from the intolerable burden of the "armed peace." . . .

The proposal which is put forward by the memorial is simply to promote an international understanding, that until the close of the present century no Power will increase the sum of money expended in military and naval armaments beyond the war budget of the current year. This involves no interference with the absolute liberty of every Power to fix its own armaments according to its own conception of its necessities.

They have, by a process of continual experiment, arrived this year at the heaviest expenditure they have ever made, and it is reasonable to suppose that, after so many years, they have succeeded in establishing to their own satisfaction what amount of armour they can afford to carry. Having reached this point, all that is now proposed to the Powers is that they should introduce a law of the maximum for the next six years. Each power would still be left absolutely free to vary to any extent the sums devoted to each arm of the service, subject only to one limitation. The total war budget should not be increased beyond the point at which they have each fixed it this year for themselves. They can, of course, reduce their expenditure as much as they please. There will be no law of minimum. Only a law of maximum. In other words, the Powers would enter into an international understanding to regard the war budgets of this year as the highwater mark of military and naval expenditure for the closing years of this century. . . .

In the past the war budgets of Europe have increased at the rate of 23 per cent. in six years. In the next six years they would probably show at least as great an increase, or say £25,000,000 per annum in 1900. To prevent the imposition of that fresh burden would be a triumph for civilisation and common-sense. But the advantage would not end there. If once the law of maximum were to be accepted as part of the recognised rule of Europe, two years would not elapse before the Powers would come to consider whether it might not be possible to reduce that accepted maximum.

Even if no such modification were attempted, the acceptance of the law of maximum would mark a great stride towards the establishment of international law in the place of international anarchy. A broad, unmistakable mark would be drawn by the common consent of all the Powers indicating the extent beyond which the exactions of militarism should not go.

Granting that the adoption of the law of the maximum is desirable, why should the British people not take the initiative in advocating its adoption?

To secure such an expression of public opinion, the National Memorial has been prepared for signature by those who wish to express their conviction that something should be done. It has already been signed by—The Lord Mayors of London and of York, the Lord Provost of Glasgow, the Cardinal Archbishop of Westminster, Lord Plunkett, Archbishop of Dublin, the Bishop of Durham, Dr. Walsh, Roman Catholic Archbishop of Dublin, the Moderators of the Presbyterian Churches in the United Kingdom, the Presidents of the Methodist Connexions, the Chairman of the Congregational Union, the Chairman of the Baptist Union, the Parliamentary Secretary of the Trades Union Congress, the President of the London Chamber of Commerce, the Chairman of the London County Council, and the President of the British Women's Temperance Association.

Such is the despairing, almost absurd attempt of the Arbitration Alliance to stop the progress of events which God tells us plainly is one of "His determinations." They merely want to stop the increase of warlike preparations for five or six years, and then they hope there will be a sudden collapse of these terrible armaments, and war will be abolished for the future! The objects proposed must fail to attain the ends desired! While the burning questions remain without settlement, which first provoked the nations to begin arming themselves to the teeth for war, it is idle to expect that those powers which have relied upon the sword and cannon to settle their quarrels will agree to the scheme of the Alliance. That scheme trusts too confidently in the honour of the States addressed to carry into effect the terms of the agreement. France resolves to recover her lost provinces and fortresses. No agreements will ever cause her to relinquish them. Germany resolves never to part with them. How will the agreement touch this burning sore? Russia, in the East, has set her heart on the possession of Constantinople and the holy places, with Palestine. Can faith be placed in her honour if she ever consented to sign the agreement? Germany, Austria, Italy, and Britain are resolved that Russia shall never set foot in "the Gate of Gates," seeing that if she grasps it their national ruin is assured. Can the agreement touch such a burning question as this? It is no doubt "horrible" to

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think that Europe is daily marching to her own destruction; but, taking note of the frightful questions which only the sword can solve, who can fail to acknowledge that the nations of Europe must, indeed, plunge into "the universal war" which is before them, even as it is predicted in the Word, that at this very crisis in the world's history they shall? The war approaching will bring sorrow and ruin to the non-Israelite world. But to Israel, as we all know from the contexts of the passages quoted, there are promises of the most glorious deliverance, and proof of God's most gracious, tender favour. (See Zeph. iii. 9—20; Isa. xxvi. 20; Luke xxi. 25—28). To the Lord be all the praise!

"THE INSULAR EMPIRE" ACCORDING TO "BIBLE LIGHT."

THE Rev. Robert Douglas's quarterly magazine, *Bible Light*, for December, 1893, Vol. I., No. 4, has been sent to us by a North Wales friend, and in perusing it we find an article on "The Insular Empire,' by the Rev. George Cox, of Tuscarora, Canada, which, as far as we can judge, has been written by one not at all in sympathy with the editor of *Bible Light*, but in full sympathy with the editor of the BANNER OF ISRAEL"! To enable our readers to profit by the Rev. Mr. Cox's teaching, we have much pleasure in quoting the article which will be found on page 125 of Vol. I. in question. It is an agreeable surprise to us that this magazine, which refuses to recognise the BANNER as worthy of notice in the Anglo-Israelite controversy, publishes an article entirely on our own lines, but opposed to Mr. Douglas! Thus Mr. Cox recognises "Christian Israel" as distinguished from the Jews, as "a nation" (not many nations), dwelling in islands, and decidedly insular" as to its "empire generally." "Messianic Israel" (pp. 126) has duties which "the British Empire, led and represented by its national Church, has constantly been engaged in carrying out." "Israel" and "the isles" are constantly, says Mr. Cox, used as terms interchangeably adapted to describe Israel; and they describe the British Empire, cut off from the rest of the world by its insularity. The author gives a list of our nation's possessions to show they are insular in their character (p. 128), and he declares they represent "the House of Israel" of Scripture. All the prophetic blessings promised to Israel are, he declares, realised by the expansion of England, by her enterprise, her commerce, maritime possessions, and by her evangelising functions. It is clear Mr. Cox should have sent his article to the BANNER, but that *Bible Light* is not its appropriate resting-place. We trust Mr. Douglas will pardon us for quoting it as a mark of our high appreciation of his correspondent's paper:—

"THE INSULAR EMPIRE.

"BY THE REV. GEORGE COX, TUSCARORA, CANADA.

"The good men who follow one another monotonously in the time-honoured obscurities of the commentaries, must sometimes, one would think, be mildly exercised to know why so considerable a part of the word of prophecy is occupied with the predicting of certain conditions and blessings, to certain of the descendants of Abraham, of an unmistakable maritime and pelagic nature.

"It is true that confirmed 'spiritualisers' have not wholly refrained from attempting to construe these passages. By reversing the process of spiritualists who try to 'materialise' the incorporeal, they by a converse ingenuity hope to spiritualise the material. There are indications that these incorrect methods of interpretation will not do much longer.

"One identification, which puts the Jews very much out of court as the Israel of the Messianic dispensation, is the fact that they are not now, and never have been, a maritime nation; and the opposing fact that the nation who were (during the dispensation of the Christ) to inherit the patriarchal blessings, were to be emphatically a people of sea-going instincts and proclivities.

"The Jews were never a sea-faring people. Charles Kingsley says: 'The sea, moreover, instead of being loved as it is by us, as the highway of our commerce and the producer of vast stores of food—the sea, I say, was almost feared by the old Jews, who were no sailors. They looked on it as a dangerous waste, and were thankful to God, when the waves roared, that 'He had set them a bound which they could not pass.'

"To a point of importance, in connection with this indentification of Israel, I wish to speak now.

"We learn from the Word of God that Christian Israel was not only to inherit the blessings of the deep, but was to be a nation, distinguished from nations not in the Divine covenant, as well as from the Jews, by the fact of dwelling in islands, and also by the fact of the decidedly insular nature of their empire generally.

"We invite candid students of the inspired Word to consider the following passage of the Bible:—

"In Isaiah xlviii. 12, the prophetic address is directed 'To Jacob and Israel, My called,' who are to go forth of Babylon, to flee from the Chaldeans, and with a voice of singing to declare and tell this, and to utter it, even to the end of the earth (to the uttermost bounds of the West. *Clemens Romanus*), namely, that 'The Lord hath redeemed His servant Jacob.'

"This declaration, those who use the Liturgy of the Church of England are constantly making in every quarter of the Empire, as one may easily verify by turning to the Benedictus in Morning Prayer (Luke i. 68).

"Here, then, is a momentous duty imposed on Messianic Israel, which the Jews cannot be charged with fulfilling, but which, strange to say, the British Empire, led and represented by its national Church, has constantly been engaged in carrying out.

"But, further, this injunction was not only addressed to a people, but directed to a people at a certain place, as we may see in the first verse of Isa. xlix., which reads—'Listen, O isles, to Me.'

"If anyone chooses to say that Israel and the isles are not here used interchangeably in order to identify one class of hearers, we wont attempt to convince him, but, with ancient Dogberry, suffer him to go about his business.

"Small wonder indeed that God by His prophet spoke of the isles as the resting place of Israel after their desert wanderings; for thereby, in one word, He disclosed the most marked and apparant feature of the vast Abrahamic Empire of the future—to wit, its insularity.

"Even as a national characteristic, British insularity has become a byword, constantly and consistently applied.

"This insularity, however, as a geographical feature, was the keynote to that independence which Rome has desperately sought to overthrow, and God has wondrously preserved.

"The fighting-ground of freedom—the Titanic 'heart of the world'—how, humanly speaking, could its independent existence have been secured save that, by the present Provi-

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dence of God, it was, as the stone cut out of the mountain, insulated from Europe—separated by that sea which serves it 'in the office of a wall?'

"Here the Lion of the Tribe of Judah safely and early set up his standard. Here, where the triremes of Rome were speeding and her legionaries coming and going, Jacob, in his cradle, was well nigh strangling the Roman serpent. Here, in those 'islands of the ocean' (whereof *Theodoret* speaks), were the people of whom God said, 'Thou art My servant, O Israel, in whom I will be glorified.'

"And the fact that Israel has been planted by the Almighty hand has not only largely secured her against the infection of continental corruption and idolatry, but has also operated as a very effective educator of the race.

"The Rev. S. J. Stone calls our attention to this very beautifully in the following stanzas:—

"'We who sing beside the shore
Of our grand orchestral ocean,
Tune our singing to his roar,
Murmurous rest or loud emotion:
Fresh as in our father's ears
Rings his olden, endless story;
Ancient monarch of the years,
Young as in his primal glory!

Double lessons doth He give—
Alternated for our learning—
Lessons how to love and live,
Never trite, though still returning.
None as He so free and strong—
So by strength our mighty Master
Teaches us to war with wrong,
And to bravely bear disaster.'

"Look!' said Lord Shaftesbury, when speaking of the Deal boatmen, 'Look at their character! They exhibit not only daring and courage under the immediate pressure of the moment, but look at their power of endurance. . . . These are men of whom the country ought to be proud.'

"The British penchant for islands is pronounced.

"Dear, engrossing 'Robinson Crusoe!' What British youth has not drunk in the adventures of that marvellous man on that mysterious and wondrous island of the Southern Pacific? How has the British boy forgotten his existence as he imbibed sweet satisfaction to his island-loving heart?

"The book of the age,' says Dr. Storrs of New York, 'the one which has moved the purest principles of the human soul, has been the unaffected history of Dr. John G. Paton, the struggle of a single Christian man for ten long years on the lovely island of Tanna.'

"When John Bull was concerned to confine his mighty antagonist Napoleon, he solved the difficulty in his own insular way by deporting him to the isle of St. Helena.

"II.—But mark! Though the seat and centre of Israel is insular, the insularity is not confined to the centre, but is a characteristic of the Imperial system.

"John Bull has an unerring instinct for 'land surrounded by water.' He sees French, Italians, and Portugese dominating continental spheres of influence with comparative unconcern; but it sorely goes against his instincts to give up an island, such as Heligoland, even for the sake of large territorial concessions.

"Let us take a swift glance at the insular possessions.

"Not to speak of the fringe of isles about the mother country, we go abroad, and are bewildered by the brilliant Australian galaxy, by Tasmania, and New Zealand, by Papua, and the cluster of the Western Pacific; by the Straits settlements; by the West Indies (the Windward and Leeward islands); Barbadoes, Bahamas, and Bermuda; the Mediterranean group, and Ceylon, and many more in British America and elsewhere.

What the advanced and isolated post of Hougomont was to Wellington at Waterloo, islands seem to be to the British people—a necessity to them; and a necessary mark, as we humbly conclude, of their identification with the people addressed as the 'House of Israel.'

"There has, no doubt, been a wise, underlying, strategic value in this insular tendency of the race—an instinct, or intuition, deeply implanted and almost unsuspected.

"Without it, the expansion of England would have been apparently impossible; with it, it has been a most potent means of strengthening the stakes, and lengthening the cords, of her tabernacle.

"Enterprise has increased; commerce has been necessitated; the study of languages has grown and developed; the maritime blessings foreseen by Abraham, and Balaam, and the prophets, have been realised; but better than all, the good seed of the kingdom has been disseminated in all quarters of the globe.

"'Isles of the Southern seas,
Deep in your coral caves,
Pent be each warring breeze,
Lull'd be your restless waves;
He comes to reign with boundless sway,
And make your wastes His great highway.'"

We notice that the article is described in the head-lines of the magazine pages as the "Insular Empire of British-Ephraim." But Mr. Cox never once used that expression, and by silence seems to have repudiated it!

"THINGS TO COME" AND THE REPLY THERETO.

By the Rev. Denis Hanan, D.D.

In the third number of "*Things to Come*" an article in the Banner of Israel is noticed. No reply is attempted, but a sentence is extracted, divorced from its context, and made the basis of a statement concerning the Second Advent with which it had no possible connection.

The article in question stated that even "*Things to Come*" had to acknowledge the existence of Israel as distinct from Judah, but that the editor or correspondents lapsed into the inaccurate "habit" of mentioning only "the Jews, the Gentiles, and the Church of God." How is this statement a virtual denial of the necessity of Christ's coming? What judgment can we pass upon the honesty of such a criticism?

The words written by St. Paul (1 Cor. x. 32) were no denial of the existence of Ephraim-Israel. They refer to the people amongst whom the Corinthian Christians dwelt. The Jews: those who followed the Levitical worship. The Gentiles: those who used the Pagan worship. The Church of God: those who worshipped according to the apostolic fellowship in the breaking of bread and the prayers. To none of these were the Christian people to give offence. But when the passage is used to support an idea that the words "the Jews" absorbs or excludes Israel, whether Christian, or Pagan, or circumcised, it is misused and abused. It is so misused in Dr. Bullinger's address, reported in the same issue.

Where the connection between this and denial of the Second Coming is supposed to exist, I cannot imagine. All writers upon the Identity agree in thinking that the fact of Israel being Christian, and occupying her foretold national

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and world-wide position, is a most sure sign of the end of the age, and with the end of the age must be brought nigh, even to the doors, the Second Advent of the Lord. If the writer of the notice had studied even the fringe of the question, he could not honestly have written what he did. The judgment of charity, therefore, must credit him with ignorance, and not with wilful perversion.

Sept. 21, 1894.

OF SOME FULFILLED AND UNFULFILLED PROPHECIES.

By Joseph Thomson.

PART II.

(*Continued from page* 410.)

III. We now proceed to notice a few fulfilled prophecies respecting Jerusalem.

In 2 Kings xxi. 11—16, because of the abominations done by Manasseh, King of Judah, it is intimated: "Therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the House of Ahab" (*i.e.*, the same judgment which had been dealt out to them should be applied to Jerusalem); "and I will wipe Jerusalem as a man wipeth a dish, and turning it upside down. And I will forsake the remnant of Mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day." These threats are repeated in 2 Kings xxiii. 27: "And the Lord said, I will remove Judah also out of My sight as I have removed Israel, and I will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." The complete and literal fulfilment of these predictions is testified unto by every traveller; and if anyone would see what remains of ancient Jerusalem, or Solomon's Temple, he must descend from the present ground surface to a depth of twenty to thirty feet, or more; while everyone who has read the history of only one or two of the numerous sieges the city has been subjected to, cannot but admit the literal fulfilment of the prophecy. Jerusalem has indeed been "wiped as a man wipeth a dish, and turned upside down."

In 2 Chron. v.—vii. we have an account of Solomon's dedication of the Temple, of his prayer, and the solemn sacrifice. We are further told that "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen, this place to Myself for an house of sacrifice. . . . Now Mine eyes shall be open, and Mine ears attend unto the prayer that is made in this place. For now have I chosen, and sanctified this house that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually. . . . But if ye turn away, and forsake My statutes, and My commandments which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of My land which I have given them; and this house which I have sanctified for My name will I cast out of My sight, and will make it to be a proverb and byword among all nations. And this house, which is high, shall be an astonishment to everyone that passeth by it; so that he shall say, 'Why hath the Lord done thus unto this land, and unto this house?' And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath He brought all this evil upon them" (2 Chron. vii. 8—22).

In Psa. lxxix. we have not so much a prediction as an account of the desolation which had, in the writer's day, overtaken Jerusalem: "O God, the heathen are come into Thine inheritance; Thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us" (ver. 1—4). That these words can only be understood literally, must be evident to all, especially when we see the headings of the Psalm acknowledge that "the psalmist complaineth of the desolation of Jerusalem" (not the Church) in the first seven verses; and in the following five, "prayeth for deliverance;" and in the last, "promiseth thankfulness." Speaking as though he saw it already accomplished, Isaiah says of Jerusalem, "In the city is left desolation, and the gate is smitten with destruction" (chap. xxiv. 12); "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory" (chap. iii. 8). The prophet sees the returning nation, humbled by the visitations of God on account of their sins, but now pleading for mercy: "O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance. The people of Thy holiness have possessed it" (*i.e.*, the inheritance) "but a little while: our adversaries have trodden down Thy sanctuary. We are Thine: Thou never barest rule over them: they were not called by Thy name" (Isa. lxiii. 17—19).

Again, "Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy people. Thy holy cities are a wilderness; Zion is a wilderness, Jerusalem a desolation. Our holy, and our beautiful house, where our forefathers praised Thee, is burned up with fire: and all our pleasant things are laid waste. Wilt Thou refrain Thyself for these things, O Lord? Wilt Thou hold Thy peace, and afflict us very sore" (Isa. lxiv. 9—12)? The "weeping prophet" wishes his head were waters, and his eyes a fountain of tears, that he might weep day and night for the troubles he saw coming upon his people for their "manifold sins." "Shall I not visit them for these things? saith the Lord: shall not My soul be avenged on such a nation as this? . . . I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant" (Jer. ix. 9—11).

Again: "Thus saith the Lord, . . . I will make this city desolate, and an hissing; everyone that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat everyone the flesh of his friend, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them" (Jer. xix. 1, 4—13). The exact manner in which this prediction has been fulfilled in the sieges of Jerusalem is well known to all who are conversant with its

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history, and may be read by any who will take the trouble to peruse Josephus' "Wars of the Jews."

Again, the "weeping prophet" declares, "Thus saith the Lord: If ye will not hearken unto Me, to walk in My law, which I have set before you, to hearken to the words of My servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth" (Jer. xxvi. 4—7). In his Lamentations the "weeping prophet" has given a vivid picture of the waste and desolate condition of Jerusalem in his days, when the divine threatenings of punishment were begun to be executed upon the guilty inhabitants. The city which had been "full of people had become solitary; she that was great among the nations had become tributary; her friends had become her enemies; she is gone into captivity, dwelleth among the heathen, and findeth no rest; her adversaries are the chief; her enemies prosper; her children are gone into captivity; her gates are desolate; her priests sigh; her virgins are afflicted; from the daughter of Zion all her beauty is departed; princes are hanged up by the hand; they ravished the women in Zion, and the maids in the cities of Judah. The crown is fallen from our head; woe unto us that we have sinned. The children and the sucklings swoon in the streets of the city. The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them. They that did feed delicately, are desolate in the streets; they that were brought up in scarlet, embrace dunghills. The punishment of the iniquity of the daughter of My people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her. . . . They that be slain with the sword, are better than they that be slain with hunger, for these pine away; they are not known in the streets; their skin cleaveth to their bones: it is withered, it is become like a stick; they are stricken through, for want of the fruits of the field. The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of My people. The Lord hath accomplished His fury; He hath poured out His fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof."

And, personifying Jerusalem, she is made to say, 'Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger. From above hath He sent fire into my bones, and it prevailed against them; He had spread a net for my feet, He hath turned me back; He hath made me desolate and faint all the day" (Lam. i., iv., v.).

We have quoted these passages in full, and shall continue to do so in this paper, because we fear that even Anglo-Israelites do not always refer to the texts that are given, as it is easier to take for granted all the writer says, than it is to examine for oneself the words of Holy Writ to see "whether these things are so" or not. This is our only apology for quoting so many passages of Scripture at full length; while we may also express the hope that most, if not all, of our readers will carefully examine the passages and the context in which they are found; assured as we are that such diligence expended in the study of Scripture will ensure a full reward in new and expanded views based upon Divine truth.

To proceed with our present subject. In Micah iii. 8—12 we have a remarkable prediction. The prophet says, "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the House of Jacob, and princes of the House of Israel, that abhor judgment and pervert all equity. They built up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." It is not certainly known that after the capture of Jerusalem by the Babylonians, "Zion was plowed as a field," but we do know that Jerusalem became heaps, and the Temple, and all other high buildings were destroyed, as had the high places under the better sort of Judah's kings. But the Romans, after their capture of the city, ploughed it up, and modern travellers tell us that they have seen the land now pointed out as anciently Mount Zion, being gone over with the plough by the husbandman in preparing it for seed.*

On this part of our subject we shall quote only two passages from the New Testament. In Matt. xxiii. 34—39 our Lord's prediction of the destruction of Jerusalem assigns, as the last exciting cause, the unbelief and cruelty of the inhabitants generally, but especially the priests and rulers: "Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood" (*i.e.*, the vengeance for shedding this "righteous blood") "shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. . . . Behold, your house is left unto you desolate."

How all these things have been literally fulfilled is a matter of history, which, indeed, is simply an echo of prophecy. Luke xxi. 20—24 gives several other particulars of this prophecy which, in due time, passed into history: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." In every particular this and other similar prophecies concerning Jerusalem have been fulfilled; and down to the present time, since the destruction of Jerusalem by Titus, the Roman general, it has been "trodden under foot" by the Gentiles, and it is still under the foot of the "unspeakable Turk." But there is yet a different future to be the lot of this ancient city, belonging to God's chosen people; and even as these predictions have been literally fulfilled, so

* At the "Palestine Exhibition," which has recently been making a tour through the provinces, among other things there was shown an eastern plough, which had actually been used in ploughing up the soil on Zion's ancient hill,—a relic, the sight of which made vividly realistic the fulfilment of ancient prophecy.

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we may expect a literal fulfilment of prophecies which are still waiting the march of time for their development.

IV. We shall now notice a few prophecies respecting Jerusalem which are still unfulfilled. In Psa. cii. 12—18 we find one evidently of this class: "Thou, O Lord, shalt endure for ever. . . . Thou shalt arise and have mercy upon Zion; for the time to favour her, yea, the set time is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord." Again we read: "The word that Isaiah, the son of Amos, saw concerning Judah and Jerusalem: 'And it shall come to pass in the last days, 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 into it.' And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we walk in His paths; for out of Zion shall go forth the law, and the word of the Lord, from Jerusalem.' And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 1—5). It is unnecessary to say a word to show that this prediction is yet unfulfilled; while the very contrary sentiments would but too aptly describe the present lookout (see Joel iii. 9—19). This prophecy of Isaiah is echoed by Micah, writing about fifty years afterwards.

Having predicted the overthrow and destruction of Zion and Jerusalem (chap. iii.), he goes on: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths;' for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it" (Micah iv. 1—5).

Jerusalem is also to be the centre of attraction for worship to the "outcasts" in Egypt, and those ready to perish in the land of Assyria; for Isaiah says, "And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem" (chap. xxvii. 13). We need not suppose that literally a "great trumpet" will be blown, as the signal for the assembling multitude; but that events will be so ordered that none will dispute the fact that the finger of God is pointing out the way, and the time for the fulfilment of His purpose is at hand. That this prophecy was not fulfilled by the return from Babylon, is evident from that being only for a limited time, while this spoken of by the prophet is to be unlimited, and have no interruption so long as the world endures. This is implied by the prophecy, otherwise it is sheer nonsense, or the fond imaginings of a bigoted, though warm-hearted patriot.

This same idea is again brought out in Isa. xxxiii., from which we need quote only one verse (20): "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." This idea of "continuity" is applied by our teachers to the Church, which we do not dispute may be done spiritually, to a certain extent; but not so as to prove that Jerusalem is the Church, and the Church is Jerusalem; for that would make nonsense of not only this, but of many other passages of Scripture besides. Further, it may be asked, which of the claimants to be the true Church now existing among us is the heir to Jerusalem? or, how will they proceed to get there in accordance with this prophecy? We must not stay to elucidate any further at the present time the language of Scripture; suffice it to say, in the Identity light it shines clearer and clearer to the humble student; while by other lights, it becomes dimmer and dimmer as a revelation, and appears hopelessly entangled.

We cannot quote all we should like from the prophecy of Isaiah, for it would involve the labour of transcribing the bulk of his prophecies. We must, however, quote a few more. "I have set watchmen," God says, "upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (chap. lxii. 5—9). "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" (chap. li. 2, 3). "The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away" (ver. 11). "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury! thou hast drunken the dregs of the cup of trembling, and wrung them out. . . . Therefore hear now this, thou afflicted and drunken, but not with wine: Thus saith thy Lord, the Lord and thy God, that pleadeth the cause of His people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over" (ver. 11—23).

Leaving Isaiah for the present to the "spiritualizers," we turn to the prophet Joel, whose prophecy is also quoted by the apostle Peter on the Day of Pentecost (Joel ii. 28—32; Acts ii. 14—21). The prophet predicts certain strange events which Peter assures us were partially fulfilled in his time, and that the era then ushered in was that proclaimed by the prophet. The close of the prophecy is very noticeable: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered" (saved, says Peter); "for in Mount Zion and in Jerusalem shall be

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deliverance as the Lord hath said, and in the remnant whom the Lord our God shall call." It is also noticeable that our Bible chapter headings here tell us that God "comforteth Zion with present and future blessings." How the "spiritualizers" like this, we do not know. In Zechariah (i. 14—17) there is another remarkable prophecy: "Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore, thus saith the Lord, I am returned to Jerusalem with mercies. My house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Again, this prophecy is almost too plain to be misunderstood; hence we read in the headings, "comfortable promises are made to Jerusalem."

Where is the Church with its claims? Alas! it is nowhere. "Again the word of the Lord of hosts" came to Zechariah (viii. 1—8), saying, "Thus saith the Lord of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in My eyes? saith the Lord of hosts. Thus saith the Lord of hosts: Behold, I will save My people from the East country, and from the West country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and in righteousness."

Again, we read in the headings that this prophecy relates to the "restoration of Jerusalem;" and it is acknowledged on all hands that the premonitory signs thereof are already visible in the increasing prosperity of the Holy Land and Jerusalem, as is attested by every modern traveller. The prophet goes on: "Thus saith the Lord of hosts: It shall yet come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, 'Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also.' Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (ver. 20—23). On this prediction the headings simply observe that "joy and enlargement are promised," but of whom they do not say; which wise reticence we will imitate; for, seeing it refers to the future, time will be the best expositor.

(*To be continued.*)

BRIGHTON—CARLTON-HILL MISSION HALL.—A series of Bible readings are being held every Friday night at the above Hall on the Bible teaching of the Israelitish origin of the British race. Mr. Marchant gave a masterly and powerful exposition of this subject last night to a deeply-interested audience.—*Brighton Argus*, October 13, 1894.

REV. JAS. J. REYNOLDS, A.M., ON THE JEWS.

By BOOKWORM.

PART II.

(*Continued from page* 507.)

"IT often occurs, when Christians address Jews on the subject of their long captivity, and affirm that it is in consequence of their having rejected, and their still rejecting, the Messiah, that they reply, 'How can this be? The Ten Tribes did not reject the Messiah; for, according to your belief, He did not come till they had been captives for many centuries. How, then, can you say that the sin of rejecting Him whom you call Messiah is greater than that of idolatry, for which the Ten Tribes have endured a longer captivity by far than we have? You say, our fathers endured only seventy years' captivity in Babylon for idolatry, and therefore conclude, since our punishment is so much longer, that our sin is so much greater than theirs was. If so, why has the captivity of the Ten Tribes been so long?' The history of the Ten Tribes affords an answer to this objection. They indeed did not cry out, 'Away with Him, away with Him! Not this man, but Barabbas!' but at the time of their separation from Judah they exclaimed, 'What portion have we in David? neither have we inheritance in the son of Jesse.'

"Now, the greatest blessing which Israel had in David was the promise of Messiah. This was the monarch's richest treasure, the best inheritance which could descend from him. 'The everlasting covenant was the sure mercies of David.'"

"When, therefore, the people cried out, 'What part have we in David? neither have we inheritance in the son of Jesse,' they did in fact reject Messiah, they disclaimed all share in the monarch's richest inheritance, and cast away the promise of God. Hence it is that the prophets predict in many places that Israel shall return and seek the Lord their God, and David their king'" (Hos. iii. 5). (Other texts quoted, Jer. xxx. 9, Ezek. xxxiv. 23, xxxvii. 24). Pages 69, 70.

This is a strange conclusion from an advocate of historical interpretation of the Scriptures, in view of the narrative in 1 Kings xi. and xii., and the tenor of the prophecies concerning Israel. Rebellion against the Messiah is held to be involved in the revolt from Rehoboam.* Mr. Reynolds, in his ignorance of the real condition of the House of Israel, cannot see the fallacy of the argument which he wastes his ingenuity in trying to refute.

The fourth lecture on "The Present State of the Jews" relates to the House of Judah, and describes their religious views, which need not to be mentioned here.

The fifth lecture is on "The Future Prospects of the Jews," under which name the author includes all Israel (Zech. x. 6).

In answer to the assertion that the return from Babylon exhausted the meaning of the prophecies relating to Israel's restoration, he shows that the return of Israel as well as Judah to the land must yet take place; and that, as the disruption of the tribes was a national and public act, so must the reunion of Israel and Judah be.

On Jer. xxx. 3 he remarks: "Here not Judah only—the people who were carried captive into Babylon—are spoken of, but also Israel, the Ten Tribes who had been long before carried away into Assyria. Now, they who assert that this and similar predictions were fulfilled at the return from

* "God stirred up the people to revolt from a man who had neither skill nor humanity to govern them" (Dr. A. Clarke on 1 Kings xii. 15).

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Babylon, tell us that some of the other tribes went up besides Judah and Benjamin, and the Levites, and these together formed the one nation of Israel—the distinction between Judah and Israel then being done away with. This, however, is contrary to the views which are given to us of the re-union of Judah and Israel in other passages of the prophets. How were the people dissevered? Was it not openly and formally? Did they not exist as separate nations till Israel's captivity? Can, then, the return of a few of some of the Ten Tribes, when Judah went forth from Babylon, without any healing of the rent which had so long existed, without any brotherly reconciliation, or formal acknowledgment of the fact—can this be taken as the fulfilment of so explicit a declaration as that which we have quoted, and of numerous others which are parallel to it?" Page 141.

And on the joining of the two sticks (Ezek. xxxvii.) he says:—

"Here was a figurative representation of an acknowledged and visible union. The people were to behold and acknowledge it. The recognised heads of each division of the family of Israel, together with the descendants of that patriarch who were joined to each, are represented distinct, as the two sticks which the prophet took; then as being united and becoming one in his hand, the union being such as men could look upon and recognise as fully as their previous separation." Pages 141-2.

That no such reunion took place on the return from Babylon he proceeds to show:—

"In the books of Ezra and Nehemiah, which contain the history of the return from Babylon, we find no mention made of the reunion of the severed nations. It appears that some of the Ten Tribes went up to Jerusalem with their brethren of Judah; but the number was small. [Ezra i. 5 and iv. 1 quoted where Judah and Benjamin are mentioned, also Ezra x. 7, 9, where 'all the children of the captivity' are afterwards designated as 'all the men of Judah and Benjamin.'] So Nehemiah speaks of them as those who went up out of the captivity, whom Nebuchadnezzar had carried away. These were they who returned—not many of the Ten Tribes, who had been long far away from their father's land. He also speaks of them as 'Judah and Benjamin,' as 'all Judah,' as 'the children of Judah,' and of their nobles as 'the nobles of Judah.'" Mr. Reynolds explains in a note, that "the children of Israel" of Ezra vi. 16, 21 were those mentioned in chap. v. 12, who had been carried away to Babylon, and that "all Israel" of chap. x. 5 "is all that part of the nation who had returned, to whom the name of the Patriarch was given. So in Nehemiah ix. 1, 2, xiii. 3, 12, &c., the same people are spoken of called 'all Judah,' as designating the people in general who had returned from Babylon; and also Israel, the seed of Israel, the children, because they were descended from him, not as being Israel in contradistinction from Judah, as in other historic and prophetic writings." Page 143-4.

As to the so-called spiritual way of interpreting prophecy, as that Zion, Jerusalem, Israel, and Judah, are to be understood to mean the Christian Church, he declares that this principle is not consistent with truth, and is opposed to the historical basis of Christianity.

"Now, if this be true, all reasoning is precluded, all appeal to prophecy respecting the Jews is vain, there are no promises for them; and whilst, in the sacred books, which they believe to be inspired, one thing is said, they are wrong in not believing that another thing is meant. We do not thus deal with the threatenings of the Bible. Here our selfishness interferes in a directly opposite way. These, alas! these belong to the Jews; and Jerusalem, Zion, Israel, Judah, are no longer the Christian Church. We are willing to assent to the priority of the Jews when the Scriptures speak of 'indignation and wrath, tribulation and anguish,' but deny that priority when they tell of 'good things to come.'

"We cannot admit that this method of interpreting the prophecies of Scripture deserves the name of spiritual. It is figurative or allegorical, but not spiritual. It assumes what has never been proved, that the system to which it gives a name is in accordance with the mind of the Spirit of God. This we deny; and we appeal to fulfilled prophecy to show that the historical, called incorrectly the literal, is the principle which is proved to be agreeable to the mind of God, and which therefore is rightly termed spiritual.* The figurative or allegorizing interpreters of the prophecies, whilst they term theirs the spiritual, denominate this a carnal principle. If it be so, then Christianity is founded upon a carnal principle. The Messiahship of our Lord can be proved only by the grammatical or historical interpretation of the prophecies; if that be not the true one, then we have no prediction of His Messiahship at all. His birth, His death, His resurrection, can be proved to have been foretold in the Old Testament Scriptures only by the application of this principle; whilst, by adopting the allegorical one, we lose all evidence derived from prophecy, and may make of Holy Scripture anything which our fancies list."† Pages 148-9.

Some of the author's reasons for approving the historical and condemning the opposite method are given.

(1) "The figurative, miscalled the spiritual principle of interpretation, was unknown to the primitive Church.

"The earliest of the fathers understood Scripture as meaning what it said, and the plan of allegorizing it was not followed until the time of Origen, who flourished in the middle of the third century. (See "Elements of Prophetical Interpretation," by Rev. J. W. Brooks.") Page 150.

(2) "The pretensions of the Church of Rome, so far as they are professedly derived from the Old Testament, rest on the figurative interpretation. If Jerusalem do not mean Jerusalem, if Zion do not mean Zion, then they may as well mean Rome as anything else. Since it is written, 'The nation and kingdom that will not serve thee shall perish, they shall be utterly wasted,' she may, on the figurative interpretation, assert her supremacy, and justify both her claim to be the mother and mistress of all churches, and her deeds of persecution, by which she has striven to 'compel

* "The system of interpreting fulfilled prophecy in a grammatical, historical, or, as it is commonly but not quite correctly called, literal sense; and unfulfilled prophecy in a phantomizing, or what is commonly called spiritual manner—is a miserably rotten system, and one leading to infidelity."—Opinion of Dr. Wolff and some friends. "Travels," &c., p. 235.

† "Witness this wild flight of imagination by a reverend author, who published a book a few years ago called "The Bible True from the Beginning." The extract is from the *Church Times* review of the work:—"The writer has sought to call attention to what may be termed the greatest illusion in human history. It is the illusion that when our divine Saviour became incarnate, it was in such a form as that He could be seen by mortal eyes, and so as that He lived in a literal Palestine, and was crucified by literal Jews. This is an error. The Saviour no more walked in the literal fashion over the acres of Palestine than over the acres of England. He was no more crucified by literal Jews than He is crucified by all wicked men everywhere. The whole of the four Gospels . . . . are moral and not literal history. . . . . There never was a literal Virgin Mary, or a literal Joseph."—Preface to Vol. iv., p. 4, by Rev. W. Gough, B.A., Congregational Minister.

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them to come in.' . . . . As Protestants, we ought to be very careful how we adopt a system of interpretation which allows to so great an extent the pretensions of the Church of Rome." Pages 152-3.

(3) "By the figurative or spiritual mode of interpretation, we are totally unable to stand in argument with the Jews. They give a figurative interpretation to Isa. liii., Psa. xxii., &c., whilst our hopes rest on the literal fulfilment of them. It is only by insisting on the exact historical accomplishment of these and similar prophecies that you have any advantage in the controversy with the Jews. But when we take the promises of Israel's future exaltation figuratively, and assert that these refer not to that nation, but to the Church, we must yield to the Jew the right to say, 'Then I will take the predictions which you say refer to the Messiah figuratively; and then no Virgin bore a Son whose name was called Emmanuel, no son of David came to bless our nation. You take spiritually what applies to Jerusalem and the throne of David; I too will take spiritually what you say applies to Messiah.'" Pages 153-4.

(4) "The New Testament does not sanction the allegorical mode of interpretation." Though some Old Testament prophecies have had a typical or incipient fulfilment, "we are not authorized to say that the prophecy was fulfilled in the type; and we are led to expect the exact historical event which is indicated in the plain grammatical meaning of the words of the inspired writer." The apostle James is adduced (Acts xv. 16, 17) as quoting Amos "simply as affirming the truth that the Gentiles were to be called into the Christian Church, not as if their reception were the building up the ruined tabernacle of David"; and the apostle Paul as quoting Isaiah, in Rom. xi. 26, "as a prophecy which is to have an exact fulfilment." Page 154, *et seq.*

(5) "The providence of God has shown how prophecy is to be understood." Examples: the sons of Ishmael, the destruction of Tyre, Babylon, Jerusalem, Israel's sorrows. Pages 161-2.

(6) "The hopes of the Christian are built on the literal fulfilment of the most marvellous prophecies. Prophetic details quoted concerning our Lord's life on earth: "Now, if in any one of these particulars the figurative mode of interpretation could be proved to be true, then might we reject every claim of Messiah; then might we allow the Bible to be a book of allegories, in which, when one thing was promised, in most instances another was intended; and, instead of regarding it as the eternal truth of God, we must look upon it only as an uncertain guide, as a doubtful teacher, as a volume which still required an infallible commentator to unfold, and not as that Word which is perfect, converting the soul, that testimony which is sure, and maketh wise the simple." Pages 162-3.

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—The land that the Lord our God gave to our fathers ought to be a subject of interest to Anglo-Israelites, and one would think that "The land that the Lord our God careth for" could surely not be a matter of indifference to any Christian. But it would seem from the apathy of the English as a nation, and especially of those who make most profession of Christianity, as if Bible students imagined that God had ceased to care specially for this land, and in fact had left it never to return. Most so-called Christian nations, except England, are putting forth their utmost power to gain influence and possession here; and Jews and Moslems are also engaged in the same struggle, whereas until the late purchase of "The Garden Tomb" by an English committee, no descendants of the House of Joseph had consented to become possessors of a foot of soil in this land unless obliged to do so. But as God has often forced the nation, against the inclinations even of those in power, to take possession of foreign territory (as in the case of Egypt and Uganda), so He has seen fit to make His servants owners of a few pieces of land here and there throughout the country without their wishing to become masters of the soil. It is remarkable, too, that their earliest possessions here have exactly corresponded to Abraham's only inheritance during his lifetime,—an altar and a burying ground, for the land hitherto possessed by the English here was bought merely to build Protestant churches, schools, and hospitals, and for burying grounds. There are only thirty-five heads of families of British birth registered as residents in Palestine. Most of these are engaged in mission work, many of them as honorary workers, and the position of the English here already answers to the description in Isa. lxi. 6.

A native remarked to me one day, "The Latins are trying to buy a large piece of land at Jaffa, which they will let at a low rent to their adherents, and the Jews do the same. Look at the large Jewish and German colonies too. Everyone except the English buys land and builds houses here, and we would rather have the English than anyone." I asked "Why?" and he said, "The English are kind, and come to cure the sick and teach us about God, and they will help anyone who goes to them. Latins and Greeks have hospitals, but if I am ill and go to the Latin hospital they will say, 'This hospital is for Catholics,' and if a Latin or Moslem or Jew goes to ours they will send him away, but the English say, 'We will help all—as many as we can. We are sorry there is not room for more.'" "Then the English keep their promises. If an English traveller says 'I will pay you next week,' I want no pledge, it is Kilmeh Ingleezi (English word). I am sure they would not take all we earn away from us, too, but they would make roads over the rough hills and bridges across the rivers so that one could travel summer or winter." I was reminded of Isa. xl. 3, 4, which since coming to this country I have learnt to take literally. I have heard similar sentiments expressed by other natives, Moslems and Greeks.

The Russians are fairly quiet at present, and apparently inactive; but there is a general feeling among all classes that Russia means to have Palestine, and many say she will succeed in her attempt. We know that God has stated that the contrary result will take place when she does try. The Russians have hospices, as they are called, for pilgrims and Russians of all sorts who visit this country, but they are supposed often to be more than mere hospices; and it is said, I believe with truth, that under the large "Hospice" at Jerusalem is a huge magazine stored with arms and ammunition, which were smuggled in large quantities into the country a few years ago. The Russians do what they please here, and the Turkish officials (who bully and interfere with everyone else on the slightest provocation) dare not say a word against anything they choose to do.

The Russians are dreaded and hated by the natives, even their co-religionists almost as much as the Turks, but public opinion does not count for much in this country. People seem to think that there will be some sort of crisis the year after next (1896). Do any of the calculations made from the Great Pyramid of the Scripture "weeks" point to that year in particular?

There is a scheme for bringing water (by means of English money) to Jerusalem on foot at present, I hope to give fuller particulars when the matter is decided more fully. It has been estimated that it will cost £80,000, but it will be an immense benefit to the city. If any of your readers would care for any information about this land and will write to me, I shall be delighted to give it to the best of my power, for I long to see the English take more interest in this land.

I remain, sir, yours very truly, C. HUSSEY.

Bethlehem, Jerusalem, Sept. 18, 1894.

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

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

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

THE BANNER OF ISRAEL.

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

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THE THREE EUROPEAN BURNING QUESTIONS, AND WHAT MAY COME OF THEM.

THERE are three questions which seem at this moment full of danger for the peace of Europe, and appear to most of us, humanly speaking, as being dangerous to the future safety of our own most favoured land. They are the Eastern question, the Egyptian question, and the Franco-German frontier question. Besides these there are others connected with the colonial possessions of our European neighbours, and any one of these is capable, if not likely, to deprive us of the blessings of peace, if our continental friends should be hurried into war by some gust of unreasonable warlike feeling among their people; or, if their rulers weakly yield to the warlike pressure of the parties favourable to violent measures, of whom there are always many everywhere.

In reference to the Eastern question, it is always ready to explode and bring destruction upon eastern Europe, on Turkey and Austria. The influence of the present Emperor of Russia has always been in favour of peace; for on several occasions he has abstained from interference when provoked, when his intervention meant war with Austria, followed by the opening, once more, of the terrible question, which affects the possession of Constantinople and the Bosphorus, with the right of free passage for Russian ships of war from the Black Sea to the Mediterranean and *vice versa*. Russia's object, for which she is simply waiting the favourable opportunity, is the possession of the Gate of Gates, Constantinople, the occupation of the Holy Land, in order to command Great Britain's pathway to India, *via* the Suez Canal; and so to constitute herself, in time, the empress of the earth, the owner of the supremacy of the sea, and, if possible, the possessor of India and the East. Our pessimists believe that in such a struggle Great Britain will certainly be involved, and that in spite of our great resources, wealth, and prestige, we shall come out of the contest the losing party.

But there is the Franco-German frontier question which remains a burning question, since the French cannot forgive the Germans their success in 1870, and mean some day to try hard, with Russia's help, to win back their lost provinces and towns, Alsace, Lorraine, Metz, and Strasbourg. When the Russian fleet visited Toulon, and its officers were *fêted* in Paris, it seemed as if only a word from St. Petersburg would set Europe in a blaze. Yet the word was never spoken by the Czar; and France waits still for the favourable chance which has not yet come, but may come any day, when she may put Germany between two mighty fires, and compel her to give up her gains in the Franco-German war of 1870.

But there is yet another burning question, and that is the Egyptian, wherein we are involved, and the fiery French nation is our possible opponent. As the result of the fatal French hesitation in Alexandria harbour on July 11th and 12th, 1882, Egypt fell to our nation's military occupation, but we did not at once annex it as we might have done. Since then we have occupied and governed the country greatly to its benefit, as all the world knows. But our French neighbours are not content, and desire that we should retire and leave them in charge of Egypt. They would enforce this at the sword's point, if the Russians would only join them in the enterprise; and hence there is here a third burning European question, and one in which it is conceivable we may yet be directly implicated; nay, should certainly be so, were we not Israel of the Ten Tribes.

In reference to the first two questions, it is perfectly clear from Scripture that some such burning troubles are to visit the nations of Europe, in order to bring about the coming war-woe, which is yet to devastate "yonder ill-consolidated Europe," and to make Israel's opportunity to return to their land, in preparation for the succeeding wars of Armageddon, wherein Russia's fate will be sealed and her polity destroyed. The Egyptian trouble as it affects our nation is provided for also by Scripture, since it shows that, while the nations

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will be employed in their internecine wars, Israel (the British) will be hidden in the God-secured haven of refuge He has prepared for her. She is during those troublous times to be abandoned by all European allies, which is the very situation our secular writers foresee will be our fate, on grounds quite independent of Scripture and our Israelitish origin. *The Bristol Times and Mirror*, for instance, in an article on "The European Outlook," dated Sept. 28th, remarks thus upon our nation's position in the event of war, and shows that we should then be without a single ally. The writer treated the matter thus:—

The German Emperor foresees clearly that the time may come when Germany will have to rely upon the strength of her own right hand. That time would assuredly have come if a new Russian emperor should encourage French aspirations for the recovery of the old frontier. It would not have come if a Russo-French alliance were directed against this country. Good friend as he is to ourselves, the Emperor William would not move a battalion to save our Indian possessions, and he would be right in declining to do so. He would probably not feel under any greater obligations to aid us, if we refused a French summons to abandon Egypt, and had to back up the refusal by war. It can never be unreasonable to remind our countrymen that we stand in Europe in an altogether isolated position. No power is bound to come to our help if we should be attacked by the coalition which is always possible, if we may venture to hope that it is not very probable, and still less if we were engaged in a contest with either France or Russia alone. The Triple Alliance is under no obligations to England; but, on the other hand, the obligations of Italy to that combination may prevent her from giving us the assistance which she would assuredly desire to give. There are only two possible positions for this country. Each has its advantages and each its disadvantages, and we must make our choice between the two. We can join the Triple Alliance, with the contingent obligation to take our part in a continental war, or we may remain aloof, and forfeit the help which in the other event we could claim. Much is to be said for each of these two possible courses; but for the present, at any rate, we have made our election. We refuse the advantages because we fear the risks of European alliances, and possibly we are right; but we must not blind ourselves to the result. If war should come, we shall have to rely upon ourselves, and it is more than folly to shut our eyes to what this means. To some extent we have recognised it by strengthening the navy; but we must not flatter ourselves that we have come to the end of our task. We must continue to be irresistible on the ocean, if we are to hold our own as one of the great powers of the world.

The Scriptures, as our readers know, leave us in no doubt about the matter. We are directed in Isa. xxvi. 20, 21, R.V., in these words: "Come, My people, enter thou into Thy chambers, and shut thy doors about thee, hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." The passages in Zeph. iii. 8, 9, and Luke xxi. 25—28 also lead to the conclusion that, while "the nations" will be under punishment, Israel will be selected exclusively for mercies, but will, apart from the nations of the earth, be kept in isolation, hidden, as it were, by the Lord Himself. We look, therefore, for no wars to scourge us. While the nations are embroiled, three against two and two against three, fighting out our battles, we shall be led back in peace to Palestine. France, we suppose, will be too busy nearer home to care about Egypt, Madagascar, or Siam. But when our turn comes to sustain the shock of Russia's assaults in Palestine and the East, at the period of Russia's final collapse, then we suppose we shall also find France on Russia's side against us, and all the world allied will be in arms against the Lord and His anointed people. We praise Him for the consolation, knowing that He that is with us is stronger than all the hosts of His enemies united; for He will tread them down like mire beneath His feet (Zech. x. 5).

THE GEOGRAPHICAL UNITY OF THE BRITISH EMPIRE.

By Geo. R. Parkin, M.A.

(*Read at a Meeting of the Society in Edinburgh, March, 1894.*)

The following is reprinted by permission of the Secretary to the Royal Scottish Geographical Society, from *The Scottish Geographical Magazine* for May, 1894. It is one of Mr. George R. Parkin's excellent lectures, and is certain to be interesting to all Identity believers, since it deals with "The Geographical Unity of the British Empire." We are sorry we cannot reproduce the maps which accompanied the lecture, but any modern atlas will show at a glance the whole of the British Empire as it is dealt with by the lecturer :—

PART I.

In placing before you the large map of the world which Mr. Bartholomew has prepared for me to especially illustrate the position of the British Empire, it might seem as if I had furnished you with an ocular refutation of the very name which I have given to this address. In this map you at once see geographical diversity and separation apparently carried to their utmost extent. Parts of the Empire are found on every continent; they are in the extreme north and the extreme south; they are in the frigid, the temperate, and the torrid zones. The portion we examine may cover a continent, or half a continent; it may be a lonely island, or an isolated promontory; it may be coloured deeply to indicate full possession, or it may have the subdued tint which points only to pervading influence. There are vast areas which are practically incapable of settlement or commercial development; there are others which already feel the full rush of human life and industry; and there are others still which lie only waiting for the presence of civilised man and the appliances of civilisation, to deal with their boundless resources, and transform them into happy homes and prosperous spheres of activity. There are prairies large enough to absorb the population of European kingdoms with ease; there are deserts in whose almost boundless wastes armies might be swallowed up and lost. Every ocean washes the shores of the Empire; ships are constantly making the full circuit of 25,000 miles around the globe without touching at anything but widely separated British ports.

Population is as diversified as position and climate. While the backbone of national strength is white, Caucasian, and English-speaking, beyond this all is diversity; every colour—black, brown, red, yellow; all races—Negro, Indian, Mongolian, Malay, Papuan, Kanaka, Maori; all religions—Christian, Mohammedan, Buddhist, Parsee, and Pagan. Language is even more various than race, creed, or colour. Diffusion, separation, isolation, variety, every expression which contrasts with the term unity is what naturally suggests itself to one who merely looks at a map of the Empire, without studying the great facts which underlie its history, its progress, its aims, its manifest place and work in the world, the new conditions under which it exists to-day.

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I fear that this primary, superficial, and utterly misleading impression of national disconnection still dominates great numbers of minds; it is to modify such an impression that this paper is chiefly intended.

That I have begun by placing before you this map which so vividly represents the scattered state of the Empire, with its dividing spaces of continent, and ocean, and zone, will be, I trust, some guarantee that I wish to face my text fairly.

What I wish to prove is, that in spite of all this apparent diversity, the territorial growth of the Empire has been not abnormal, but strictly organic—the outcome of racial instincts and the fundamental necessities of national life; that each part is fitted to minister to the wants of the other parts, or of the whole, with singular felicity of adaptation; that this vast diffusion of territory is so linked together as to be fitted in a very special way for the performance of peculiarly high national functions; that dismemberment would mean for it what dismemberment means for any highly complicated and efficient organism; that, in short, to speak of the geographical unity of the Empire is no paradox, but a simple truth—a truth which it is of the utmost importance that all British people should vividly realise.

In entering upon the argument by which I hope to justify these conclusions, it seems necessary, in the first place, to briefly consider a few of the most salient features in the historic growth of the Empire.

If we take the coming of the Saxons as our point of departure in British history, then we may say roughly that eleven centuries were passed in the manifold processes of internal growth and change before our people began to get even a hint of the world-wide destiny that was in store for them.

First, in this period there was for some hundreds of years that fierce clash of people against which was to settle, by the survival of the strongest, the prevailing strain of race. At last there emerged a population in whose blood was curiously mingled Saxon force, and Celtic fire, and the Berserker energy of the sea-kings.

Then followed some further centuries spent in internal struggles, varied occasionally, but only incidentally, by continental wars, which gave temper and fibre and greater homogeneity to the race, and stability, with ordered liberty beyond that of other nations, to social and political institutions.

But from the very first the direction of the country's history was dominated by one geographical fact which differentiated its position from that of every other European State, and from that of every nation known to ancient history—the fact that it was an island; an island, too, penetrated on all sides by estuaries which suggested commerce, and hinted at the revival of the sea-roving spirit, which, during the long constructive period, had slumbered, but was by no means dead.

By the beginning of the sixteenth century signs of a renascent maritime energy began to show themselves, and soon developed with wonderful rapidity; as the century drew to a close, in "the spacious times of Great Elizabeth," English navigators—Drake, Hawkins, Frobisher, Cavendish, Sir Humphrey Gilbert, Raleigh, and others—had given ample proofs of those qualities which pointed with no doubtful finger to the sea as the scene of Britain's greatest glories and greatest gains.

They had circumnavigated the globe: they had made their name feared in the remotest seas; they had tracked the Spanish galleons to the places from which Spain drew her stores of wealth; they had vanquished in open fight the most imposing fleet that the pride and wealth and skill of man had ever put upon the sea.

But though the force of them and the fear of them prevailed everywhere, as yet there was little thought of territorial expansion. While Spaniard, Frenchman, Portuguese, and Dutchman were planting their feet in many lands, the sixteenth century closed while yet scarce an Englishman had found a fixed home beyond his own narrow seas. As yet only the pathways were being found for the flood of Anglo-Saxon life which was to follow.

The seventeenth century saw a change in this. The spirit of adventure, the desire for wealth, the wish to free the soul from old-world traditions and despotisms, conspired to kindle the colonising spirit. An outlet had to be found for forces which, if pent up at home, might well have wrecked the State. The first great expansive movement of British people was as natural and organic as the force which compels the bursting of a bud, or the transformation of a chrysalis. It is now possible to present a map of the Empire abroad, as it is here before you. At the end of the seventeenth century, as you see, there is a thin line of settlement along the eastern coast of North America; trading posts or points secured for the refreshment of navigators are scattered here and there. Trade and settlement are the two characteristics of the period; the movements are tenative, but in each lies the germ, on two distinct lines, of astonishing growth.

Let us here mark the philosophy of this growth, while we are at its very beginnings. That philosophy, in one of its main aspects, at least, has been admirably stated by Lieut. Mahan, of the American navy, in his profound work upon "The Growth of Sea Power," now everywhere accepted as the ablest study of the question yet written. He says:—

"As a nation, with its armed and unharmed shipping, launches forth from its own shores, the need is soon felt of points upon which the ships can rely for peaceful trading, for refuge and supplies. In the present day, friendly, though foreign, ports are to be found all over the world; and their shelter is enough while peace prevails. It was not always so, nor does peace always endure. . . . In earlier times the merchant seaman, seeking for trade in new and unexplored regions, made his gains at risk of life and liberty from suspicious or hostile nations, and was under great delays in collecting a full and profitable freight. He therefore intuitively sought as the far end of his trade route one or more stations, to be given to him by force or favour, where he could fix himself or his agents in reasonable security, where his ships could lie in safety, and where the merchantable products of the land could be continually collecting, awaiting the arrival of the home fleet, which should carry them to the mother country. As there was immense gain, as well as much risk, in these early voyages, such establishments naturally multiplied and grew until they became colonies; whose ultimate development and success depended upon the genius and policy of the nation from which they sprang, and form a very great part of the history, and particularly of the sea history, of the world. . . .

"The needs of commerce, however, were not all provided for when safety had been secured at the far end of the road. The voyages were long and dangerous, the seas often beset with enemies. In the most active days of colonising there prevailed on the sea a lawlessness the very memory of which is now almost lost, and the days of settled peace between maritime nations were few and far between. Thus

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arose the demand for stations along the road, like the Cape of Good Hope, St. Helena, and Mauritius, not primarily for trade, but for defence and war ; the demand for the possession of posts like Gibraltar, Malta, Louisburg at the entrance of the Gulf of St. Lawrence—posts whose value was chiefly strategic, though not necessarily wholly so."

The territorial expansion, then, of the seventeenth century was the natural result of forces working in the national life.

We pass on to the eighteenth century. All is now again changed. This is for Britain the period of storm and stress. The century opened in comparative quiet, save when broken by continental wars which we now know were but a mere prelude to what was to come. Its middle decade was marked by a contest of which the brilliant American historian, Parkman, has said :—

"The Seven Years' War made England what she is. It crippled the commerce of her rival, ruined France in two continents, and blighted her as a colonial Power. It gave England the control of the seas and the mastery of North America and India, made her the first of commercial nations, and prepared that vast colonial system that has planted New Englands in every quarter of the globe. And while it made England what she is, it supplied to the United States the indispensable condition of their greatness, if not of their national existence."

The century closed in another Titanic struggle which shook the whole civilised world—a struggle for national life or death.

It was in this latter half of the eighteenth century that for the first time in her long history Britain learned the secret of her destiny ; that she began to fully understand "the meaning of the riddle of her might." Against the most colossal military genius and the most tremendous military combination that the modern world has known she matched her sea-kings' blood ; the might of the waves against the might of the land. Have you ever reflected upon the tremendous odds against us when we entered upon our struggle with Napoleon—odds so overwhelming that without our ocean power nothing apparently could have saved us ?

"In 1789" (I quote from that remarkable book on 'Social Evolution,' lately written by Mr. Benjamin Kidd) "the population of Great Britain was only 9,600,000, the population of France was 26,700,000. The annual revenue of France was £24,000,000, that of Great Britain was only £15,650,000.

"At the beginning of the nineteenth century the French people numbered some 27,000,000, while the whole English-speaking peoples, including the Irish and the population of the North American States and Colonies, did not exceed 20,000,000." (The population of the United Kingdom at this period was only 14,000,000.)

Lieut. Mahan's statement upon this period of British history is also most effective.

"When war broke out with Spain in 1739, the navy of England was in numbers more than equal to the combined navies of Spain and France ; and, during the quarter of a century of nearly uninterrupted war that followed, this numerical disproportion increased. In these wars England, at first instinctively, afterward with conscious purpose, under a Government that recognised her opportunity and the possibilities of her great sea power, rapidly built up that mighty colonial empire whose foundations were already securely laid in the characteristics of her colonists and the strength of her fleets. In strictly European affair her wealth, the outcome of her sea power, made her play a conspicuous part during the same period. The system of subsidies, which began half a century before in the wars of Marlborough and received its most extensive development half a century later in the Napoleonic wars, maintained the efforts of her allies, which would have been crippled, if not paralysed, without them. Who can deny that the Government, which with one hand strengthened its fainting allies on the Continent with the life-blood of money, and with the other drove its own enemies off the sea and out of their chief possessions, Canada, Martinique, Guadeloupe, Havana, Manilla, gave to its country the foremost *rôle* in European politics ? and who can fail to see that the power which dwelt in that Government, with a land narrow in extent and poor in resources, sprang directly from the sea ?"

This desperate struggle, long hanging in the suspense of doubtful issue, was decided at Trafalgar, for to Trafalgar Waterloo itself was but a sequel—a corollary.

We came out of the conflict bleeding at every pore ; with one great fraction of the Empire wrenched from the parent stem : with a national debt such as had never weighed down a country before ; with social and industrial dangers of the gravest kind. But it left Britain unquestioned mistress of the sea, and with the foundations of a new empire —the material for working out a new history—more wonderful than the old.

In this second map you may see where we stood in the early years of the nineteenth century.

Now, let me say that the vast growth of this period also —a period of dire struggle ending in victory and conquest —was once more inevitable and therefore organic ; it was in a contest for very existence that the Empire was so widened by accessions of territory in India, America, and at minor points.

If these vast territories, however, had remained as simple conquests, if they had not become grafted into the very life of the nation, they might easily have come in time to be looked on as mere excrescences, and so to be got rid of as opportunity offered.

But what are the facts ? The work of conquest had barely ceased when the process of complete assimilation began. A new era now opens upon us. A few years were required to collect our shattered forces, to steady political institutions, to get our new bearings in the world, and then it might be truly said of our national life that "old things have passed away and all things have become new." Our history for the last half-century may for our purpose to-night be summed up in a few words. It is a national life expanding, and ever more and more expanding, abroad ; intensifying, and ever more and more intensifying, at home.

The growth of population, with the astonishing organisation of industry and application of manufacturing power within ; the steady flux of population from our shores to form new centres of national strength abroad : these are the characteristics of our time which chiefly concern us.

You have before you the map of the Empire at this last decade of the nineteenth century. It presents an entirely new set of problems, problems which we must face resolutely and study with what accuracy we can.

Observe that the comparatively small province of Quebec, which we won by conquest, has now, under the impulse of settlement, expanded into the great Dominion ; a country covering half a continent, and an area well-nigh equal to Europe.

The two or three penal settlements of Australia have

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spread out into the vast provinces which cover a whole continent—again nearly as large as Europe.

New Zealand is comparatively small, and yet even it is nearly as large as the United Kingdom.

From the Cape of Good Hope our purchase from the Dutch has spread, and is spreading, over the most habitable parts of Africa.

The complete spontaneity of this expansion no man who studies the facts can question. It has taken place in the very teeth of Government opposition. The rulers of this country, for instance, long hesitated about laying any claim to New Zealand, but were driven to it unwillingly at last; they had no thought of taking possession of the whole of Australia; they interposed to prevent Australia occupying the islands around them; their hands are even now being constantly forced in Africa by a restless energy which resistance seems only to stimulate.

No impulse from our rulers led to the opening up of the vast Canadian North-West; it was simply the push of Canadian energy, pioneering the way for English, Scottish, Irish, and other emigrants. Taking the countries I have mentioned as a whole, the expansion of the Empire has consisted in the rush of a national life, powerful beyond all precedent, along the geographical lines of least resistance. This spontaneous rush has not even been confined to the Empire, but has contributed quite as much to building up the United States as well. The force of which we are speaking, so wonderfully penetrating in influence abroad, has its genesis in the homes of this country. I venture to say that there is not a person in this audience who has not found or will not find it in operation by his own fireside. A lady beside whom I sat a few evenings ago at a London dinner-table told me that she had seven brothers abroad in the Colonies, and, she added, all doing well. Multiply such a fact as that by what each of you knows of the circumstances of the homes with which he is familiar, and you can judge for yourselves whether the expansion of the Empire is or is not a vital process. One statistical fact will bring vividly before your minds the vastness of its operation during the last hundred years. I have mentioned that at the opening of the last decade of the eighteenth century the population of Great Britain was 9,600,000, as compared with the 26,700,000 of France. At the opening of the last decade of the nineteenth century, the English-speaking people, excluding subject races and the negroes of the United States, number 101,000,000, while the French people number less than 40,000,000.

But, besides this expansion by colonisation of which I have spoken, another well-nigh as wonderful has taken place.

The needs of commerce first carried us to our great Eastern Empire; they have combined with other forces to keep us there. The few trading ports of the seventeenth century, the fringe of dominion won in the eighteenth, have steadily spread during the nineteenth, until our possessions reach the Himalayas, and push out west and east far beyond the Indus and the Irrawaddy. Here we have come, not to colonise, but to trade and rule.

This, you may say, is not normal and spontaneous growth; it is the mere aggregation of conquered provinces, such as built up the Roman Empire. A study of history soon modifies this judgment.

One thing at least we can say with certainty: that this great growth was not intentional. Ruler after ruler was sent out to India with the strictest orders to avoid the annexation of territory, and one after another seems to have gone with the sincere purpose of carrying out these instructions, only to find himself in the grasp of a destiny which he could not control.

When once we had expelled our only European rivals, the French, from India, when once our hold on the sea-coast became essential to our commercial position, we found ourselves coming under the operation of a law which seems to hold whenever highly civilised man comes in contact with the less civilised races—he ends by ruling them whether he will or no. At any rate, under the impulse of some force which statesmen and people alike could not control, we rule to-day 286,000,000 of people in India; and so closely have its commercial interests become bound up in our own, so vital is the link of industrial connection, that, in addressing the London Chamber of Commerce five years ago, Lord Dufferin could with truth affirm that "it would not be too much to say that if any serious disaster ever overtook our Indian Empire, or if our political relations with the Peninsular of Hindostan were to be even partially disturbed, there is not a cottage in Great Britain, at all events in the manufacturing districts, which would not be made to feel the disastrous consequences of such an intolerable calamity."

The unity, then, even with our great dependencies, is vital. Every year brings out in more vivid relief some striking illustration of the close industrial dependence, based, you will observe, on geographical conditions—in other words, on geographical unity between different parts of the Empire. Let us take a few conspicuous examples.

Sixty or seventy years ago the woollen industry of this country, which had for centuries given employment to a considerable number of people, took a new start, through the application of machinery, and since that time its development has been prodigious. The manufacture of wool is not only the chief industry of the great Yorkshire towns, but is also found giving wide employment in the south of Scotland, in the Stroud valley, and in other parts of England. Altogether some millions of people depend upon it. Now, in this country, upon Scottish moors, Welsh mountains, and English pastures, wool is raised with much expense and difficulty. But at the very time when this woollen industry began to advance by leaps and bounds, we also began to occupy those milder climates to which our people have gone in New Zealand, Australia, and South Africa. In these countries the conditions for raising wool inexpensively are almost ideal. The mild climate, the wide extent of lands unsuited to anything but pasturage, the possibility of managing vast flocks with little labour, entirely changed the conditions of sheep-raising. The result is that the enormous demands made by the newly-invented machinery and the growing industries of this workshop of the world have been met without difficulty.

Of the five countries from which woollen fibres are imported, four—New Zealand, Australia, India, and South Africa—are under the British flag; while the fifth, South America, has been chiefly exploited by British capital. But beyond all the natural advantages which these countries enjoy for raising wool, there remains the great fact that they border closely upon the sea; that nowhere do the wool-packs have to be carried any great distance by land before they come in contact with the great industrial uniter—the Ocean. Had these wool-growing areas been in the centre of Asia, or even in the centre of Europe, how different would have been the conditions of our woollen manufactures! To-day the cost of bringing a bale of wool from New Zealand or Australia to London, 11,000 or 12,000 miles, is little greater

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than it subsequently costs to carry it from London to Leeds, Bradford, or Galashiels, 200 or 300 miles.

Take cotton, again, none of which can be grown on our own soil. Our greatest supply has come from the United States, that offshoot of our race which sprang from the first great period of national expansion. But it now comes in large volume from India and Egypt (from the latter far more freely since British influence has given security to capital and labour), and it could undoubtedly be produced abundantly in our Australasian and African possessions; so that exclusion from the American supply, as in 1865, could never again produce such disastrous consequences.

The geographical fact that jute is best produced in a single district of India, where, under British rule, capital and labour are free to operate successfully, and whence safe transit in peace or war is secured by the flag, means not a little to the greatest industry of Dundee.

And so the argument might be carried through an immense range of industry.

My next illustration will be found in the question of food supply. This country imports every year twenty million quarters of wheat out of the twenty-eight million quarters which are required to feed its people. In the past these vast supplies have been drawn largely from the Black Sea, the Baltic, and the United States of America. But the population of the United States is increasing so rapidly that the best statisticians estimate that consumption will soon press closely upon the food-producing capacity of the country. The area of wheat production has shifted steadily westward from New York through Ohio, Illinois, and Kansas, and then northward to Wisconsin, Dakota, and Nebraska. Now the great North-West of Canada is admittedly the largest undeveloped wheat area of the world. There is also a vast extent of country suited for the rearing of cattle and for cattle products, such as cheese and butter. Now notice the geographical position of this enormous wheat and cattle area in North-Western Canada in relation to the consuming millions of this country. The greater part of them lie far beyond the centre of the continent. But here the uniting power of waterways again asserts itself. From the Straits of Belle Isle, where a steamship crossing the Atlantic first enters the inland water of Canada, to the head of Lake Superior, is a distance of 2,384 miles. For the greater part of this distance the gulf, rivers, and lakes, present an almost unbroken system of navigation. Only seventy miles of canal were required to be constructed to make this system complete. This canal system is already finished for vessels drawing twelve feet of water. But with this the Canadian people are not satisfied. Just as Glasgow has spent an enormous sum in dredging the Clyde, and as Manchester has made such sacrifices to get into immediate touch with the ocean, so the Canadian people are resolved that their vast north-western granary and ranching country shall have the full advantage of the waterways with which nature has provided her so liberally. All the canals are being deepened, and a new lock is being constructed on the Canadian side of the Sault St. Marie, so that within two years a ship of 2,000 tons can be loaded at the head of Lake Superior and make its way on British waters directly to London, Manchester, or Glasgow.

As with wheat, so with cattle. In a single year 400,000 live cattle are sometimes brought across the Atlantic. Of these 100,000 or more come from Canada, and the Canadian supply will from this time forward be the rapidly increasing factor in the trade, as every one knows who studies the American continent, or watches the growth of the trade of English and Scottish ports. As with cattle, so with cattle products, such as cheese and butter. Of the former, Canada last year sent this country no less than 113,000,000 pounds.

(To be continued.)

REV. JAS. J. REYNOLDS, A.M., ON THE JEWS.

By Bookworm.

PART III.

(Concluded from page 526.)

Before proceeding further, it may be well to note that Mr. Reynolds, when arguing against the alleged merging of Israel in Judah, might have fortified his case with the well-known passage, Jer. iii. 18, "In those days the House of Judah shall walk with, or to" (or, as Dr. Noyes renders it, "unite themselves with") "the House of Israel, and they shall come together out of the land of the north," &c. This text, in a few plain words, prescribes the time, place, and manner of the conjunction of the two Houses, and not only refutes the arguments for past reunion, but also disposes of such erroneous notions as that the Ten Tribes were never lost, or were destroyed, or absorbed among other nations. They exist as a nation in "the land of the north," yet neither the Jews nor the nations in general have hitherto recognised them. Moreover, the conditions of corporate reunion could not have been performed by a combination of the whole of the tribes (much less by the accession of stragglers from one House to the other) in Palestine or Babylon, for the coming together is to be effected in "the land of the north" by Judah walking to Israel, not by the reverse process, Israel to Judah, as contended for by advocates of a prior reunion.

The following remarks in the "Old Testament Commentary," edited by Bishop Ellicott, on Jer. iii. 18 are worthy of attention: "The thoughts of the prophet turn chiefly to the land of the exile of the Ten Tribes, but his words imply that he foresees a like exile also in the North for Judah. In that far-off land the House of Judah shall walk to, rather than with, the House of Israel, seeking its alliance, asking for reconciliation, and both shall once again dwell in the land of their inheritance."

Mr. Reynolds goes on to show that the historical method of interpretation of prophecy is consistent with the occurrence of metaphorical language in Scripture, and gives a caution against misapplication of the promises. "Doubtless there are many figurative expressions, as well as symbolical prophecies, in the sacred writings. In these, when we have ascertained the thing signified by the figure or symbol, we are still to look for a historical fulfilment; in other words, we are to give to a prophecy the same meaning as we should if it were a history of the past, instead of a foretelling of the future. It is very important that we should remember these things in reading our Bible. That sacred Book will be clearer to many of us if we do so. A large proportion of those passages which have been adduced on the one or the other side of many religious controversies will be seen to have no relation to them at all; and we shall perceive that if we had been just in our appropriation of God's promises, the Church would have been spared many a dispute and many a division, which have hindered her progress and turned to her reproach, and thrown stumbling-blocks in the way both of Jews and Gentiles."

"Are then the promises not the portion of the Christian? Truly they are. All are Yea and Amen in Christ Jesus. All things are his, for he is Christ's, and Christ is God's.

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'Ye are Abraham's seed, and heirs according to the promise,' the great promise of 'the seed, which was Christ.' Yet as believers we who are Gentiles have no right to the land, have no right to allegorise the promises of restoration to Israel and apply them to ourselves. All spiritual mercies in time, and all the glories of the redeemed in eternity, are ours, for they are secured to us in Christ Jesus our Lord; but this does not sanction our spiritualizing the Old Testament promises and applying them to ourselves, whilst we give, in all their terrible literalness, the curses to the Jews" (p. 163—4).

Mr. Reynolds is rightly severe on spiritualisers; but if the promises of God to Israel as a nation are being made good to us, ought we to ignore or reject such evidence of sonship? The Scripture cannot be broken, nor can facts be killed or explained away. No changes that may have passed upon the people of Ephraim-Israel can affect their descent from the patriarchs, or finally deprive the nation of her portion in the covenant made with Abraham. The God of Abraham, of Isaac, and of Jacob (see Exod. iii. 15) is still Father to Israel, and Ephraim is His firstborn, as at the time of Jeremiah's prophecy.*

In the sixth lecture, on "The Duty of the Church Towards the Jews," text, Acts iii. 25, 26, the author contends "that in exertions for the extension of Christ's kingdom, by the instruction and conversion of men, the Jews have, next to our own countrymen, the first and strongest claim." Reasons are adduced in support of this claim, as our Saviour's "intense, enduring love for the guilty nation," the example of the apostles, the commands of Scripture, our obligations to the Jews as "our elder brethren in the household of faith," as the people through whom Christ came, and from whom we have received the oracles of God, the reparation due for "centuries of neglect, of wrong, of cruelty." It is also stated that "from a converted Jew, Nicolas de Lyra (born in England, note), both Wycliffe and Luther learned the true mode of interpreting the Bible, and thus a Jew became the precursor of the Reformation."† How much more urgent and impressive would such considerations as these become if the truth of British and Jewish fraternity were generally acknowledged in our churches.

Some remarks which Mr. Reynolds, in pleading the cause of the Jews, gives under the head of "Our Own Interest," will be seen to be applicable to the subject for which the BANNER exists, as well as to the House of Judah: "Independently of the promise and of the inseparable reflex benefit which God has connected with every work of love, there is in the subject of Israel's state and prospects this direct, immediate good, that we are brought to the Word of God as the chief source of information, and have revealings of His faithfulness, His longsuffering, His love, such as no other history, except that of the Son of God, in His endurance of the contradiction of sinners, of the agony in Gethsemane, of His cross and passion has ever disclosed. The testimony of many a Christian who has taken a deep interest in the Jews has been, 'Since I have done so, I have understood my Bible better; I have loved it better'" (p. 197).

The author pleads the right of the Jews now as in St. Paul's time to have the Gospel proclaimed to them, and protests against the injustice of ascribing to judicial blindness the unbelief of those to whom Christ has never been preached. "It is often urged that the Jews are under a judicial blindness, and that therefore our efforts for their conversion must be in vain. To this it might be sufficient to reply that their state is the same now, not worse than it was in the apostle's days. He never acted as though they were given up by God, until they had personally, each man for himself, after the Gospel had been preached to him as at Antioch and in Rome, rejected the truth. Is it right, then, for Christians to apply to the whole mass of the Jewish nation, to whom the Gospel has not been preached, words which the apostle applied to them only who, in consequence of their rejection of a preached Gospel, are spoken of in such awful terms?" (p. 199, 200).

The millennial reign of Messiah forms the subject of the concluding portion of the book, and is connected with the national conversion of the Jews. The important precedent part assigned to the fulness of the Gentiles is not mentioned.*

A just conception of the position occupied by the House of Israel in the world is needed now by the Church as in Mr. Reynolds' time. To this end there should be prayerful and intelligent study of the Scriptures, combined with observation of the signs of the times. Then, in the words of Fuller, which Ewald has adopted as the motto for his "History of Israel," "The Old Testament will still be a New Testament to him who comes with a fresh desire of information."

THE LORD'S OWN INHERITANCE.

WE have ample evidence in the Word of God that the Lord hath chosen His own inheritance, and that inheritance is His people Israel. In Deut. iv. 20, we have the statement, "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day." Again, in Deut. ix. 26—29, R.V., we have the following addressed to the Twelve Tribes as before, "The Lord said He would destroy you. And I prayed unto the Lord, and said, O Lord God, destroy not Thy people and Thine inheritance, which Thou hast redeemed through Thy greatness, which Thou hast brought forth out of Egypt with a mighty hand." . . . (ver. 29) "Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy great power and by Thy stretched out arm." Again, in 1 Kings viii. 51, 53, R.V., we have Solomon, the king, in his prayer, saying this respecting the Twelve Tribes: "For they be Thy people and Thine inheritance, which Thou broughtest forth out of Egypt, from the midst of the furnace of iron" . . . (ver. 53) "For Thou didst separate them from among all the peoples of the earth to be Thine inheritance, as Thou spakest by the hand of Moses Thy servant, when Thou broughtest our fathers out of Egypt, O Lord God." In Isa. xix. 25, Israel is designated, in reference to times yet future, to be God's "inheritance." In Isa. lxiii. 17, R.V., we have the Ten-tribed House of Israel appealing to the Lord for His mercy on His servants, His holy people, and "the tribes of His inheritance." In Psa. xxxiii. 12,

* As Mr. Walter Besant recently observed, in reference to British and American relationship (in a lecture on "London," reported in the *City Press*), so we may say of lost Israel, "A man may change in faith, change his speech, change his form of government, change his country, but he cannot change his ancestors."

† De Lyra is styled by Fuller, "That grand commentator on the Bible." One of his opinions is quoted in a note to Fuller's "Church History"—viz., "De Lyra, in his commentary on Psa. xcvii. 1, applies the multitude of the isles to Great Britain and Ireland." This passage of Scripture has, I think, been given in the BANNER as indicating Israel's place of refuge. The British Archipelago is said to comprise no fewer than 1,000 separate islands and islets.

* The fulness of the Gentiles is declared to mean the Ten Tribes, by Joseph Wolff ("Travels," p. 170).

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R.V., we have the inspired Psalmist looking forward to the times of Christian Israel, and saying, "Blessed is the nation whose God is the Lord; the people whom He hath chosen for His own inheritance."

In the services of the Church of England, the Book of Common Prayer makes those who use those forms to claim for themselves that they are God's people, His servants, His heritage and inheritance. Thus:—"Make Thy chosen people joyful, and bless Thine inheritance" (meaning the British Church of England worshippers). Also, "O Lord, save Thy people, and bless Thine heritage." "Help Thy servants." "O Lord, save Thy people, and bless Thine heritage." In Eph. i. 18, R.V., we have an expression in the New Testament which recognises that Christ has "the riches of the glory of His inheritance in the saints" (that is, in the chosen ones, or Israel), "The gifts and calling of God are without repentance," as appears from Rom. xi. 29, R.V.

Therefore, since God has once claimed His inheritance in Israel, it stands to reason that His inheritance in the same people exists to this hour, as the Book of Common Prayer also affirms. The comfort of this fact is ours to claim and live by. The Lord cannot cast off His inheritance or refuse to recognise its claims to His love, protection, guidance, and final salvation. We may approach His throne of grace, therefore, through Christ the Lord, with boldness and confidence, since He owns His people whom He has bought and redeemed with His precious blood, and they are His for ever.

OF SOME FULFILLED AND UNFULFILLED PROPHECIES.

By Joseph Thomson.

PART III.

(*Continued from page* 524.)

V. We shall now proceed to notice a few prophecies concerning the Houses of Israel and Judah that are already fulfilled.

Every Identity student is aware of the division of the Hebrew race into the two historic Houses of Israel and Judah; how the former comprised ten of the tribes, and the latter two. The division—previously indicated—took place, finally, in the beginning of Rehoboam's reign, since which time, down to the present, they have never been reunited, though still existent; for prophecy clearly proclaims that when again united they will form one nation, and dwell in the land promised to their forefathers for ever—*i.e.*, as long as the world and its polities of nations, kindreds, and kingdoms shall last.

In Isa. lxv. is a remarkable prophecy, which apparently is addressed to the two Houses, or families, of the Hebrew people, one part of which is eminently distinguished for its rebellion. "Therefore," the prophet says, speaking in the name of God, "will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen: for the Lord God shall slay thee, and call His servants by another name: that he who blesseth himself shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes" (vers. 12—16). It is evident from this prophecy that the persons directly addressed have enjoyed many Divine favours, both temporal and spiritual; but these having been forfeited by sin and disobedience are transferred to others, who are here termed God's "servants." The chapter headings do not give us much light. They merely state that "the Jews, for their incredulity, idolatry, and hypocrisy, are rejected," though a "remnant shall be saved;" and that the passages we have quoted announce "judgments on the wicked, and blessings on the godly." But the best exposition is found in Our Identity, which teaches that God's servants are mainly the House of Israel, which was nationally cast off for sin, but again restored to Divine mercy through the merits of a Redeemer, and, as such, is found in the modern British race, and who, being the lineal descendants of the Ten-tribed House of Israel, are already, partially, entered upon their heritage. The others spoken to by the prophet, in the name of God, are the House of Judah, still known everywhere (in this respect unlike the House of Israel), and still rejecting the Messiah, by whom alone will they eventually be saved from their present state of unbelief and sin.

Any other method of interpreting this passage is fraught with difficulty, and only lands us in obscurity, and a mass of palpable contradictions. The chapter is headed, "The Calling of the Gentiles," which, as is generally understood, implies the rejection of the Jews, or, as it is understood by these Scripture expositors, the whole Hebrew nation, and substitution therefor of a Gentile nation, and this in spite of many clear announcements of prophecy, that God would never cast away His people whom He foreknew, whatever might be their shortcomings. And in consequence of their being scattered among the nations, it was necessary that the Gospel from the first should be preached unto the Gentiles, that God might "take out of them a people for His name" (Acts xv. 14); which design involves preference, choice; and these qualities in Holy Writ are never descriptive of any nation or people but one, and that people is Israel.

In Jer. iii. 6—25 is a passage too long to quote entirely, and yet it is one that cannot be understood apart from the light of Our Identity. In this prophecy are seen both fulfilled and unfulfilled passages; but the main feature arresting attention is the then, and onwards, continued division of the Hebrew nation into two parts. "The Lord said also unto me . . . Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain, and under every green tree, and there hath played the harlot"—*i.e.*, worshipped false gods in high places, a sin to which Israel was specially addicted while in the Holy Land, and also in this country, and other countries of their exile. "And I said, after she (*i.e.*, Israel) had done all these things, Turn thou unto Me. But she returned not. And her treacherous sister Judah saw it. . . . When for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce (*i.e.*, from the Mosaic law); yet her treacherous sister Judah feared not, but went and played the harlot also." Israel "defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The backsliding

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Israel hath justified herself more than treacherous Judah." Then follows in this prophecy the gracious invitation of God to Israel, who is dwelling in the North, and from which the House of Judah, walking with the "House of Israel, shall come to the land of their inheritance" (vers. 12—19). It is evident that a portion of this prophecy finds its fulfilment in British history, but not in that of any other nation; and further, that indications are not wanting which point to the unfulfilled portions as likely to furnish speedily, responsive facts in our future British history, but not in that of any other nation.

The whole of Jer. xxxi. should also be read carefully in connection with our subject. God declares that He is "a Father to Israel," and that Ephraim is His firstborn. Ephraim is through the Divine providence brought to His senses, and turns in penitence to his Father, who calls him His "dear son, a pleasant child," whom He still earnestly remembers; "for I will surely have mercy upon him, saith the Lord" (vers. 9, 18—20). God also speaks of the new covenant which He "will make with the House of Israel, and with the House of Judah" (vers. 22—34); and finally appeals to the ordinances of the sun, the moon, and the stars, that if these ordinances depart, "then the seed of Israel also shall cease from being a nation" before Him for ever. And "if heaven above can be measured, and the foundations of the earth be searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (ver. 35—37). It is altogether inconceivable that language more explicit than this could ever be used to declare that the purpose of the Omnipotent shall be carried out, however unlikely appearances may seem to human shortsightedness.

(To be continued.)

A FRESH OBJECTION AND THE ANSWER TO IT.

We ask our readers carefully to read the following correspondence:—

"Dear Sir,—I have been a reader of the Banner of Israel for some years and a firm believer in the Bible truths taught therein. I was reading your paper in the train, last week, whilst travelling to London. After I had finished, I handed the Banner to my next neighbour, but he refused to read it, and characterised my belief as so much rubbish. I told him that I was first introduced to this subject by Mr. R. Adcock, of Norwich, that I had not acquired my knowledge of Anglo-Israel truth from merely reading tracts, but from the careful study of God's own Word, which had since become to me a more interesting and precious book. I told him that if he cast this truth on one side without enquiry, St. Paul's commendation to the Bereans would not apply to him, for they received the word with all readiness of mind and searched the scriptures daily whether these things were so. He was astonished when I told him that, as a superintendent of a large Sunday-school, and as a lay-reader in the Diocese of Norwich, I taught these truths whenever the Bible lessons had any bearing on this important subject. He as good as told me that I was not fit for my post, but I replied, that if I were ashamed of this truth because only a few believed in it, the Lord would be ashamed of me and I should not carry out His command given to His disciples in Matt. x. 27: 'What ye hear in the ear that preach ye upon the house-top.' I told him that it was a mistake to study one part of the Bible to the neglect of the rest, and when he asked my authority, I quoted 2 Tim. iii. 16, 17. He finally summarised his reasons for rejecting Anglo-Israel truths in the following way (on the piece of paper which I enclose).

"(Creation), read 2 Cor. v. 17; Gal. vi. 15; Col. iii. 11. If I am part of God's new creation, with new hopes, joys, portions inheritance, &c., what have I in the old creation? my calling is heavenly, my portion is there? Abraham's portion is in the earth, and all his (sand) seed.'

"I told him that I would examine these reasons by the light of scripture, and I believe they can be well answered by such passages as Jer. xxxi. 31—34; Ezek. xxxvii. 23, 26. He gave me his card, but before replying to him, I should be pleased (if you can spare the time) to hear the views of one so much better versed in the subject than myself.

"I am, dear sir, yours faithfully,

"John H. Tench.

Ivy Bank, Aylsham-road, Norwich, Sept. 24, 1894.

Note by the Editor.—The views of the above opponent are very largely held by the clergy of the Church, the ministers of the nonconforming bodies, and by those who are really pious and excellent persons, but people who are quite unable, or averse, to alter opinions held from their very youth. They are themselves saved by faith in the blood of Christ, and they deem it quite enough for them to teach others the same comforting doctrines without troubling themselves about the designs God may have in regard to the salvation of the nations, or what He has done with the remnant of His people Israel to whom He gave such glorious promises in the Old and New Testaments alike. They are themselves saved no doubt, and the wonder is, that our selfish friends see the need of obeying the Lord's command "to go into all the world and preach the Gospel to every creature," seeing that apart from the Lord's injunctions it can concern them nothing, that the outlying world beyond their narrow circle should hear and accept the message too. Their answer would be, of course, that the Lord's glory is concerned in the spread of the Gospel, and He has placed it upon them to publish it among the nations. That being so, we wonder our opponents do not see that our Lord's honour, glory, and truth, are all involved in the fulfilment of His promises to Israel, that they, exclusively, should be made fit for the function, and be in a special sense a "blessing" to all the nations. The Old Testament promises in Gen. xii. 2; xviii. 18; xxii. 17, 18; Acts iii. 25, and Isa. xxvii. 6, R.V., have never been abrogated, but rather the reverse. Our Lord came as "a Minister of the circumcision for the truth of God, to confirm the promises made to the fathers" (Rom. xv. 8, R.V.). The promises were what the objector sneeringly calls "Abraham's portion in the earth, and all his (sand) seed's"! His "sand seed" was Christ! and all the promises God gave to His friend Abraham were important and necessary to prepare the Lord Jesus Christ's earthly kingdom, "His new creation, with new hopes, joys, portions, and inheritance." It does not do for our opponents to despise what God highly esteems, or to throw contempt on what He thinks of with joy and delight, with a determination affecting also His "whole heart and His whole soul!" (Jer. xxxii. 42, R.V.). Further, if the opponent's calling is heavenly, so certainly was "Abraham's and his (sand) seed's for ever." Abraham believed God, and it (his faith) was counted to him for righteousness (Gen. xv. 6). What more has our opponent than God's righteousness, which Israel also possessed in Old Testament times, as Isa. liv. 17 will prove to him. The three texts our opponent quoted—viz., 2 Cor. v. 17; Gal. vi. 15; Col. iii. 11—do not bear upon our contention in the smallest degree. The things there mentioned are all matters vital to the soul's salvation of men and women, whereas Our Identity has nothing to do with the procuring cause of salvation, saving that Israel is God's chosen instrument and agency for making Christ known to the nations, and for pointing to His precious blood as the only way by which the sinner can be cleansed.

The "new creation," and the condition where there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is all in all," are distinctly connected with spiritual blessings, salvation and heavenly hopes. But God employs means whereby these Gospel hopes are preached and published. Nations among whom they are to be proclaimed cannot be reached according to the ordinance and providence of God without a "great

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and mighty nation's" agency: one holding the Gate of her enemies, blessed of God *par excellence*, wealthy beyond all comparison, expanding into a company of nations, and reigning over many nations, together with a heathen empire in addition, so vast, that it makes ours the chief of all the nations of the earth.

The opponent makes a great mistake in supposing that the Old Testament has no reference to the "new creation" or heavenly inheritance of believers in the Lord Jesus. In Jer. xxxi. 31—34, translated into Greek in Heb. viii. 10—12, we have glorious spiritual promises made to the House of Israel exclusively, as distinguished from the House of Judah, which belong to both Testaments. They are tied up in both covenants to the Israelites as separated from the Jews. The Church and believers in Christ are not even named, because Israel, according to Hosea i. 10, were reckoned by the Lord in the Old Testament as "sons of the living God," or Christian believers in deed and in truth (John i. 12). These are the "sand" seed of whom the opponent spoke with such contempt; but the Lord Jesus is their King, and He is partaker of "the seed of Abraham," being in "all things" made like unto His brethren of the sand-seed type.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Seeing the following in this month's *Expository Times*, I thought it might prove acceptable to you and to the readers of the BANNER if I copied it out and forwarded it to you. It is not often that we meet with such considerate, common-sense and impartial treatment, so it is as well to comfort ourselves with it when we do, and be thankful for mercies however small. In reading it, I was reminded of a passage I had read in the "Imperial Encyclopœdia" (published 1810), on Mr. John Hutchinson, 1674—1737. In his day he strongly combated the Hebrew punctuation, as obtaining in the Hebrew Bibles of to-day. The extract is as follows:—"However fanciful or extravagant many may consider his views of Scripture, they deserve very great attention. He discovers very great knowledge of the Hebrew language, of the eastern hieroglyphics, and prophetical allusions; and his writings are the result of intense study and application."

Were all criticisms conducted in this manner, we should have no complaint against the critics of to-day. Mr. Hutchinson was the father of what has been known as the Hutchinsonian school, who are anti-punctists; and number amongst its followers such men as Dr. Parkhurst, Julius Bate, Drs. Newcombe, Wheeler, and many other notable scholars. The notice—we can scarcely call it criticism—runs thus:—

"'The Great Pyramid.' By M. Charles Lagrange (Burnet, 8vo., pp. xiv. 278). It would be unjust to the book and unfair to the reader of this notice if the whole title were not transcribed: "The Great Pyramid, by Modern Science, an Independent Witness to the Literal Chronology of the Hebrew Bible, and British-Israel Identity, in accordance with Brück's *Law of the Life of Nations*; with a New Interpretation of the Time-Prophecies of Daniel and St. John." Now this long title is not only found on the title-page, it also runs down the back of the binding, and nearly covers it with gilt lettering. Thus the book is unique by its very appearance. It is not less unique within.

It is impossible to review it. Not merely because of the multitude of subjects it covers, and their magnitude, but because the book is an argument from beginning to end, of which every step would have to be followed and reproduced. And every step is an intricate mathematical problem. Professor Flinders Petrie could say what he thinks of it, and what he should say would be worth hearing. But he is not likely to say it, and there is no one else to listen to.

One thing is certain, however,—the book must not be dismissed with comfortable contempt. The men who write these things know more than you and I about the things of which they write. And it may come to pass one day, that we shall include even these among the things that are most surely believed among us, having already adjusted ourselves to the revolution in thought which they bring.

After this may we not ask—"Is Saul also among the prophets?" for in the same issue is a reply (not by any means an answer) to the question. Is it likely that the Samaritans would receive their Pentateuch from the Jews at any time after the separation under Jeroboam (B.C. 950)?—M. J. B. The reply is about as great a piece of blundering as it is possible to crowd together in the space given to it, and is signed George G. Cameron, Aberdeen.

Also in another and a long article of a series, by the Rev. F. H. Woods, B.D., late fellow of St. John's College, Oxford. The professor is writing upon "Hebrew Prophecy and Modern Criticism," and in the course of his writing he utterly ignores the existence of the Ten-tribed kingdom and talks of the history of the Jews as if there was no other Hebrew history extant. But this, of course, is all of a piece with ecclesiastical as well as secular writing of the time.

I must, however, now conclude, subscribing myself,

Yours sincerely, J. S. BARTON.

29, Blenheim-gardens, Willesden-green, N.W., Sept. 3, 1894.

TARA.

Written on the Occasion of a Visit to Tara with the Antiquarian Society of Ireland.

BY ED. A. ALLWORTHY.

I WANDERED in old Tara's halls,
And round its ancient hill,
Where sleep the mighty chiefs of old
So peaceful and so still.
The grassy mound, the rath, the stone,
Are all that now remain,
Where once resounded busy life,
The song and the martial strain.

Deserted is the banquet hall,
And all the guests are gone;
Silence and death now reign around
Where once such beauty shone.
No kingly court, no regal state,
No bards with harp in hand,
No gallant knights, no ladies bright,
No trusty warriors band.

Where Rath na Riogh crowns the hill,
There Fodhla and his bride,
The Tea Tephi "tender branch,"
Lie buried side by side.
The Lial Fail on English soil
Has found a resting-place;
The throne whereon our kings are crowned,
The chosen royal race.

Fond fancy paints in colours bright
The scenes of days gone by,
And tunes again the broken harp
In sweetest melody.
Yet say not that the former times
Were better than these days,
When Israel's God His promise
To Israel displays!

Belfast.

The Anglo-Israel Almanack for 1895 is now being prepared for the press. We are glad to be able to state that two new portraits will be given of well-known contributors to the pages of THE BANNER, viz., the Rev. Mr. Tullidge (of America), and Mr. Marchant (of Brighton). The calendar pages will be of particular interest, and several articles of interest will be contributed. Communications and suggestions should at once be sent to the Editor, care of Robert Banks & Son, Racquet-court, Fleet-street, London.

ERRATUM.—Page 506, col. 2, line 10 from end, read "abrogated."

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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 DEFENCE OF ISRAEL'S ISLES.

WE lately discussed the question of the safety of Israel's maritime interests, and showed from the testimony of "Scrutator," a writer of great ability in the *Times* (Sept. 22), that the value of her floating imports and exports on the high seas, including the value of her mercantile navies conveying them, was nearly two thousand millions sterling. We found that, apart from Our Identity and its promises, we had but feeble hope that this vast accumulation of national floating wealth was sufficiently defended by sea, and that the total amount we spend on its protection in transit was only £18,000,000, or under one per cent. per annum! When we looked to Our Identity, however, and its promises as they are found written in the Word of God, we had ample consolation in the fact that God has Himself guaranteed the security of our floating wealth by giving us, first, "the Gate of our enemies," which carries with it the supremacy of the sea; and also the promise that our home-ports, or gates, shall never be blockaded by our foreign foes, but shall "always be open day and night, that men may bring to us the wealth of the nations," which are their exports, but our imports;—ensuring thus free entry and egress to and from our island ports, and the safety of the raw material of our manufactures, besides the sustenance and food of our teeming millions at home. No sooner was that ground for fear allayed, however, than another scare or cause for alarm was published in our papers, and the *Times*, again, is the confidant of "A Civilian," who, in the issue of Sept. 25, poured out a despairing cry in reference to our coasts at home, and demanded what precautions had been taken to prevent the heart of the Empire being pierced, while we have taken, and are taking, precautions to safeguard the extremities, as well as the vast floating property of the nation on its way out to the markets of the world, and in its way from them home to "the Isles of the West," in "the Land of the North." The letter ran thus:—

IMPERIAL DEFENCE.

To the Editor of the "Times."

Sir,—The best devised plans for defending the extremities of the Empire will avail little unless the heart is made safe against attack. I ask, therefore, what are our means of resisting a landing on our southern or south-eastern coast and a swift march upon London?

Many distant points of the Empire have to be guarded by our ships. Even with a greatly strengthened navy, we must not shut our eyes to a possible defeat in home waters, and loss of the command of the Channel. I once asked an eminent artillery officer whether, in such a case, we could prevent a landing. He replied that, with modern naval guns, the covering fire of a hostile fleet would make it impossible to do so. I hope that something may be said against this view. *Obsta principiis.* To an uninstructed person hardly any sacrifice of life seems too great in the attempt to repel or exterminate invaders at the earliest moment, before they could be strengthened by fresh troops and munitions. And one might suppose that our military authorities would order continual rehearsals of such attempts, with troops always ready and thoroughly equipped for this service, knowing by experience exactly what to do, and having in support 10,000 or 20,000 Volunteers, also told off and properly equipped for the like occasion. Autumn manœuvres, or camp at Aldershot, and sham fights at and around that station, do not seem to meet the case. The first form which invasion will take is an attempted landing. Presumably, the first effort of a defending army should be to hinder it. Practice in the sudden concentration of a picked force, comprising all arms of the service, upon a given point of the coast, seems essential to the success of such an effort. And, as the German Emperor now and then gives a sudden night alarm to test the preparedness of a garrison or army corps, so the word should surely go forth at intervals from the Horse Guards of a supposed enemy's intention to land at a designated place, followed by an instant and complete rehearsal of what would probably occur on an actual invasion.

If this blow ever falls it will be sharp and swift. If we are not even more than equally prompt, and thoroughly prepared for this one vital contingency, woe betide us as a nation, colonies and all! It is true a battle might and would be first fought

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in defence of the capital. But its distance from the coast is short; one defeat would probably decide the fate of London; and the end would then be near. As the uninstructed person before mentioned, I may be exaggerating the danger. Better do so than underrate it when such tremendous interests are at stake.

Your obedient servant,
A CIVILIAN.

Sept. 22, 1894.

It may be conceded to "A Civilian" that a crushing defeat of our Channel squadron, giving the command of the Channel to a French or Franco-Russian fleet, would be the end of the British Empire, and of our Israelite hopes as well! But it can scarcely come to that, even on the low ground that the British are not Israel, but only a Gentile, non-Israelite nation. If our first line had been crushed, no landing of an enemy could be attempted till the entire naval power of our nation had been utterly destroyed. It would take, even then, a long time to collect sufficient forces to throw upon our shores a mighty host able to put down the opposition of a high-spirited nation like our own. But before that could take place, so large a force of British men-of-war would collect in the Channel as would make it impossible for the invading troops to be reinforced, or to enable those landed to leave these shores alive! The foreigner might, in these modern days, with the appliances science has given him, invade our shores. But he would not venture on the enterprise if it were doubtful if he could re-embark them in case of a reverse by sea or land. We have argued the case hitherto on the hypothesis that the British are not Israel, but a Gentile race unprotected by the promises of God. When we take these into account, and remember that we are in truth God's covenant people, His heritage and inheritance,—then, indeed, the case is different, and our fears vanish as the morning clouds! The foreigner may plot and scheme to ruin these sea-girt islanders. But God has promised to protect them! "Behold, He that keepeth Israel shall neither slumber nor sleep. . . . . The Lord shall keep thee from all evil. . . . . The Lord shall keep thy going out and thy coming in from this time forth and for evermore" (Psa. cxxi. 4—8, R.V.). But the very Isles in which our domicile is fixed are, according to the Scriptures, under the special protection and keeping of the Lord our God! To David He gave an assurance respecting Israel's home which points forward to our own days, and to our British island home. What He promised was this (2 Sam. vii. 10, R.V.): "I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over My people Israel; and I will cause thee to rest from all thine enemies." In Isa. xxvi. 12, 20, 21 we have a promise for the last days given to Israel, whereby is guaranteed to her exclusively, during the last terrible affliction "for the nations," peace, safety, and security, even as by apparent political effacement, like that of Noah in the Ark, Lot in his cave, or believers in the bosom of the Lord Jesus Christ, the Lamb of God. We have finally this comforting assurance addressed to Israel prior to their restoration to the land, words which we must quote from Isa. xlii. 16, R.V.: "And I will bring the blind by a way that they know not; in paths that they know not will I lead them; I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them." The blind are God's servants Israel, His witnesses and His people (Isa. xlii. 19, xliii. 8—10, R.V.).

These promises and prospects, as we have often lately said, are not given us to presume upon them, and sluggishly to neglect the human means by which God always works. The Spanish Armada was doomed to be destroyed under the promises of God. But He used, in order to effect His purposes, not only the storm and hurricane which did His bidding, but the war ships, such as they were, of the sea captains of His people, also the fire-ships which Lord Howard of Effingham, Drake, Hawkins, and Frobisher, sent among the Spanish vessels near Calais, to aid in their undoing! So now the Lord means us to use all due diligence to protect our coasts, and He has encouraged us with the assurance that His blessing will go with us, and that our island home shall never be the prey of our raging Continental enemies. To Him let Israel give all the praise!

OF SOME FULFILLED AND UNFULFILLED PROPHECIES.

By JOSEPH THOMSON.

PART IV.

(*Continued from page* 537.)

IN Jer. xxxiii. 17—26 there is almost an echo of this same prophecy, but several details are added. "Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel. . . . Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne. . . . As the host of heaven cannot be numbered, neither the sand of the sea be measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people," *i.e.*—"the sceptical Jews"—have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy upon them." Now we know that God's covenant of night and day has not been broken, but these ordinances still stand upon His almighty power; hence we may also declare that God's determination respecting the seed of David, that he should never want a man (or men) to sit upon his throne, to be rulers over the seed of Abraham, Isaac, and Jacob, is equally an accomplished fact, though at present more or less concealed from our eyes. Omniscience saw the end from the beginning; and when His chosen people turned out (apparently to our thinking) bad instruments, He had no occasion to throw them away, and make use of others who should turn out quite as bad, if not worse. He, seeing the end from the beginning, has anticipated and provided for everything, so that looking back now from our present standpoint, we can see God's harmonious plan running through the whole, which will appear to our limited faculties clearer and clearer the dictate of Divine wisdom as the ages of eternity roll along before our enchanted view.

In Ezek. xi. 14—21 we have another very striking prophecy, and one which, like those just quoted from Jeremiah,

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can only be understood of the literal people Israel, and in the light of Our Identity. "Again 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 wholly, are they unto whom the inhabitants of Jerusalem (*i.e.*, the Jews) have said, Get you far from the Lord; unto us is this land given in possession." This is the language of jealousy, and shows how estranged the kingdom of Judah had become from the kingdom of Israel. But such a temper is not only condemned by God, but He shows His determination to favour Israel, notwithstanding the opposition of Judah. "Therefore"—notice this word; it implies that in consequence of the wicked jealousy of Judah, which culminated in an expression of joy at the overthrow of Israel, they would all the more experience the favour of Jehovah—"Therefore say, Thus saith the Lord God, Although I have cast them" (*i.e.*, 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 in the countries where they shall come." This language is explicit. In some way God would specially favour them during their exile "far off" from the land of their inheritance, among the heathen, and in distant countries, and that, in some way, He would be to them "as a little sanctuary." If this language has any meaning, it implies that God would in a special manner be their protector and help in every time of trouble. And has He not been so to the British throughout all their national history? We appeal to the past for proof when we assert that "He hath not dealt with any nation" as He has dealt with us. He hath not sent His Word to every land, as He has to us. He has not laden any with the choicest of His spiritual and temporal gifts as He has us; and in the history of no other nation upon earth can this language find co-respondence as it does in the history of the British race. Our forefathers were not afraid to sing:—

"O, Britain, praise thy mighty God,
And make His honours known abroad;
He bade the ocean round thee flow,
Not bars of brass could guard thee so.

Thy children are secure and blest,
Thy shores have peace, thy cities rest;
He feeds thy sons with finest wheat,
And adds His blessing to their meat.

. . . . .

But He hath nobler works and ways
To call the Britons to His praise.

. . . . .

To all the isle His laws are shown,
His Gospel through the nation known;
He hath not thus revealed His Word
To every land: praise ye the Lord."

And again:—

"Shine, mighty God, on Britain shine,
With beams of heavenly grace;
Reveal Thy power through all our coasts,
And show Thy smiling face.

Amidst our isle, exalted high,
Do Thou our glory stand,
And, like a wall of guardian-fire,
Surround the favourite land.

. . . . .

Earth shall obey her Maker's will,
And yield a full increase;
Our God will crown His chosen isle
With fruitfulness and peace.

God, the Redeemer, scatters round
His choicest favours here,
While the creation's utmost bound,
Shall see, adore, and fear!"

There is a ring of confidence and patriotism in these last lines which we regret to observe are largely absent from them as improved according to modern taste:—

"May our Redeemer scatter round
His choicest blessings here;
And let creation's utmost bound
Behold, adore, and fear!"

There is no "may" about God's promise: "I will be to them as a little sanctuary in the countries where they shall come." Is the promise fulfilled by the history of our nation or not? That is the question we ought to decide.

The prophecy as continued from ver. 17 to 21 (Jer. xi.) is yet to be fulfilled after the gathering from among the nations unto the land of Israel, which God says He will give to the same people unto whom during their exile He has been "as a little sanctuary." Hence it is evident that if the former part of this prophecy (Jer. xi. 14—16) has been, or is being fulfilled in the history of our nation, and in no other, then it must follow that the latter part of the prediction (17—21) will in due course also be fulfilled in the history of our nation. No other conclusion can be come to by a careful consideration of the language of this prophecy, and the result of its study should be to confirm our faith in the written Word, and make us thoroughly and truly patriotic in the discharge of all our duties as members of God's most highly favoured nation. "He hath not dealt so with any nation; and as for His judgments, they have not known them. Praise ye the Lord" (Psa. cxlvii. 20).

Again, in Amos ix. 8, 9 we find a prophecy concerning Israel which has been literally fulfilled: "Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will sift (Heb., cause to move) the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain (Heb., stone) fall upon the earth." These words imply a moving among the nations by the House of Israel, and yet an eventual separation, though at first such a result appeared hopeless. And does not the history of our nation correspond to the prophecy? Where is the nation which has not been more or less the theatre of the Briton's operations. In every part of the world he is met with, but, unlike the Jews who are similarly scattered, they are not known as being of Israel, though they have been sifted among the nations, gathered in these western isles, and are again wandering in far distant countries, in some founding the empires of the future, and in some breaking down ancient barriers which have long divided nation from nation; and in all introducing more or less of the God-given gifts to Israel, as good government, and the knowledge of God's holy law. The kingdom of Israel has been "destroyed from the face of the earth," to human sight, and yet the House of Jacob has not been utterly destroyed; but in accordance with the language of prophecy, has been judicially punished, and preserved under another name to act as God's instrument to carry out His divine plan of mercy to a fallen world.

(To be continued.)

THE QUEEN and the PRINCE OF WALES have each graciously accepted a copy of "Memories of Gospel Triumphs among the Jews," which is the Jubilee volume of the British Society for the Propagation of the Gospel among the Jews. The volume has been written and prepared by the Secretary, the REV. JOHN DUNLOP.

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IMPERIAL FEDERATION.

By B. Hailes.

There is no doubt about it—Federation is in the air, and that which was scoffed at by the "Perish India" school a short time ago must soon become an accomplished fact. Already the colonies are feeling after it, and the drawing together of the Australian colonies will be but the first step towards the federation of the Empire.

It is always curious to watch the working of the mind A step may be proposed, which is at once and without hesitation rejected; but the seed which has been sown does not lie dormant,—gradually the rejected notion is turned over and over in mental review, until at last that which was so unhesitatingly declined becomes desirable, nay absolutely needful. As with individuals, so with nations. When first Federation began to be spoken of, the very idea was flouted; but the "whirligig" of time has brought about a wondrous change,—now it begins to be desirable, and presently it will be an accomplished fact. How this is to be brought about does not for the present seem altogether clear; perhaps the chief factor may prove to be a Customs Union, to make trade free between the mother country and her daughter colonies. But there are others, and the nation may be called upon to make some great sacrifice to bring about the needed unity which will give strength. If federation be in the air, so also is war; and, when looked at closely, it seems as if the one would call for the accomplishment of the other. What may be the outcome of the war between China and Japan, who can say? It seems as if the smaller but more civilised Power is gaining surely upon the larger and more unwieldy. However this may be, there is no doubt that the time is quickly coming when European intervention will be necessary. Then comes the question, will there be a quiet settlement of the difficulty among the great International Powers, or will there be a call to arms to protect our prestige in the East? We who believe in the promises of God to Israel, and know where that Israel dwells, can have no doubt as to what the termination will be; but God works by human means, and it behoves our nation and our rulers to see that every precaution is taken, and every means used to fortify our power. The drawing together of the Anglo-Saxon race is surely the simplest and the surest mode of strengthening the Empire, and is one which will become necessary. An article by T. Lloyd, in the *Statist* of Oct. 6, on "the command of the sea and federation," which is well worth perusal, shows how absolutely necessary it is that we should have "well protected coaling stations, harbours of refuge, and docks where our navy could refit," on all our important trade routes, and the unity of the Empire would certainly best secure this. We are a great Empire, but our little islands are overcrowded; we need the larger Britain that our race may expand and grow—nay, that we may live. Our food must come to us from other lands; and our ships, as they go to and fro, must be protected. We know that we have enemies who will seek to cut off these supplies,—unquestionably there is danger ahead. Before our rulers there lies stupendous work. Shall they or we despair? No! we know that the "nation and company of nations" is under the unerring guidance of the Great King; and that, just as He guides individuals by a way that they know not, making things that have seemed impossible possible, and crooked straight; so He will guide the nation, the people whom He has chosen, leading "the blind by a way they know not, in paths that they have not known."

Whatever may be the steps which lead to it, whatever our future in China, or in the great drama which is even now being enacted before our eyes,—this we know, 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"; and, without doubt, Imperial Federation will prove an important step in the bringing about of this God-promised climax.

Not for our own greatness, not that we may boast of our power, has God given to the "Stone Kingdom" so exalted a place in the earth, but that we may show forth His glory. Let us see to it, that our chief reason for wishing and praying for the federation of the Empire is, that it may hasten on that glorious time when we shall not need to say, "know the Lord, for all shall know Him, from the least to the greatest."

THE NORTH OF ENGLAND COUNCIL.

The second meeting of this union was held at Bradford on Sept. 22. It was largely attended, and sat from 3 till 8.30, with a short interval for tea, those from a distance being kindly provided with this by the local friends. Among the ladies and gentlemen present were:—Mr. T. E. Ashley, Frizinghall; Mr. W. Nelson, Mr. Baldwin, Mr. J. A. Millward, Mr. M. Stell, Mr. J. H. North, Mr. R. T. Frome, Mr. Beanland, Mr. H. Taylor, Mr. Wright, Mr. J. J. Wade, Mr. Bowles, Mr. A. Ashley (all of Bradford); Mr. and Mrs. S. Dean, Mrs. Wilkinson, Mrs. Barker, Mr. R. Barker, Mr. J. Cawthorne (of Great Horton); Mr. J. Swanston, Little Horton; Mrs. Berry and Miss Young, Burley; Miss Wright, Thackley; Miss Bames and Miss Harriet Bames (Idle); Mr. E. Wood, Manningham; J. G. Taylor, Esq., Newcastle; Mr. R. Wilson and Mr. H. J. Robinson (Hull); Mr. J. Paylor, Hunslet; Mr. M. Lawson, Headingley; Mr. Wood, Mr. J. Hayden, Mr. Watson (Leeds); and Mr. D. Parker, Halifax. Mr. T. E. Ashley was voted to the chair. Minutes and correspondence having been read, several new members were added to the Council, viz., Rev. A. J. Smith, Levens Parsonage, Kendal; Rev. J. A. Watt, Newcastle; Rev. James McIntosh, Sacriston Vicarage, Durham; Rev. John Unwin, Rev. T. J. Leslie (Hull); Thomas Watkins, Esq., Gateshead-on-Tyne; Mr. Millward, Mr. and Mrs. Dean (Bradford); Mrs. Wilkinson, Mrs. Barker, Mr. R. Barker, Mr. J. Cawthorne (Great Horton); Mr. J. Swanston, Little Horton; Councillor E. Wood, Bradford; Mr. D. Parker, Halifax; Mr. Watson, Mr. J. Hayden, Mr. Wood (Leeds); Mr. W. Gray, Mr. A. Green, Mr. S. A. W. Sherwood, Mr. W. Smith (Hull); and Mr. W. Parker, Thorne. The following officers were appointed:—President, J. G. Taylor, Esq., Newcastle; vice-presidents, Rev. T. J. Leslie and Mr. R. Wilson (Hull); E. L. Davis, Esq., Bridlington; Mr. T. E. Ashley and Mr. Bowles (Bradford); Rev. J. A. Watt, Newcastle; Mr. James Paylor and Mr. R. Wordsworth (Leeds); treasurer, Mr. J. Paylor, Hunslet.

The need for Identity effort throughout the North was enforced by a number of speeches, and it was resolved to begin by enlisting the services of Colonel Senior; lectures to be given in some of the larger towns; and one gentleman from each centre was deputed to make preparatory arrangements.

A short but sharp discussion ensued on the advisability of engaging in Sunday work for the Identity, Mr. Millward (Bradford) contending that there should be Sunday classes, &c., while Mr. Parker (Halifax) held that Sunday meetings

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would give rise to the accusation that we were trying to form a new sect. There was evidently a good deal of sympathy for both views, although the general feeling was that it would be a mistake to create the false impression that we were a sect, and Mr. Millward did not press the matter. Mr. J. Paylor (Hunslet) advocated a circulating manuscript magazine, and maintained that it would not only have an educational influence, but would keep the members in touch with each other between the conferences. His idea was that a paper should be written on some branch of the Anglo-Israel question, and passed from place to place, along with a sufficient quantity of blank pages, each reader to criticise or amplify the leading article. The Council adopted the proposal, and asked Mr. Paylor to take it in hand.

It was decided to hold the next Conference at Hull, and those who wish to attend it, or associate themselves with the Council, should communicate with Mr. Joseph Hayden, 5, Edgware-terrace, Bayswater-road, Leeds.

Votes of thanks to the chairman, to the hon. secretary, and to the Bradford friends for their hospitality, closed the most successful gathering.

THE GEOGRAPHICAL UNITY OF THE BRITISH EMPIRE.

By Geo. R. Parkin, M.A.

PART II.

(*Concluded from page 534.*)

The reverse side of this illustration is equally striking. Of all Ceylon's exports of tea in 1893—amounting to 84,387,656 lbs.—more than 83,000,000 lbs. went to the United Kingdom, Australia, and other countries within the empire, and only about 1,000,000 lbs. to foreign countries.

The geographical fact that populations which consume tea and others which produce tea are under the same flag, manifestly produces a unity of commercial and industrial interest such as few people imagine.

If we follow this thought to its conclusion, and study the facts with care, we shall find that nothing more astonishing has occurred in our industrial position than the degree to which the areas of production of raw material and food have shifted under the flag during the last few years, and the increasing tendency shown to still further do so. The geographical unity of the Empire is, in short, asserting itself in the most practical form. But before we can grasp the situation fully, we must turn from the extraordinary picture of expansion which we have studied to the equally wonderful process of contraction which has gone on during the last half-century. First, the world has, for most practical purposes, been recreated, and on a smaller scale, by the applications of steam.

The man is still alive in Canada who was stoker on the first engine George Stephenson built to run between Stockton and Darlington.

Since then—that is, well within a man's lifetime—£800,000,000 have been spent in the United Kingdom alone on railways: in all countries the amount is estimated at between 5,000 and 6,000 millions, or one quarter of all the invested capital of the world. All this has been spent to give contiguity to places once remote from each other. But railways are not all. If the ocean was a uniter before, how much more has it become so since steam has been applied to navigation! In measure of time weeks of separation have been changed into days. The fact that three-fourths of the world's commerce is carried on in steamships, and that the whole of the power used by all the nations of the world for the defence of commerce depends upon the use of coal, have become to British people primary facts which touch upon their very existence. The security of the seas has become a necessity, and the security of the seas depends upon the geographical distribution, or rather the geographical continuity, of coaling-stations and coal-supplies all around the world. It is a question of coal endurance.

We have lately had stated in precise terms, by one of the highest living authorities on the subject, what the conditions of coal endurance are for our ships of war. Speaking before the Royal Institution on March 9th last, Mr. W. H. White, the Director of Naval Construction and Assistant-Controller of the Navy, stated that a first-class battle-ship built in 1861 carried 750 tons of coal, and, with the engines then in use, could keep the sea for six days, steaming at the rate of ten knots an hour. The limits of such a ship's endurance at sea would therefore be only 1,440 knots. Pointing out how great an advance had been made in this respect since 1861, he added that a first-class battle-ship of the new Naval Defence Fleet could leave port with nearly twice as much coal on board, and, partly on account of improved engines, could steam continuously at ten knots an hour for twenty or twenty-one days without exhausting her coal. That is to say, the limits of a battle-ship's coal endurance at sea still remains under 5,000 miles at the very best. Observe that this is not sufficient to enable her to cross the Atlantic and return without renewing her supplies of coal; not enough to carry her from St. Helena to Australia; barely sufficient to carry her from St. Helena to Mauritius. For a nation whose very existence depends upon keeping open the pathways of the sea, what volumes of meaning are conveyed in the statement of a single fact like this! But you will easily understand that ten knots an hour, which gives the minimum of coal consumption, and the maximum of steaming distance, is not likely to be an ordinary steaming speed for either commerce preservers or commerce destroyers. The additional facts which Mr. White gave in connection with this further aspect of the question are very striking. A first-class battle-ship, for instance, is driven ten knots an hour by 2,000 horse-power. At fourteen knots, 5,500 is necessary; at eighteen knots, 13,500 horse-power. These more rapid rates, therefore, mean a greatly increased consumption of fuel, and therefore a lessening of coal endurance.

Keeping these conditions thus accurately stated in mind, look at the distribution of our national coaling-stations along the great trade routes: Gibraltar, Malta, Aden, Bombay, Trincomalee, Singapore, Hong Kong; Sierra Leone, Ascension, St. Helena, Cape Town, Mauritius; the Australian and New Zealand ports; Halifax, Quebec, Bermuda, St. Lucia, Kingston; the Falkland Islands and Esquimalt. After that consider the deposits of coal on the east and west coasts of Canada, in South Africa, in India, and Australasia, and you will find that for a nation whose commerce is all around the world, little more could be done to make geographical unity complete; little more to give the fullest effect to the contraction of distance which is effected by steam.

But this is not the only contraction. That the whole world has become in our generation one great whispering gallery we all know. The same idea is expressed by a different but sufficiently exact metaphor when we say that a new nervous system has been given to the world. The land telegraph and submarine cable have changed the whole

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conditions of national life; above all, they have revolutionised the meaning of the terms geographical unity and geographical dispersion. Especially is this true of the British Empire. The circumstances of our national existence have brought it about that we have been compelled to take the chief part in creating this new nervous system for the world, from which, moreover, no other nation, nor indeed all nations put together, derive a tithe of the practical advantage that we do. Out of the 152,936 miles of submarine cable in existence, above 102,656 miles have been made in British workshops, laid by British vessels, and now pay their dividends to British shareholders. The amount of British capital invested in British lines is stated to be £26,530,589 as at present standing, and not including such debentures as have been redeemed. This also excludes the cost of the lines under Government administration. But this is the merest fraction of what they mean to us. The transactions of finance and commerce, the regulation of demand and supply, the direction of our commercial fleets and of the armed navy which defends them, all now depend in great measure upon the far-reaching influence of electric force. More important still is the unity of thought thus gained. It is no flight of imagination, but a simple fact to say that by the agency of the telegraph, backed up by the diffusive power of the press, in a few short hours the heart of our nation through all its world-wide extent may be made to beat with one emotion—from Montreal to Melbourne, from London to the Zambesi, from the Ganges to the Saskatchewan.

Think of the single fact that more that £1,000 per day is spent in telegraphic communication between the United Kingdom and Australasia alone, and in that fact we have some measure of the value put by our people upon this new link of unity which has been added in the latter half of the nineteenth century.

But this nervous system is not as complete as the geography of the Empire makes possible; one may say that it has defects which might prove fatal if not remedied in time, and at this present moment are fraught with no small dangers. The greatest gap consists in the lack of connection between Canada and Australia. Reflect upon what this means. There is, perhaps, no responsibility which statesmen feel more deeply than that connected with the maintenance of our position in India and the East. The financial and commercial interests which we have at stake there are simply enormous, and practically reach every home in this country. For purposes of trade, as well as for defence, both military and naval, instant communication with the East has become almost a necessity. But it would be almost certainly broken at once in the event of our being engaged in a great European war. There are at present many routes of telegraph by which we can reach India and Australia: across the Continent by way of the Mediterranean and the Red Sea, around Africa, and even across Siberia. But all these lines either pass through possibly hostile countries, or through shallow seas where they could easily be fished up or destroyed in time of war. A cable across the Pacific would be free from both these fundamental objections. That this cable should be laid has become a matter of imperial necessity. The Home Government has been asked to give it financial support. But even if no such aid is given, it now seems probable that the work will be carried out by the united efforts of Canada and Australia. A conference to deal with this and other questions of inter-colonial connection is to meet in Canada during the present season, and I think there can be little doubt about the result of its deliberations. The meeting of such a conference will furnish another striking illustration of the organic unity of the Empire.

The second important flaw to which I have referred in the cable communication of the Empire is in the lack of direct communication with the West Indies. At present our important colonies and naval stations there can only be reached by wires passing through the United States, and in some cases touching at islands belonging to foreign Powers. This missing link in our cable system could be supplied with comparatively little trouble and expense. Two years ago a line was laid from Halifax to Bermuda, connecting those two important naval stations. The extension of this line for a few hundred miles would give us an independent means of communication with our West Indian possessions. The question of granting the line a moderate subsidy is now under consideration of the Imperial Government, and it is to be hoped that its construction will not be long delayed.

This new set of nerves will undoubtedly change the whole conditions under which the naval wars of the future will be carried on, quite as much as the change from wooden and wind-driven ships to those built of iron and impelled by steam. Once more we may say that, as with steam, this change has resulted in a reconstruction of the world, a reconstruction which creates a practical unity out of what was before separation.

One point is worthy of special illustration as showing what unity and concentration of action in defending commerce a widespread empire gives.

For our immense trade in Eastern and Southern waters we have a choice of route inward and outward; by the Cape of Good Hope; by Cape Horn; for passengers, troops, sailors, and even the less bulky kinds of expensive freight by the Pacific and trans-Canadian route. For our present purpose, it will be better to leave out of consideration the Suez Canal route.

Now, when our Pacific cable line of telegraph is completed, this variety of route gives us a wonderful means of attaining security for our trade. The method may be explained as follows:—Those responsible for the defence of the Empire fix long beforehand certain routes, to be known respectively as, say, the A, B, C, D routes. These may not only vary in passing around the different points I have mentioned, but also by a variation of the latitude and longitude of sailing a hundred miles more or less north or south, east or west as the case may be. These routes, planned in secret but communicated in sealed orders to the authorities of the great outlying parts of the Empire, are thought out carefully beforehand. Then, on the outbreak of war, the whole machinery of our vast commerce may be directed over different routes, known to ourselves but unknown to the enemy, with perfect ease. One week, for instance, every ship which leaves Australia or New Zealand would be ordered to go by a special Cape Horn route; another week the B or C route might be selected according to the exigencies of the naval protecting force. Thus our own naval authorities would know precisely at what point and at what time to expect every ship of commerce which required convoy, while an enemy would be left to find out these facts as best he could, under circumstances of the utmost difficulty. Such a system would certainly mitigate greatly the terrors and dangers of the much talked-of commerce destroyer. It seems to me clear that in this way any serious risk to British commerce could be avoided until our ships had reached those narrow seas nearer our shores where the full protecting force of the navy could be put forth for their defence.

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Nothing proves the reality of unity in any body more than the vigour of the living circulation which goes on throughout its various parts. And what a wonderful flow of circulating human life there is constantly passing between the centre and circumference of the Empire in spite of distance. Witness the lines of huge steamships crowded with passengers which are every day finding their way to or from Canada, or the Cape, India, Australia, and New Zealand. Witness the fact that scarcely a family in these islands has not one and often several members in the remotest parts of the Empire. Witness the large contingent of colonial and Indian students always attending our medical and other colleges, some remaining to practise in this country, more going back to carry with them what we have to give of professional skill and literary culture. Think over, again, the list of your acquaintances, and remark what numbers are people who have spent years abroad in Colonial or Indian work. Notice the increase which takes place year by year in the space given by your daily papers to the doings of British people abroad—space not so many years since almost exclusively devoted to the affairs of foreigners. Go to Sydney or Toronto, and you find much of the same world-news served up to you morning by morning that you get in Edinburgh or London; only in Toronto the difference of time makes it a little more up to date, while in Australia time is slightly in your favour.

You meet a friend in London; as he shakes hands with you in farewell, he hails a cab to catch a P. and O. boat for Singapore, or an Allan Liner for Vancouver. You see a familiar face, and you remember that you last saw it a few weeks ago in Montreal or Melbourne. These are not exaggerations, but the ordinary facts of daily life to men of business and travel—in these days a very numerous class. In the autumn of 1888 I was speaking at a large meeting in your Edinburgh Music Hall. About six months later, I found myself, quite casually, sitting at dinner in Melbourne with four people who had been at the same meeting, while our hostess mentioned that a fifth who had called during the afternoon had also referred to being there.

It is very curious and suggestive to watch the play of some of the forces which promote the circulation of our race throughout all parts of the Empire. Britain itself is cramped in size; it has a climate good for rearing men, but not favourable to the easy enjoyment of life; it is the centre of an advanced and, therefore, conventional civilisation. Men go abroad to get elbow-room; to find a sunny and exhilarating climate; to escape the shackles of conventionality. All this they can do on the open veldt of South Africa; in the lonely bush of Australia; on the wide prairies of Canada; or listening to the "long wash of Australasian seas" upon the lonely coasts of New Zealand. That the change is a healthy one no man can doubt; it gives free play to that Berserker energy of our Norse blood which still clings to us; it is what unlimited oxygen is to lungs long shut up in crowded rooms. But the impulse to movement is not from the centre outward alone. Sated with freedom, space, movement, action, the man who has gone abroad longs to keep in touch, at least, with the old home, and the good things which, more than any other land, it contains. He comes back as opportunity permits; he brings or sends back his children to come under the influence of art, taste, culture, refinement, historic surroundings; appreciation of all these things is quickened by long abstinence; a new value is put upon them from the comparative roughness of colonial life. Thus you have the steady pulsation of a healthy life; a reciprocal action good for both.

This movement—movement made more easy and natural by its common citizenship—will one day be recognised as being for our national life what the great currents are for the ocean, a preservative from stagnation: on the one hand, a safeguard against that enervation of wealth, luxury, power, and over-civilisation which has overthrown the greatest nations of the past; on the other, an influence, stimulating and refining, for rough energy. Thus the geographical diversity of the Empire makes for a higher unity and harmony of national development.

The material greatness of Britain has been built up on the trading instincts and trading habits of the British people. They are the basis on which other elements of greatness rest or have furnished the best means for their development. It is very curious to observe how true this general statement is when we study the question in detail. We have had the fighting energy, almost equal to that of the Romans, of a great military race. Yet our military tendencies have been almost entirely employed for the preservation of our commercial position. We are a naval people, and have attained great naval skill and wide supremacy; but all this has been won by seeking pathways for our trade across the seas, or in the defence of that commerce. It has enabled us to reap the fullest advantage from our enormous national resources in coal, iron, temperate climate, maritime position, and physical vigour. The vast accumulations of wealth in this country which have come from trade do not go alone to the trader and manufacturer. The wealth of the aristocratic classes who own land is largely due to the increment of land values arising from the growth of the artisan and commercial population, and from the keen competition for the possession of land among men who have made their fortunes in trade and manufacture.

The prosperity and comfort of the professional classes—lawyers, doctors, etc.—depends upon the opportunities offered by an exceptionally rich community, made so by trade.

The leisure of our learned classes at the great universities, which gives to the nation a keen intellectual life, depends directly or indirectly upon trade and the industries which develop trade.

So we shall find, if we follow up the subject, the influence and benefit of trade extending through all the ramifications of our national life. But that trade depends on the fact of our being and continuing an ocean empire—an empire which is made by the sea a geographical unit.

Once more, without any touch of national vanity, we may truly say that our British people stand to-day in what one of our great poets has called the "foremost files of time." We are facing, as no other nation has faced before, the most difficult social and political problems: how to work out the highest good for the highest number; how to give the greatest measure of liberty to the individual while retaining the greatest security for the community.

Consider the remarkable circumstances under which we are doing this. Instead of working from one example and under one set of conditions, we are working under a hundred. We are trying every system of government, from the freedom of democracy to methods which can only be described as paternal despotism, and in each case with equal desire to secure the good of the governed. We are testing social systems in forms various beyond any previous experience.

In these points the Empire, in its wide extent, seems only commensurate with the greatness of our mission and our destiny. Complexity is the mark of a higher form of organism; of an organism fitted for the performance of exceptional functions. This is a great law of nature, well known to

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apply to the material world, vegetable, mineral, and animal. But nothing is more certain than that it applies to the life of nations as well. I know of no more interesting and fascinating study than that which deals with the geography of countries and continents in its relation to the growth of nations and the progress of civilisation. In the earlier stages of existence man spread out over the wide, monotonous plains of Mesopotamia, of Egypt, of Central and Southern Asia, where the conditions of life were easy but curiously equal. There immense communities arose; magnificent and imposing, but half-developed, civilisations were produced. The empires have passed away; the civilisations have, in many cases, remained, but have continued for centuries without change—struck, as it were, into apathy by the wide monotony, the want of variety in the surroundings and internal conditions under which they arose. These great inland plains could not develop man's higher powers. He moves westward; he comes in contact with the sea, with islands, peninsulas, countries of varied scenery and conditions, which stimulate his activities and open new vistas to his thought. There, around the borders of the great inland sea, we see springing up the wonderful civilisations of the ancient world; those of Palestine, of Phœnicia, of Asia Minor, of Greece, of Rome, of Carthage.

Here was an amazing advance. Under the influence of contrast, variety, manifold geographical conditions, and a sea furnishing an easy pathway for commerce and for the interchange of ideas, the human mind made a marvellous forward spring. Language, literature, art, philosophy, the science of government, all reached with a bound levels undreamed of before, and in some instances scarcely retained since. Even religion broke free from the shackles of slavish Eastern fear; it became etherealised and intellectual, if not moral. But Palestine, and Greece, and Rome, with all their astonishing achievements, were drawn into the meshes of the monotonous, apathetic, sensual, half-civilised East. The Jew, hanging up his harp upon the willows by the waters of Babylon; Alexander, the Greek, unnerved and overthrown amid the magnificent revels of the same great Eastern capital; Antony, the Roman, yielding to the seductions of Cleopatra and her Oriental luxury, are but types—types of a higher civilisation yielding to a lower from want of moral backbone. The ancient West, with all its noble gains, surrenders to the more ancient East.

Once more geography, with its subtle and mighty influence upon life, comes to the rescue of mankind. Down upon that demoralised Western civilisation sweep the German, the Goth, the Vandal, the Scythian, nurtured among the gloomy forests, the mountain ranges, the vast wind-swept plains of Northern Europe and Asia, amidst those hard conditions which give physical and mental and moral fibre.

The civilisation of the world, the garnered wisdom of ages, seems to be swept into a hopeless abyss; it is only that it may have a new and nobler birth. On the fierce Northern energy has now been engrafted the moral strength of Christianity; the capacity to win back and make use of the culture of Greece, the governing power of Rome. Then comes the Renaissance of national life on small, concentrated spheres of action—Italy, Spain, Portugal, France, Holland, Germany, Belgium, Britain. But while the geographical area of each European nation is circumscribed, the horizon of activity and effort expands. New worlds are discovered; new routes are found; instead of the inland sea, the mightiest oceans become the field of man's highest activities. Who is to take the lead in this new process of new World Growth? Who is to realise the idea of an Ocean Empire united in spite of distance? Long the decision hung in the balance; now it seems clear (and let us say it with all humility and sense of responsibility) that the Briton with his Teutonic basis of strength must take the leading place in this great sphere of world-activity. Two of the new continents, America and Australia, have fallen almost exclusively to our race. A third, Africa, seems, in its most habitable parts, well within our grasp by the compulsion of circumstances and almost without our conscious effort. Once more, again, as representing the civilisation of the West, we go back to the East: to Egypt, to India, to China. We go armed not merely with the intellectual gains of the Greek, the fighting and governing energy of the Roman, but with the moral energy of the Christian. We go again as masters; surely it is not again to become slaves.

Not if we know the greatness of our destiny and accept it. Not if we recognise that under this strange diversity and complexity of our national life there is the material for a wonderful unity of effort and organisation; that we have a marvellous opportunity to make our moral and political impact upon the world greater even than in the past, and greater for the highest and noblest aims.

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 Thirty-first Monthly Report.

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We desire to acknowledge, with much sympathy and many thanks, an anonymous donation from Liverpool, per Philo-Israel. The note ran as follows: "A sailor's widowed mother's thank-offering to Almighty God for blessings bestowed on my son," &c.

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234 copies weekly of the Banner of Israel are now being sent to our Sowers; this shows an increase of one dozen. A

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few extra have also been required. We hope it will be possible, by the support given to our Fund, to keep up the number, for the appreciation of the paper makes also continual progress. 142 Parcels of Literature, large and small, have been despatched, including one with 50 small packets of introductory leaflets sent to Col. Senior for distribution when lecturing for the British-Israel Association. We hope to send a further supply shortly. We very gratefully acknowledge the liberality of the Association in granting us copies of *The Covenant People* much under cost price.

BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—ENGLAND: Andover, Aldershot, Alvaston, Ashurst Wood, Attercliffe, Barnsley, Barrow-in-Furness, Bethenhampton, Berwick-on-Tweed, Bexley, Birkenhead, Birmingham, Bishopstrow, Bournemouth, Bow, E., Bridport, Brighton, Byker, Calne, Canterbury, Carlisle, Chiswick, Catford, Chatham, Chelmsford, Cheetham, Chester, Chingford, Chippenham, Clifton, Cowes, Crewe, Derby, Devonport, Dover, Eastbourne, East Twickenham, Edmonton, Epsom, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Liverpool, Lee, S.E., Lewisham, S.E., Leicester, Leytonstone, London, Lowestoft, Ludlow, Margate, Menheniot, Newcastle-on-Tyne, Norwood, Old Trindon, Perranaworthal, Plympton, Poplar, E., Portsmouth, Richmond, St. Just, St. John's Wood, N.W., Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southwold, Teddington, Tunbridge Wells, Walthamstow, Wandsworth, Wellingborough, West Hanningfield, Wimbledon, Woking, Woolwich, Woodbridge, Uxbridge. WALES: Maesteg. SCOTLAND: Edinburgh, Cockburnspath, Glasgow, Greenfield, Hamilton, Leith, Northroe, Stirling. IRELAND: Fermoy. FRANCE: Paris. SWITZERLAND: Neuchâtel. MALTA. MAURITIUS. AFRICA: Abeokuta, Blomfontein, Hanover Road, Mossel Bay, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Rangoon, Moulmein. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (QUEENSLAND) Brisbane; (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Dunedin, Famahere, Gisborne, Kirikiriroa, Mackay Street, Opunake, Purckeriki, Te Aroha. HAWAIIAN ISLANDS: Honolulu. B. GUIANA: George Town. UNITED STATES: Albion, Charleston, Detroit, Philadelphia, Zanesville. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Tupperville, Yarmouth. The Thames Church Mission and St. Andrew's Waterside Church Mission have also had parcels this month, and a special gift to the former at the request of the Lady Jane Ellice, who kindly defrayed the expense.

Mr. H. A. Marchant, of 60, Upper Lewes-road, Brighton, requests me to inform friends that he does *not* intend this year to discontinue his Lectures on Brighton beach. He writes: "I can always get an audience when it is good weather, so I shall keep on, as I am day by day finding the seed is being carried far and near. I have done more work this year than ever before. I am still lecturing on Sundays, and one night per week on the beach. It is splendid these still autumn nights. Owing to so much work I have had to get a lot of tracts. I have had from Messrs. Banks and the B-I. Association nearly £11 worth. They have both given me *quantity* for money." Of the disposal of Handbooks ("British-Israel Truth") Mr. Marchant is now entering upon his eighth hundred, and he says: "I very seldom give one away now, except to a very poor person who is greatly interested, or some clergyman or other person of influence who I may hear has said something favourable. Many thanks for all you send from time to time. I have used five or six hundred BANNERS a week from the beginning of April. I am now very short." Will friends who have BANNERS to spare remember this, and also make note of the fact that about £5 will be needed by Mr. Marchant to clear off all expenses by the end of the year; he will be grateful for help to meet this liability. Mr. Marchant's energetic and faithful work in Brighton and elsewhere is too well known to require further comment. But one word comes to my mind, seeing that Brighton is, in a sense, London-by-the-Sea, and that in and around London we have many Sowers amongst the working classes. London Jews also are being taught where to look for the missing Tribes. It would prove to be a great general benefit if one or more meetings for the working classes, conducted by Mr. Marchant, could be arranged for in Exeter (Lower) Hall, during the winter months, by those who have been sympathising for years in his steady work. The knowledge of "Our Identity" spreads amongst the lower classes, and it works upwards and outwards. Often it comes to my knowledge that a man or woman, with no large weekly wage, posts the BANNER, after reading it, to a friend or relative in a distant colony. Can there be a doubt that more open sympathy and enthusiasm would be kindled if this plan for meetings be carried out. Mr. Marchant, I have reason for believing (but all that I say is unprompted by him), could bring earnest, well-instructed speakers to support him. The BANNER OF ISRAEL is getting well enough known now amongst the working classes in many parts of London, that through it many would be drawn, and with some other judicious and attractive notices of what was going to happen, it is likely that a very successful and enthusiastic gathering would be the result. We should all have our work to do in preparing for the occasion, with suitable literature to dispose of, and to distribute to the outsiders, who would doubtless be induced to accompany the pronounced Anglo-Israelites. There could be no lack of subjects before the public mind to afford topics of great interest for speech, by which to lead to the central truth to be taught. Possibly it would be found that such activity in the winter would be paving the way for a wider and better appreciation of the perhaps more calm and dignified summer meetings of our BRITISH-ISRAEL ASSOCIATION. We should have a kind of hearty House of Commons preparation for the deeper deliberations and judgments of our House of Lords. Still, all should be done "decently and in order," every *conscious* Israelite remembering that we are witnessing for the glory, as in the presence of the great God whom we desire to serve, and drawing near with thankfulness to Him by whom we have access to the Father.

An interesting letter, showing wide distributing work by a Sower in Burmah, is held over till next Report, on account of want of space. Other letters indicate plainly the good work that is being done in various quarters.

The work of the Anglo-Israel Free Distribution Fund is continued week by week. The long evenings are upon us in these isles, giving to many a better chance of reading, and from far away parts of the Empire, and from the United States, come most earnest requests for the literature that has such power, by the blessing of God, to open the eyes of our people to coming great events, and which teaches them to value more and more the one and only Book that reveals to us the "will of God," and the "way of salvation." Therefore I venture again to ask for remembrance of our work midst the many and touching claims that will only too surely press at this season upon the hearts of all who love to try to follow the example of our Lord, who cared for both body and mind, healing, teaching, and sustaining all who desired the comfort of His Ministration.

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Oct. 19th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

THE number of members is still 1,529.

The members are reminded that the new cards for 1895 will be ready in November. Identity believers would find this a good time to join our Union, and it is hoped many will do so.

A donation of 2s. was kindly sent by Miss K., Wandsworth.

Subject for special prayer on last Sunday in November: "God's blessing on all Mission work during the winter, that our people may be led to seek the Lord." Hosea vi. 1—3.

The Card of Membership has a list of chapters for the whole of 1894, also suggestions for reading, prayers, etc. It

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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 — Miss Wilson, 265, Portnall-road, St. Peter's-park, London, W.

Review.

PART I.

Anglo-Israel: Jewish Problem and Supplement. The Ten Lost Tribes of Israel Found and Identified in the Anglo-Saxon Race. By the Rev. Thos. Rosling Howlett, B.A., A.M. Fourth edition. Philadelphia, Pa.: Spangler and Davis, 529, Commerce-street, 1894. Price $1.00. Also Rev. T. R. Howlett, 16, South Front-street, Philadelphia, Pa., U.S.A.

We have the pleasure to introduce to our readers on this side the water a purely American book on the Identity, written by an American minister for the American people, one therefore which we ought to read and inwardly digest. There are peculiarities in the book which we must expect and allow for. For instance, dealing with the subject of the discovery of the Lost Ten Tribes, the author strangely does not seem to take any particular account of what has been written in regard to the subject from the British point of view. Such names as John Wilson, Edward Hine, Bishop Titcomb (quoted as to the philological question only on page 61), and the large number of our Banner writers, and last, not least, "Oxonian," the editor of *The Covenant People* are not so much as mentioned. It would seem that the idea of the Identity was an American inspiration which was intended for our brethren across the water, but had excited only a shadowy interest among British Christians. Then the continued assertion that "the Anglo-Saxon race" are "Israel of the Ten Lost Tribes," seems to ignore the Celtic folk, who, of course, were and are Israelites equally with the Teutons whom we here recognise as the parents of the Angles and the Saxons.

The name which disinherits the whole of the Khumry of Wales, and the Celts of Scotland, with portions of the inhabitants of England and Ireland, is felt by us to be inappropriate, and therefore we rather describe them as "the British races," "the remnant of Israel." We suppose there may be an American objection to the declaration that they, as "a great people," independent of Great Britain, are the descendants of the British, or Celtic-Anglo-Saxons.

The only other fault we find in Mr. Howlett's book is that in the latter part of the work (pp. 96, *et sequitur*) he distinctly claims as the divine promise to "the House of Israel" certain blessings which in our view we have always regarded as tied up, and fulfilled to, the British folk in "the Isles of the West"—Great Britain. For instance, "the second land of promise" is, he declares, America. It was promised, it seems, to King David by Nathan, the prophet, in 2 Sam. vii. 10. This is the author's statement on page 96; but on page 84, chap. iv., part 4, we have our own view regarding the "appointed place" just as distinctly stated, the text (2 Sam vii. 10) being quoted and "the place" described just as we would describe it, as "the Isles of the sea," "the Western Isles," "the Isles" that are beyond the Mediterranean. There, says the author, the "wanderers among the nations became consolidated in the English nation, the British Empire, and the United States. These two nations fulfil the predictions of Jacob when he blessed the sons of Joseph, Ephraim and Manasseh, foretelling that one should grow into a 'company of nations,' the other '*become a people*,' and that he also should be '*great*.' There was nothing in their ancient history corresponding with these prophecies, or that could be called their fulfilment. They are matched with accomplishment in our present position among the nations of the earth."

The contradiction between these correct views on page 84, chap. iv., part 4, and that which appears on page 97 of the conclusion, where the British Islands are repudiated and the United States indicated as the "second land of promise" we must leave to the reader to reconcile. The author's repudiation of the future earthly monarchy of David's line, which we believe will be united Israel's and Manasseh's polity and the substitution for it of a republic like that which makes the States so happy (!) (page 101), we must pass over in silence. We merely remark that in Ezek. xxxvii. 21—28 we have the united polity described as a united kingdom with one king reigning over all. That king is not God Himself, as ver. 24 shows; but God's "servant David," their "prince for evermore"—a prince, too, who shall have sons to inherit his property, as Ezek. xlvi. 16—18 describes (compare Ezek. xxxiv. 23, 24).

Putting aside these points of divergence from our British views (and they are not of vital importance in regard to the main issue), we have much pleasure in recommending this American view of our subject to our Banner readers as a scholarly, able, and very important and interesting addition to our British-Israelite literature, which we all ought to make our own and place upon the shelves of our libraries for real use. Our author's style is taking, clear, and logical. His references are copious and his knowledge of Scripture large. His views of the importance of the subject to Christians of the present day are very just and profound. Putting aside Rawlinson's and W. Robertson Smith's scoffs at the effort to find the Lost Tribes, Mr. Howlett properly remarks, "The problem is not a fanciful one nor a trifle, except to triflers. The integrity of the Scriptures is involved in it and also the veracity of God. If those tribes are irretrievably lost, what has become of the promises which God made to them, and the predictions and expectations of the prophets concerning their future? These are startling questions. How injuriously they may be employed against the claims of the supernatural origin of the Scriptures, destructive criticism is showing. To find Israel is to turn the whole army of destructive critics, flushed with hopes and shouts of anticipated victory, into a total rout, and also to settle completely many great problems which are now puzzling and vexing the Christian Church." The author's line of argument is this: he begins with presumptive evidence, and passing "on to ethnological, philological, historical, and scriptural proofs, he ends with divine demonstration in the fulfilment of prophecy." His scriptural quotations are according to the translation of an English-speaking Jew, Mr. Leeser, which he considers a pure and literal translation worthy of confidence.

We propose from time to time noticing the various chapters into which Mr. Howlett has divided his subject, as we are sure our readers will benefit by seeing how an American regards the proof we have long since accumulated in support of the case; and how, while entirely adopting it, he strengthens the argument by his American and therefore perfectly independent support.

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

My dear Sir,—If you will permit me to make a remark upon your article, "*Cui Bono?*" in the September 19th number, I would suggest that Protestantism has been the grand bulwark of this and all other nations, which have sincerely adopted their protestations against Romanism, and that we became Protestant because of our being Israelites first, and I believe all true Israelites must be Protestants in their hearts. Very truly yours,

W. H. Peters,

Harefield, Lympstone, October 6th, 1894.

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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 DEATH OF THE TSAR.

ALEXANDER III., the Tsar of All the Russias, is no more, and it is incumbent on us, as in a measure representing those who believe in our Israelitish origin, to express our grief and sympathy in respect to an event which may be momentous indeed to the nations of the world. The peace of the nations has, it appears, in past times depended on the will of the late potentate, and, for the continuance of the blessings which peace brings, we have been indebted to the good offices and good-will of the Tsar. It is right we should acknowledge this fact. He has now passed away, and the world awaits with anxiety what his heir, the reigning Tsar, Nicholas II., will declare to be his coming policy in the future. The matter is in the hands of God, who guides and rules the nations for the ultimate good and for the furtherance of His designs towards the Houses of Israel and Judah, and for the good of the non-Israelite nations of the earth. The recent manifesto of the young Tsar is hopeful, and seems to show that his late father's policy will be his own.

Lord Salisbury, speaking lately regarding that policy, said that constant experience had strongly convinced him, long before his official connection with the Foreign Office had terminated, that "Europe owed to the late Tsar a debt which it was difficult to express, for the peace which his self-restraint, and his high Christian character, had secured to it." Humanly speaking, we desire the continuance of these mercies. But whatever may be before us, to the Lord must be all the praise and all the glory.

"THE EXPANSION OF ENGLAND" AND "THE HISTORY OF THE LOST HERITAGE OF THE NATIONS."

THE Earl of Rosebery's speech at the Cutler's Feast at Sheffield, on October 25, was in many ways a remarkable one. It drew from the *Times* the next day as remarkable a leader, in which the reason for the jealousy of the Continental Press, as regards our own nation, is explained in plain and distinct language which has a clear bearing on Our Identity. Both Lord Rosebery and the *Times* comment on what everybody knows—namely, that, while foreign Governments are friendly, the Press of the Continent, reflecting the attitude of the people, is distinctly hostile in tone, suspicious of our policy, and opposed to our influence throughout the world. The *Times* asks the reason of this state of things, and gives a very satisfactory explanation. It is not that we have given the nations cause to hate us; on the contrary, we have been most guarded in our conduct. "There have been no acts of aggression or injustice for which the British Government can be held responsible." The nations, however, are jealous of our wonderful "expansion" in the four quarters of the world during the last hundred years, and of our marvellous success in the resultant commerce and wealth which we have acquired during these operations.

"We forget too easily," remarks the *Times*, "that at the beginning of the last century we had many rivals in the race for colonies and commerce, some of whom started ahead of us, and others with at least equal chances. After the lapse of a little more than 100 years, England had far outstripped all competitors, and she has since developed the vast resources of which she then obtained the control, with a success beyond all comparison, greater than that of any other colonizing power. Continental nations, which have long had to scramble for what was left, long after France had lost her North American, and Holland her South African possessions, and after India and Australasia had passed under British supremacy, are as disappointed by the slow progress of their new settlements, as by their limited extent, and their unfavourable position. This feeling embitters every controversy about treaty rights and boundaries."

Well may the *Times* describe all this, from the Con-

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tinental point of view, as the doleful "history of a lost heritage." France, in Napoleon's time, had a firm grasp on India; but she had to relax it, and lost India. She was mistress of Canada and part of the present United States, but General Wolfe's victory on the heights of Abraham, on September 14, 1759, forced her to abandon her hold on what was Israel's heritage, belonging to the House of Joseph, as events have proved in Canada. She owned the Island of Mauritius, but in 1810, General Abercrombie and General Bertie, with help from the Cape, captured the place, which, French in character still, is now a British Gate. So lately, again, in Egypt. In 1882, a piece of suicidal folly on the part of the French was fatal to their supremacy in that coveted possession, and Alexandria and Tel-el-Kebir decided that Egypt must be under British protection, but not at all under that of France. This, indeed, was "a lost heritage" for France, and the loss of this coveted prize makes her feel bitter, indeed, against us as a nation to-day.

The very magnitude of our national inheritance everywhere, and the wonderful fact that the lands that compose it are in the best portions of the temperate zone, including almost all the gold, diamond, asbestos, coal, and other mines in the globe, with some silver mines and the whole of the Gates of the earth, strategically situated,—all this exposes us to the jealousy and hatred of the nations. God recognised this when He gave our race (being Israel) "the Gates of our enemies"—that is, of all the nations of the earth—on whose boundaries we are located almost everywhere. That portion of our people at home, who desire to see "a little England," "a shrunk England," and "degraded England" (these are Lord Rosebery's words, not ours), who cry "perish India," and "away with colonies," has, he says, died. We are glad to hear it, and we believe it. God is working out this marvellous change in our nation, and impelling a section of them to support what, not long ago, they hated and cried to pull down as worthy of destruction. Lord Rosebery desires, as the Prime Minister, to remember such deeds as Agincourt, and "to determine once for all that we in our generation will not fall short of that memory and that ideal, and that we in our time will maintain, untarnished, the Empire that they (the men of Agincourt) have made and handed down."

According to his lordship, this jealousy and hatred had much to do with the step the Government lately took regarding the Cabinet Council so hastily summoned, but which related to the China-Japanese war, but not at all to misunderstandings with France in respect to Madagascar. Explaining why the Cabinet consulted the great Powers about negotiations for peace, he said:—

The other reason—the last reason—is this, and it is one which I am sure will come with a sort of shock to the innocent inhabitants of Sheffield. Gentlemen, it may be news to you that the Great Powers of Europe, the Great Powers of the world, are profoundly suspicious of each other (laughter) and of innocent Great Britain; and there is no Power so little suspicious of others or so profoundly suspected by others as that Empire to which you and I have the honour to belong. (Cheers.) You cannot open a paper abroad which does not point to every convulsion in politics, and possibly to some convulsion of nature, as due to British influence. (Laughter.) But certain I am of this—that in the jealous condition of things produced by the war between China and Japan it would have been madness for this country to have gone alone and attempted to act as bottle-holder between China and Japan without incurring the suspicion of every Power interested—and all Powers are interested—in the East. (Cheers.) Now, I think we have had enough of this particular instance. I think you will agree with me, after the statement I have been able to make, guarded as it must be in many particulars, that her Majesty's Ministers did not subject the dignity of Great Britain to any rebuff at the hands of other Powers, and that the Government only did its duty in attempting to discover a means of putting an end to this disastrous war. (Cheers.)

FOREIGN GOVERNMENTS AND THE FOREIGN PRESS.

But, gentlemen, there is one word more. In my explanation I said that you innocent inhabitants of Sheffield would be shocked at the idea that you should be suspected, but I suppose there is no one here who travels who is not impressed when he goes abroad more than by anything else, more even than by the Pyramids or St. Peter's, with the prevailing dislike and suspicion which the Continental Press express to this country. (Laughter.) I do not know that I can give you an adequate reason, but the one most satisfactory to my mind is this. I would, before I give it, separate the Governments from the Press of Europe (hear, hear), because our relations with all Governments are of the most friendly character. (Cheers.) I believe that it lies more in the fact of your colonial empire and of the new colonial aspirations of other empires than to any other cause. (Hear, hear.) Of late years Continental countries have sought their satisfaction either for disappointment in Europe or for commerce falling off in the founding of new empires beyond the seas. They find our colonies prosperous, contented, growing, and they are surprised that in the few years in which they have attempted the same thing their colonies are not equally prosperous and growing. I think a little reflection would show them that we who have learned our experience by centuries of work, who have bought our colonies by a vast expenditure of blood and money have almost a claim to have colonies in a better and more efficient condition than those which were begun only yesterday and the day before. (Cheers.)

We know—and it is a great satisfaction to us to be sure of it—that our "expansion" is a part of Joseph's birthright, now in the enjoyment of our race, according to Gen. xxviii. 14. We have "spread abroad to the West, the East, the North, and the South,"—and in our expansion our colonies have become nations, nay, "a company of nations," still united to the parent stock, according to the prophecies. These possessions, with the wealth, power, and influence they bring, have, in conjunction with our matchless heathen empire, made us the envy of the world, and caused all the nations to regard us with jealousy and hatred—hatred which, according to Lord Rosebery, is without a cause. All these are points which bear upon our Israelitish origin, and for them we thank God and praise His holy name.

THE REV. HERMANN WARSZAWIAK, THE CHRISTIAN ISRAELITE MISSIONARY IN NEW YORK, ON "OUR IDENTITY."

THE Rev. Hermann Warszawiak is the missionary in charge of the American-Hebrew Christian Mission in New York, and also editor of *The Hebrew Christian*, a monthly journal, published in New York, and devoted to the work in which the distinguished preacher and evangelist to the Jews and Christians in the American city of his adoption is engaged. Among other features of his journal is a corner for "Questions and Answers," the answers being, it is understood, those of the evangelist, Mr. Warszawiak himself.

In the September issue, No. 9, on page 12, the following "Question and Answer" occur, which are remarkable enough, and deserve the careful attention of our clergy, ministers, and evangelists, on this side of the Atlantic. They were these:—

Q.—"What is your opinion about the Ten missing Tribes

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of Israel? Where are they? Are they not just as dear to God as Jews?"—V. W.

A.—"When it says in the Scriptures that they are lost until this very day, how do you expect any man to know where they are? However, after much investigation, it seems that the Anglo-Saxon race may be the Lost Tribes of the House of Israel, and, of course, are as dear to God as the chosen people."

We see here, that the rev. Hebrew evangelist was asked three questions, and he has answered them separately, according to his lights. The questions were these:

1.—What he thought on the general subject of the missing Tribes of Israel?

2.—Where he thinks they are?

3.—Does not God love them as dearly as He does the Jews?

These were three searching questions for a Jewish Christian or Christian-Israelite to answer; but he has replied like an honest man, though, in our opinion, not quite correctly according to the Scriptures. He said, first, in reply to Nos. 2 and 3, that since the Scriptures say that the Ten Tribes are "lost to this very day," how can any one be expected "to know where they are?" There is evidently an error here. There are no Scriptures to say, that the missing tribes are "lost" to this day. We should like Mr. Hermann Warszawiak to tell us which text or texts he alludes to, as confirming him in this belief? The charge against us is sometimes that we talk of the Ten Tribes "as lost," whereas God's Word never says they are "lost." It is true, however, that Isa. xxvii. 13 (R.V.), margin, leads to the conclusion that the House of Israel, "the blossoming and budding ones," were "lost" in Assyria, and Jer. l. 6, as well as our Lord in Matt. x. 6 and xv. 24, speak of them as "lost sheep of the House of Israel;" but no text declares that they are to be "lost" for ever, or even "till this very day." Mr. Warszawiak, on the contrary, seems himself to admit that the facts are not as he states them, for he immediately expresses his opinion (No. 3), that as the result of careful investigation he inclines to the view, that "the Anglo-Saxon race may be the Lost Tribes," "who are therefore as dear to God as the chosen people," meaning, we apprehend, from his point of view, the Jews. Whatever may be the evangelist's real meaning, some points come out in his answer to which we beg to draw our opponent's careful attention, in this country and everywhere else.

Here is a learned, able, and pious Jew, who has been converted to Christ, and is in New York doing a marvellous work for the Lord among the Jews, and among Christians of that City. He has studied our subject, and declares (1) that the Ten Tribes certainly exist; (2) that they have been hidden from view till now, and so may be properly described as "lost"; (3) that their whereabouts is a proper subject of inquiry, for he has himself given to the matter "much investigation;" and (4) that in his opinion it is quite possible that the Anglo-Saxon race—that is, the race descended from the Teutonic branch of our race, as well as the Celtic, of course—may be "the Lost Tribes." He adds what ought to fill our opponents with confusion, that, such being the case, "God loves our race" (as well as the American), "just as much as He does the Jews," because both stand on the same footing, being His ancient people, chosen of Him for the great and glorious work He assigned to them to do. This is a splendid tribute from such a man to our efforts in this respect.

We have wrung from one whom men esteem, and a high authority in the matter too, that many of our points (above indicated), for which our clerical and learned opponents have roundly taken us to task, and called us "crazy" and "foolish fanatics," are really facts worthy of acceptation, and that the result for which we have personally laboured for nearly 19 years is founded on fact. As to the relation of our nation to the Lord God of Israel, our views are fully borne out, and by the evangelist's dictum the British and the Jews are on the same platform in regard to God's favour, both being parts of His ancient chosen people, lately "missing" or "lost," but now, like the prodigal son of Luke xv., "found," to God's glory, and by Him blessed and crowned with all the glorious gifts which lie at His right hand; gifts which He is bestowing on His returning, lately outcast, son, according to the prophecies.

We commend the Rev. Hermann Warszawiak's opinions, and our remarks thereon, to the careful study and consideration of our opposing friends, and trust they will now allow, that we have not been these long years in pursuit of a "Will-o'-the-wisp," but that we have solid ground under our feet, and do perfectly right to urge upon the religious world, that they are not acting rightly or safely in neglecting a subject so dear to our God's own heart, as to occupy His whole heart and His whole soul (Jer. xxxii. 41). We believe this to be the fact, and, therefore, are urgent with our countrymen to believe, and also, in believing, to praise the Lord.

"AND I WILL CAUSE BREATH TO ENTER INTO YOU, AND YE SHALL LIVE.'—EZEK. xxxvii. 5.

By E. REEP.

PART I.

EZEKIEL'S figure of the valley of dry bones (chap. xxxvii.) undoubtedly symbolizes successive periods of time in the history of the Northern Israelites, or House of Israel, who, dispersed among the heathen, gradually lost all knowledge of true religion, and the consciousness of their own Identity and divine origin. In the scene of the prophet's vision there is a point of time when the scattered, spiritually paralyzed nation is inspired by an irresistible energy that draws bone to his bone, and unites them together as brethren of one House.

The agitating events symbolized by the noise and shaking among the bones (they were very dry, *i.e.*, absolutely unconscious of the signification of the perplexities and tumults which were bringing them together) suggest the internecine struggles that brought into one body (bone to his bone) the scattered tribes of Northmen under the various appellations of Angles, Jutes, Normans, Danes, Cimbri, Saxons, &c. How the noise of war at the coming of William of Normandy sounded through our land, a glance at the Anglo-Saxon Chronicle makes only too clear. Prior to landing at Pevensey, there was, we are told, seen all over England a token in the heavens, such as no man had ever seen before. For seven nights shone the comet which marked the year of William's great battle, and his assumption of the crown of England, an event that was followed some two years later by a national revolt against his authority. Then was witnessed such a shaking among the dry bones (among the whole House of Israel) as to cause the bravest to fear and tremble. Throughout the country towns were sacked, churches destroyed, and thousands slain. "And there was no breath in them." Notwithstanding, the Lord's hand was upon them, to bring them again to their feet, a mighty and redeemed people.

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As the united tribes recovered from the tumult and ravages of war, they (figuratively speaking) slowly proceeded to put on sinews and flesh; and still there was no breath in them. The outpouring of the Spirit had not yet opened their eyes to the spurious Christianity of the Church of Rome. They were yet spiritually dead. But, while yet unconscious of their high destiny as God's witnesses to the whole world of the glory and promises of the new covenant, made specially with the House of Israel and the House of Judah (Heb. viii.), there came upon them from the four winds the living breath of the principles of the Reformation. Henceforth they were God's freemen. In the words of a "blind witness,"* "their Empire has now no limit. They are planting institutions of freedom, and diffusing the light of Christianity around the whole habitable earth; they are preparing to act as arbiters of peace among the nations; and the time is rapidly approaching when nothing will be able to withstand the power of their arm—for God Himself has nerved it—till the purposes of His wisdom and grace be accomplished."

For a writer to write, as the author just cited has written, on the influence and power of Anglo-Saxon civilisation, and not be sensible of the Identity of the British race with Israel, is truly wonderful! Despite the fact that Israel was to be the chief of the nations (Jer. xxxi. 7), and that Britain reaches out her sceptre to the ends of the earth, that she gives laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman Empire, he cannot identify her with Israel. She is, it is true, the Lord's vineyard; but, notwithstanding, she is but the chief offspring of Japheth, and, as such, her lot is to dwell in the tents of Shem. In a word, in order to account for the expansion and progress of the British being a standing miracle, we are asked to believe that it was only before Christ that God committed the riches of His grace to the posterity of Shem; and that, since then, God has confined the same sacred trust to the children of Japheth.

It is hardly necessary to give denial to this unscriptural assertion, or to carp at such a doctrine. We have but to turn to the word of Holy Writ, there to find that God has said that the glory He has conferred upon Israel He will not give to another (Isa. xlviii.). Israel is His glory (Isa. xlvi. 13); He has breathed the breath of life upon her slain, and she is His chosen nation for ever! If sun, moon, and stars cease to give their light, then, and not before, will Israel cease to live, cease to be the kingdom and dominion that shall be an everlasting kingdom (Jer. xxxi., Dan. vii. 27).

We have said that the period of the Reformation was the point of time when God breathed the breath of life upon His people, who, for a small moment scattered and forsaken, were with great mercies to be gathered in and blessed (Isa. liv.). In the reign of Henry VIII. there came from Rome an urgent proposal for a reconciliation between Henry and the Church. It is not required that we should go into the causes of the King's quarrel with the Pope; it is only necessary to say that Henry received the papal message with contempt. That there should be no question about the matter, a Bill was brought before Parliament for utterly annihilating the usurped authority of the Romish bishops, which, with little or no opposition, rapidly passed both Houses. The preamble to the Act contains, as we read in Cobbett's "Parliamentary History," the following strictures on the Pope, showing that, whatever Henry's shortcomings, he was conscious that the voice of the Church of Rome was not the voice of God. The Bill thus says: "The Bishop of Rome, whom some call the Pope, has long darkened God's Word, that it might serve his pomp, glory, avarice, ambition, and tyranny, both upon the souls, bodies, and goods of all Christians; excluding Christ out of the rule of men's souls, and princes out of their dominions, he has exacted in England great sums by dreams, vanities, and other superstitious ways. Upon these reasons his usurpation has been by law put down in this nation."

No sooner was the Pope's supremacy in England abolished, and that to the great satisfaction of the people, who, like their king, seemed determined to efface from their midst the mystery of Babylon, than a committee was appointed to examine the diversities of opinion concerning the Christian faith. The King also, "out of the benignity of his heart allowed to be published in books the Holy Word of God for the safety and comfort of his people, that they might read in their native language how much that most holy gift of God had been abused and perverted." "And thus," declaimed Thomas Cromwell, "our most illustrious monarch professes himself a sincere Christian, and directs his steps in judgments by the pure Word of God."

In April, 1541, the Lord Chancellor, by command of the King's Majesty, set forth that the chief object of the councils of the nation was to bring into effect such laws as would be most conducive to God's glory. All pernicious and adverse doctrine was to be abrogated, that concord, harmony, and prosperity might flourish, and perfect union be established. That Henry was sincere in wishing to emancipate his people from the spiritual death of the Roman Church, from the valley of dry bones, we can hardly doubt, inasmuch as he felt, as he himself said, that what concerned England concerned also other nations, even the whole Christian Church, whose eyes were set on the proceedings of the English people. In the reign of his son, Edward VI., prevailed the same spirit of reform, the pure religion of Christ, as taught in the Scriptures and in the primitive Church, being made obligatory by the passing of the Act for uniformity of religion. During Mary's short and unhappy reign there was an attempt made to drag the nation again into the valley of death. All Acts in favour of the Reformation were repealed; no less than nine for the establishment of reformed religion were set aside and abrogated. It was not, however, according to the divine purpose that Israel in Britain was to be any more robbed of her spiritual consciousness. Death saved the idolatrous queen from committing further sin in Israel; and Elizabeth reigned in her stead. From this time forward Britain has advanced by leaps and bounds. She is a nation and a company of nations; she reigns over the heathen, and is a blessing in the earth.

On the other side of the Atlantic, what do we see? A great people, a people like unto the seed of Manasseh, as foreseen by Jacob (Gen. xlviii.). Their history cannot be briefly told; we will, however, glance at it. Early in the seventeenth century, years after the breath of life had bestirred Israel's slain in the valley of dry bones, letters patent were granted by James the First for colonizing Virginia. In acceding to the wishes of divers adventurers and planters to enlarge their boundaries in other lands, the king greatly commended their noble desires, in the hope that, by the providence of Almighty God, their going forth might tend to His glory, and to the propagation of the Christian religion among such savages as were living in the country to which

* H. Read, "Hand of God in History."

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they were to come, and so bring them to know human civility, and the benefits of a settled and quiet government. With such prayers for blessing went forth the first founders of the House of Manasseh across the sea, and we cannot say that they have been unanswered. Notwithstanding, it was not in the perpetual sunshine of prosperity that these first adventurers planted their homes and lands. At times we read that the hand of God was heavy on the land; that the sword prevailed abroad (through the rising of the Indians) and sickness at home; that there were but few families in town or country but had some dead or sick in them. Very despairing and sad are some of the letters of this seventeenth century, now carefully calendared for the use of the historical student; but, if we may judge from some of them, chastisement was not altogether unrequired. One, dated 1676, complains of the deplorable condition of Maryland for want of an established ministry. The Lord's Day is described as profaned, religion despised, and notorious vices committed, so that the country had become a Sodom of uncleanness and a pesthouse of iniquity. Popish priests were provided for, but among twenty thousand souls there were but three ministers of the Church of England. In all the trouble and misery here mentioned was the chastening of God apparent. He has promised to be a Father unto Israel, and that He will not keep His anger for ever. "But," says the apostle, "if we be without chastisement, then are we bastards and not sons" (Heb. xii.). And therefore, though it be the will of Israel's God that His people, redeemed from the valley of dry bones, from the charlatanism of Popery, go before Him with joy to all lands, they must nevertheless remember they are but flesh, and that for their true strength they must not neglect to draw water out of the wells of salvation, and to declare the goodness of God among all peoples. It is to remind them of this great mission that God sees fit to sometimes chasten Israel.

(*To be continued.*)

A SWISS CLERGYMAN'S OPINION ON THE EXPANSION OF BRITAIN.

THE following appeared in one of our recent journals, and we reproduce it by way of showing what a Swiss clergyman thinks of our nation's enlarging propensities.

"At a moment when the 'little Englanders' are prepared to denounce as Jingoism, or worse, the most legitimate enlargement of the British Empire, even when palpably for the common good of humanity, it is interesting to be fortified by a very outspoken and impartial expression of opinion in favour of our Imperial system, and the freedom and privileges its administration confers upon the peoples subject to its dominion. The opinion is as philanthropic as it is bold and unflinching, and is, withal, without any taint or suspicion of selfishness as being held by one who is, relatively to the commonwealth of our Israel, an outsider and an alien. The case may be put even more strongly, for the gentleman whose *ipsissima verba* form the text of this paragraph, is a Swiss clergyman, at present and for some time past resident in his own country, after a period of several years professional residence in London. Being only on a visit to the metropolis, and discussing some questions of the day as affecting individual liberty in Switzerland under certain conditions, he contrasted the degree and the quality of the freedom experienced in this country with that enjoyed even by the citizens of his own. The conversation glanced at nearly the same moment at some recent acquisition of Great Britain; and the two considerations combined to elicit from him the emphatic and edifying expression, 'I wish England would annex the world!' Such a sentiment coming from a man of a sacred calling, and a citizen of a republic which is proverbially supposed to be the heart and head-quarters of freedom, is certainly one of the finest moral charters to dominion which our race can desire. It is not every tendency to extension of power that is necessarily Jingoism; and we are encouraged by such a deliverance as that just quoted to believe that the appetite for influence and occupation may be only an expression of the aspiration, whether conscious or instinctive to increase the area and the aggregate of the prosperity, dignity, and happiness of mankind."

There is no doubt that wherever our Government extends there civil and religious liberty grows,—commerce, wealth, railways, canals, telegraphs, and prosperity follow. There, the Gospel of the grace of God is also introduced for the benefit and blessing of those who come under the protection of the flag. It is so through the length and breadth of India, Burmah, and Ceylon, throughout South Africa and Egypt, and in the multitude of "the Isles of the Sea," where British authority extends.

The *Pax Britannica* follows whenever and wherever our race takes the lead. The Swiss clergyman, therefore, was quite correct. God's blessing follows our expansion as a nation, according to His promise "to Abraham and his seed for ever, that in his seed all the nations, families, and kindreds of the earth should be blessed" (Gen. xxii. 18; xxviii. 14; Acts iii. 25). Regarding them, Isaiah also, in chap. lxi. 9, R.V., foretells that "their seed should be known among the nations, and their offspring among the peoples; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." The expansion of the people, therefore, which has the promise of the blessing of the Lord, must make for the permanent good of all their subject races, and, therefore, those who reflect upon the matter, cannot but see that if Great Britain could only "annex the world," the inhabitants thereof must benefit thereby. We have Scriptural warrant for the conclusion that God has foreseen even this, and has arranged that the after-seed of Abraham, even the House of Israel, or the British people, should eventually rule over the nations of the earth, as the people of the saints of the Most High; for He has resolved that, "The kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to them;" since that kingdom is His own, and it shall be an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). The world so governed for Christ, will be "the kingdom of God" and of His Christ, so often mentioned in the Old and New Testaments.

Regarding the seed of Abraham, God said to him on oath, "In blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the Gate of his enemies," . . . "because thou hast obeyed My voice." British-Israel, therefore, is marked out for the Divine blessing beyond and above all nations, both in temporal and in spiritual gifts as well (see Gen. xxii. 18, R.V.). The wonder is that men, godly men especially, fail to note these promises as those which are Israel's exclusive property; but arguing that because Israel is not extant among the nations in a form they can recognise, they come to the hasty conclusion that the nation of God's choice is dead and buried, without hope of any resurrection as promised in Ezek. xxxvii. 1—15. They give all the glorious Scriptural promises, therefore, to the

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Church of the true believers in Christ, carefully leaving all the curses to the Jews, and so applying the former to themselves and to the Church of England, they feel comforted. If, however, they would interpret the Scriptures literally as they are written, and give the British House of Israel all the blessings God promised them on oath, they would reach the same point of satisfaction without the distortion of the Scriptures, or forcing them to say what they do not declare, in breach of the truth and faithfulness of God. We thank Him for His goodness to Israel—the British nation—and rejoice to know that, linked with us, the House of Judah and American Manasseh will, ere long, be blessed with all the blessings that lie at the right hand of the throne of the Lord, and that the nations of the world will by their means be saved according to the Scriptures.

ORTHODOX HERESIES.

By J. G. Taylor.

Many of the productions of our opponents have the advantage of causing us to feel young again; for they remind us of Sunday-school days, when the elementary doctrines of religion were unfolded to us. The authors are apparently convinced that we know not the Gospel in its simplicity, but that we are groping sadly in paths of spiritual darkness, to the imminent danger of our eternal welfare. Consequently they favour us with discourses on the Atonement, the abolition of circumcision, the adoption of Gentiles, the vanity of the flesh, the virtues of faith, the universality of salvation, and kindred themes. It is perhaps ungrateful to suggest that they must have more time than intellect at their command, but when a pamphlet is published with the main object of showing that there can be no admission into God's Church except through Christ, what else are we to say? Of this description is a work styled, "Israel Lost and Found: A Word to the Anglo-Christian-Literal-and-Spiritual-Israelites," emanating from the Candleriggs, Glasgow. We do not understand the title of this treatise, and it must be confessed that we do not altogether understand its contents either. But two points are clear: first, that one half of it overthrows the other half; and second, that the writer of it has examined our subject much in the same manner that the cattle of the field may be supposed to have studied the stars. Judging from his animadversions on circumcision, he is of opinion that Anglo-Israelites practise that rite. But even if they did, and if they kept the whole circle of Jewish ceremonies into the bargain, he will be aware that the British, as a race, do not. If they were in the habit of circumcising on the eighth day, and we had traced their national eminence to that circumstance, there would have been some justification for his strictures. But seeing that the English people do not belong to the circumcision, and do not claim to be "Jews outwardly," his reasoning thereon is merely misdirected verbosity.

Like all our critics, the author of this *brochure* is fond of putting into the Bible what he wants to find, and extracting what it does not contain. For instance, on page 5 he alleges of circumcision, that it "strikingly betokened the cutting off of the natural generation. In this way intimating that the natural generation was doomed to but a short existence—that the regeneration is the inheritor of the promises." To us it betokens nothing of the kind. We are not concerned with what this and other items of Hebrew history may, to him, "betoken," or "intimate," or "signify." In such matters a good deal depends on the construction of the mind, the greatest eccentrics being invariably the greatest proficients at the game of discovering these "intimations." It is better, therefore, to rely on what the Bible actually says, and, as God declares repeatedly and emphatically in the prophets that He would not cut off the natural generation, only those who are ignorant of Scripture will endorse the sentiment which has issued from the Candleriggs. But in the next sentence we read that "Christ fulfilled what was signified by circumcision, for He took part in the natural that it might be 'cut off' (Isa. liii. 8). His death was the true circumcision, or cutting off of the natural." If, then, Christ was cut off for the sake of His people in consonance with Isa. liii. 8, why should His people be cut off as well? The Ransom died that the ransomed might live. But according to this theology both Ransom and ransomed have to suffer the penalty. We are often accused of propounding false doctrine, but the fact is that our opponents teach the grossest of heresies, rendered respectable by age and preserved by the prejudices of unsuspecting dupes.

We need scarcely state that the writer of "Israel Lost and Found" falls into the usual blunder of confusing "the promise" to the Church (Gal. iii. 14) with "the promises" to Israel (Rom. ix. 4), and evidently imagines that because the Gentiles may, if they choose, inherit heaven, it is necessary that the Hebrews should be deprived of Palestine and the remainder of their earthly estate. Why? And on whose authority? He also confounds "the law" with "the natural generation"; and when Paul condemns the former he innocently assumes that the apostle is attacking the latter. His disquisition on "purity of blood" has no meaning at all, in so far as we can see. He pleads that the Jews have a large infusion of Gentile blood in their veins; but before this can be of use to him he will have to prove that the Jews are not suffering from the Levitical curses. For, if they are, it follows that God looks upon them as the legitimate representatives of Judah, in spite of Gentile mixtures. And if the Two Tribes are at this hour bearing the heavy weight of the literal maledictions, by what peculiar system of logic have the Ten Tribes been deprived of their right to the literal blessings?

We have indicated that our Glaswegian contradicts himself, and will show that by this means he destroys his whole case with his own hands. The first half of the pamphlet is one discursive assertion that human descent is now not of the faintest consequence, God having ceased to take any account of blood relationships. "Although it be testified that God hath made of one blood all nations of men, yet some attach an importance to blood, race, or descent. But this cannot be 'as a matter of course.'" "Sinful, fallen man, no matter how excellent he be naturally, or what dignity of blood—all this goes for very little with God—yea, is not esteemed by Him at all." "All genealogies now are vain and unprofitable." "No longer, therefore, are we to reckon, esteem, or know any man after the flesh" (pp. 5 and 6). Whatever mists hang round the bulk of his observations, the foregoing are tolerably plain—genealogies, race, descent, are obsolete affairs, carrying with them neither weal nor woe. But in a moment of forgetfulness, or possibly in a transient fit of common-sense, he pens these lines: "Japheth [in very big capitals] had his portion in the isles of the Gentiles, which, although large, was to be extended. In the present dispensation Japheth rules, and Christendom is the centre or metropolis, which, with its suburbs (colonies), is much larger than Jerusalem in the past, and are now fulfilling the word that Japheth shall

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dwell in the tents of Shem; for of Japheth it was said 'God shall enlarge Japheth, and He shall dwell in the tents of Shem.' . . . Ham [more big capitals] was to be pre-eminent as servant unto his brethren, then, now, and in the time to come." It would thus seem that fleshly ancestry is of some significance after all, for it is dictating the destiny of Japheth's posterity, extending their borders, and, according to this conception, raising them into rulers. Fleshly ancestry, also, is carving the fortunes of Ham's progeny, sinking them (we presume, "as a matter of course") below Japheth's stock, and consigning them to the foulest of subserviency. Our author, indeed, is rather proud of this, and values it as a noticeable "fulfilling of the Word." Hence the fate of 1,500 millions of humanity out of 1,600 millions is avowedly being decided by blood relationships; yet our contention, that the British are inheriting Israel's lot because they have sprung from that nation, is visited with a series of lectures on the worthlessness of blood-relationships and the depravity of basing temporal conditions on "natural generation." If he had a tithe of that refined faith and spiritual discrimination which he pretends to possess, he would perceive that the modern disposal of Noah's descendants confirms our argument. We may be "fanatically blind," but we are not fanatically faithless. And as God has been careful to accomplish, with scrupulous fidelity, this single prediction touching Shem, Ham, and Japheth, we judge that the scores of prophecies regarding Israel will not be ignored or treated with frivolity. But the faith of our would-be mentor obviously consists in believing what he sees, or in accepting what other people accept; and when the world comes to recognise our Israelitish origin, his wonderfully stalwart faith will once more be brought into vigorous play.

Again, it is zealously maintained that Christ revoked the privileges anciently bestowed on the Hebrew, and adopted an "Israel of God after the Spirit," to whom the promises properly appertain. The "Israel of God after the Spirit" is an Israel which we have not met with in our perusal of the Bible, and it is curious that those who are the noisiest in their professions of close adhesion to the Word of God are the quickest to coin unscriptural phrases. "Israel of God after the Spirit" is manifestly an allusion to Gal. vi. 15, 16: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." If the "Israel of God" in these verses is the Church of Christ, who are the new creatures in Christ, and what cogency is there in the final "and"? But we are digressing. Let us return to the assertion that Israel has forfeited her heritage of blessing and her political superiority over the Gentiles.

We have already heard that "the natural generation was doomed to but a short existence," and in support of this we are told that "He is not a Jew who is one outwardly"; also that "we are the circumcision which worship God in the Spirit." On page 6 it is further observed: "the old stock being now cut off, and a new seed begun in Christ. Therefore, every man of faith in Christ should know that he is a son of Abraham. . . . It is in Christ alone now that blood-relationship to Abraham can be demonstrated." Of lineal Israel it is affirmed: "They corrupted themselves by unlawful marriages and mingling with strangers, and this to such an extent that if God had not reserved to Himself the law of adoption, whereby men by God are made sons of Abraham, Israel would not have been found at all" (page 7). "Israel was judicially smitten with 'blindness in part,' until the Lord gathers out from the Gentiles the instrument He requires—a people for His name, His Church, the Bride, His fulness, His glory. This honour the Jews, as such, have lost. It was offered unto them; they were called unto it, but they rejected it. And those who rise up into this place in Christ Jesus now, who are baptized into Christ, and abide faithful and true to the end, whether gathered from Jews or Gentiles, they shall be manifested . . . the children of Abraham by faith [very big capitals], who with the fathers shall inherit the promises given of old unto them."

Having arrived at this climax the writer proceeds to wander for a while in mental fogs, but at length emerges to extract these paragraphs with unequivocal approval from a book entitled, "*The Purpose of God in Creation.*" "There is no greater source of error than the culling out of all the passages in the ancient prophets which speak of the triumph and glory of God's people, and applying them to the Church in the present dispensation." "To cite the passages in the Scriptures which declare that the Jews, and the Ten Tribes of Israel, are to be restored to their own city, and that that city being rebuilt shall become the ecclesiastical centre and the metropolis of the earth, would be to quote the one-half of the Bible." "The Israelites shall become the first people of the earth, and the supremacy being given to them, all the prophecies and promises made to them, and to their forefathers, Abraham, Isaac, and Jacob, of happiness, prosperity, and earthly glory, shall be fulfilled." "The earthly city and people shall be what Rome has aimed at—the ecclesiastical and regal centre of the earth. The people shall be separate and distinct from, and pre-eminent over, all the nations. The city and land shall be a centre of light, and rule, and blessing, to all the world." From this we learn that lineal Israel has not lost her interest in the promises, but that she will exercise a mightier sovereignty in the future than ever she did in the past, which sentiments agree precisely with ours. But they are totally at variance with the previous deliverances of this pamphlet, and it is astonishing that any rational person could so stultify himself, especially in the narrow compass of twenty pages. A few minor discrepancies would not have surprised us. We expect them. For those who fight the Truth are bound to run their heads against hard facts here and there. But it is seldom that a writer laboriously builds up a couple of pillars on which to rest his theory, and then, with equal diligence and determination, completely demolishes them.

If an explanation of this puerile conduct be wanted it is not far to seek. On the surface, the real convictions of our shifty disputant are certainly somewhat mysterious, and a tyro might conclude that he had no convictions at all. But this would be a huge mistake. Every opponent has a cherished dogma reposing in his breast, and he is simply and solely an opponent because the Identity treads roughly, nay, fatally, on his idol. Those who are acquainted with the foibles of modern Christians may easily discern the idea which dominates the theology of the author in question. He does not absolutely believe that the natural generation is cut off, or that Hebrews and Gentiles are on a level, or that the pledges to literal Israel have devolved on a spiritual Israel. But he is afflicted with the prevailing weakness for "dispensational dealings," and his remark that the Jews "were blinded to God's purpose by their selfish, individual, and party importance" is extremely applicable to himself. His bias leads him to place the date of Israel's recovery in a subsequent dispensation, and he cannot tolerate the thought that she is even now on the high road to power. Before she participates in the provisions of the Abrahamic cove-

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nant, he is anxious to have the restoration to Palestine (besides a resurrection from the dead), and such passages as Hos. i. 10, Zech. x. 7—10, Micah v. 8, Isa. xlix. 19—21, are not included in his many references to Holy Writ. If the identity of Great Britain with Israel is a fallacy, there were three courses by which he could have demonstrated our folly. He could have shown that the texts just adduced will not bear our construction, or that our historical proofs are fictitious, or that we, as a nation, are not developing the prophecies attached to Israel. But he chose a much lighter and safer plan in electing to muster a number of irrelevant verses, appeal to stereotyped suppositions, and condemn fanaticism. No harm, however, will be done if we ask him to remember that there are two sorts of fanatics. The apostles of Christianity, who went in the teeth of popular opinion, and refused to acknowledge the traditions of the elders,—they were fanatics. And the Jews who ridiculed them, "blinded to God's purpose by their selfish, individual, and party importance,"—they, too, were fanatics. All down the centuries there have been fanatics advocating new truths, and a less attractive species of fanatics defending old errors. So that while fanaticism is not essentially an evil quality, it may be employed in an evil cause; and when employed in an evil cause it generally shouts, "fanatics, fanatical, fanaticism," at the enemy. We leave the patrons of "Israel Lost and Found" to draw the necessary inference.

THE GEOGRAPHICAL UNITY OF THE BRITISH EMPIRE.

By G. R. Parkin, M.A.

We greatly regret that the following was inadvertently omitted from the second part of the lecture we published on page 545 of No. 932 of the Banner. It should have appeared at the commencement of the second part:—

Look once more on the map, at the vast prairies and the land areas of Canada; let your eye follow along the line of the great lakes and the St. Lawrence to the sea, and you will see the most remarkable example of geographical unity in the world; conditions under which the greatest supply of human food can be produced at a minimum of expense, and then again transported at a minimum of expense along a vast waterway which leads directly to the greatest artisan and consuming population that the world has ever known. A late leader in the *Times* says:—

"It is remarkable that mere mileage should tyrannise over the human imagination as it undoubtedly does, in days when science has done so much to annihilate space. A man can step out of Canada into the United States, while a broad ocean separates the Dominion from England. It is apparently almost impossible for many people to recognise the triviality of the circumstance. Neither country is concentrated on the frontier line. We have to deal with both as we deal with masses in physics—*i.e.*, we have to reckon from their centres of gravity. The Canadian centre of gravity might be much nearer to that of England than to that of the United States, even if the nature of the attraction in both cases were the same. The sea unites far more than it divides, and the sea runs into the heart of the Dominion. If we measure by the scale of commercial dynamics, Liverpool is nearer to the St. Lawrence than to the Thames." And again: "Freight, not mileage, is the true mercantile measure of distance, and it will soon not be always easy to say whether Toronto lies nearest to Manchester or to New York or Chicago."

To take a still more distant point, the same illustration may, in the matter of food supply, be extended to New Zealand, whence we last year got upwards of 1,500,000 frozen carcases of sheep, which, so far as cost of production and carriage is concerned, ought to be supplied to the consumer here at a little more than half the price of the home-grown mutton. Anything beyond this goes to the middlemen.

Turning now to another article of common consumption—once considered a luxury of the rich, but now become the luxury of cottage and palace alike—tea, we find some facts of a very surprising character.

In 1883 the United Kingdom imported from China 156,000,000 lbs. of tea; from British India 59,000,000 lbs., and from Ceylon only 2,005,000 lbs.

In 1892, only nine years later, China sent us but 57,050,708 lbs., while the supply from British India had risen to 111,711,261 lbs., and from Ceylon to 66,041,630 lbs.

That is, whereas in 1883 China supplied about 72 per cent. of our tea, and countries under the flag 28 per cent., in 1892 our dependencies supplied 76 per cent., and China only 24 per cent.

The proportions have still further changed within the last two years, but the precise figures are not at the moment available. It is to be observed also that the immensely increased consumption of this poor man's luxury has been due to a lowering of price traceable chiefly to the ease and security with which British capital and British industrial skill have been applied to production under the flag in India and Ceylon.

RANDOM SHAFTS.

There is not usually much connection between bad times and etymology. But bad times in agriculture have led Sir George Birdwood to strongly advocate the production of cider on a big scale, and its adoption as a popular beverage. Devonshire cider is the best in the world, which shows that our climate is equal to the task of raising the requisite fruit. But the demand for that pleasant drink is small, and even what is sold comes mainly from abroad. Sir George considers—and considers rightly—that this neglect of what might be an important industry is almost a criminal mistake in the present state of husbandry. Moreover, he points out—which is exactly what I wish to do—that our forefathers the Britons were fond of cider, that they probably learnt the art of making it from the Phœnicians, and that the word cider is the Phœnician shekar: "the 'strong drink' as distinguished from wine which the wife of Manoah was bidden to refrain from."

* * *

But Manoah was a Danite (Judges xiii. 2). Why, then, not say Hebrew instead of Phœnician, and so be strictly correct? What a nervous dread the men of to-day have lest they should link our nation to Israel. In this instance, however, Sir George Birdwood is preserving the "best traditions" of the ancients, as well as of the moderns, for in so far as concerns the old chroniclers Dan has simply no existence: he suffers a total eclipse from his neighbour the Phœnician. This will excite no surprise if the circumstances are considered. But in the current age, which boasts of being critical, analytical, finnical, erudite, conscientious, and what not, we expect an improved regard for accuracy.

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Two things which, in the opinion of many people, indicate the utter barbarism of the Britons are their cave dwellings and their stone implements. It is not clear that the Britons did live in caverns to any extent. They may have fled to them for greater safety on the Roman invasion, in the same way that early Christians took to the catacombs; and the condition of Britain during that disturbed era should not be taken as a true picture of its ordinary life. But admitting that the Britons were lodged in this rude fashion, it does not prove that they were on a level with Patagonians or Australian Blacks, for the French peasantry occupied caves up to quite a recent date. Arthur Young, in his classic "Travels in France," on the eve of the Revolution, writes under Sept. 9th, 1787: "These cavern-houses are in some places in tiers, one above another. . . . The people I talked with seemed well satisfied with their habitations." Again (at Oct. 10th, 1788), "The houses of the poor people here, as on the Loire in Touraine, are burrowed into the chalk rock."

***

This was a hundred years since, and the editor of what is perhaps the latest issue of Young's journal (Bohn's) remarks in the preface: "Throughout the department of the Maine and Loire, formed from the ancient Anjou, may still be seen those cave-dwellings or Troglodyte villages which astonished Arthur Young a century ago, ready-made habitations hollowed out of the tufa, or yellow calcareous rock, abounding in the department. Sometimes in our walks and drives, we have the backs of the houses towards us, and see only their tall chimneys rising from behind the hedges. Elsewhere we come upon a vast cave, in shape like an amphitheatre, containing half-a-dozen cottages, or human burrows. . . . But already, in 1875, the darkest and most comfortless subterranean chambers had been abandoned, and on re-visiting the country fourteen years later, I found neat, new dwellings everywhere springing up." It will be noticed that in 1875 only the worst of these rocky residences had been deserted, and that even in 1889 they were not altogether vacant. Should this not dispose of the hackneyed cave argument?

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While the possession of stone tools, &c., does not suggest a high civilization, neither is it an evidence of sunken barbarism, because tribes are known to have employed stone as a matter of choice, not as a matter of compulsion. Dr. Collier says, in his "British Empire": "We must not imagine that the use of stone necessarily implies no knowledge of metals. Weapons of stone have been found beside others made of bronze and iron. The Saxons at Hastings, and the Scots to the day of Wallace, are said to have used weapons of stone." This holds good of the Britons too, for their tombs contain instruments of bronze as well as stone ones. And the fact that their chariot-wheels were armed with terrible scythes is sufficient token that they were no strangers to smelting. Dr. Collier observes that the British matron was "spinner, knitter or weaver, dyer, seamstress, cook, dairy-keeper, corn-grinder;" and such a catalogue of domestic science is scarcely compatible with an existence akin to that of wild animals.

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An additional extract from Collier will be interesting, and may be instructive to some. "A gigantic savage, wrapped in deer-skin, his naked limbs stained deep blue with the juice of woad, his blue eyes darting lightning, and a storm of yellow hair tossing on his broad shoulders and mingling with the floating ends of his tangled moustache, has been the favourite portrait of an ancient Briton, as painted by some historians of our nation. Retaining the giant size, the fierce blue eyes, and golden mane of hair, we may dismiss the deer-skin and the blue limbs to the backwoods of the land. Among the soldiers and craftesmen who dwelt round the Thames, naked limbs were never seen, except when they flung aside their plaids in the heat of battle, that the claymore might have a freer swing, or when they prostrated themselves in the worship of their gods. The tatooing of breast and limbs with blue patterns was, no doubt, kept up by all the natives of Britain, maritime and inland tribes alike" (Chap. III.). And (he might have continued) tatooing with blue patterns is "kept up" unto this hour.

***

Last month's *Covenant People* has a paper entitled "Sebastopol and Armageddon," of which the *Christian Commonwealth* declares: "The writer waxes indignant with the critics who classify Britain with the Ten Horns." I have ransacked the article in order to discover his waxing indignation, but have entirely failed, and must infer that the *Christian Commonwealth* has not ceased to draw upon its imagination. But the conclusion of its critique is the richest part: "If Great Britain be one of the Ten Horns, then Anglo-Saxon progression and dominion will shortly be doomed to sudden and complete destruction. This is an awkward theory for the Anglo-Israelites. Would it not be better to stop dogmatising on both sides?" I should think that the speedy, sudden, and complete destruction of Anglo-Saxon progression and dominion would be awkward for more than Anglo-Israelites.

***

Waiving that, where does dogmatism begin? It is to be feared that men are prone to allow themselves a very long tether in this respect, and grant an extremely limited license to those from whom they differ. Apparently the idea of our contemporary is that dogmatism in opposition to Anglo-Israelism would commence at fines or imprisonments, and that dogmatism in support of it consists in giving a lecture or starting an Identity magazine. The advice accorded to us resolves itself into this:—As some people believe something which, if true, overthrows Anglo-Israelism, we should not propagate the subject, and must not condemn the Ten Horn theory. Is this sensible? If we acted thus with all our convictions, would we have any convictions at all? Let the staff of the *Christian Commonwealth* kindly apply a pruning-knife of that sort to their own tenets—political, religious, or social—and then tell us how many they have left. I trow they would experience a dearth of material for their "leaders," and the "editorial notes" would need to be substantially curtailed. JOHN SHOOTINGHAM.

Review.

Anglo-Israel: The Jewish Problem and Supplement. By the Rev. Thomas Rosling Howlett, B.A., A.M., &c. Fourth edition. Philadelphia, U.S.A., &c.

PART II.

(*Continued from page* 550.)

WE continue our notice of Mr. Howlett's book, proposing to make a few extracts from its leading sections to indicate to British readers the character of the work. In regard to a point on which the Rev. E. K. Tullidge, of Philadelphia, is

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also strong, Mr. Howlett writes well as to Israel's education to qualify them for the teaching function among all the nations. "The great Saurin speaks of it as 'one of the mysteries of religion' that the people who were in *covenant with God should have been rejected from mercy*, while the peoples who were not in covenant with Him should have been received to mercy." "Professor Shedd says, 'It is one of the anomalies of history, that Christianity, although springing from Semitic soil and developed in a Semitic people, was on the whole rejected by them, and the *spiritual inheritance of Shem* passed into the tents of Japhet.'" A mystery and anomaly indeed if it were true! How men could have invented such a dishonour to the character of the God of Israel one cannot but wonder! Mr. Howlett shows how M. Taine, the French writer, discerned that "the Semitic conception of the solitary and Almighty God was a characteristic of the Anglo-Saxons" (or British folks), and triumphantly concludes his argument by saying (pp. 9 and 10): "The destiny of Israel will govern the destiny of the human family." "The wanderers among the nations," sojourners of the dispersion, migrated westward, carrying their religion with them to the British Isles, to North America, to Australia, and to all lands in which Anglo-Israel dwells. "The same race of men who were 'the people of God' under Moses are 'the people of God' under Jesus." The dominant race must finally dominate the world.

In regard to the Japhetic, or Aryan, origin of the British, which he calls the idea which is "the fashion of the time," Mr. Howlett says it "chiefly rests upon affinity of language, which is thought to prove affinity of race." He maintains, as we do, that the language test is fallacious, and affinity in that respect can prove only "social contact." He connects ours with the white race of men. We are white, and must have sprung from a white, not a black, brown, yellow, or tawny race. Were the progenitors of the Israelites fair? (p. 15). He maintains that all the evidence favours that idea. The European or Continental races do not respond to this test, and are not Semitic but Aryan. Tracing the history of Israel after the captivity to Media, our author shows they were God's battle-axe, and first broke the power of Assyria. "Dominion all through was Israel's speciality. They were the conquering and unconquered race." They "broke in pieces the nations and destroyed kingdoms." (In these remarks our friend Oxonian's work is not alluded to, and yet he has been a successful writer in this very aspect of the question.)

In regard to their religion, Mr. Howlett distinguishes between the Aryan and Semitic races, and quotes Max Müller in support of his view (p. 27, 28). "The Aryan races who have been brought from heathenism to the acknowledgment of God, worship saints, angels, images, to this day. Not so the Anglo-Saxons. The images of saints and angels are no more sacred in their view than the gods and godesses of the heathen. They are monotheistic through and through, and despise image worship of every kind." "The Aryans have a trend towards polytheism. The Shemitic have received from their ancestors the primitive *intuition* of God. It is thus manifest that the prediction, 'God shall dwell in the tents of Shem,' is realised in the present day. As this is the first in the long line of predictions that follow through a score of centuries, it claims special attention. The passage is found in Gen. ix. 26, 27, and is thus rendered by Leeser:—

> "'Blessed be the Lord God of Shem.
> May God enlarge the boundaries of Japheth.
> And may He dwell in the tents of Shem.'

Professor Briggs, in his 'Messianic Prophecy' (p. 82), says, 'May He (that is, *God*) dwell in the tents of Shem.' The blessing of Shem is the presence and indwelling of God. The Shemites have God for their portion. The Divine presence is ever in their tents. They are the bearers of the true religion. The law and the prophets and Christianity came through them." "That this is the right interpretation is obvious. It is entirely consistent with all Scripture and with history. That which assigns the pronoun 'he' to Japhet is incompatible with both. The dominant race of the world is in the line of Shem, not of Japhet. It is the *seed* of *Abraham* who are to possess the Gate of their enemies, and everybody knows that *Abraham* was a Semite" (p. 29; the italics are, throughout our quotations, Mr. Howlett's). We are glad to see Mr. Howlett is so sound in regard to Gen. ix. 26, 27. It is the keynote of Our Identity, and he perceives it.

In regard to philology Mr. Howlett has much to say, not exactly new to us, but produced in a fairly interesting way. One point respecting the idiomatic structure of our language as compared with Hebrew he notices in chap. iii., p. 62, quite in the way we and others here have dealt with the subject. He says, "The strongest proof of racial affinity from philology lies, not in the similarity of words, but in the idiomatic structure of the languages. In this is found the true resemblance and affinity. In this respect the Hebrew and English show the closest relationship. The Hebrew Scriptures can be translated into our own tongue, word by word and sentence by sentence, and give the real sense. The more literal the translation the more intelligible. The Jewish translation, by that eminent Jewish scholar, Isaac Leeser, is proof of this affirmation. Such a method of translation could not be followed with the Greek, Latin, and other Aryan languages. The difficulty lies in the difference in grammatical structure. There is little affinity between them and the Hebrew and Anglo-Saxon tongues. This and not the vocabulary is the crucial and final test of relationship. The mere words may differ, but the manner in which they are put together in the formation of sentences shows the real affinity. Foreigners utter our words long before they are able to express themselves in our idioms. They use our vocabulary, but express their thoughts in the idioms of their native dialects. We conclude therefore that the idiomatic structure of our language reveals its true paternity, and that paternity, like the race itself, is Abrahamic or Hebraic. Its hands seem like Esau's, but the *voice is Jacob's*. The words differ, but not the fashion of expression. We speak with another tongue, but with the same understanding. Hebrew was our ancient, English our modern, language. In race and in speech we continue an ethnological and *philological unit*.

We have drawn largely upon Mr. Howlett's book because it is indeed a valuable corroboration of our work here. We propose to devote another paper to quotations from his treatise, and then shall hope that our readers will order it and see for themselves how strong and respectable an ally we have in the land of Manasseh.

(*To be continued.*)

THE NORTHERN BRITISH-ISRAEL COUNCIL are desirous of giving Lectures in as many towns and villages of Scotland as they can overtake. Will readers in every town please send their names and addresses to the Secretary, so as to facilitate this plan being carried out.—J. D. REID, 212, St. George's-road, Glasgow.

THE Editor of the ANGLO-ISRAEL ALMANACK will be glad to receive the name and address of any friend of the Identity cause who may be living in a city or town where there is no association or class, and who may be willing that his name should be published for the purpose of information to other friends in the same district. Communications should be addressed to R. Banks and Son, Racquet-court, Fleet-street, E.C.

MADAGASCAR.—A well-known French writer remarks that he is sorry to see France embarking on a fresh adventure. She had no surplus population for her colonies, like England. On the contrary, her rate of deaths exceeds that of births. Nearly half a century was needed for the entire subjugation of Algeria, though it is almost at the Gates of France, and nothing had been got out of the colony. Madagascar—concludes this authority—will, in all probability, never see any French settlers besides those who have already found their way to its shores.—*Daily Telegraph.*

NOTE.—The lectures being delivered each week during November at Clapham, by the Rev. R. Douglas, commence at 7.30, *not* 3 o'clock, as stated in error in a previous advertisement.

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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 CENTRE OF THE WORLD'S CIVILIZATION."

GREAT BRITAIN is "the centre of the world's civilization," and the chief magistrate of the great city which represents that centre is the Lord Mayor of London. We are not responsible for this statement, nor has any crazy British-Israelite ventured to put it forward. It was the voluntary statement of Mr. Bayard, the Ambassador from the United States to this country, made in the course of his ringing little speech at the Mansion House on St. George's Day, some weeks ago, when the Lord Mayor entertained some guests, Mr. Bayard among the rest. His speech was powerful and to the point, and must appear in the BANNER, as it is, in some respects, of the nature of "blind" evidence to prove our Israelite origin. For instance, when Mr. Bayard called our metropolis the centre of the world's civilization, he pointed out to us another aspect in which we nationally fulfil Deut. xxviii. 1 and 13. By being the centre of the world's civilization, we were in fact in this respect also "set high above all the nations of the earth," "the head and not the tail, above only and not beneath," in regard to civilization, and used by God to offer it to all mankind. The speech of the American Ambassador was reported thus:—

The Lord Mayor next proposed "The United States Ambassador," remarking that societies in honour of St. George flourished in America and Canada.

Mr. Bayard was given an ovation of applause when he rose to respond. A very great Englishman, he said, great in letters and in legislation, turned his fine powers towards novel writing, and styled one of his books "What will he do with it?" No title, no suggestion had been more full of meaning to him, as the envoy, the representative of the American branch of the English-speaking race, than what should he do with the infinite hospitality of his cousins on this side of the water? (Hear, hear.) Another American, whom they might know by the name of Artemus Ward, depicted his embarrassment upon one occasion when he visited Utah shortly after the death of one of the saints, and he received an offer of marriage from the widows of the deceased. And he described how, to the number of seventy-five, they came to make the offer, and he said, "There were seventy-five of them and only one of me." And so it seemed to him in this abundance of English hospitality, when he turned from feast to feast, and from what was better, from hand to hand and from welcome to welcome, he felt almost as though he had received an offer of marriage from the relicts of the saints of Utah, and he was a little overwhelmed by it. It was an embarrassment of wealth, a thing which did not trouble so many people nowadays as it did a little while ago. He thought of the good Queen Mother, whom all men respected whether they spoke English or not. It was a memorable occasion to him to be in the Mansion House of the great City of London on St. George's Day. There was a tradition, which it would not be wise to repeat too loudly, that the mischievous boy was generally the favourite of the household. His mother admitted it openly, his father secretly, but the rest of the family said nothing about it. Now, there was a mischievous boy who broke away from home something more than a century ago. but they would not suppose that he or his descendants could ever come back home without a strong feeling that it was home. (Cheers.) He said just before to his neighbour and friend, Lord Knutsford, that one of the difficulties of coming to a scene of festivity like that was that while they felt the cheer of it, yet all the time among those of them who were charged with a sense of responsibility for the Government in which they might find their fate, there was a question whether it was not unworthy to turn occasions like that into mere merrymaking, when every one of them felt that close to his heart there lay that sense of responsibility that they should continue to make it possible for their children, and their children's children, to meet in the same safety, honour, and self-respect as they themselves did. (Cheers.) They all felt a subcurrent of gravity from the sense of the responsibility which rested on them, and, while he would not become lugubrious or too solemn for such an occasion, he would say that he never met a body of representative Englishmen, speaking the same language that he did—the language which contained the most articulate expression of that liberty which was their life and soul—(cheers)—he never could meet them without a sense of grave joy and pleasure, since they were his brethren in a great cause, joined with him in sustaining the best hopes of the war of civilization, of its progress, of its better elements, of the best hopes and aspirations of man-

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kind. (Cheers.) So he thanked them and the chief magistrate of the Great City, the centre of the world's civilization, for their greeting. He thought they were all members of one great voluntary committee, charged with the traditions, the legends, and the inheritances of the race to which they belonged to see to it that in the day in which they lived, and the immediate day to which their inheritances would be transmitted, principles of liberty of conscience, political, religious, civil, should not be permitted to deteriorate in their hands. That was their mission and commission, and feeling that the great Empire was permeated by those ideas and by those objects, he drank, for the branch broken from them 120 years ago, to the health of the great root which sustains both branches. (Cheers.)

The position of predominance among the nations is often shown to belong to our own nation, by persons of eminence, not only of our own race, but by those who do not belong to us. The American Ambassador, we see, declares we possess the chief position as regards the world's civilization. Père Didon, a French priest, addressing the boys at Arceueil, said, "That England was the queen and mistress of nations." The Bishop of Durham, as we noticed on August 1st, in BANNER No. 918, deemed that we, as a nation, were "the mother and mistress of nations,"—taking almost the same view as the French cleric. M. Deloncle, a French statesman, declared in consternation that England was "the mistress of Africa." Of course the mere assertions of many individuals would count for very little or nothing, if facts were the other way. But trusting to the promises and faithfulness of God, we must be the chief of nations if we are the mother and mistress of nations, set high above them all by God Himself; the chief of them in wealth, position, vast dominions, civilization, colonies, heathen empire, the Gates, besides in all those spiritual gifts which go to make up the character of "the sons of the living God;" as Israel of the Ten Tribes are designated in Hosea i. 10, R.V., by the Lord Himself.

A people so highly endowed by the Lord God of nations, has not been selected for such exalted blessings without reason. It is not to puff them up with pride, and raise in them a sentiment of worldly satisfaction, that they are so greatly exalted above the nations; nor in order that they may spend their wealth upon themselves, and look down on other races not so distinguished as themselves. Far from that! As a people the British are unworthy. They fail to act up to their exalted position. For the truth is, God has given them, because of their Identity with His chosen, but hitherto hidden people Israel, all that He promised to provide for the afterseed of Abraham, His friend, in order that so endowed they might go forth and bless all the nations of the earth, by preaching to them the Gospel, after accepting it themselves, and ministering to them all those spiritual gifts which God has so abundantly put within their reach. It was said of them by God Himself that they should spread abroad to the west, the east, the north and the south, and taking root themselves like a tree should "blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6, R.V.). To them the Lord Jesus said, "Go ye, therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway even unto the end of the world (age)" (Matt. xxviii. 19, 20, R.V.). These precepts our nation and the American people in various degrees are carrying out, throughout the world, blessing the nations after our feeble fashion, but striving all the same, to conform to the Master's orders in respect to the great outside world lying in the wicked one. It is because we are Israel God does such great things for us; that we may be fit and willing to evangelise the inhabitants of the earth, to the glory of His grace, and according to the prophecies.

That we alone are doing this work in a marked and successful manner, is the common testimony which we know men truly bear regarding the British people at the present day. The knowledge of Our Identity is calculated to increase our zeal in the service of the Master, and to impel us to do His will in respect to the perishing heathen, because we know from the Holy Scriptures, that God created us, as a nation, to effect these high purposes, and He means that we shall carry them into operation for the benefit and salvation of the world.

National pride and self-conceit can find no place, therefore, in this divine plan, and cannot operate to injure the nation of God's choice, whom besides He protects by His special providence from harm in the matter. The inhabitants of the world need civilization. British-Israel is placed at "the centre of the world's civilization." They require the knowledge of salvation by the cross of Christ, and sanctification throughout, of body, soul, and spirit. They get what they require, because God helps them by placing His Spirit within them, by ratifying His new covenant with them in Christ, "putting His laws in their mind and writing them in their hearts" (Heb. viii. 10). They require Empire, and wealth, and commanding position at sea and on land, to enable them to influence their enemies for their good.

God gives them accordingly Israel's birthright, by placing wealth and the power to get it, the Gates, the empires of the ocean, of the colonies, and of the heathen, in their hands, to support and maintain them, and He grants them wisdom to deal with all these stupendous responsibilities. To the God of Israel be all the praise; for He alone makes British-Israel to be "a great and mighty nation," witnessing against all sin, and witnessing that He alone is God (Gen. xii. 2; xviii. 18; xxii. 17, 18; Isa. xliii. 10—12; xliv. 8).

PRE-ADVENT SUNDAY.

THE 25th Sunday after Trinity is one which should always be noted, as it bears strongly upon Our Identity. By the rubric which follows the Collect, Epistle, and Gospel, appointed for that day, it is provided that "this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent." In the present year the Sunday next before Advent falls upon November 25, since Advent Sunday occurs on December 2. What is there remarkable in the portions prescribed for use on the 25th Sunday after Trinity, which makes it important and imperative that they should be read only on the Sunday next before the one commemorating the Second Advent of the Lord Jesus Christ? On that Sunday the portion of Scripture which is selected in place of the epistle from the New Testament, is, as a very special case, and quite contrary to the order of the rest of the Book, taken from the Old Testament, the passage being Jer. xxiii. 5—8, descriptive of the return of the children of Israel, and of the House of Israel in particular, from the lands of their outcasting to their own land—the land of Palestine. The return is to be commemorated (as was the Exodus) as a glorious epoch in the history of the House of Israel.

"For, behold, the days shall come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the House of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."

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Why does the Church of England insist on this particular portion of Scripture regarding the triumphant return of the House of Israel to Palestine from "the north country," being read on Pre-Advent Sunday, unless it be in reference to this nation's glorious future as the House of Israel, and to the mode in which the Lord promises to lead them? The passage carefully distinguishes the House of Judah from Israel, as the context shows. "In his days"—that is in the days of the coming king, David's righteous branch, who shall reign and prosper—"Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called THE LORD OUR RIGHTEOUSNESS."

The coming nation on the mountains of Israel is then to be ruled by a king, and the dynasty will be that of David. The State will be a kingdom wherein the king "shall execute judgment and justice in the earth." All this the Church is particularly desirous our nation shall recollect in connection with the Second Advent; and there seems no reason why it should be so, except on the supposition that this nation is Israel, and that the reformers knew the fact was so.

"AND I WILL CAUSE BREATH TO ENTER INTO YOU, AND YE SHALL LIVE."—EZEK. XXXVII. 5.

BY E. REEP.

PART II.

(*Concluded from page 557.*)

WITH not always the same experience as that endured by the House of Manasseh in forming her great commonwealth has the House of Israel formed her company of nations.

In 1597 a petition was presented to Queen Elizabeth by her faithful subjects called Brownists. These, as we are told, sustaining great trouble for matters of conscience desired to remove themselves to a far country, where they might worship God as in conscience persuaded by His Word. Only four Brownists, it is said, went out to Canada. They were, however, though so few in number, a representative body; inasmuch as they were fair specimens of emancipated Israel, of Israel with sinews and flesh upon her, and the Spirit of God within her heart. Of such sanctified material has God built up Israel's whole company of free commonwealths, a fact any one may discover by a proper study of colonial history. Canada is now, even in so short a time, a powerful Christian dominion, the commonwealths of Australasia are promising children of a Christian mother, and the heathen or non-Christian empire of India is gradually yielding to the Power that aroused the dry bones of Israel herself to put on the garments of truth and the crown of Christ's Gospel. In Israel's many other dependencies the same spirit is over all. In the island of Jamaica there should be a great work accomplished. It was taken possession of by the English on the 10th May, 1655, and had then a community of Portuguese mixed with the negro population.

As we note that in so many of our present possessions the Spaniards and Portuguese preceded us in discovering and appropriating them for their own colonists, we can but mark how God seems to have emancipated Israel from spiritual unconsciousness at the very time when it was absolutely necessary to save the human race from the soul-destroying hand of Romanism. Had He permitted the Spaniards and Portuguese to be the dominant colonising people, the temporal power of the Pope would have remained to this day and all humanity in slavery. It was not, however, thus to be; and so we find, as in the case of Jamaica, men of reformed Britain appearing on the same scenes as Romanised colonists of other races.

The first British folk to take possession of Jamaica landed with a prayer on their lips. It was, "God in His mercy direct us." Their one great hope was in harmony with their prayers, and that was that in their design of taking the island God would make it His own and make it manifest. That the island should be enlightened by the Gospel of Christ, colonists from New England were invited to remove to Jamaica in convenient numbers, because, expressed the invitation, the chief end of the English occupation is to introduce a people who know the Lord. Another island that has received large bodies of true Christians is the island of Barbadoes, where even so far back as 1676 every parish was provided with a church and minister. Of the islands of Fiji the same story is to be told, and of islands innumerable. Can we, then, any longer doubt that the British race is the chosen race, the Israel of God? If Israel was formed to show forth God's praise (Isa. xliii.), then the British must be she, for they are, however feebly we may think they are doing their work, working for God. Although our statesmen no longer use the pious, quaint language of the centuries that ushered in and established the principles of the Reformation, they are filled with just the same spirit of zeal for the regeneration and happiness of humankind (whether of Israel or not) as their Puritan forefathers. This cannot be said of any other nation. The French in colonising do not care in the least for the happiness of the people who submit to them. Tonkin was taken by force of arms for the sole purpose of gaining access to China, the ultimate evangelization of the Chinese having no part in it. Instead of making their ports free they impose protective duties, and so, according to Prince Henri d'Orleans, author of "Around Tonkin," they do not as colonists flourish. Indeed, he declares them to be miserable colonists, and advises them to imitate the English, forasmuch as they (the English) are alert and alive to the magnitude of their task. The Germans are an improvement as colonists on their French neighbours, but if they flourish at all it is under the protection of the British flag. They have not been specially formed to undo the heavy burdens, and to let the oppressed go free.

Among the most prominent signs of Israel's resurrection from the valley of dry bones is, perhaps, her interest in the growth of political and social economy. The whole race is showing itself conscious of the importance of making it a special branch of study, and if we study the history of the science in this country we can plainly see that it has been the natural outcome of the Spirit of God dwelling in His people. Before the days of the Reformation an Adam Smith would not have retained his head upon his shoulders, nor would the discoveries that have been subsequently made have been accepted as anything but the inventions of witchcraft. The manner in which these inventions have helped forward human intelligence and advancement is simply a miracle, a miracle, too, that is still in progress and as likely to lead us on. And all this we may honestly say is the Lord's doing, for the good of His people and the welfare of the human race.

What, then, we may now ask, has living Israel to gain by tampering with Romanism? For century upon century she was as dry bones under the supremacy of the Roman Church. During what have been properly termed the Dark Ages her empire was limited, her missionary vocation

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crippled, her intellectual sphere made void. To-day it is sometimes said that our people are growing altogether indifferent to religion. The *Westminster Gazette*, in its issue of October 5th, ventures to oppose this opinion. It affirms that there is no good ground for such an assertion, and asks, "Are the people as a whole less religious than they were? 'By their fruits ye shall know them.' Has there ever been a time when applied Christianity has been more general? The agencies associated with religious bodies are more numerous than ever they were, and the money raised for their maintenance amounts, in the case of some of them, to sums which thirty, forty, or fifty years ago would have been considered impossible. Public life is purer, the conscience of the community is more susceptible, and the determination to grapple with many of the evils which still desecrate the life of England is keener than ever. That some churches are losing their hold may be true, but are churches and religion always convertible terms?"

These words are worth pondering, because they are true. Moreover, they must be true because God has without any possible doubt raised Israel to her feet, that she may be no more blind and naked, no more scourged with the hair-cloth shirt of Romanism, no more unconscious of her special duties, no more disobedient in serving her God—not only with her lips, but with her whole heart. The doctrine that teaches that the divine promises made to Israel, and to Israel only, have been transferred to a church and fulfilled in quite another manner to that which God originally intended they should be fulfilled, is a doctrine of Rome, and every sincere believer in the truth of God should put it from him. For it is better that every man be a liar than God untrue (Rom. iii. 4). Momentous events are looming upon us. We have, then, no more important duty before us than to proclaim the faithfulness of God in the certain fact that He has opened the graves of His people, that He has redeemed them through Christ, and placed His Spirit within them that they may live.

THE CLIFTON CONFERENCE.

"THE 32nd annual Clifton Conference commenced on Tuesday, Oct. 2, 1894, at the Victoria Rooms, and was well attended. The Rev. J. Ormiston, the convener, in opening the proceedings, offered a cordial welcome to the members of the Conference. The subject they had chosen was 'The Church and the World,' and this was divided into five sections; and the one they had to take that morning was 'The Church as Called Out of the World.' The Rev. Talbot Greaves, of Torquay, was the first speaker. Nothing could be plainer, he said, than the teaching of God's Word that holy separation must mark every true new-born child, and that worldliness in all its varied phases was utterly opposed to that high and holy calling which they as believers had received. Not only was separation from the world required, but also distinct antagonism; and it should be remembered that the Church must be injured by a too close contact with the world.

"An attempt has been made, Mr. Greaves continued, to lower the partition wall between the world and the Church, so that the worldly might more easily step over into the Church, and it had been terribly successful. He was afraid in most of their congregations they found two classes—those who were wholly worldly and the worldly holy. The simple pure preaching of the everlasting Gospel of Christ—the Church's strength and glory—was being driven into a corner, and their forefathers' house was fast becoming a worldly sanctuary. Churchmen and Nonconformists were vying with each other how to bring the theatre into the Church under the pretence of bringing the Church to the people. The catering for amusement seemed to have become a department of the work of the Church, as if ministers were as much called to amuse the goats as to feed the sheep. He trusted, in conclusion, they would do all they could to resist the great incoming tide of worldliness in the Church of God.

"In the afternoon, a meeting was held under the presidency of Mr. Samuel Thomas, in support of the claims of the Aged Pilgrims' Friend Society. The Conference proper was continued in the evening, when 'The Church's Heavenly Calling—Spirituality,' was discussed, under the presidency of the Rev. James Ormiston. Pastor W. Fuller Gooch opened the subject, remarking that the outcome of the heavenly calling was a reaching out of the spirit towards God. The spiritual man was the God possessed, and he minded the things of the spirit, not those of the flesh. The heavenly calling was also heavenly as to the object of its attainment. Away from man at the best, away from instrumentalities, however good they might be, up to Jesus Himself should be their aim. Captain Hamden, the Rev. Dr. Spencer (Belfast), and Mr. J. E. Hazelton also spoke.

"The Conference sat again on Wednesday, the 4th. The subject in the morning was 'The Church's Walk Before the World—Holiness.' The Rev. A. A. Isaacs, of Bath, opened the discussion, which was continued by the Rev. W. Elliott (Plymouth) and Pastor Fuller Gooch. In the afternoon, there were Bible readings, and a meeting at which addresses were given calling attention to work at home and abroad, and the labours of various societies for evangelization. In the evening there was a crowded gathering, when the subject for consideration was 'The Church's Testimony to the World—Light Bearing,' speeches being made by Bishop Ellis, Mr. James Wright, Rev. J. C. Martin, Mr. Richard Cory, &c. Yesterday, the 5th, the subject chosen was 'The Church's Attitude Towards God—Waiting for His Son.' No afternoon meeting was held, and in the evening the Conference was closed with a communion service and sermon by the Rev. Talbot Greaves, M.A., at the Memorial Church Clifton."

Such is the very fragmentary report of three days' conference on a subject second to none in interest. We regret that we were unable ourselves, in consequence of engagements in London, to do more than hear a portion of the Rev. Talbot Greaves' address at the first meeting. The subject which occupied the evening meeting of the second day, on Oct. 4th, should have been interesting to British-Israelites, inasmuch as it concerned "the light-bearing testimony" of the Church, to the world. No doubt the Conference busied itself only with that aspect of the word "Church," which relates to the believers in the Lord Jesus and no other. But there is a sense that points in the Word to the nation, which is regarded in God's sight as "the sons of the living God." These are the multitudinous children of Israel, of the House of that name. As these constituted "the Church in the wilderness" (Acts vii. 38, R.V.), so they may be regarded still, since "the nation" now by Christ's direction in Matt. xxi. 43, is set apart to bring forth "the fruits of the kingdom of God;" and the British nation is exclusively the one which adheres to this command in the present day.

The Israelite Church's testimony now to the world is that they are Christ's light-bearers sent forth by Him to bless

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the world. By this fruit they are now actually known. They "blossom and bud and fill the face of the world with fruit," and that is the function and destiny the Lord intends them to fulfil for His own glory. We fear the conference said none of these things, but were no doubt filled with the view that the true believers in the Lord are constantly showing light to the world; whereas, alas! often this is not the case and the believers have sorrowfully to confess that they are unprofitable servants of a loving Master. Believers as such are seldom able to exhibit much light to the world on account of their poverty and lack of power. But the nation of Israel, regarded as a Church, is indeed doing a glorious work for Christ in the world, and the nations confess that "they are the seed which the Lord hath blest" (Isa. lxi. 9, R.V.). Him let Israel praise.

THE TRIDENT OF NEPTUNE.

THE following appeared in *St. James's Gazette* of Sept. 20th or 21st, 1894, and deserves a passing notice at our hands:—

"LE TRIDENT DE NEPTUNE."

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

SIR,—The *Figaro* (as reported in your issue of yesterday) states that the poet Lemierre received a pension of 3,000 fr. from the British Government, the sole consideration being that he was the writer of the verse:—

"Le trident de Neptune est le sceptre du monde."

It follows from this that the Emperor Napoleon must have been in receipt of a still larger number of francs per annum from the British Government; for this is what he said in the year 1804, when he was about to invade England:—

"L'heure de l'Angleterre a sonné. . . . *Les Anglais sont maitres de l'univers*! On peut, en une nuit, se mettre à leur place."

His words are reported by the Compte de Segur; see "Un Aide-de-Camp de Napoléon," p. 150.

I am, Sir, your obedient servant, G.

September 18.

Neptune's sea-power is Britain's, and Britannia not only rules the waves, but the world as well. The Gates give the sea-power, and that by God's gift is the possession of His people Israel. The British hold the Gates, and therefore, God being true, the British are Israel. The great Napoleon gave utterance to the same fact. "The English are the masters of the world," he said; but the French Emperor thought in his day that he would be able in a single night to put himself in our place! In vain! He calculated like the proud and self-conceited man he was. But he spoke the truth when he declared that the English were the chief of nations, or "mistress of the world." She has God's promise to that effect, and God's covenants and promises cannot fail. Napoleon's plans for the invasion of England were utterly defeated, and at the last, after Waterloo, he came a suppliant to our shores for refuge, and ended his days as Britain's prisoner in St. Helena.

God's promises to Israel His people are in Britain's enjoyment. He promised to make Israel obedient "the head and not the tail," "set high above all the nations of the earth" (Deut. xxviii. 1, 13). He has done this for us by giving us the Gates of our enemies, by guaranteeing us the security of our own Gates at home, by giving us boundless wealth and the power to get it, by granting us a huge Colonial Empire in the four quarters of the earth, loyal and loving towards their old mother in the West; by adding to our possessions a Heathen Empire such as the world never saw before, with spiritual blessings which He has given us abundantly, in view to our passing them on to the nations of the world as His messengers to them. None of these things could France do for the Gentile nations, and therefore Napoleon's dream was never realised, but vanished from his sight even in one night! The empire of the world was not for him, nor for the French people, whom "he loved so well." It is reserved for the Lord's inheritance, even for British-Israel and America, who already, if united, as they are to be one day again, will rule the world for God. "The kingdom and the dominion and greatness of the kingdom under the whole heaven is to be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27, R.V.). "The saints" are "the children of Israel," being God's "selected" ones to honour and great glory, as Psa. cxlviii. 14 tells us, "a people near unto Him." "Praise ye the Lord!" Abraham and his seed were constituted, as the New Testament declares in Rom. iv. 13, "heir of the world through the righteousness of faith;" therefore in and during the Christian dispensation, when the "righteousness of faith" is fully revealed in the face of Jesus Christ, the Redeemer or Deliverer of Israel (Isa. lix. 20 and Rom. xi. 26, R.V.). All these considerations point to the British race as the lost but chosen ones of God, and therefore we call on the House of Israel to praise the name of the Lord.

OF SOME FULFILLED AND UNFULFILLED PROPHECIES.

BY JOSEPH THOMSON.

PART V.

(*Concluded from page* 543.)

VI.—WE now propose to examine a few prophecies concerning Israel and Judah which are still unfulfilled. The first of these is found in Jer. xxxi. 27—34: "Behold, the days 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 beast" (*i.e.*, that both population and useful beasts shall greatly increase). "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" (*i.e.*, in the very way in which the two houses have been afflicted, or punished, and as assuredly so shall they be prospered and made the recipients of God's bounty). The prophet also goes on, "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the House of Israel. After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." It is to observed here that Judah partakes with Israel of the benefit of the new covenant; but they are not yet included therein, seeing that they still cling to the Mosaic law or covenant, which was not "faultless," or there "should no place have

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been found for the record" (Heb. viii. 8). When the unbelief of Judah has given place to faith in their great Redeemer, then we may expect a fuller and more complete fulfilment of prophecy than any we can hope for before.

In Jer. xxxii. 36—44, which has already been noticed above (p. 509), we find some more particulars of the results which may be looked for upon the including of Judah in the new covenant. The people are to be gathered out of all countries into which they have been driven by God, who will cause them to dwell safely; and He says, "They shall be My people, and I will be their God. . . . And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with My whole heart and with My whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." The new covenant is the proclamation of God's mercy to all mankind; but while the Jews are still rejecting their suffering Messiah, to make Scripture harmonise, it seems to us that somewhere, the other Hebrew House, or nation, the House of Israel, must be in existence; and having accepted the new covenant, through the gracious mercy of God, it is now in some degree possessing and enjoying the blessings pertaining to the new covenant. This condition is that in which we find the British people at the present time. With all their shortcomings the British race is, at present, the foremost race in the world, and has for a long period occupied that prominent, favoured, and responsible high position; and it has also been the channel of communication of many blessings to other less-favoured nations in the world.

It is also to be noticed that Judah cannot again enter upon the Promised Land as their inheritance apart from Israel. This is the plain language of prophecy: "In those days (*i.e.*, the time of the return) the House of Judah shall walk with (marg., 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 (marg., caused your fathers to possess)." From this it is evident that Israel must be found, and come into alliance with Judah before the latter can possess the Holy Land as their own rightful inheritance. Ezekiel's parable of the Two Sticks (xxxvii. 15—28), teaches the same thing. The Sticks, which stand for, or represent, the Houses of Judah and Israel, become one in the prophet's hand: "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; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; so shall they be My people, and I will be their God. And David My servant shall be king over them, and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt, and they shall dwell therein; even they, and their children, and their children's children, for ever; and My servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctury shall be in the midst of them for evermore" (see also Ezek. xxxiv. 20—31). It is clearly evident that this prophecy is not yet fulfilled, and stands in need of no further explanation from us at the present time. It is too plain to be questioned, and we leave it to be meditated upon by our readers.

A remarkable exhortation to be "strong," is found in Zech. viii. 9—15, relative to the building of the second temple, which has evidently not yet been fulfilled: "Thus saith the Lord of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built. For before these days there was no hire for man, nor any hire for beast (*i.e.*, trade was very bad); neither was there any peace to him that went out, or came in, because of the affliction (*i.e.*, during the exile): for I set all men against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O House of Judah and House of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong. For thus saith the Lord of hosts: As I thought to punish you when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: so again have I thought to do well unto Jerusalem, and to the name of Judah: fear ye not." Here, again it is evident that this prophecy is yet unfulfilled, and the two "Houses" are still separated; for they have not yet been a "blessing" among the heathen, as they have been a curse.

In Jer. xxiii. 3—8 is a passage which in this connection demands our notice. After threatening judgments upon unfaithful pastors, God says: "And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord. 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. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the House of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

It is evident that this prophecy is not yet fulfilled, for no such event as should eclipse the Exodus from Egypt has yet taken place in the history of the Hebrew people; nor do they yet "dwell in their own land," which, of itself, is decisive. In Jer. xxviii. 12—26 the same great event is alluded to:

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"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised to the House of Israel, and to the House of Judah. In those days, and at that time, will I cause the branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness." Here we see Jerusalem is put up for Israel, and the city itself is named, "The Lord our Righteousness," which implies an eminent degree of prosperity, and the reign of justice. And now comes the "reason why:" "For thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests, the Levites, want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." The way in which this, and similar passages, are generally interpreted by our teachers and spiritual guides, is more than enough to make one smile at the evident desire to avoid by all means any approach to what is called a "literal" interpretation of Scripture, as that would be a deathblow to all their spiritualising theories. God distinctly says that He "will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first;" and they are to be cleansed from, and pardoned all their iniquities (ver. 7, 8); which up to the present time no one can say has yet been fulfilled in the history of the Hebrew nation.

There are another passage or two in the prophecy of Micah which should not be omitted in this connection. Like many other of the prophets, Micah shows a clear distinction between the two Houses of Israel and Judah; and unless we bear this in mind we cannot understand much of his prophecy. God, speaking by him, says: "I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel; I will put them together as the sheep of Bozra, as the flock in the midst of their fold" (chap. ii. 12); which language plainly intimates the very opposite idea to scattering, and it is allowed on all hands that God's "ancient people, the Jews" (!), are at present, and have for centuries, been scattered, and not gathered together in "their own fold." Again we read: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted: and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (chap. iv. 6, 7). From this it will appear that the Hebrew nation is divided into two large divisions, one that "halted," which was to become a "remnant," and one that was "cast far off," but was to become a "strong nation."

More details are given in the next chapter (v. 7—9), where we find that the "remnant of Jacob" (not necessarily the remnant of Judah) "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." This is evidently a beneficial influence as descriptive of one phase of character shown by the remnant of Jacob. The next verse shows another and opposite phase: "And the remnant of Jacob shall be among the Gentiles (*i.e.*, nations not Hebrew) 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 goeth through both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." This passage evidently describes a powerful military power, which is generally, yea, always, successful in treading down its enemies, and is aptly described as conducting itself among the nations as a "young lion" would do "among the flocks of sheep"; and yet at the same time this same power is a beneficial one as respects its rule, even as a "dew from the Lord," and as "showers upon the grass that tarrieth not for man"—*i.e.*, does not depend upon human agency or design.

We ask in vain for anyone to point out a power to which this description can apply, except it may be to the British people. But when they are named, all see the aptness of the description; and not the most inveterate spiritualizer can deny that it is literally applicable. When they do attempt to explain this passage spiritually, their attempts are all miserable failures. They talk round about the passage, and then lose themselves in a cloud of words, which may mean anything or nothing; while their bewildered hearers feel as though they had had a stone given them to eat instead of bread. A clue to the right and profitable understanding of this, and other similar passages of Scripture, we affirm, is to be found in the teaching of Our Identity with the Lost Ten-tribed House of Israel, more than in any other method of interpretation. To take one more passage. In 2 Sam. vii. 10, 11 we read that God, speaking by Nathan, said to David, "Moreover, I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime; and as since the time that I commanded judges to be over My people Israel, and have caused thee to rest from all thine enemies."

If we ask those that differ from us their opinion of this passage, what conflicting and confused ideas do we get! First, one will venture to say it is the Promised Land; but this is soon despatched, seeing that Israel was already then in the land. Then it is averred that it is heaven, and the spiritualizer evolves several good lessons therefrom; which, as far as they go, may be unobjectionable. But is that the natural meaning of the words, or the idea which was conveyed to the king? The knowledge of the Identity makes all comparatively plain, and prophecy agrees with the facts of history when we assert that Britain is the appointed place; and that since the gathering hither of the "Tribes," we have been preserved by God in such an immunity from invasion by any foreign foe, as can be said of no other nation. We have only heard of one objection to this explanation worth serious notice, and that is, that it is "too good to be true"; an admission prompted by indifference, rather than a love of truth; as if anything could exceed the beneficence of the Almighty.

Our article has grown to a much greater length than we anticipated when we commenced to write: and yet we have very briefly examined, and quoted but a few passages (and those perhaps not esteemed the most striking by all Biblical students) out of very many to be found in prophecy; having as our aim to show the truth of some Scripture predictions from their plain fulfilment in the history of our nation. At present, and probably for a long time to come, unfulfilled prophecy will continue to furnish a test for our faith therein as the divine Word; at the same time, we are certain that its full and complete literal fulfilment is assured to us in due course by the experience of the past.

(As illustrative of the principles enunciated in the above article see Keith's "Evidence of Prophecy"; Wylie's "Modern Judea"; Kitto's "Palestine"; Gadsby's "Wanderings"; or any book of modern travel in the East.)

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THE BRITISH-ISRAEL ASSOCIATION, SOUTH YARRA, VICTORIA, AUSTRALIA,

Report, that during the years 1893-4 meetings have been held periodically on the second Sunday afternoon in each month. Earnest and attentive audiences have been instructed and intensely interested. Although the number of persons have not been increased, yet new faces are to be seen on almost every occasion, and inquiries from country districts manifesting increased interest, with a demand for pamphlets and leaflets, which, being distributed abroad, are creating a feeling strongly in favour of our views. During the latter part of the time we have lost a valuable worker in Miss Williams, who, by her energy and perseverance, succeeded in establishing a ladies' class with great success; but, although her absence is regretted, the class still meets as usual (see our Almanack for 1895). Miss Williams left here on Saturday, July 28th. At our meeting in August a suitable hymn was sung, and the grand old 107th Psalm was read, prayer being offered up to the God of Israel to protect and comfort her on her passage, terminating with safe arrival in England. A pleasing feature connected with the Association is that subscriptions from new members in the country give us the idea that our cause is progressing, arising from the sale of books and the loan of literature.

Review.

The Gospel in the Wilderness. By Col. H. W. J. Senior. W. F. Mack, 70, Park-street, Bristol. Price 6d.

THE above is a short illustrated treatise on the subject of the Mosaic tabernacle, regarding which Col. Senior, Indian Staff Corps (the lecturer of the British-Israel Association in London), is in the habit of giving some interesting addresses. The illustrations are phototypes of the models of the tabernacle, of the golden altar, the lampstand, the table of shewbread, of the ark of the covenant, the mercy-seat, and of the Cherubim, with the high priest in his robe of glory and beauty. These are all beautifully printed, and form quite a feature in the book. The author sees in the books of the Bible a harmony, which evidences a design in the whole volume, since each book represents some phase of Divine truth working out the end proposed.

Thus in Genesis, he says, we have man's creation and fall, with full restoration promised.

In Exodus redemption by the blood, deliverance from sin, consecration and separation of God's people for service are shown.

In Leviticus is set forth the true basis for Divine worship and communion with God.

In Numbers experience in our pilgrimage walk is narrated.

In Deuteronomy we have the law and will of God set forth, as the result of experience.

In Joshua (or Jesus) we have lessons as to the victory we may achieve under the banner of our Leader, Christ, and so enter into His rest.

In Judges we have the first steps of sin and backsliding by the people, walking without Joshua's help and leading.

In Chronicles and Kings there are portrayed the triumphs of the flesh and the reign of the old man in the heart, ending in catastrophe.

In Ezra and Nehemiah we have the restoration of the backslider, re-building and re-strengthening.

In Job we have patient trusting in God, under afflictions and trials.

In the Psalms we have exultant joy and triumphant songs of praise.

We see thus, that Col. Senior's object is to point from the types to the great Antitype, the Lord Jesus Christ, and in all things to glorify Him. It does not come within the scope of this work to mention God's dealings with His two Houses, or people, Israel of the Ten Tribes, and Judah of the Two. The little book, however, being only outlines or notes of the author's lecture, will be regarded and read with great interest. It is certain to throw great light on the details of the Mosaic worship, as set forth in the Pentateuch and other portions of the Word of God. It prepares us to open the pages of the prophets, and learn what the mind of the Spirit was in regard to God's two families whom He designed to bring under the Mosaic dispensation first, and then to Christ, who fulfilled the law for us. Col. Senior is doing a useful work for the Identity. His honest, soldierly bearing, and his unaffected piety disarm opposition, and as he is quite of opinion that man's salvation is individually more important to him than Our Identity, he is in a position to press the claims of our nation to be God's favoured and chosen implement to spread the knowledge of Christian truth, and so to fulfil the will of God in reference to His chosen ones. We hope Col. Senior's notes will meet with a large sale among our readers.

Correspondence.

THE BRITISH-ISRAELITE ASSOCIATION LEICESTER.

To the Editor of the "Banner of Israel."

DEAR SIR,—Would you kindly permit me to draw the attention of your readers to an interesting series of meetings which has just recently been held in Leicester in connection with the British-Israelite Association.

Colonel H. Senior, of Bristol, was the speaker throughout, and during the afternoon and evening of Tuesday, October 2nd, he addressed meetings which were held in a room connected with the Temperance Hall. For his afternoon subject he took "Israel and the Church," and gave us a very interesting and clearly thought-out paper thereon. On this occasion the chair was taken by Mr. Norman, an earnest believer in the British-Israelite theory, and in the evening my brother, Hamilton Donisthorpe, occupied the chair. The Colonel's subject then was "Stumbling-blocks Removed," illustrated by Isa. lvii. 14. There was a good attendance at this meeting, and apparently both an appreciative and thoughtful audience. At the close of the address discussion was invited, which resulted in several questions being asked and replied to.

The following day we held a "drawing-room" at our house, which was largely attended. By earnest request Colonel Senior gave the A, B, C of the British-Israel doctrine, elucidating and explaining his subject with consideration for the many amongst the assembled guests who were only interested beginners in the study, or, as in the one or two instances who had been persuaded to be present, prejudiced opponents of the same. The Rev. R. G. Roberts, of Belgrave, occupied the chair, and by his happily-expressed remarks showed himself deeply interested in the subject. The Rev. J. D. Carnegie offered up prayer, and the Revs. Sanderson (Curate of Christ Church) and Alfred James (Congregational minister) were also present.

There was some pleasant discussion during the afternoon, and indeed I think we may regard the meetings throughout as fraught with much interest and serious consideration.

Thanking you in anticipation for your kind insertion of this letter,

Believe me, dear sir, yours faithfully,

JESSIE DONISTHORPE.

Southfields, Leicester, October 10th, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—In a letter which you were good enough to publish in your BANNER of December 13th, 1893, I promised to continue the subject in my next; but absence from home and many engagements have prevented my doing so before this. And before I do so, I would like to ask Barrington, and other enemies of God's ancient people Israel, a few questions. If they cannot give a satisfactory answer to these questions, I

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maintain that they ought to "throw up the sponge," and are bound to cease their absurd opposition to a divine truth which they cannot disprove. Gen. xxii. 16, 17: "By Myself have I sworn, saith the Lord, for because thou (Abraham) hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the Gate of his enemies." England possesses Gibraltar, Malta, the Suez Canal, Cyprus, Aden, &c.

Question: If England is not possessed of all the above promises, what other nation is? Gen. xvii. 5—7, "Neither shall thy name any more be called Abram; but thy name shall be Abraham, for a father of a multitude of nations have I made thee." Revised Version: "As for Sarai thy wife . . . Sarah shall be her name . . . I will bless her, and she shall be a mother of nations" (ver. 15). England possesses "a multitude of nations"—India, Canada, Australia, and about seventy colonies.

2. If these are not the nations promised, and England which possesses them is not Israel, where is the nation in which these promises are fulfilled? (Gen. xlviii. 15—20). In blessing Joseph and his two sons Jacob said, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 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 earth. . . . He also (Manasseh) 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." Isa. xlix. 20: "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."

England is the only country which has lost children, and the lost children are Americans, and they are "a people and great," but England is "greater," "a multitude of nations" —India, Canada, Australia, &c., and about seventy colonies. 2. If these two nations are not Ephraim and Manasseh, where are these two peoples?

These few questions are enough for the present. I will only add that those who set up their own "private judgment" in opposition to "the sure word of prophecy" make capital out of the fact that we have lost all knowledge of the Hebrew language, and so unintentionally bring forward one proof that we are Israel, "With stammering lips and another tongue will I speak unto this people" (Isa. xxviii. 11). God speaks to the Jews in their own language by the Hebrew Bible. He speaks to us (Israel) in "another tongue"—the English Bible.

In 2 Sam. vii. 16 we read that God promised to David a perpetual house, kingdom, and throne, and in 2 Kings xxv. 7 we read that Zedekiah, king of Judah, was carried to Babylon in fetters of brass, and that his sons, the heirs to the throne, were slain B.C. 588. What, then, became of the throne of David? The late Charles Bradlaugh said, "It is a thing of the past." But what does God say? Ezek. xvii. 22—24, after pronouncing judgment upon Zedekiah and "his fugitives," he says, "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 in an high mountain and eminent; in the mountain of the height of Israel will I plant it. . . . I the Lord have spoken and have done it." And true enough He has done it."

On referring to Jer. xxxix. 12, xl. 2—6, xliii. 5—7, xliv. 28, xlv. 5, and i. 10, we find that Jeremiah was set at liberty by the king Nebuchadnezzar's orders, and that he went and dwelt with Gedaliah, whom the king of Babylon had set over the cities of Judah, and that he had with him Baruch, the Scribe, and the king's (Zedekiah's) daughters. But Johannan, and the captains of the forces, carried them into Egypt to Tahpanhes, a palace of the Pharaohs. This was rebellion against God, who had warned the Jews that they would perish in the overthrow when Nebuchadnezzar besieged Egypt; but said, "Yet a small number that escape the sword shall return out of Egypt into the land of Judah" (chap. xliv. 28).

Jeremiah, Baruch, and the king's daughters were of this small number. This is certain, because (1) Nebuchadnezzar came to Tahpanhes, where Jeremiah, his wards, and Baruch were living, and the king who had shown them such kindness in Judea would not withdraw his kindness because they had been forcibly carried into Egypt. (2) God had promised Baruch his life in all places (Jer. xlv. 5). (3) God had given Jeremiah a mission (Jer. i. 10), and would not forsake him, and make it impossible for him to perform that mission. The prophet, Scribe, and king's daughters then returned to Judea; but they found no home there, and did not remain. Where did they go? Jeremiah was a prophet, and knew that the "Tuatha de Danaan" tribe of Dan had established a home, and were the ruling power in Ireland. He would also remember his own words, "Ye that have escaped the sword, go away; stand not still: remember the Lord afar off, and let Jerusalem come into your mind" (Jer. li. 50). God did not choose to make known His plans concerning Israel until "the time of the end" (Dan. xii. 4, 8, 9), as our Lord said to His apostles, "It is not for you to know the times and the seasons which the Father had put in His own hand," and therefore Holy Scripture is silent, and does not tell us to what place they went. But history affords ample proof that "a divine man," "a prophet from Egypt," and another, with a king's daughter, landed from a vessel wrecked upon the coast of Ireland, and that they had with them a "stone of destiny"—"Lia Fail." This king's daughter was the Princess Tea Tephi: "Tephi was her name, the most lovely that came over the plain." These three were Jeremiah, Baruch, and Tea Tephi, youngest daughter of Zedekiah, last king of Judah. It is said that Jeremiah married the eldest of the two, and that her descendants are the House of Stuart. There is nothing surprising in these fugitives going to their own people in Ireland, even if the prophet was not directed by divine command to that island, which in all probability he was.

At this time (B.C. 588) Ireland was divided as now into four provinces, but under different names. These were ruled over by three kings, Eochaid of the tribe of Dan and his two brothers. Eochaid had been elected Heremon king—*i.e.*, "crowned rider" or commander-in-chief." Eochaid must have known of the fate of Zedekiah and Jeremiah; he must have known that Tea Tephi was the daughter of Zedekiah. There is nothing wonderful, therefore, in the fact that he made her his wife. True, he was an idolater, a worshipper of Baal; but the terms of his marriage contract were that he should renounce Baal worship, worship the God of Israel only, and make permanent provision for the maintenance of religion. This he did by founding a college of Ollams—school of prophets—and changed the name of his palace, "Cothaire Croffin," to "Tara"—the tables of the law. Tea Tephi was crowned upon this "Lia Fail," as were all the kings and queens of Ireland to Fergus I., who conquered Argyleshire, and had the stone removed to Scotland. All kings and queens of Scotland to James VI. of Scotland and I. of England were crowned upon that stone. All kings and queens of England, from James I. to Victoria, were crowned upon that stone, which is now under the coronation chair in Westminster Abbey, having been removed to England by Edward I. An Irish Reune has been attached to that stone for nearly 2,500 years, which the late Sir Walter Scott translated thus—

> "Unless the fates have faithless grown,
> And prophet's voice be vain,
> Where'er is found this sacred stone,
> The wanderer's race shall reign."

Thus God performed His promise to "crop off from the topmost of his young twigs a tender one" and "plant it . . . in the mountain of the height of Israel." Thus Jeremiah performed his mission to "plant and build" the house and throne of David, in the hill of Tara in Ireland, by giving the Princess Tea Tephi, daughter of the deposed king Zedekiah,

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in marriage to Eochaid of the tribe of Dan, the Heremon King of Ireland.

In "The Inaugural Lecture," delivered at the Imperial Institute, at which H.R.H. the Prince of Wales presided, Mr. W. E. H. Lecky showed that England occupies the position which "the God of Israel" declared that the seed of Abraham should occupy, that England is doing the work and enjoying the privileges and blessing promised to Israel, and to say that the Anglo-Saxons are not Israel is to charge God with having broken His Word and given to a Gentile people that which He promised Abraham, David, and Israel (Gen. xvii. 1—9, xxii. 15, 19, R.V.; 2 Sam. vii. 10, 11—17; Jer. xxxi. 35—37). Jer. xxxiii. 24—26, with chap. xxxi. 37, prove that the nation of Israel still exists, as promised in chap. xxxi. 35, 36; and as there cannot be two nations, a Gentile nation and Israel enjoying the privileges and blessings promised to Israel, therefore the English nation must be the nation of Israel.—Q. E. D. Yours faithfully,

ANGLO-ISRAEL.

Sydney, New South Wales.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Have just read your article in the BANNER of this week entitled "Fifty Thousand Boers Against Sixty Thousand Anglo-Saxons, and other Aliens in the Transvaal."

"Diamonds and Gold: Anglo-Saxon Supremacy in South Africa, 1814—1894," is not the name of a book, but of an article which appeared in the first number of a new quarterly magazine entitled *The New Science Review*. It is published by the Transatlantic Publishing Company, New York: 1122, Broadway. London: 26, Henrietta-street, Covent-garden. Single numbers, 2s.; per annum, 8s.

The "Mr. Edward Clodd" referred to by the Rev. Denis Hanan, D.D., is a well-known sceptic. I have one of his books, entitled "Myths and Dreams," by Edward Clodd, author of "The Childhood of the World," "Jesus of Nazareth," &c. (Chatto and Windus, Piccadilly, London, 1885). All religions, including Judaism and Christianity, are in his estimation the product of "Myths and Dreams," as the following from the preface to his book, "Myths and Dreams," will show: "The object of this book is to present in compendious form the evidence which myths and dreams supply as to primitive man's interpretations of his own nature and of the external world, and more especially to indicate how such evidence carries within itself the history of the origin and growth of beliefs in the supernatural."

A. B. C.

October 10th, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Echo*, Jan. 19, 1894:

PAX BRITANNICA.

Queen of the isles, by whose beloved command
All straits are open and all waters free,
Whose light and judgment spread from land to land,
Whose strength is law, whose rule is liberty.

Queen of the ocean, whose uncounted fleet
Yokes every gale that frets the pathless sea,
Whose laden keels through hissing surges beat,
Whose flag is truth, whose lodestar equity.

Curb not, nor doubt, thine empire or thy might,
Dare not to deem thine heritage too vast;
Heroes have won for thee through storm and fight;
Heroes will make thy future as thy past.

Not in arms only shall thy deeds be great,
Least in the thunder shall thy voice be blest;
Guardian, we hail thee of all mortal state,
Wealth to the poor and joy to the opprest.

Thy blood's revenge shall be a fairer world,
For God and man thou makest wars to cease;
Vainly against thee shall offence be hurled—
Immense the grandeur of Britannic peace.

Thy star ascends, dark millions look in hope,
Savage and robber lay their falchions down;
Never with thee shall tyrant slaver cope
Where waves the banner of thy fair renown.

Their spear is snapped, their scimitar in twain,
Splintered their goad-pike and their fetters rust;
Crushed lies the devildom of noose and chain,
Sunk are their galleys, their dominion dust.

Hatred lies barren like the desert sand,
Fraud shrinks like torrent in the summer heat,
Greed quakes like thief before the flashing brand,
Craft slinks like serpent to her dark retreat.

Fallen the satrap with his bandit crew.
Risen the people whom his word made pale;
Planted the kingdom of the just and true,
Born the wide brotherhood which shall prevail.

From north to south thy unfenced field shall reach,
'Twixt ice and ice thy prow shall dash the foam,
Thy stretched forth arm shall every sufferer teach
The world his fatherland, the globe his home.

Gently thy hand shall guide the feeble folk,
Deftly thy counsel shall their frailty bind;
Tempests rush harmless on thy sheltering oak,
Whose limbs grew rugged in the blastful wind.

Cities float proudly on the friendly tide,
Senates keep tryst across the towering wave,
On white-maned steeds will glad processions ride,
Nations unmoored humanity to save.

A cleansing spirit moves through every land,
Great souls are lamps on heaven's altar-stair,
Beneath one Righteousness all children stand,
In love and labour making good their prayer.

Toil smoothes his brow, hope swells in sorrow's breast,
Free in communion of the living light,
In highest wisdom shall all nations rest,
And broadest welfare prove most worthy might.

R. RUSSELL.

Surely this is a faithful likeness of Israel, for what other nations could confer such vast blessings on the human race, as set forth in these beautiful verses? I think it a most beautiful picture of Israel fulfilling her destiny as predicted in Scripture.

Some people think this Empire much too large to manage properly, but one line in the third verse tells Britannia not to deem it so.

I remain, yours in hope of Israel,

G. WELLS, JUN.

"COMMUNE . . . UPON YOUR BED, AND *BE STILL*."

(Psalm iv.)

WHY, O my God, should I repine,
And not submit my will to Thine,
If sickness come
To call me home?

If pain and sickness be my lot,
O God, my Father, let me not
Forget Thy will,
Make *me* lie still.

Should sense of sin my heart appal
Thy love, dear Saviour, then recall:
Thou diedst for me!
There's peace in Thee.

"Thy Word is truth"—dispelling fear
Then let me lie where Thou art near,
While on Thy breast
My head I rest;

And hear Thee say:—"Repose in peace,
My blood hath bought thee full release;
On Me recline,
For Thou art Mine."

Pardon and peace! What blessed boon!
Night melts in bliss that comes at noon.
Do Thou Thy will:
My soul, "be still."

P. C.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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"ENGLAND IS ALREADY ISOLATED IN EUROPE."

IT appears to be the opinion of European diplomatists at the present moment, when a crisis seems to be approaching in affairs, that the British Lion will count for nothing, and that Russia and the rest of the nations will carry out their own purposes. The Russians are angry that we have refused to co-operate with them in their designs and have rejected their friendship. They believe that "the day of reckoning" for England has arrived in regard to French interests and their demands in Siam, Egypt, Africa, and Madagascar; also, that as we have no allies, we are and will be powerless to oppose her. With Russia against us, and the enemies of Russia opposed to our policy, "we have only to look forward to the bitter fruits of our selfish policy in the near future." Such are the thoughts of Russian and other diplomatists as they are presented to us in the daily papers. The wonder about it all is, that the facts are pretty nearly what the wise ones describe. The British nation is fairly isolated in Europe already. None of the nations love us, or will stand by us in case of a general uprising. The Russians have no love for us, because our policy is not theirs and theirs is distinctly opposed to our interests. They want Constantinople and the holy places, both which are ours by promise to Israel. The other nations have each their objections to us. The French want us to turn out of Egypt and of parts of Africa to make way for themselves, and are ready suddenly to make these "burning questions" to our disadvantage on the least provocation. They are glad to see us isolated in Europe. The Germans, on the other hand, are willing to be our friends, but not to take our part at sea or on land against any Power questioning our proceedings respecting India, or Egypt, or Siam, or Africa. They have no men to spare to fight our battles, and we must look after them ourselves. Even our Italian friends, who would be glad to stand by us, dare not because they know that in their quarrels with France they need expect no military or naval help from us. Our position is, in fact, one of real isolation, and it is likely to be so more and more as time goes on. More than this. Isolation is a state which God has called us as Israel to assume when the time for the punishment of the nations shall have arrived (Isa. xxvi. 20, 21). The fact that we alone among the nations are now in an isolated condition just as a crisis in the affairs of the world is approaching, according to universal expectation, is nothing less than a fresh Identity of our nation as Israel, and one which men, as we see, are ready enough to acknowledge is true of us as "England" to-day. What God provides for us as a nation is clear, and it is the best thing that could happen to us, in spite of the taunts of those who wish for our downfall. "Come, My people" (He says to us), "enter thou into thy chambers, and shut thy doors about thee. Hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of His place, to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." The plain meaning of which we hold to be that at the time in question the nations outside Israel, being "the inhabitants of the earth," shall be punished by the Lord for their iniquity, but that Israel, "the increasing nation" (verse 15), shall be isolated, shut in their Colonies and Gates, hidden for a short time like Noah in the ark and like Lot in his cave, for their good, and that they might not witness the sufferings of their late neighbours or go to their aid out of friendship or compassion. That therefore for which the nations regard us with contempt, and think themselves justified in throwing in our teeth, is just the blessing which God gives us as His people in order to protect and preserve us while the nations of the Gentiles are enduring His indignation and destroying each other as by fire, like the Japanese and Chinese in their present furious rage.

During the recent political scare which has taken place in our own land, in consequence of the sudden summoning by Lord Rosebery of a Cabinet Council at an unexpected

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moment, we have been treated in the Press with many doleful warnings as to what our fate will be if the scare should end in war with France or Russia or both. In the first place, we should lose our hold on the Mediterranean, because we have not ships enough there to hold that sea against France, which is amply provided with arsenals and dockyards where her ironclads can be repaired after an action. But we have absolutely none in Gibraltar, and in Malta only very poor and insufficient means to carry out repairs of our disabled warships. The conclusion in most of those doleful statements is that we must shut ourselves up in our foreign Gates and never venture to oppose the enemy; that we, therefore, shall lose all our trade on that sea at any rate, and for a time at least forfeit our command of the ocean and of our shortest route to India. The prophecy seems to favour these ideas, though the comforting assurance is given us that the trouble will last "but a little moment" and our ignominious position, prescribed for us by God Himself as in the cases of Noah and Lot, is intended to protect and preserve us, what time our enemies are being destroyed with all their works by God Himself, and as by fire. These, no doubt, will be awful times, lowering to our nation's pride, but salutary to our spiritual state. But God will not forsake His people, and therefore let Israel praise the Lord!

THE EMPIRE WHICH WILL LAST AS LONG AS THE SUN AND MOON ENDURE.

THERE is but one Empire on the earth which is destined to last as long as the sun and moon shall endure. We can only have assurance of that fact by reference to the prophecies of the infallible Word of God, since the event in question being one for future time to reveal, we have no certain human means whereby to be assured of the fact, apart from the revelation of God's will upon the point. In the Scriptures there is no concealment or doubt about the matter. There it is declared in plain language the House of Israel is to endure for ever, as long, in fact, as the sun and moon remain, and the other ordinances of God endure to certify His faithfulness and truth. In Jer. xxxi. 35 and 36 (R.V.) we have this statement, as the words of God Himself, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars for a light by night, which stirreth up the sea, that the waves thereof roar; the Lord of Hosts is His name. If these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." Another similar promise to the same effect appears in Jer. xxxiii. 25, 26 (R.V.), showing that, while sun and moon endure, Israel shall never cease to be a monarchy and a nation together for all time. Now our constant contention for the last eighteen years has been that the British nation being Israel, our lease of national life is destined to be perpetual; just as continuous, indeed, as the sun and heavens, because the Lord has so promised His people that it shall be. It is remarkable that the very words of prophecy were applied by a prince of the Mohawk tribe of Red Indians, when recently speaking in London on the subject of the British Empire. The report of his speech, taken from *The Morning*, of September 7th last, was to the following effect:—

"MOHAWK PRINCE AND PHYSICIAN.

"Dr. Oronhytekha, of Toronto, a prince of the Royal House of the Mohawk tribe, and Supreme Chief Ranger of the Independent Order of Foresters, who was entertained at lunch yesterday at the Hotel Victoria by the High Court of London of the Order of the London Encampment of Royal Foresters, made some very interesting remarks upon the relations which had existed between his tribe and the British Crown. He believed that the Order to which they belonged had a foundation as solid and lasting as the great British Empire of which they were all proud to be citizens, and they in Canada believed that the British Empire would last as long as the sun and moon were in the heavens. He was a British subject, but he was more than that, for he had the honour to be an ally of the British nation. He represented a nation which in the days of the youth of the British power on the other side of the Atlantic were loyal to the British Crown, and ever mindful of their promises in the treaties made with King George. It was owing to the assistance and influence of the six nations of Indians that the British Crown at present held Canada."

There is no idea here that the Mohawk doctor had any knowledge of Our Identity, or was aware of the glorious promises of God to Israel to which we are the heirs, in consequence of our descent; and yet he used the language of an Anglo-Israelite, and appealed to the sun and moon in the heavens as the type of our nation's perpetuity upon the earth.

The Canadian speaks of the British Empire. It is indeed the Empire which includes the nation and company of nations that God promised Israel should become (Gen. xxxv. 14). The development has already taken place, and, therefore, men, take note that the Empire now includes several enormous nation colonies, all loyal to their old mother in the West, but not at all inclined, as the American, Mr. Andrew Carnegie, tells us will one day be the case—to break off and become independent Republics like the States on their own account. We know, however, better. Our colonies will remain bound up with the parent State; but the United States, when they desire reunion, will have to rejoin her elder brother, Israel, since Manasseh belongs to Ephraim's Ten Tribes, and must one day, in peaceful union, return with them to the land of the inheritance (Ezek. xlviii. 4 and 5).

It is vain for men to imagine now the ways and means by which the union of Manasseh and Israel will be brought about on the supposition that the Canadian and Australasian colonies will always increase by small degrees, while the United States will grow by mighty leaps and bounds, till in A.D. 1940, imperial federation will number about seventy-four millions of souls, but the Republic about one hundred and ninety-one millions.

The prophecies assign to Ephraim the fulness of the nations, a position greater than that of Manasseh's independent people, brothers though they be. It suffices us to know that God has this and all our matters in hand. While He has provided that our nation shall endure for ever, He has also determined that, in union with us, American Manasseh shall return to the land, with the House of Judah also in company, to occupy the inheritance which the Lord has given to our fathers as their home. In the return, if the Americans desire to be included in it, as they must and will, they will have to acquiesce in the "one head" arrangement whom Israel and Judah will proceed to elect, to lead them in that day when they go up from the land with their faces towards the inheritance according to Hosea i. 11. Then they will have to submit once more, this time for ever, to the righteous rule of their divine King, whose vice-regent will probably be one of the House of Israel.

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The inconceivably prolonged existence of the British-Israelite Empire, as compared with the ephemeral duration of all other States and Powers whatsoever, is promised in such enacted prophecies as Daniel's metallic image, and in that of the two sticks of Ezek. xxxvii. 22—28, where God's covenant of peace with the newly-established nation is described as everlasting, His sanctuary among them as enduring for evermore, their national occupation of the promised land for ever predicted, and the dynasty of their reigning kings of David's line guaranteed to continue also for ever. Such promises were given to no other (non-Israelite) nation on the face of the earth. Therefore, Israel alone, the British Empire also being Israel, are heirs of the glorious inheritance which confers in its train unending continuity and everlasting blessing from on high.

We have here a new answer to the *Cui bono* inquiry and fresh reason nationally to praise the Lord for all His mercies and undeserved goodness to His people, the House of British-Israel.

THE GATES.

We are greatly indebted to the editor of *The Covenant People* for the handsome recognition and notice of "The Geography of the Gates," which appears on pp. 180 and 181 of the November (1894) number. The work has been before the reading world for a good round number of years, but has hardly received much notice from the literary publications either on our own side or outside our ranks; and yet the facts, as given in another portion of the same number of *The Covenant People* (p. 173), are exceedingly remarkable.

How came the Gates of the world to be almost exclusively in our own possession? How is it that these coaling stations of ours are called, in some cases, Gates (Port Said, Bab-el-Mandeb—Bab-i-Humayoon to wit), and that they are geographically and strategically so placed that they safeguard the route from the British Isles to India and the Far East;—from our shores by another route to the Cape of Good Hope, India, and Australasia, as well as to Cape Horn and round Westward to New Zealand, Australia, India, and Burmah?

How is it that along those routes, and just where our Gates are located, there the best steam coal has been stored up in mines by the God of Israel, awaiting the necessities of the House of Joseph in these latter days?

We quote the two notices we have alluded to, in order that our readers may also peruse them:—

"'The Geography of the Gates,' by Philo-Israel. With map and illustrations. London: Banks, 1880. This, a well-known book to many of our readers, is the standard work on the fulfilment of Gen. xxii. 17 in Imperial Britain. 'Thy seed shall possess even the Gate of his enemies.' So runs the promise, and because an apparently emphatic singular is used in the original, it has been supposed that some one particular place is intended here. But 'even the Gate,' or 'the very Gate,' need not imply more than this, that, while not necessarily actually occupying the enemies' territory, Israel would yet actually hold dominant points from which to control them severally, and safeguard her movements amongst them. The 'Gate' of the ancient city was both the point from which it was controlled and its thoroughfare; so that we shall not be wrong in looking for the fulfilment of the promise to Abraham in the possession by his descendants of islands, straits, or cities at once essential to the protection of the highways of their commerce, and of strategic importance, as holding in check the nations beside whose territory they are set, and to whom they have in most cases previously belonged. Such a fulfilment Philo-Israel finds in the girdle of British outposts which surrounds the globe, thereby proving by one single argument the descent of the British from Abraham. Gibraltar, Malta, Aden, Singapore—these are ready instances, selected from our author's catalogue, of the valuable commercial and strategic 'Gates' conferred by Providence on Britain. Philo-Israel rightly includes the Suez Canal, in which, by the wise action of the late Lord Beaconsfield in purchasing the Khedive's shares, we are dominant; and the Persian Gulf, which (p. 169), although no actual territory on its shores is possessed by Britain, 'is, for all practical purposes, an English lake.' (For confirmation of this see 'Whitaker' for 1894). Some commentators have ventured to think that the promise of 'the Gate' was fulfilled in Old Testament times—this idea is successfully disposed of by Philo-Israel, whom we take this opportunity of thanking for his detailed exposition of this important British-Israel Identity, at the same time wishing him God-speed in his unceasing labours in behalf of British-Israel truth."

On p. 173 J. B. writes regarding the word "Gate":—

"'Gate.' Gen. xxii. 17, 'Thy seed shall possess the Gate of his enemies'—a promise of God to Abraham on the occasion of his offering up his son Isaac, and repeated in Gen. xxiv. 60. This being connected with other promises to Abraham that have been fulfilled, we may look for its fulfilment at the present time. Our Gates, or coaling stations, go twice round the world. The Gates are fortified strategic points commanding the pathways of commerce (Proctor). It has taken long to prepare the Gates, and Israel has steadily done her work in selecting and occupying them for the purposes of God's gift to the race; they control the short highways of commerce round the world. God foresaw that very clearly as the secret of predominance and mastery in the nineteenth century, and therefore promised them to His people 4,000 years ago. Malta, the Suez Canal, Cyprus, the Island of Perim, Peshawur, Bombay, Calcutta, Madras, Rangoon, Singapore, Malacca, Penang, Sarawak, Labuan, Hong Kong, Cowloon, Cape Coast Castle (Heligoland, Calais, Dunkirk, Minorca, the Ionian Islands are now given up), Cape Town, Natal, Sydney, New South Wales, New Zealand, the Channel Islands, St. Helena, are of the number, and Constantinople, the sublime port, likely ere long to be the chief of Great Britain's Gates (Philo-Israel). We have the Gate of the Mediterranean, Gibraltar, the Red Sea, the Cape of Good Hope, the Falkland Islands, with which a sort of destiny has possessed us (Admiral Colomb). The Canadian and Australian line of steamers between Sydney and Vancouver has clasped the girdle of the Empire. The Gates have given us the command of the sea and the access to foreign markets, an inalienable inheritance by which to keep our enemies under.' Britain literally encircles the globe, North, South, East, and West; it is God-given, given that God may have His chosen witnesses in all lands for the spread of peace and commerce, which, Adam Smith has said, ought to be a bond of union and friendship between all nations. 'All the ends of the earth shall see the salvation of our God. His dominion (Ephraim's) shall be from sea even to sea, and from the river even to the ends of the earth' (Zech. ix. 10)."

Erratum.—Page 574, col. 1, A. B. C's letter, second line read "*Fifteen* Thousand."

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THE POLITICAL EXTINCTION OF THE HOUSE OF LORDS.

LORD ROSEBERY has at last proclaimed the intention of his Government in regard to the House of Lords as at present constituted. He declares it has become, politically, "the predominant partner," and that is a position from which it must be deposed; and the House of Commons, the people's House, must be constituted the leader in all matters relating to the nation's legislation. He admits he has no "mandate" from the people to accomplish this desire; nor has he a majority at his back to carry his proposals, in the face of the veto of the Upper House ready to throw out any Bill he might propose and carry for effecting this revolutionary measure. But he believes he has an engine which will do his work; and that is, procedure by a Resolution in the House of Commons affirming the necessity for the political extinction of the House of Lords. That Resolution of the Commons, passed against "the predominant partner," in the United Kingdom (that is, England), by the united votes of Irish and Welsh members, will, he believes, stand on record for ever, to bind the House of Commons; and will induce the nation at the next General Election (we suppose) to give him "a mandate" to rob the Lords of their veto in political, as in the financial, measures of the Commons; and so reduce them to ciphers in the political constitution and organization of the kingdom.

If the constituencies were to accede to Lord Rosebery's proposal, and abolish the House of Lords, the result would of course be that "the entire responsibility for legislation would be vested in the majority of the House of Commons from day to day." This revolutionary measure, the largest as he confesses which has been presented to this country for the past two centuries, he proposes to carry in the face of the English "predominant partner" of the union, by the united votes of the Irish and Welsh. If he succeeds, the late Home Rule Act would become law without the sanction of the country, and without its power to suspend the operation of the Act, till the country had had time to consider the nature of the changes proposed. This was all the House of Lords did; and Lord Rosebery would now punish them by political extinction for carrying out their own constitutional functions.

We are among those who believe he will never succeed. We come to this conclusion, not only for the reasons obvious to all who are watching affairs at this moment, but on grounds closely connected with Our Identity. Some years ago we published a pamphlet entitled, "The British Constitution; and Israel's Policy, Foreign and Domestic," to which a postcript was added by our friend and fellow-helper L. P. The pamphlet had not much circulation, but it is singularly appropriate at the present crisis, and will, we hope, be consulted now. It is to be had at Messrs. Robert Banks & Sons for one penny. In that work we suggested that Isa. i. 26 was fulfilled prophecy, and God had restored to us, exclusively among the nations, "the judges He gave us as at the first, and our counsellors as at the beginning." Our king, our Prime Minister, our Cabinet, our Houses of Lords and Commons, we showed were the modern representatives of Israel's "rulers and judges"; the constitution of the Lords being described in Num. xi. 1—30.

From these facts we may conclude (the British being Israel) that it will now be impossible to abolish the functions of the House of Lords, because Lord Rosebery and his party find them to be inconvenient for their present purposes. To enable our readers to understand the matter better, we reproduce three pages of the pamphlet which contains the gist of the matter. Thus:—

"What, then, of the House of Lords? Is that shown to be an institution God gave Moses, and has now granted to us 'as at the beginning'—one which, as we have it now, is but a fulfilment of Isa. i. 26? Let a reference to Numbers xi. 1—30 tell us. It is an affecting chapter, one little read; but well worth deeply searching into. The burden of the people was too heavy for Moses. The murmuring, complaining, lusting people of Israel would have meat. God was angry, 'Moses was also displeased' (verse 10). The meekest of men (Num. xii. 3) appealed to God to take his life, so great was the burden he, as God's Prime Minister, had to bear. God allowed the plea, and Himself found His servant a remedy, an alleviation, by giving him what was, we believe, the embryo of the present House of Lords to stand between the Crown and the Commons, to relieve the Prime Minister of his great and intolerable burden. God bade him thus: 'Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people.' Here was the selection of the first peerage, the 'earls,'* or 'ealdormen,' or 'elders,' the very names the Saxon Heptarchy gave to the nobles generally, in contradistinction to the ceorls, or 'freemen, the great middle-class of the Anglo-Saxon nation' (Beeton, p. 673). But the 'elders,' or 'ealdormen,' belonged to the class God specially directed Moses to gather to Him, being 'officers over the people,' whom He baptized with Moses' spirit, and constituted them a great council (probably hereditary judging from the facts) to help the Prime Minister—His servant Moses—'to bear the burden with him of the people,' that he bear it 'not himself alone' (verse 17). This was the selection of the very first House of Lords, the great upper judicial council of the Israelite nation, which appearing again in the Sanhedrim of our Lord's days, re-appeared in the time of the Heptarchy under the original name of 'ealdormen' or elders. In the time of King John, A.D. 1215, the two Houses seem to have been recognised as distinct, and they sat separately at some subsequent date which seems uncertain. The three portions of the Israelite polity, the Crown, the earls, or elders, and the Commons, with the minister of the Lord Jehovah, were constituted, as it were, by letters-patent Divine, and we find that in these our days, since Israel was settled in these 'isles of the West,' 'our judges,

* "'Earl,' or erl (Saxon, eorl), was an honorary title of distinction given to noblemen. The term originated with the nations of the North of Europe, who applied the title of jarl (pronounced yarl) to chieftains of the highest rank, having the powers of a viceroy in the administration of justice. . . . It was introduced into England by the founders of the Saxon Heptarchy, and then applied to the nobles generally. . . . The earls who presided over the courts of justice and public meetings of the district or shire entrusted to their management, were further distinguished by the title of 'ealdormen. . . . This title, at the time of the conquest, fell into disuse, and these Saxon governors of shires were all called 'earls.' This title remained the highest of rank in England till the latter part of the fourteenth century, when the dignities of duke and marquis were introduced, the holders of which took precedence over earls" ("Beeton's Dictionary of Universal Information," article: Earl, page 673).

The derivation of the word "elder," as given in "Chambers' Etymological English Dictionary," is as follows:—"Elder, adj. older; Anglo-Saxon, ealdor, comp. of eald, old. Of the word 'old,' Anglo-Saxon, eald." The elders, ealdormen, or earls, were, therefore, the seniors or chief men of the Saxon Heptarchy, the hereditary nobility of the Tribes, and Moses was particularly directed in Numbers xi. 16 to choose only those who were "elders of Israel," whom "he knew to be the elders of the people," and "officers over them," "to stand in the tabernacle of the congregation with Moses."

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as at the first,' and 'our counsellors, as at the beginning,' have been very gradually added to us, as promised; till now, we may say that 'at the end of the days,' the Lord has faithfully fulfilled His word, and we have all that He said He would give us. The machinery still wants, it is true, some 'reforms,' some repairs, a fuller representation of the 'congregation' of Israel. The human constitution also requires some very needful improvement to constitute both the representative and upper Houses 'able,' 'God-fearing,' 'truthful' men, who 'hate covetousness,' fit representatives, in short, of a truly 'righteous' nation, such as Israel of the Ten Tribes is soon to be.

Let us now look around. Is there another nation extant in God's earth to whom the Lord has granted 'judges as at Israel's first, and counsellors as at her beginning?' Has America such a constitution? She has no king. Or France? She has none either. Or Germany? Here is a kaiser, not a king, and her upper house is chosen from the States for each session. It is not a house of ealdormen or elders at all. Or Austria? The same remark applies. Or Russia? She has no parliament at all. Or Spain, and Portugal? Their constitutions are not like British-Israel's, and their kings are not of the House of David, nor their thrones Jehovah's. Their cortez or upper houses are chiefly only appointed for life. Look where we will, the Crown, the Lords, and the Commons of the British Empire are not repeated anywhere in Europe or elsewhere! and we may, therefore, discover in the unique facts of this case, as we now reveal them, that there is a new and splendid Identity herein opened to us, which politically proves our Hebrew origin in a startling way, showing that as God promised in Isa. i. 26 to Israel, so He has performed His promise to us British literally, to the very jot, to the very tittle. No other nation on the earth has any such proof to adduce that He has so regarded them. We, and we alone, English, Scots, Welsh, and Irish, respond by facts to the prophecy, and thus we are standing proofs that we, and we alone, are Israel.* Much wants altering, mending, reforming in our Constitution no doubt. God will do that for us, as He hath promised. He has been engaged on the task since great Alfred's days, and the work will not be done till the Divine King reigns again on the throne of David in Jerusalem, as He hath appointed. Then the elders of Israel, of the House of Lords, will be men on whom God's Spirit again will manifestly rest, then will the Commons House of Parliament be filled with "able men, such as fear God, men of truth, hating covetousness,' the foremost men, in short, of the foremost, because most righteous, nation on the earth.

* The reader should here refer to the Rev. J. C. S. Krōenig's Sermon, preached in Hull on Nov. 24, 1878, republished in the BANNER, No. 112, page 80. The preacher, a converted Jew, and now a beneficed clergyman of the Church of England, speaking of "England's Identity with Israel Proved" (not in our sense, but as a substituted Gentile nation pro tempore), asked, How that substituted Israel was "to be recognised as having succeeded to the dignified rank" held by Israel of old? His first point in reply was most apposite to our present enquiry, and should now shut Mr. Krōenig up to the conclusion that we are the true literal Israel with reference to Isaiah i. 26. It was to the effect following:—

"The form of Government, civil and ecclesiastic, for ages maintained by the Anglo-Saxon race, presents the nearest approach to the Jewish form of Government of any other."

We could not have had a more splendid confirmation of our views had we searched the world through! We would add here the testimony of the Rev. A. J. J. Cachemaille, vicar of Oldham, who says:—

"Tom Hughes, in his life of Alfred the Great, published by the Sunday Library, shows that Alfred took his laws or dooms straight from the Bible, and if the laws were thus taken, I do not see why he should not have also copied the form of Government of which these laws were the expression. We are certainly singular in our Constitution, and I do not see why we should be singular unless we are Israel? If Israel, we ought to have that form of Government which Israel had, and which was promised again at the last."

THE ISRAELITISH NAME OF THE LORD.

By JOSEPH GRACE.

FORWARDED BY H. R. SHAW.

THE following important letter from the Antipodes will doubtless be as interesting to our readers generally as it has been to the original recipient. Mr. Grace seems to have very reasonable grounds for stating that five of the principal events of our Lord's career (excepting the principal of all, the resurrection) took place on Thursday, which, he might further have observed, is the fifth day of the week.

The year 1895 is undoubtedly interesting from its numerical point of view, since it lacks what Mr. Grace does not yet appear to have noticed—viz., just 26 years from the total of 1,921 years, the full Christian cycle, as defined by the Step in the Grand Gallery of the Pyramid; mathematically the sum of the fourth powers of five and six; metrically the union of a yard of yards with a cubit of cubits, and prophetically the union of the Two Sticks of Israel and Judah. Now 26 is the number to be counted in the full name of Jehovah, J.H.V.H., or 10, 5, 6, 5 in the original Hebrew language.

Our readers must, however, be reminded that the number 56 is one of those numbers which look like fives and sixes in our modern notation, but really contain other factors—*e.g.*, 56 in Hebrew reads 50.6, so that it would be perhaps unsafe to build too much of the name of the Lord upon the fact of the year 1895 containing the commencement of the Jewish year 5656. With this reservation, I am quite in accord with Mr. Grace, who writes thus:—

In the little book I wrote last year it was stated that the nativity of our Lord took place on Thursday, Sept. 29th, three months before our A.D. reckoning; the circumcision on the following Thursday, Oct. 6th; the crucifixion on Thursday, the 25th of March, A.D. 34; and the ascension on Thursday, the 6th of May. All the above events, you will notice, took place on Thursday. The time our Lord commenced His ministry was not mentioned, so I give it here. Reckoning 30 years from the nativity, on Thursday, Sept, 29th, at full moon, to Thursday, Sept. 28th, A.D. 30, at full moon, we get 371 lunations, which are 10,955 days, and in this number of days there are just 1,565 weeks. Thus Thursday, Sept. 28th, A.D. 30, being full moon, was no doubt the day our Lord was baptized and commenced His ministry (Luke iii. 21, 22). You will notice that our Lord was born on the 29th, and baptized on the 28th, in both cases on a Thursday. Thus the 28th is a day short of it being the real anniversary of His nativity. You will see this explained in Luke iii. 23, where it says, "And Jesus Himself began to be about 30 years of age." Thus we have five notable events taking place on Thursdays.

The above is not what I purposed writing to you about, but the following. Last January there appeared in the BANNER OF ISRAEL an article from your pen on "Freemasonry and the Great Pyramid," in five parts, the latter part of which, through an oversight on the part of someone, did not reach me till a few weeks back. You state in that article that Hebrew scholars aver that the numerals 5 and 6 form the root of the name Jehovah in the Hebrew language. If this is so, then the great Jehovah has recorded His name in the flowers in our gardens, the majority of which contain five or six leaves or petals. And you remember that the name Judah has five letters, and Israel six; here again is 5, 6.

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Those people in our streets who blaspheme the name of our Lord, how unconscious they are that the holy name, Jesus (5) Christ (6), contains the name of Jehovah. While writing, that passage in Prov. xxx. 4 comes to mind, where, in speaking of Jehovah, it says, "What is His name, and what is His Son's name."

And now I want to draw your attention to how these numerals 5 and 6 make their appearance in a most unexpected way in the near future, and that in connection with the House of Judah. You remember in Dan. iv. 16 it says that King Nebuchadnezzar should be debased seven times, or seven years, and no doubt you also know that it is pretty well agreed among Bible commentators that these seven years typifies the seven great times of 360 years each, or 2,520 years, or times of the Gentiles, spoken of in Luke xxi. 24, the period that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. It is also stated on the chart of the last edition of the "Handbook to British-Israel Truth" that the 2,520 years began when Nabopolassar founded the Babylonian Empire with Nebuchadnezzar his son, in 625 B.C. Now, if we deduct 625 from 2,520, there remains 1,895. Therefore the times of the Gentiles will expire next year. If this is so, is there any day during 1895 that would be the most likely for this to fall on? Look at the following. On Thursday, Sept. 19th, 1895, it is new moon, and it is also the commencement of the Jewish new year, that year being 5,656. Here you have the name Jehovah repeated twice. Again, if we go back from Thursday, Sept. 19th, 1895, being new moon, for 2,520 years, we get in that period just 31,168 lunations, which are just 920,409 days, and in 920,409 days there are just 131,487 weeks. Thus the days, weeks, and lunations fit in exactly, proving that the 2,520 years began on Thursday, Sept. 19th, B.C. 625, being new moon, and will end on Thursday, Sept. 19th, 1895, being new moon also.

Surely this is an historical fact worth recording. Here we have six events that have taken place in the past, and each one on a Thursday, and the end of the 2,520 years expires on Sept. 19th, 1895, also on Thursday, which will be the seventh event, and the time elapsing between each of these events being exactly so many weeks of seven days each. Seven, you know, is the complete and perfect number in the Bible. As there are too many sevens (72) in the Bible to quote them all here, I will only mention two passages, one at the beginning and the other at the end of the Bible. In Gen. viii. Noah sent out three birds, each seven days apart; and in the Revelations are mentioned the seven churches, seven candlesticks, seven spirits, seven stars, seven lamps, seven seals, seven vials, seven angels, and seven plagues. Are all the above mere chance? Hear what Archbishop Trench says in his comments on the epistles to the seven churches. I only give you a very few words of his. He says seven is the signature of God's covenant with man. Nor should it be left unnoticed that the word seven is bound up in the Hebrew word signifying an oath, or a covenant confirmed with an oath. No mere accident or caprice (he remarks) dictated the selection of it.

But when the 2,520 years end what will happen? Who can tell? Perhaps England (being Israel) will get possession of Palestine. It is well known that Russia and the other nations are getting ready to fulfil the last great phase of the Gentile domination, when Israel will come to the front and take possession, and that down-trodden land, Palestine, will be for ever set at liberty. Possibly the removal of the saints will be the key-note that will open the eyes of the Jews, who will then see that in England is their brethren of Israel, and this will no doubt cause them to flock to England. Judah shall walk to Israel, for Israel is appointed to take them back to Palestine. Thus we are drawing close to the time of trouble spoken of in Dan. xii. 1, "And there shall be a time of trouble, such as never was since there was a nation even to that same time," when He shall come whose right it is, and usher in that age of peace and justice and goodwill to men, and when the 72nd Psalm will be an accomplished fact, and for which the whole creation is groaning.

Did it never strike you that nearly every number of the BANNER OF ISRAEL, from its commencement, contains some new Scripture truth or Great Pyramid fact? The Gentiles pure and simple have not contributed an iota of these; nay, even Judah herself has contributed comparatively little, and that little is from the pen of those who have become believers in our Lord Jesus, and, so to speak, have walked to Israel, which may perhaps be a kind of firstfruits of the great number that will walk to Israel in the very near future (Jer. iii. 18). Thus it has been left to Israel to publish to the world the great truths and facts contained in the Bible and Great Pyramid; for God being the author of both, it seems that no matter how many truths are got out of these two witnesses, there remains still greater truths and facts to be brought to light in the future.

Once more, and I have done. You see that the number 7 is the complete and perfect number in the Bible, the next to it in order being number 8. This is a prime factor in the cosmic universe, the number 8 being the index of the earth's volume, and also the index of the volume of the most holy place in Solomon's temple. These two figures multiplied into each other gives 56, again the name Jehovah; and not only so, but there are just 56 ramp holes in the Grand Gallery of the Great Pyramid. Hence, as you have proved yourself, Jehovah has recorded His name in that wonderful building. May you and the writer, yea, all British-Israelites, be ready to welcome the Master when He comes.

Yours respectfully,

JOSEPH GRACE.

P.S.—A notable fact about the figures 2,520 is that they are divisible by each of the following numbers, 2, 3, 4, 5, 6, 7, 8, 9, and 10, without any remainder; the first two figures, 25, being the length of the sacred cubit, and the last two figures, 20, being the length of the profane cubit; the figure 25 being commensurable with the contents of the Stone Coffer in the Great Pyramid, also with the contents of the King's Chamber and Queen's Chamber in that building, and the Most Holy Place in Solomon's temple.—J. G.

Sydney, Sept. 3rd, 1894.

THE SCRIPTURAL DISTINCTION BETWEEN ISRAEL AND JUDAH.

WE think it needful often to recur to this subject as one of vital importance to the right understanding of "the Identity." On this point our opponents chiefly ground their objections and fall into error. They know that the two kingdoms once existed in separation. But they imagine the schism was healed; and that where now they see a Jew they see an Israelite, and wherever they see an Israelite they see a Jew. Never was there a more misleading error. There are Israelites and Israelites. The House of Israel or the Ten Tribes are separated to this hour from the Jews or House of Judah. Failure to bear this in mind leads to mistakes without number. One such we notice now, as reported in *The Christian*. That paper gave the proceedings at the recent Advent Convention at Carlisle thus:—

"ADVENT CONVENTION AT CARLISLE.

"Mr. Brandreth's subject was 'The Jews.' He had often heard Christians ask what they had to do with the Jews. They had everything to do with the Jews. The whole of God's honour was bound up in Israel, and if God is not faithful to the promises He had made to the Jews there is no guarantee that He will fulfil promises made to the Gentiles."

The above appeared in *The Christian* of June 7, last. It illustrates the perverse tendency of the religious journals of the day to describe the Jews proper, not only as Israel,

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which is right, but as Israel exclusively, which is the plain English of the matter. In the above remarks by Mr. Brandreth the confusion in his language is most deplorable, because he not only declares that God's promises to "Israel" are the inheritance of the Jews, but that if the latter fail to enjoy these promises made to them, the Gentiles cannot rely upon the (spiritual) promises made to them. Saving the promises of restoration to their and with Ephraim-Israel their brethren, we fail to see what promises were made to the Jews beyond that of the Messiah to their House. The bulk of the promises were not for the Jews as a matter of fact. They never became a great and mighty nation of the isles of the West. They never possessed the Gates of their enemies. They never were like the sand of the sea for multitude, nor was the Gospel entrusted to them as the blessing to be communicated to all the nations, all families, and all kindreds of the earth. They never reigned over many nations, nor lent to many nations, being subservient to none. They never blossomed and budded, and filled the face of the world with fruit. They had the kingdom of God once with them, but the Lord Jesus Christ, by a special decree, deposed them from that glorious pre-eminence among the nations, and gave it to a nation bringing forth the fruits of the kingdom.

Christians have everything to do with Israel and her promises, and on their exact fulfilment depends the honour of our God. If it could be conceived that He would not be faithful to these promises, there is, indeed, "no guarantee," as Mr. Brandreth truly says, "that He will fulfil promises made to the Gentiles." Such mistakes as the lecturer on "the Jews" made at Carlisle lead to much mischief and confusion among Christians, who cannot fail, if they believe him, to come to the conclusion that God has indeed failed in His promises *to the Jews;* and, therefore, cannot be believed in regard to the spiritual (and the only) blessings promised to the Gentiles. As to the Jews, their destiny has been the very opposite to all that God promised to the House of Israel, and now realised by the British, because of the Identity. The Jews are not a nation at all, much less a great and mighty one, but a scattered and persecuted people. They are not confined chiefly to the Isles of the West. They have no fixed locality, therefore no Gates. They are distinctly few, not many. They have no commission to preach the Gospel to all nations, since they have rejected the Gospel, murdered the Prince of peace, and accepted the blood-guiltiness of that awful act with all its consequences. We think that Mr. Brandreth's next lecture on the Jews must be greatly modified to make it tally with the Holy Scriptures, and with the facts of past and current history.

In reference to this subject L. P. has written to us to ask "if anyone has suggested that Isa. lx. 11 refers to our own exceptional position as the upholder of Free Trade, in spite of home grumbles, and of the antagonist line taken by the United States and our own colonies? Our raw material, food, and manufactured goods, therefore, pour in to us as imports, being the "wealth" contributed by the (Gentile) 'nations.' America and our colonies punish themselves, for the time being, because being Israel, they all at present promote 'protection,' but will change their course, by-and-bye, according to the Scriptures." "I suppose," adds L. P., "that as Free Traders our nation is suffering financially just now, in consequence of our Free Trade principles. But is it not remarkable that our non-Israelite, Gentile neighbours are equally suffering too? So their 'protection' does not seem to prosper?" Herein, also, no doubt, we differ from the Jews, for they have no concern with either free trade or protection, since they have no settled country to inhabit, and are "not reckoned now as among the nations." But the promise in Isa. lx. 11 distinctly applies to Israel, who must be, as facts show, a people or nation apart from the dispersed and scattered Jews. We thank God that He has not left Himself without witness that His promises are true, that His faithfulness cannot be impeached; and that as He promised so has He performed to His people Israel, now proved by the very performance in question to be the British nation, with American Manasseh at her side to corroborate the facts. To Him be all the praise.

THE FEDERATION OF THE ENGLISH-SPEAKING RACES.

By the Rev. A. A. Bridgman, B.A.
(*Of the Isle of Man.*)

We take the following interesting letter, addressed to Lieut.-Col. J. S. Fairly, of Charleston, South Carolina, United States of America, from the *Charleston News and Courier*, of October 11th, on the subject of the Federation of the British and American peoples. The letter is well worthy of mature consideration. At the reverend writer's request we publish it.

"THE LOST TRIBES OF ISRAEL.

"Col. John S. Fairly has received a very interesting letter from the Rev. A. A. Bridgman, vicar of the parish of Lezayre, Isle of Man, England, touching upon the Identity of the Anglo-Saxon race in England and America with the Ten Tribes of Israel, and proposing a great confederation of the English-speaking peoples of the world. The *News and Courier* is permitted to publish the letter as follows:—

"'Dear Sir,—Knowing from the "Anglo-Israel Almanack" that you are a believer, like myself, in the Identity of the Anglo-Saxon race in England and America with the descendants of Ten-tribed Israel, I take the liberty of intruding on your notice, and hope that my doing so will be pardoned for the sake of the subject on which I am going to write.

"'I may introduce myself by saying I am a minister of the Church of England—what you call in America the Protestant Episcopal Church—and am vicar of the parish of Lezayre, in this island. I have not done much for the cause beyond giving a lecture on the subject in Ramsay, the second town in this little island in the Irish Sea; writing a dozen or more of articles for the Banner of Israel; preaching on the subject in church, and pressing it on people's notice when I have a chance. So much about an old man who is upon the completion of his 80th year, and now I will enter upon my subject.

"'In the June number of last year of the *North American Review* Mr. Andrew Carnegie, an American citizen, wrote an article entitled, "A Look Ahead," in which he advocated the reunion of the United States with the British Empire. As a preliminary motive he contended that at the end of a century and more the time was arrived when the animosity engendered by the struggle caused by the action of English Government should cease. This contention of his seems to me both rational and just, the more so as there is no feeling of animosity existing against America among us on this side of the Atlantic. Indeed, Americans themselves cannot regard the actions of George III.'s Government with more contempt and dislike than we do; while the hundreds of

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thousands of families here, who have sons, daughters, brothers, sisters, nephews, nieces, cousins, and dear friends settled in the States cannot but regard the new home of the absent with feelings of tenderness. How could I with a son and a cousin settled in America have other than kindly feelings towards the land of their adoption, and what acts upon me in this respect must naturally act in the same way upon hundreds of thousands of others under the same conditions as mine. The world is no longer the world of George III.'s time. England is no longer governed by an aristocratic oligarchy, but is now strongly influenced by democratic sentiment, and is in consequence incapable of fostering animosity or hostile sentiment towards those whom we regard as our kith and kin. Consequently, I think with Mr. Carnegie that America, too, should feel that blood is thicker than water, and the time is come when descendants of the victors, who came so gloriously out of the contest, should now acknowledge that animosity on account of an outrage perpetrated a century ago should no longer be indulged in towards the descendants of the vanquished, more especially as these cannot be, at least ought not to be, held responsible for deeds done by their great grandfathers, in which they had no part, but which they unequivocally condemn.

"'As you are a believer in the Identity, I take it for granted that you are waiting with much longing for the arrival of the time when the Identity shall be generally, if not universally recognized, and that consequently you are willing to do what in you lies to promote and hasten that recognition. Now, it seems to me that the reunion between the estranged parties of Israel as proposed and advocated by Mr. Carnegie, ought to be zealously promoted by all who acknowledge the Identity, and so I cannot but regard his appeal as divinely inspired to point out the course we ought to follow; for surely the shortest and most direct path to the recognition of the Identity and the gathering together of Israel lies through the reunion of the two nations of England and America; and more especially so because he directs our attention to a most important fact when he says: "It is only in the region of political ideas there is real dissimilarity, for no rupture whatever between the parts has ever taken place in language, literature, religion or law," and most assuredly in that region where there is dissimilarity there is a steady process of assimilation going on, which, if it should not issue in absolute similarity, is very surely filling up to a very great extent the chasm which in appearance more than in reality at present separates the currents of political ideas in the two nations.

"'The notion of reunion propounded by Mr. Carnegie has been well received on this side of the Atlantic by those acquainted with it, as is evidenced by the cordial reception given it by the *Review of Reviews* and the *Leisure Hour*, which can both boast of very wide circulation among us. Hence I am led to believe that if a general desire for reunion was manifested in America the prospect of its becoming a possible fact would rapidly and largely widen out; but the initiative must be taken by America, because she can alone take it without any wound to her natural pride, since she was the victor, and she could take the step with a grace which would be wholly wanting on our part if we made the first advances. Mr. Carnegie asserts that the reunion could be effected if the seat of Government were in America, if England would become a republic, if the Queen were to lay down her crown and sceptre, if the Church were disestablished, and India were given up, a condition which would entail indelible disgrace on England, because of the wrong and injury it would inflict upon India by laying her open to internal chaos and anarchy and Russian conquest.

"'Mr. Carnegie's conditions are not likely to be accepted at the present time, whatever may come of them in a somewhat distant future, because they imply annexation pure and simple of England by America. This, of course, would be rejected as surely as America would reject the proposal that the seat of government should be in England and that her republican institutions should all be set aside and monarchical ones be substituted in their stead. America would relish the notion of being annexed to England about as much as we should that of being annexed to America. But though the conditions with which Mr. Carnegie closes his appeal for reunion are altogether out of the question, there need surely be no difficulty in devising a scheme of federation which should embrace all the English-speaking race, and presenting the world with the spectacle of a great and embracing State numbering a hundred millions of English-speaking men. Such a federation could confer incalculable benefits upon every single citizen of it, and it is in the hope of enlisting your advocacy in the promoting of this reunion as the first step towards establishing the truth of Anglo-Israelism on an inexpugnable basis that I am now taking the very great liberty of writing to you. Besides, if the reconciliation and reunion between the two countries were an accomplished fact, Americans and Englishmen would alike become citizens of an empire embracing a hundred millions of the English-speaking race, and at the same time be equally members of the ruling and imperial Government of India, with its two hundred and thirty millions of people, open to the commercial operations of the two nations, while their prestige, great as is that which each nation possesses, would be immeasurably increased as citizens of an empire in Europe, America, Asia, Africa, and Australia, whose population would amount to three hundred and thirty millions.

"'How great could be the guarantees for the peace of the world when two countries, both of which place their glory, and whose interests are alike bound up, in the preservation of peace and industrial pursuits, since they could say with over-powering emphasis to any nation seeking to disturb the peace of the world, "Keep your sword in its sheath." Would any nation, or combination of nations, dare to draw the sword if such a federation as that Mr. Carnegie has proposed to his fellow countrymen should say, "It shall not be done!" This may be a dream, but what great ideas that have ever been given to the world have not at first been treated as such? "What will this dreamer say?" was said of St. Paul when preaching of Jesus and the resurrection at Athens. Anglo-Israelism is treated as a dream, and a very foolish one, and Anglo-Israelites described as "amiable idiots"; but still, as Abraham Lincoln said, "we must keep pegging away," and we know how great success attends such action. Hence I respectfully submit this subject to your consideration, and trust that if you think well of it you will back up Mr. Carnegie in his efforts to bring about what would be the greatest work the world has seen since Luther burnt the Pope's bull. I am too ignorant of how this is done in America to offer any suggestion. Your local knowledge would tell how best the press or platform speaking would be turned to account; but I feel confident that both would be profitably employed in America, where men are so educated and fitted by their habits to take part in public discussion.

"'Believe me very faithfully yours, A. A. BRIDGMAN

"'Lezayre Vicarage, Isle of Man, England."

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I send you the following, trusting that you will be able to make some use of the extracts, and to show that our interest in British-Israel truths does not flag. My copy of the BANNER OF ISRAEL is read by, at least, three persons here, besides myself, and by two, at least, in India. With best regards, Yours truly,

FREDERIC H. GRIFFITHS.

Moulmein, Burma, August 2nd, 1893.

P.S.—With Russia on one side, and France on the other, India will be in an awkward position in case of war.—F. H. G.

PART I.

EXTRACT FROM "SERVICE FOR THE KING," DATED FEBRUARY, 1893 (LONDON).

"Is there any nation to-day which God seems to be preparing for some high purpose? I look around upon the nations of the earth and see one, a nation of the strangest composition and of the strongest characteristics that has ever appeared in this world, a nation of such dogged perseverance that its enemies say of it, 'They never know when they are beaten,' a nation whose racial character composed of Norman, Saxon, Anglo lineage—added to native British—is not to be matched throughout the world. God has placed it in a singularly advantageous position, geographically. Its ships are in every sea, its sailors in every port; surrounded by the ocean, no foreign foe has invaded it for long ages, and it is given over to commerce. God has given it the same two blessings that He had given to Israel: 1. Redemption. At one time it was crushed beneath papal aggression, but with a wonderful burst it set itself free from ecclesiastical bondage. 2. Revelation. In every cottage of the land God's book is allowed to be read, and four million copies are circulated every year by one society alone.

"Is it true that only a part of this nation has risen to fulfil God's purpose? What is that purpose? Turn to Isa. xlii. 1—3, 'My servant, Mine elect . . . he shall bring forth *mishpat* to the Gentiles . . . *mishpat* unto truth . . . *mishpat* in the earth.' God's people are to witness to this *mishpat*. We have no *one* word than 'judgment' used in our English version; but its real significance is true religion, as applies to practical life—religion in its influence individually, socially, and nationally. It is quite true that Jesus came to bring salvation and peace, but He came to bring forth *mishpat*—a religion to pervade life by the principles of equity and righteousness. Israel was sent forth to show this, and sadly they failed. God has raised up our nation, not only to proclaim His Gospel to the heathen, but to show its practical side in our dealings with men.

"Are we, this great Christian country, showing *mishpat*? Do not the ghost-like figures rise up before us of the opium traffic, our wrongs towards the native races in India, &c., &c., to our shame? This, then, should be the burden of our prayers to-day, that we may as a nation rise to fulfil God's purpose in forming us to be His servant, not only to send forth Bibles and missionaries, but to show *mishpat* to the peoples of the earth.

* * * * * *

"But Christ must come first, and the Gospel must be preached, and He has decided to use His people for this preparation."

EXTRACTS FROM "REVIEW OF REVIEWS," OF MAY 15, 1893.

"(1) Article on Sir Frederic Leighton says:—'He is an ardent Imperialist, and he believes with a conviction, deep-rooted, and unshakable in the necessity for maintaining the integrity of the British Empire and for strengthening it by all the means in our power. "That Empire," as he remarked only the other day, "has been carved out over the face of the earth by the energies of a determined race; on the maintenance of those energies, and on the faith of the world in them, the whole fabric is poised; on the day on which those energies should fail or flag it would begin to rock at its roots; and the first sign of the evil day would be indifference to our sure weapon in war, our strong bulwark in peace—the army, the navy, and the reserve forces."' But that day, Sir Frederic is convinced, 'is not in our calendar' (p. 499).

"(2) The *Preussische Jarhricher* for April contains an article on the 'Introduction of a Universal Language into the Schools,' by Professor A. Schröer, who contends that English ought to be taught in every German school (p. 527).

"(3) The English tongue in the Far East. Mr. George Curzon, writing on 'The Destinies of the Far East,' describes the position which Great Britain already occupies, which is chiefly, he tells us, due to the high personal character of the Englishman in the Orient. He says: 'Great as is the position which I have depicted as being enjoyed by Great Britain in the Far East, I believe that it will be greater still. The improvement of existing and the creation of new means of communication is rapidly developing a solidarity between the East and the West which our grandparents would have deemed impossible. Fusion and not disintegration will be the keynote of the progress of the coming century. This task will be facilitated by the increasing diffusion of the English tongue. Already spoken in every store from Yokohama to Rangoon, already taught in the schools of Japan and of Siam, already used by Chinamen themselves as a means of communication between subjects from different provinces of their mighty Empire, it is destined with absolute certainty to be the language of the Far East. Its sound will go out into all lands and its words unto the ends of the world. That this splendid future is no idle dream of fancy, but is capable of realisation at no indefinite period, none who have travelled widely in Eastern Asia will doubt. Moral failure alone can shatter the prospect' (p. 535).

"(4) Shipbuilding in America. Naval-director Hichlorn gives some interesting particulars concerning the relative cost of building ships here and in America. To build the City of Paris in America would have cost 20 per cent. more than to have built her in Scotland. In case of small ships the difference is as much as 40 per cent. But that is not all. The victualling and the wages of a ship in America are much heavier than in Europe. Taking four sailing ships of 1,500 tons' burden, he found that the cost for wages and victualling for one month in America was 874 dols., in Britain 600 dols., in France 540 dols., in Germany 505 dols. (p. 537).

(5) "'Song of the Union,' by A. C. Swinburne:—

'Lovelier than thy seas are strong,
Glorious Ireland, sword and song
Gird and crown thee: none may wrong,
Save thy sons alone.
The sea that laughs around us
Hath sundered not but bound us:
The sun's first rising found us
Throned on its equal throne.

North and south, and east and west,
All true hearts that wish thee best,
Beat one tune and own one guest,
Staunch and sure as steel.
God guard from dark disunion
Our threefold State's communion,
God save the loyal union—
The royal commonweal!'—Page 522.

(6) "The 'Song of the English,' by R. Kipling. It begins with a somewhat unexpected biblical refrain:—

'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!'

"We have sinned, no doubt; we have stumbled and we have strayed, but we need not be dismayed. Our duty is to hold the faith our fathers sealed, and to keep the law of our imperial mission. What is our imperial mission? Mr.

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Kipling defines it not inaptly in the following verse:—

'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 he reap what he has sown;
By the peace among our peoples let men know we serve the Lord.'—Page 507.

"(7) Extracts from 'The Music of the Emerald Isle,' by Annie W. Patterson, Mus. Doc., B.A. (from the *Girls' Own Paper*, June, 1893):—

"'A question now naturally arises, Who were these Irish, or by what nation of remote antiquity may they have been influenced in their study and pursuit of music? A brief sketch of the early traditions of the people may throw some light on the subject.

"'The first trustworthy account of the colonization of the island assigns that event to a people known as the sons of Mileah, or the Milesians.* They were a martial race, said to have come from Spain, but in reality they were of Eastern origin. Their tradition was that they had halted for a short period in Spain on their Westward journey "toward the setting sun," in search of a beautiful island, free from poisonous reptiles, said to be promised to the descendants of their ancestor Gadelius (hence Gadhelic or Gaelic). Their standard was a curious and interesting one, and pointed at the same time to their origin and the promise and blessing which had been bestowed upon their race. On their celebrated "sacred banner" was portrayed a dead serpent and the healing rod of Moses. The legend attached to this ensign was as follows: "A prince of their people, Gadelius by name, was in childhood bitten one day when asleep by a poisonous serpent. His father Niul (said to be a prince of the royal house of Scythia) brought the child to the camp of the Israelites, then close by, and with tears and entreaties supplicated the aid of Moses. The great lawgiver was deeply moved at the parents' anguish, and, laying the child down, he prayed over him, touched him with his rod, and the deadly wound was immediately healed. The divine leader also foretold, says the story, that the descendants of the lad were destined to inhabit a fair island which lay far Westward toward the setting sun, wherein no venomous reptile would be found to exist. According to another form of the tradition, this kindness on the part of Moses was in return for hospitable treatment received on a previous occasion from the hands of Niul and his followers, when the Israelites were sorely pressed by the Egyptians at the crossing of the Red Sea.

"'It seems to the writer that the foregoing quaint and touching legend, ever enthusiastically cherished by the descendants of Gadelius, may have had no small share in forming the native characteristics of that noble Irish race of long ago—a people famed for their generosity and strict sense of honour, and one whose hearts were comparatively free from the venom of bigotry, hatred, and cruelty which have sullied the early pages of the history of human nature.

"'It was not, however, until the third generation after Gadelius that his descendant Miledh determined to set out in earnest in search of the promised isle. This venerable chief, after long and varied wanderings, was not himself destined to reach the long-looked-for goal; but his three sons, led on by the heroic queen (mother Scota) at length landed on the beautiful island they had so often seen in their dreams; and, overcoming by their superior martial skill the magic spells of the fairy race, the Tuatha de Danaans, they completly subdued the latter, and settled in the land that was destined to be their home.

"'According, then, to commonly-accepted tradition, these early Erse or Irish settlers—these sons of Midledh, or the Milesians—were a Scythian or Tartar race, probably influenced in their customs, manners, arts, and sciences, by early contact with that curious nation of antiquity, the Chinese. However, a close study of the relics of folklore of the ancient Irish people, an earnest consideration of the inner meaning of the sacred emblem and mission of the descendants of Gadelius, and, finally, the general characteristics of the Celtic race, have led the writer to a strong conviction that the ancient Milesians were probably of Semitic or Hebrew origin.

"'Among the remarkable events of the forty years' wandering in the wilderness, none would make such an indelible impression on the minds of an enthusiastic race as the uplifting by Moses of the brazen serpent on a rod (or *standard*, as the original Hebrew has it), a type of the lifting up of a suffering Saviour on the cross, that whosoever looked might live. The strong confidence in a prophecy from the mouth of Moses, which led to the discovery of the so-called promised isle, corresponds closely in every detail with the hope of the children of Israel. Might not even the conviction that their ultimate destiny lay in the track of the setting sun, be influenced by the Jewish belief as embodied in the words of David (Psa. l. 1), that "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof"? It is a curious coincidence that about the time of the Babylonian captivity (B.C. 606) on the capture of Jerusalem by Nebuchadnezzar, a great number of Jews under Gedaliah fled Westward to Egypt, and rose high in political and social importance there. These exiles were known as the Alexandrine Jews, and to them is due the origin of the Septuagint. Whether this *Gedaliah* could have been a descendant of *Gadelius*, the ancestor of the Irish people, must remain for the present a matter of conjecture, but it is interesting to note the resemblance of the names.

"'The writer will, in conclusion, quote from the 'Dissertation on Ancient and Modern Music,' by Vincentio Galilei (father of the great Galileo), a concise and striking confirmation of much that has been broached, more in the way of suggestion than theory, in this article on the origin of the music in Ireland: "Among the stringed instruments now in use in Italy the first is the harp, which is only an ancient cithara, so far altered in form by the artificers of these days as to adapt it to the additional number and the tension of the strings, containing, from the highest to the lowest note, more than three octaves. This most ancient instrument was brought to us from Ireland, as Dante says, where they are excellently made and in great numbers, the inhabitants of that island have practised on it for many and many ages; nay, they, even place it in the arms of the kingdom, and paint it on their public buildings, and stamp it on their coin, giving as their reason their being descended from the royal prophet David."'"

* Ireland boasts even earlier settlers; the Firbolgs (a pastoral race) and the Tuatha de Danaans (a fairy race). However, both these shadowy people disappeared before, or were in time amalgamated with the Milesians.

CAMBUSLANG.—An excellent meeting was held in the U. P. Church here, on Friday, Nov. 9. Col. Senior gave an interesting and instructive lecture on "Britain's Great Inheritance," to an audience of about 200. It was listened to with wrapt attention and frequently interrupted with hearty applause; while the beautiful lime-light views of some of Britain's "desolate heritages," that were thrown on the canvas with the gallant colonel's remarks thereon, so clearly indicating that the Israel of the latter days is the Britain of to-day, enhanced the evening's enjoyment. A vote of thanks proposed by the chairman was responded to by the audience in such a hearty manner as to leave no doubt in our minds of their appreciation of his work. We hope the Cambuslang Identists will not rest on their oars, but will rather take advantage of the breeze created by the colonel's lecture, and follow it up with others. Then—a long pull, a strong pull, and a pull altogether—and *then our Association*.

"GREAT THOUGHTS" for November 24 contains an interesting article by Raymond Blathwayt, on the Cambridge Mission at Delhi, and a talk with Rev. G. A. Lefroy, M.A.

RUTHERGLEN.—A large meeting of nearly 600 was addressed by Col. Senior on Saturday, Nov. 10.

THE ANGLO-ISRAEL ALMANACK AND DIARY for 1895 is expected to be ready on Dec. 3rd.

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

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

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

THE BANNER OF ISRAEL.

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

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EDITED BY PHILO-ISRAEL.

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ISRAEL'S HOME RAILWAYS AS A MEANS PRODUCING WEALTH.

WHILE the values of exports and imports are shown by the Board of Trade returns to be largely shrinking, and our nation's wealth is so far declining in that respect, it is satisfactory to turn to the railway reports of our land, and to see how it fares with us in respect to them. The railways are doing well, and in some cases yielding larger profits than before. On twenty lines the increase in gross receipts exceeds £1,100,000! But there is an increase in expenses of over £600,000, and therefore the net profits are under half a million sterling. Seven companies have paid increased rates, ten have earned the same dividends as last year, and only two pay lower rates. "It is not from passengers that increased revenue has chiefly come, but from goods and minerals." Increase in workmen's wages, and higher rates and taxes, have chiefly caused the rise in expenses. The cost of our railways to the country has been, in construction, about a thousand million pounds sterling, or much over the national debt in magnitude; and there is an addition made to our bill for construction work of twenty millions a year! "Those railways now existing convey nine hundred millions of individuals per annum, at a cost in fares of thirty millions sterling. Half of this sum goes in working expenses, and the other half in interest upon the thousand millions invested." Such are the figures reported in respect to one of the largest commercial enterprises in which our country is engaged. Some of the figures are indeed astounding,—namely, that this nation has spent within recent years much more than the entire national debt upon the construction of railways; that they have carried annually nine hundred millions of persons—that is, about three-fourths of the population of the globe; and that they have paid, as net profits, a fair dividend on the stupendous sum spent on them. Herein, indeed, is an illustration of the promise, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day."

In regard to the falling off in the exports and imports, there seems no doubt that in this respect the times are just now bad. Explanations of the fact are supplied to the public press, to the effect that it is attributable to the crass ignorance and obstinacy of the British manufacturer, who fails to understand and provide the kind of article foreign nations require; whereas the Germans and others, who study the likings and dislikes of these alien nations, take pains to produce and sell them, to the damage and loss of our merchants, who lose the markets which the Germans gain. We cannot credit the facts asserted, or believe that the nation which has hitherto carried off the palm in energy, intelligence, and perseverance in the matter of foreign trade, has permanently fallen back, or will consent to let the Germans and French beat them on their own ground.

In reference to this point, our readers should for their own comfort refer back to our article on "Whence Israel's Wealth is Derived," published in page 367 of this year's BANNER. There we see how gigantic is our commerce with the nations. We have by far the largest trade of all the nations of the earth, and the greatest resultant wealth from that trade. We require twelve and a half million tons of merchant shipping to carry our foreign trade, and the value of the latter is 122 millions sterling. By comparison, France employs one million tons to carry £10,000,000 worth of goods; Russia has only three millions produce to send, and 481,000 tons suffice to carry it. An article on "The Expansion of British and German Trade," in the *Morning Post* of May 5 last (BANNER, page 327, July 4, 1894), shows that our own recent advance in export business was at the rate of ten per cent., but that of the Germans only five, or half our own!

All these things are encouraging, and should teach us not to indulge in despondency when things look apparently black. Our confidence under all circumstances must rest in God's

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faithfulness to His promises to His people, and in the certainty that what He has promised to them He will certainly perform. He has assured them that He will give them "the power to get wealth," in order that by their means He may be able to bless all nations, and families, and kindreds of the earth, as He sware to our forefather Abraham, and his seed for ever. We can never imagine that He will forget that promise, or break His covenant in respect to His people, to whom He gave it. His covenant in this matter was perfectly unconditional, as reference to Deut. viii. 18 will prove. The possession of sanctified wealth, which God Himself designs to use for the benefit of the world, and to prove His own faithfulness to His promises to "His friend" Abraham, and his after-seed (2 Chron. xx. 7; Isa. xli. 8; James ii. 23), must be deemed guaranteed to the chosen race by securities which never can be doubted. This wealth is part and parcel of the birthright of Joseph, which was entailed on his two sons Ephraim and Manasseh. We see accordingly, that those two modern nations, the British and the American peoples, are blessed with abounding wealth, which comes to them in the form of exports and imports, and, in the case of our own nation, as the interest or increase on our world-wide, enormous investments,—our railways, our banks, our canals, our mighty cities, and home trade in general. How varied are the sources of our God-blessed wealth, and the means by which He permits us to acquire it, may be seen from His promises to Israel-obedient, the most highly exalted and the chief of nations, by God's own appointment. In urban and rural matters alike, in population, in the harvest field, in cattle, in kine and flocks of sheep, in storehouses and barns, in travelling abroad and returning home, in war, in manufactures, in the produce of the land, in the national character for probity and truth, in the abundance of our population, our cattle, and our harvests, all gifted with the blessing of our God, in the absence of famines and drought, and in the ability to lend to many nations, but the need to borrow from none of them,—we see God's hand blessing our race! These things are to be fulfilled, especially in the land of the inheritance, when the return has been accomplished; but are to be the immediate results also of Israel's obedience to God even now, causing the nations to be "afraid" of us, when they all shall see perforce, by reason of God's palpable blessings on us, that our nation is called by the name of the Lord, that is "Israel," "a Prince of God," who has striven with God, and prevailed (Gen. xxxii. 28, margin, R.V.). Verily, in ourselves we are nothing. But we have a "Daysman," even the Lord Jesus Christ, who has striven for us His people, and has splendidly prevailed! To Him be all the praise, and all the thanks, from us, His chosen ones,—chosen to be the missionaries from Him to all the nations!

"JOHN BULL AND CO."

By Max O'Rell.

The notice of Max O'Rell's new volume by the *Times* in the 18th October issue gives some of the salient points of the French lecturer's book, and these we quote as they touch our subject on a material point. The witty critic of things British firmly holds that the colonies will never confederate with their "old mother in the West," but will, on the contrary, remain branches of "the firm, 'John Bull and Company,'" or become independent. Whether confederation, as most people understand the word, will be the final form of the Israelitish Empire we cannot yet distinctly affirm; but it strikes us that if half-a-dozen or more British colonial nations remain branches of the John Bull and "company of nations" that itself will be "a confederation" which probably will answer all the purposes required by prophecy. The idea that the colonies will become at last independent nations is, apart from Scripture, a very sapient guess. The United States broke away and became an independent and great nation. Why not Australia, New Zealand, Canada, and the South African States? If the British be not Israel, of course, that will be the end of the matter. But Max O'Rell does not believe the Identity, though he knows all about it, and laughs at the idea. Yet the thing is true. We know it, and Scripture is on our side, though there were hundreds of Max O'Rells to laugh.

The Bible speaks of Israel as "a nation and a company of nations"—the parent and the daughters. There is no hint that this "fulness of nations" is to be dissolved, or that Israel of the House of Joseph is to be other than a single State possessed of "the birthright of Joseph," and destined with Judah and Manasseh to re-unite as one nation and one kingdom upon the mountains of Israel, and exercise a dominion commensurate with the greatness of the kingdom under the whole heaven (Dan. vii. 27). Max O'Rell ignores all this, but these views and anticipations are based upon the Scriptures of truth, which are more to us, perhaps, than they are to the nation to which the French traveller belongs. We believe and trust them. They do not. We are Israel, but they are not. The *Times* reviewer wrote as follows:—

"In Mr. Max O'Rell's sprightly and shrewd new volume, entitled, "John Bull and Co., the Great Colonial Branches of the Firm: Canada, Australia, New Zealand, and South Africa' (Frederick Warne and Co.), is to be found a criticism at once pertinent, opportune, and entirely undesigned of the colonial aspirations of writers like M. Chailley-Bert:—

"'A witty French traveller, M. Georges Kohn, in his "Voyage autour Du Monde," a volume full of clever observations and unflagging sprightliness, exclaims: "In our colonies, the first building is a police station; the second, that of the tax-collector; the third, a statistic office; and you have to wait for the colonists, who are to be looked after, taxed, judged, and especially counted by the census-taker." In the English colonies, the population first, the intervention of Government afterwards. With us it is the Government first, the population—where is it? It stays at home in France; and when our soldiers have guaranteed the tranquillity and security of a country, the English, the Germans, the Danes, the Swedes, the Chinese, &c., take up their abode there, and the good French taxpayer at home asks, as he pays the bill, "Ce qu'on est allé faire dans cette galère." I warrant that, out of our thirty-six millions in France, there are not five hundred thousand who know just where the French colonies are. I warrant that there is not in France a single mother (that woman whose empire is supreme at home) who does not oppose the emigration of her sons, and prefer for them situations as quill drivers at 1,800f. a year. Try and found colonies while such sentiments reign! The British Empire was founded by the spirit of independence instilled and alimented in the Englishman from his tenderest age, not only at school, but at home.'

"Mr. Max O'Rell has travelled with observant and critical, but not unkindly, eye through the great self-governing colonies of the British Empire, and found in them much to admire, a good deal to mock at—though his

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mockery is for the most part good-humoured enough—and plenty of material for shrewd reflection and lively comment. Mr. Max O'Rell is always Mr. Max O'Rell; that is, though he admires John Bull and his belongings, though he is, on the whole, gentle to his failings and generous to his merits, he never conceals his conviction that the French is the happier, and in many respects the better, albeit the less adventurous race of the two. His new volume is as lively as its predecessors, though its interest is at the same time more solid and serious. He is perhaps a little severe on the bigotry and Pharisaism of the British religious temper and on the rather ridiculous airs of importance which some British colonists give themselves. But though his picture is not without many dark traits and some few which are almost repulsive, it is, on the whole, flattering to British self-esteem. 'I have,' he says, 'travelled over a great part of the earth's surface, have lived in the two great Republics of the world, France and America, and it is my firm conviction that there exists on this planet but one people perfectly free, from a political and social point of view, and that is the English." This is saying a good deal, and it is by no means the only thing that Mr. Max O'Rell has to say in our favour. His volume contains many good stories brightly told, and much sound reflection pleasantly conveyed. The following passage from his concluding chapter is specially worthy of attention:—

"'There are many people in England who believe that the future fate of the British Empire is to be a confederation, having London for its centre, and that the colonies will favour the scheme. If there is one profound conviction that I have acquired in all my travels among the Anglo-Saxons in the different parts of the world, it is that the colonies do not want confederation, and will never move towards the realisation of this dream in which so many patriotic Britons indulge. To begin with, the colonies are much too jealous of one another to care for amalgamation. Each one will insist on keeping its individuality, nay, its nationality. Moreover, not one of them has the least desire to be mixed up in any quarrels that England may one day have with any European power. John Bull would be wise to get the confederation idea out of his head. With the exception of Canada, which may possibly one day become part of the United States, the colonies will remain branches of the firm John Bull and Company, or they will become independent. For any one who has felt the pulse of those countries, it is impossible to think otherwise.'"

Already there is a real federation of the colonies with the parent nation in the matter of the naval defence of the coasts of Australasia, and the Cape colonies; also the Postal Union, union in the matters of copyright and inter-oceanic telegraphy, which, united, are drawing the mother and daughters together, and forcing them to see that unity is their best policy. United they will be able to show the best front to their future foes. While separated, they must fall an easy prey to those who desire to spoil them. When Gog proposes to invade and destroy Israel in the land of their inheritance, and finally intrudes upon the land with that intent, then the allies of Israel are found to be a goodly company, Sheba and Dedan (India and the East), and the merchants of Tarshish (the representatives of British commerce), "with all the young lions thereof" (that is all the British colonial nations—her daughters), present a united face to the common enemy, and taunt the latter with their vain and hopeless task (Ezek. xxxviii. 13, R.V.), "Art thou come to take the spoil?" None of these things can happen if the Empire, as at present existing, is doomed to be destroyed by the declaration of the independence of its component elements, and Australasia, the Cape, and Canada fly apart to enter on the career of separate States on their own account. But "the Scriptures cannot be broken," and they testify that the House of Israel exists to the end as "a nation and a company of (daughters) nations," "a fulness of nations," till the union of the two Houses and Manasseh (America) places the chosen race at the head of the world as its ruler for the Lord Jesus Christ the King.

We suggest for the consideration of our clergy and our opponents in general that this subject, as Max O'Rell puts it, will be a good test of the truth of our contention, and will enable them as time goes on to see if their opposition or silent neglect of this matter is according to the mind of God and the prophecies of His Word.

It is a satisfaction to know that, according even to Max O'Rell, the British are, as regards political and social points of view, the most perfectly free people on the face of the earth. We are in this respect, too, "the head and not the tail, above only and not beneath, set high above all the nations of the earth," even in our opponent's estimation. In the matter of colonies the testimony is nearly the same. The French have colonies, but the true colonists are absent. French mothers discourage the departure of their sons to found French colonies, and therefore the British "daughter nations," filled with independent and high-spirited Britons, yield to none in their colonial success, which has God's blessing especially behind it. Multitudinousness, the Gates, the sea power, and abnormal wealth, are the blessings that God's gift of the colonial empire confers upon us as a nation, and they all are but the preparation for the evangelizing function, which we suspect Max O'Rell hardly favours. They constitute "bigotry and Pharisaism" in his eyes, perhaps.

THE VALUE OF THE GATES.

CAPTAIN G. J. YOUNGHUSBAND, of the Queen's Own Corps of Guides, an Indian officer, or rather one stationed in India, has just published a book on Japan, entitled, "On Short Leave to Japan" (Sampson, Low, Marston, and Co., St. Dunstan's House, Fetter-lane, Fleet-street, E.C.). The work will repay perusal, as it is written in a chatty, amusing style by one who has intelligent views regarding what he saw during his short leave, and expresses those views well and clearly. In regard to Great Britain's Gates which, of course, he calls our "coaling stations," he has something to say which we have often mentioned in the BANNER, but which, coming from an independent source, quite unaware of Our Identity, cannot fail to be most interesting to us. For instance, in writing about Singapore and its capabilities as a coaling station, he says that he is informed that the place is practically impregnable (p. 24), by reason of its submarine mines and coast batteries, whilst a very nasty looking fort completely sweeps the roadstead and the anchorage. "Of course, these works do not profess to block the Straits—that is a naval matter—but merely to secure absolutely the coaling station." The author then treats of coal thus: "Coal seems a prosaic enough article, and it is hard to connect it, in imagination, with great deeds and great battles. But nothing impresses on one more forcibly the immense power of the British navy than the consum-

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mate skill with which its coaling stations are dotted over the world.

"It is no uncommon thing to hear our navy compared in numbers and strength to the navies of other nations. That seems to me to be a false estimate of comparative strength. For one big battle in the English Channel these statistics may hold good; but in the great war which our navy will wage all over the world I submit that the combined navies of all Europe cannot stand against her for a moment, as long as her coaling stations are secure. In this connection an interesting fact came to light the other day. Until recently the Cape of Good Hope was not connected by telegraph with England, which gave an opening for the following clever stratagem on the part of Russia. One of the periodical war scares was then in full swing, and a collision between England and Russia seemed inevitable. A strict watch was kept on the Russian fleet, and to everyone's surprise it went off on a seemingly aimless cruise to Monte Video, of all places in the world. But the cruise was far from aimless, for Monte Video is connected by telegraph with St. Petersburg, and is much nearer to the Cape of Good Hope than England is. A glance at the map of the world will demonstrate the strength of the position. The moment war was declared the Russian fleet was to go full steam to St. Helena, burn all the coal there, then hurry off to the Cape again, burning all the coal; so on to Mauritius and Aden, at each place burning the coal. Pursuit without coal would be impossible, and without coal no merchantmen would reach England for months with the news. In conjunction with this scheme, of course, the Suez Canal was to be accidentally (?) blocked. If everything had gone off successfully—and there was no great improbability in the matter—India and our Eastern trade would have been at the mercy of the Russian fleet for three or four months. But we have altered all that now, and could, not improbably, play the game of sea warfare successfully against the fleets of the world. Kindly imagine, for instance, the desperate position of the French in Cochin China, if war were declared to-morrow. Thousands of miles from France, with a fleet not half the strength of ours, in these waters, not a coaling station excepting Saigon in the hemisphere, and their only telegraph line running to a British port. These thoughts fill one with pride, and prevent one's sympathies siding with the people of Singapore, who are at present very angry at being obliged to pay for the necessary defensive works and the guns to man them. . . ."

In regard to our language, our traveller, embarked on board the French steamer Caledonian *en route* to Japan from Hong Kong, writes thus:—

"We came across a curious instance of the cosmopolitan nature of the English language. We were the only English people on board, the others being French, Dutch, Danish, Russian, and Japanese; and yet we heard all these foreigners constantly talking English amongst themselves, not in the least out of compliment to us, but for their own convenience. I could not find anyone to talk French to except the Chinese pantry man; we were kindred spirits, and about equally good at the language."

Captain Younghusband, we see, speaks of the consummate skill with which our coaling stations are dotted over the earth. Some of the more modern ones, no doubt, have been selected as "strategic places" in view of future wars. But not the older Gates, which were captured or taken before coal became a necessity in war, or these spots were called "coaling stations." These were mostly obtained by the nation in "haphazard" fashion, and without reference to the future: to wit, Gibraltar in 1704, Malta in 1800, Madras, Bombay, and Calcutta in A.D. 1639, 1662, and 1700 respectively, the Straits Settlements in 1819, besides many others, taken and held, long before the overland road to India was thought of, or coal became the sinews of war. The fact is, God foresaw His people Israel's need of these strategic spots to give them the power to hold India and the colonies to the south and south-west of our island home, and so gradually built up our Gates in just such strategic, convenient spots as meet the modern necessities of our coal-consuming men-of-war and merchant vessels. These necessities He foresaw and provided for; but we, blind ones, neither knew of nor anticipated them (Isa. xlii. 16, R.V.). "The consummate skill" was that of the God of Israel, who provided for His people's coming wants, and, not only gave us the coaling stations against the time of need, but found for us the steam coal, too, along the very lines of our mercantile routes, to enable us to keep the Gates and fight our enemies with the coal He gave us to store up therein. To the faithful God who keepeth covenant be all the praise from us, His grateful but short-sighted people.

IMPREGNABLE FORTRESSES.

By A. H.

When we speak of impregnable matter we do so always in relation to, or comparison of, the power of destruction, or breaking down, which we have at our disposal to bring to bear upon it. When we speak of the impregnability of a fortress, we mean that there is no destructive agent at the disposal of the assailant with which he can demolish it. We know of other impregnable positions besides fortifications, and those are minds barricaded with error. The only armament we can bring to bear here is the weapon of truth. When prejudice has drawn the hatchway and ignorance has barred the door, it will require a better marksman than even "John Shootingham" to lodge one grain of truth beneath the armour-plates of a mind so self-incased. British-Israelites who have attempted to assail any of these human fortresses must have found how utterly impregnable they are, and how impossible it is to shatter the mass of ignorance, or to get the lodgment of any fundamental truth of Identity importance. This may, in a great measure, be owing to the network of self-importance and self-interest which envelopes a mind so benumbed that there is no more echo or vibration of the blows which truth makes upon it, than would a cannon ball resound on a fortress encased in three feet of indiarubber. Yet some of us have spent our strength in vain, and our labour for nought, in again and again attacking such mountains of audacious ignorance. The warrior does not like leaving in his rear undemolished citadels, but in this warfare we can well afford to do so, because, as a rule, they contain no powder, and therefore are powerless to sally forth to our destruction because they have no vital force of truth in them.

Some of these impenetrable fortresses are all but dismantled as regards offensive weapons, or even defensive ones. The only remarkable thing about them is their impregnability. A penny squib is the heaviest armament they possess at the most. The touch paper in which these are encased is often very touchy indeed, and they go off with a bang, but they break no bones.

As British-Israelites we had better cease the bombardment of these impenetrable fortresses and lay our guns at some

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which, if equipped with better offensive armament, is yet not proof against our long guns of eternal truth. Here the contest may be sharp, but we know the result. The white flag will presently be hoisted; the breach is made; we have entered, taken possession. Soon the royal standard of truth is run up. The sharpshooting guns are remodelled to the king's own pattern. The vanquished, or rather the captured adopt our uniform. They swear fealty to our king. We henceforth march in line together. Thus the army on the side of truth increases. Henceforth our aim shall be to meet with similar foemen worthy of our steel.

When we find that we have again assailed one of these empty impregnable fortresses, we will strike our colours and march again to where, at least, the light of heaven can penetrate the crevices of the fortification, so that we may be able to see where to send an arrow of heavenly truth home. We may not be all able to shoot so far, nor aim so high, nor demolish such self-secure structures as "John Shootingham" attempts, for we have not all got the same ozier bed from which to get the "random shafts"; yet with our powder fresh, we can use our small arms with good advantage along the king's highway, and so make room for the heavy artillery to follow. So working together, and every man doing his duty, the enemy must give way, and the field will soon be won; but let us not stop battering away and wasting our powder at an impenetrable fortress.

PROGRESS.

THE following extracts show that there are more persons of authority and influence who accept our views than we had perhaps imagined. Our first extract is from the *Daily Graphic* of Nov. 14th, which reads thus:—

"DANIEL'S STONE KINGDOM.

"Mr. W. Westlake, who lectured the other evening before the Ford Mining Institute Association, in Devonshire, founded a curious theory on the Dream of Nebuchadnezzar, as expounded by Daniel. His contention is that Britain is the "Stone Kingdom" referred to, and that the prophecies have been fulfilled in a remarkable manner."

The next is from a letter, published in the *Liverpool Courier* of Nov. 7th, on the subject of the Swazi envoys. The writer thinks the Swazis have been betrayed by the British Government, which we understand is not the case. Mr. A. B. Meek, we are satisfied, does not know all the facts, and that while our national honour is safe, there are insuperable difficulties in the way of taking that country under our protection. We desire our readers to notice Mr. Meek's last words in regard to our nation's "destiny." He must mean our Israelite "destiny." He wrote thus:—

"The Swazis desire nothing but to be placed under our protection, and to enjoy the rights which other Kaffir tribes in South Africa partake of under the British flag.

"This country of the Swazis is without doubt the richest in gold and minerals of any territory of its size in South Africa, and now that we could have the development of its resources entrusted to us, with the prospect finally of an outlet being made for us toward Delagoa Bay, it would be the greatest blunder of modern times in colonial history if we allowed it to be annexed by an unfriendly and antagonistic republic—such as the Transvaal of to-day is.

"By word and deed the Swazis are, and have been, our staunch allies; but what a reward is to be theirs! Handed over to their hereditary enemies because England is too great (or too little) any longer to spread her protecting arms over them. Truly a fine example of England's greatness, and a just return for the late Umbandini's unswerving adherence to us. Enough to make such men as Burton, Tyzack, Dove, Baines, and a host of other goldseekers and unknown explorers, turn in their graves, as they rest under the shadow of Pigg's Peak, Maumac, Spitzkop, and Pilgrim's Rest. Let us hope that instead of this contemplated treachery Swaziland will become an appendage of the Cape or Natal Governments, to furnish another link in the grand chain which our fathers have forged, and which we must keep on adding to, lengthening, and strengthening, till England reigns mistress of Africa from Cape Town to Cairo. A wild dream, my masters? Not so. *We are predestined to it.* Let us look to it that we do not run counter to our destiny, and all will be well.

"Yours, &c., "ALFD. B. MEEK.

"New Brighton, Nov. 6, 1894."

Our third fact is the publication of a book, by J. E. Hendley, with the remarkable title, "England, the Heir of the World" (Elliot Stock, 62, Paternoster-row, E.C., 1894). The author is evidently an Anglo-Israelite, as his effort is to prove that the British are the Lost Ten Tribes. But he does not quote Rom. iv. 13 as his authority for the title of his work, nor does he hint that our nation's possession of the Gates is the reason of our national grandeur and future destiny.

Finally, we hear unexpectedly of an incumbent in Leeds, who preaches the Identity from his pulpit, and seeks for our literature, to circulate it with other tracts in his own parish. Our Wesleyan believers in Bradford, having heard an Identity lecture with adhesion, declare they want to listen to more details on the same interesting subject.

These things are decidedly hopeful, and we go on our way, therefore, thanking God and taking courage.

WHO ARE ISRAEL?

By L. P.

THERE have appeared a series of articles of late in *The Christian* under the above heading. They have not distinctly attacked the Anglo-Israel belief, but there would seem to be an underlying protest against it by implication. Possibly, if this is a correct view, the writers have carefully guarded against a controversial tone, not being quite sure what troublesome arguments and evidences might be brought to bear against them, or what thrusts might assail them in reply, which they were not prepared to parry. But this is mere conjecture, and may be an incorrect one.

In *The Christian*, of Oct. 18th, there is a paper bearing on the question, signed R. C. Morgan, on which I would wish to make a remark or two. He says:—

"It appears to me that in this discussion our brethren are, speaking generally, right in what they affirm rather than in what they deny.

"No doubt earlier commentators had lost sight of the dispensational lines so clearly marked in the New Testament, and, to use an almost hackneyed phrase, they claimed all the blessings for the Church, and handed over all the curses to the Jews. Though this is, I think, an extreme and exaggerated way of stating it, let it pass. But those men of old were surely not wrong who poured out their

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souls in hymns which warm our hearts now, and will be sung perhaps, though retrospectively, on the banks of the river in the world to come. Such hymns as these:—

"'From Egypt lately come,
Where death and darkness reign,
We seek our new, our better home,
Where we our rest shall gain.'

"'Jerusalem, my happy home,
Name ever dear to me.'

"'O Zion, afflicted with wave upon wave,
Whom no man doth pity, whom no man doth save.'

"'Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode.'

No exposition could be true which would uproot words which are so intertwined with our dearest affections, our earliest associations, and our holiest memories.

"Yet Egypt is a country in Africa. Jerusalem is a city in Syria, and Zion a site within its walls. Israel is the name of a nation descended from Abraham through his grandson Jacob, and the Jews are a people, so-called, from Judah, Jacob's fourth son by Leah, who praised the Lord for him and called him Judah—praise. How can we, who have never been slaves in Egypt, nor freemen in Jerusalem, who were never in the loins of Abraham, and whose physiognomy declares that we are not children of Jacob-Israel, express the deepest experiences of our souls in language taken from Africa and Syria; and which means infinitely more to us than it could possibly mean to the seed of Abraham, Isaac, and Jacob, after the flesh?"

Now it seems that in the first part of this extract, the writer raises a question he fails to answer. Why should the words of the hymns quoted from be "so intertwined with our dearest affections, our earliest associations, and our holiest memories," if we "have never been slaves in Egypt, nor freemen in Jerusalem," and "were never in the loins of Abraham." Surely these "dearest affections, earliest associations, and holiest memories," though no proofs of our ancient experiences in Egypt and Jerusalem, are rather inexplicable as felt by us, if we are merely Gentiles, without any bygone links to those scenes of misery, of after glory, and subsequent affliction?

But to pass from this point, I would refer to the remarks as to our physiognomy, which "declares that we are not children of Jacob-Israel." Does the writer really suppose that all Judah's eleven brothers had features exactly resembling his, notwithstanding that they were born of four different women, one of whom we know was beautiful and well favoured, her sister apparently not so, while we have no guide to lead our opinion as to the appearance of the two handmaids?

Mr. Morgan holds that Israel represents the Jews only, called by the latter name from being the descendants of Judah, and can be recognised by their physiognomy. A French authoress said that *les enfants se maternise*, meaning, of course, that a large proportion of children "favoured" in looks, their mothers rather than their fathers. If so, why should the sons of Jacob have been all formed on one model, seeing that their mothers were certainly not *Jewesses?* And why should their offspring have the like peculiarity, as we know their wives were distinctly not all of one tribe? We are not told out of what family each was taken, but we are told that Judah had a Canaanite (Gen. xxxviii. 12) wife, and Joseph an Egyptian. For aught we know to the contrary, may not Judah's brethren have married a Moabite, or an Ammonite, a Hivite, or Hittite—if then existing—or women of any other "ite," who would probably vary the type of form and feature in Israel's seed? The likeness that runs remarkably through the Jews has probably been kept up by the strict intermarriage of that tribe with one another since they were driven forth from Jerusalem; and, moreover, it is a distinct fulfilment of prophecy as "the show of their countenance" was to "witness against them" (Isa. iii. 9), and they were not to be "lost."

I do not refer to the remainder of the article, which seems principally to consist of assertions without proofs, and to urge views without giving reasons why they should be accepted. But I draw attention to the question of physiognomy, because I think it pre-eminently weak, and yet one that is easily, and I fear readily, adopted by the superficial opponents of our belief, who are unwilling to give study or thought to the matter.

Oct. 24.

THE REV. MARCUS S. BERGMANN AT THE CONVERSAZIONE OF THE BATH ANGLO-ISRAEL ASSOCIATION.

"THE above Association inaugurated its series of meetings by a conversazione held at the Jubilee Hall on Thursday, when a good number of visitors spent several pleasant hours. The first part of the proceedings, which were brightened by the decorations of the room, consisted of social intercourse and refreshments, the second part of a brief and informal meeting, and the third part of music, which was made a leading feature. At the meeting the President of the Association (the Rev. E. J. Wemyss Whittaker) presided, and mentioned that the monthly Bible readings at the Church Institute would be resumed this month, while Col. Senior's lantern lecture, which occasioned some discussion on its original delivery, would be repeated.

"The principal speaker, however, was the Rev. Marcus Bergmann, a Christian Jew, and one of the missionaries of the Society for Promoting Christianity Among the Jews. He avowed himself as a believer in the Anglo-Israel theory, but did not attempt any elaborate argument in its favour, merely pointing out some interesting circumstances which go to show a similarity of custom and sentiment on the part of the Jews and the Anglo-Saxon race. In no Christian Church, either in England or the Continent, except in the National Church, did he see the ten commandments prominently displayed, and the English prayer-book was so framed that, but for the name of Jesus, it might serve for use in the synagogues. In no other Church but the English were the Scriptures read through regularly, as had been done (so far as the Old Testament was concerned) by the Jews from time immemorial, and no other nation kept the Sabbath with the solemnity that the English did. These resemblances he attributed to no mere coincidence, but to the fact that English and Jews were brothers, and he noted that even the word "great," reminiscent of God's promise that He would make of Israel a great nation, belongs to the nomenclature of Great Britain alone. He explained that his adoption of the Anglo-Israel view, was quite incidental, arising out of the fact that in teaching a gentleman Hebrew his attention was closely directed to the passages of Scripture which go to support the theory. The Bible as a result became a book much better understood, for he was no longer in doubt as to the fulfilment of God's promises. Mr. Bergmann is also known as a translator of the Bible in Judeo-

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German, and he gave some interesting details of his work in that respect. It had, he pointed out, been a gradual process, the funds for printing being provided from time to time by sympathising friends. Some had paid for printing favourite portions of the Bible, and one poor Jew in the East End, anxious to share in the work, contributed 10s. by instalments—his wages being 15s. a week with a wife and three children to keep.

"At the close of Mr. Bergmann's address questions were invited, and a few were put and answered. The difficulty which is involved in the apparently mixed ancestry of the English nation was explained. A question as to how it was there were no genealogies, according to the Hebrew custom, met with the response that had the genealogies been kept the Ten Tribes could not be lost, while the Jewish genealogies were not kept after the fall of Jerusalem. The Israelitish genealogies ceased with the Assyrian captivity, but the Jewish genealogies survived the Babylonish captivity that the human descent of Christ might be clearly traced.

"Mr. Herdman mentioned, as a matter of general interest, that he had, in spite of the denials of its possibility, succeeded in growing 'mummy wheat.' A curious fact, he added, about the wheat, was that it had seven ears on a stalk, as it was in the wheat seen in Pharaoh's dream.

"In the musical section of the programme, a sacred cantata was sung by the following ladies and gentlemen, Mr. V. Soane taking the bass solo:—Misses M., A., and B. Hewitt, Craddock (3), M. Lewis, E. and M. Wood, K. Gardiner, Garrett (2), Messrs. G. Lewis, F. H. Fortt, V. Soane, F. Holland, and B. D. Pope. The last two also contributed some sacred songs. The cantata was rehearsed under the direction of Miss A. Hewitt."

The above was taken from the *Bath and Cheltenham Gazette* of Oct. 10th last, and furnishes a good *addendum* to the Rev. M. Bergmann's autobiography, published in the *New York Journal*, of the Rev. Hermann Warszawiak, called "The Little Messianic Prophet." The interesting statement made by Mr. Bergmann at Bath shows us the points which attracted the notice of a Jew converted to Christ. He saw that the ten commandments were (as a rule, only, alas!) displayed in the national Churches of this land, but not so in Continental or denominational places of worship in Great Britain. The English Prayer-book was framed, he said, on the model of the Jewish synagogue, and might be used there but for the name of Jesus appearing in it so often. The English Church imitated the synagogue in reading the Scriptures through regularly; and lastly, both Jews and British Christians honoured the Sabbath as no other nation did on the face of the earth.

He mentioned what has often struck us, but we have not ventured to insist on it as other than an accidental circumstance, that while God promised to Abraham that his seed should become a "great nation," the very name of the British is expressive of the fact, and exclusively so among the nations. There is but one "*Great* Britain," and no other nation calls itself by a name wherein its "greatness" is affirmed. We recollect the time when Mr. Bergmann was instructing the gentleman he alludes to in Hebrew, and are interested in knowing the effect of his adoption of our views. He knows now what was doubtful, possibly, before—namely, that God's promises "to Abraham and his seed for ever" have been literally fulfilled. This has given Mr. Bergmann a clue to the right knowledge of the Bible, and qualified him, no doubt, for the preparation of the translation of the Scriptures for his Jewish fellow-countrymen, which nothing else could have given him so well.

We see in Mr. Bergmann a proof, 1st, that a Jew has been converted to Christ, which is a point some profess to doubt; 2nd, that as a Christian Israelite, he fully recognises the British to be the House of Israel, Ephraim, or Joseph; 3rd, that this knowledge gives him the priceless advantage of seeing that God has fulfilled His oath to Abraham and his seed; and lastly, that the Bible is now, with this clue, better understood by him, a learned Jewish Christian, than it ever was before. To the Lord be all the praise.

A NEW LEAFLET.

A ZEALOUS British-Israelite at Chester has issued the following Leaflet in that ancient city. We quote that portion of it which seems of importance to our readers. We are obliged for the advertisement of the BANNER OF ISRAEL which closes this little notice, but do not repeat it. The call at the head of the sheet to "Britons" to "read it," we also omit, as needless, and the warning to "Britons" that "they must be born again" we hardly think to be in keeping with the paper. If our friends would desire to secure copies of this Leaflet for distribution, they should apply to Mr. G. Drummond, 20, Lightfoot-street, Chester. He has himself disposed of 2,500 in his native town. With a little alteration it seems likely to be useful for the purpose in question. It is as follows:—

A cursory glance at the history, present state, and future prospects of the British Empire and people excites in every reflective mind the most intense surprise, and once suggests the questions: How is it? Why is it? Whence is it?

It can be said of the British people, and only of the British people—

1.—That all nations are blessed, industrially, socially, politically, morally, and spiritually, in and through them.

2.—That they are a missionary nation, preaching the Gospel of salvation through faith in our Lord and Saviour Jesus Christ, to all peoples and tongues.

3.—That God has given them, alone as a nation, the Bible.

4.—That they break every yoke and let the oppressed go free.

5.—That they are a Sabbath-keeping nation.

6.—That they possess a heathen empire.

7.—That, as a nation, they are abnormally rich.

8.—That they lend to many nations and borrow from no nation.

9.—That they possess the Gates of their enemies.

10.—That they rule the waves.

11.—That they are the only successful colonists.

12.—That no weapon formed against them prospers.

13.—That they are the head and not the tail among the nations.

14.—That they are blind as to their origin.

15.—That they inhabit isles north and west of Palestine.

16.—That their island home has been too strait for them.

17.—That they are nationally addicted to the sin of drunkenness.

18.—That they are kind to strangers.

19.—That they rule over foreigners, but foreigners do not rule over them.

No one can account for these and many other characteristics of the British people, except those who say that they are the lineal descendants of the lost tribes of Israel, who were carried into captivity by the King of Assyria, about 721 B.C.

We are now in the Saturday night of the world's history, and the Bible tells us that, in the latter or last days, the House of Israel would be the inheritor of the promises made to the fathers, which promises were amplified by the prophets and were confirmed by Christ; and as the gifts and

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calling of God are without repentance, as God is not a man that He should lie, nor the son of man that He should repent; in other words, as God keeps His word, and does not give to Ishmael what He has promised to Isaac, we rightly say that the inheritor of the promises must be Israel. Britain is the happy possessor of these good things promised to Israel, some of which are enumerated herein; therefore Britain is Israel.

Britons! study every word of your Bible. Turn a deaf ear to those who say the Old Testament is not to be regarded. Begin now, and read the Bible from beginning to end again and again.

The prophecies concerning the Messiah were fulfilled in Jesus of Nazareth; therefore Jesus of Nazareth is the Messiah. The prophecies concerning the House of Israel are fulfilled in the British people; therefore the British people are the House of Israel.

GLORY TO GOD IN THE HIGHEST.

Of course the above is capable of improvement, and it would be well to add to the points of identification the following:—

20.—That they are a nation and a company of nations.
21.—That therefore they are a Federation of States.
22.—That their laws are founded on the Ten Commandments.
23.—That they have the God-given power to get wealth.
24.—That they possess the birthright of Joseph.
25.—That they have secured by treaty certain rights over Bible lands.
26.—That the Bible is their national heirloom.
27.—That they possess a stone, the type of the kingdom, which is believed to be Jacob's pillow.
28.—That they are ever under a monarchy.
29.—That their Queen is descended from King David, the son of Jesse.
30.—That they are "a great and mighty nation," according to the prophecies concerning Israel; &c., &c., &c.

Thirty points, and each of them of vast national importance, pointing to the fact that the British are Israel of the House of Joseph.

NOTES BY S. A. M. IN CONTINUATION OF THE "COLOURS."

THERE is the same remarkable reiteration of the only colours to be employed in the furnishing of the tabernacle, which, in His instructions to Moses, God appointed as His visible dwelling-place, saying, "Let them make Me a sanctuary that I may dwell among them" (Exod. xxv. 8). And He said, "There will I meet with thee, and I will commune with thee of all things which I will give thee in commandment unto the children of Israel" (Exod. xxv. 22). God also commanded the representation of two cherubims, one on each side of the mercy-seat, which was to be placed on the ark containing the testimony, and we are told most impressively (for the words are twice repeated (Exod. xl. 35) that "the glory of the Lord filled the tabernacle." We have also the solemn assurance (Num. vii. 89) that Moses "heard the Voice speaking unto him from between the cherubim."

To screen this holy place into which none but the high priest might enter, God commanded a veil to be made, the same colours (red, purple, scarlet) and the fine linen being again specified, and which constitutes, as it were, a certain Identity of our Israelitish origin, for they are the very colours of the national flag which that thorough patriot, Mr. Rider Haggard, avers is the most splendid that ever flew above the peoples of the earth, and which he hoisted with his own hand over the Transvaal on its annexation to Great Britain.

Again, the jasper being assigned as the symbol for Joseph on the breastplate of the high priest is remarkable, inasmuch as it differs essentially from the eleven precious stones representing the other tribes, and which, placed in a furnace, would one and all become as lime, opaque, whereas the jasper may be placed in the crucible and exposed to fiercest heat, but will come out as clear as crystal, leaving the red and blue attached to the clay. This marvellous stone is found in every mountain of the world (see *The Covenant People* for September, 1894), even as our own flag—the red, white, and blue—floats above us freely in every clime.

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 THIRTY-SECOND MONTHLY REPORT.

THE following subscriptions and donations, received from Oct. 19th to Nov. 17th, are very gratefully acknowledged:—

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J. LAWRENCE, *Hon. Treasurer.*

OLD BANNERS OF ISRAEL, &c.—Friends having back numbers of the BANNER OF ISRAEL and other good literature of the kind 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. It will be taken as a favour if a Reply Post-card be sent when making enquiry. 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 go to Sowers who have not the means to defray any extra expense connected with them.

SOWING THE SEED.

234 copies weekly of the BANNER OF ISRAEL have been sent out, and 115 packets of Literature during the month; including a useful parcel to Col. Senior for distribution when lecturing for the British-Israel Association. The places mentioned below have benefited by the general distribution:—

BANNER OF ISRAEL AND LITERATURE DISTRIBUTION.—ENGLAND: Andover, Aldershot, Alvaston, Ashurst Wood, Attercliffe, Banbury, Barnsley, Barrow-in-Furness, Bethenhampton, Berwick-on-Tweed, Bexley, Birkenhead, Birmingham, Bishopstrow, Bournemouth, Bow, E., Bradford Bridport, Brighton, Byker, Canterbury, Carlisle, Catford, Chatham, Chelmsford, Cheetham, Chester, Chingford, Chippenham, Clifton, Crewe, Cowes, Derby, Devonport, Dover, Eastbourne, East Twickenham, Edmonton, Epsom, Exmouth, Faversham, Hampton Hill, Harpurhey, Heaton-Chapel, Highbury, Highgate, Horsforth, Hull, Kingsbridge, Kirton-Lindsay, Lee, S.E., Lewisham, S.E., Leicester, Leytonstone, Liskeard, Liverpool, London, Lowestoft Ludlow, Margate, Newcastle-on-Tyne, Norwood, Old Trimdon, Perranaworthal, Plympton, Poplar, E., Portsmouth, Quernerford, Richmond, St. Just, St. John's Wood, N.W., Sandgate, Shepherd's Bush, Shrewsbury, South Benfleet, Southwold, Teddington, Tunbridge Wells, Uxbridge, Walthamstow, Wandsworth, Wellingborough, West Hanningfield, Wimbledon, Woking, Woolwich, Woodbridge. WALES: Maesteg. SCOTLAND: Edinburgh, Cockburnspath, Glasgow, Greenfield, Hamilton, Leith, Northroe, Stirling. IRELAND: Dublin, Fermoy. FRANCE: Paris. SWITZERLAND: Neuchâtel.

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MALTA. MADEIRA. MAURITIUS. AFRICA: Abeokuta, Blomfontein, Hanover Road, Ograbeis, Port Nolloth, Vryburgh. INDIA: Bangalore, Bolarum, Poona, Secunderabad. BURMAH: Rangoon, Moulmein. CEYLON: Baddegama, Colombo. AUSTRALASIA: (N.S.W.) Dubbo, South Kurrajong; (QUEENSLAND) Brisbane: (Victoria) Broughton, Castlemaine; (Tasmania) Launceston; (N.Z.) Athenree, Auckland, Dunedin, Famahere, Gisborne, Kirikiriroa, Mackay Street, Opunake, Purekériki, Te Aroha. HAWAIIAN ISLANDS: Honolulu. B. GUIANA: George Town. JAMAICA. UNITED STATES: Albion, Charleston, Detroit, Philadelphia, Washington, Zanesville. CANADA: Toronto, Port Arthur. NOVA SCOTIA: Halifax, Tupperville, Yarmouth.

Our Sower in Burmah whose letter was referred to in *Sowing the Seed* last month, has been at work for ten years, and he gives details of his distribution of Anglo-Israel literature during that period. He has kept account of every work sent to him, and the names of persons and places to which they have been forwarded, and so from Burmah a re-distribution of British publications has been effected in districts Asiatic, African, Australian, American, and European. Our friend writes: "The number distributed is 1,450. Of these, some were received from Mr. Hancock, of Siligari, India, who, I am sorry has given up the work, the remainder from THE ANGLO-ISRAEL FREE DISTRIBUTION FUND. The BANNER OF ISRAEL I purchase from W. Newman and Co., of Calcutta; the number of persons to whom it has been distributed is 240. I still continue to speak and teach the 'Identity,' taking every advantage of every opportunity the Master is pleased to give me, and I believe the truth will conquer to the glory of His Name. I find Poole's 'Fifty Reasons' a very useful book; also Col. Senior's 'Are the English Israelites?' Dalmas' 'Our Place in History,' 'Is God a Liar?' 'A New Light,' 'Philo-Israel's leaflets, and 'An Englishman an Israelite.'"

Our Sower thinks it would be most helpful if a column, or part of a column, in the BANNER OF ISRAEL were set aside for concise answers to questions, "for the benefit," as he observes, of "new adherents to our grand truth, who will probably never see the back numbers of the BANNER OF ISRAEL. It is rather cruel to be told that one's question has been answered in a back number; begging the Editor's pardon, it looks more like getting a stone for bread. Many thanks for your kind offer to send me 'THE COVENANT PEOPLE' every month. I was about to write and ask you to register my name for the journal, and also as a member of the BRITISH-ISRAEL ASSOCIATION. I shall send you the subscription as soon as possible. I shall be thankful to become a member of 'The League of Prayer' for the Church of England. I pray that God may bless His Church, that it may be made pure, and be freed from all the swaddling bands that the Church of Rome, since the days of Augustine, has bound it with. Do not blame the Dissenters for wanting to disestablish the Church of England, for when the enemies of our Church were in power they persecuted the Dissenters, and they cannot forget that. To them it looks as if the enemy was creeping into power again, and they perhaps fear a fresh outbreak of persecution, as they are taught by Baxter and such false teachers, who do not see that we are the Lord Jehovah's Israel. But 'when the enemy comes in like a flood' the Lord's standard shall be, and has been, I believe, raised against him, even the Union flag of Jacob, to which our brother Judah is now coming, and Mahasseh is also drawing nearer to, The Flag which bears the X and X, the Flag of the Christ King and the Christ people."

A home Sower sends word: "I am thankful to say that the knowlenge of 'Our Identity' is spreading. As far as I am concerned in helping it forward, everything has worked exceedingly well, and I have managed to keep up the interest amongst those who are just grasping these great truths. I do not get so much opposition now as I did at first. Those who are against me fight shy of arguing the point, and are contented to merely shake their heads and devoutly exclaim, 'It is of the Antichrist,' &c., &c. I find that young men will readily hear what I have to say, and ask for literature. The BANNER and COVENANT PEOPLE get well thumbed in the course of a week, lying on the reading-room table at the Institute. I purpose, God willing, to have another course of lectures in various parts of the town, for I feel I must do all in my power to spread the glorious news. We cannot be too much in earnest in this great work, and, God helping me, no stone shall be left unturned in the matter, for everything points to the fact that 'we are His people,' that the light *is* breaking, that the old Bible *is* an interesting as well as a true book, and, best of all, God is with us. I must not forget before I close to thank you most heartily for the BANNER and COVENANT PEOPLE you so kindly send me. It is the greatest help I have, and enables me to be up to date on *the* question."

I close with a short extract from a letter of an old and valued Sower stationed at one of the most important strongholds of the British Empire. His words may well lead to thought and action. "I am pleased to see by BANNER of the spread of the knowledge of 'Our Identity,' but still it seems very slow. Twenty-four years ago I thought that in a few years the Nation was bound to receive and accept this glorious news, but we must wait God's time." Yes, we must wait God's time, but also *work*, as our friend works, in hope, remembering that the knowledge of our origin, and what any of us now know of responsibility connected with the Birthright, has been given by the Almighty *through human instrumentality*, and it seems probable that the increase of knowledge is yet to be carried forward similarly, by individual, earnest, faithful effort, by the blessing of God. So, while we wait in hope, let each one of us, with faith, bestir ourselves to do what we can and all we can to make known the gracious faithfulness of God to His people, and the duty that devolves upon Israel to proclaim the "good tidings" of the whole Gospel of Christ our Lord. May He help us to consider what manner of life should be ours, in thought, in conversation, in all things, seeking the aid of the Holy Spirit to fit us for our great work and destiny. Again I ask that the Anglo-Israel Free Distribution Fund may be generously supported, to enable us to carry on continuously the world-wide mission it is engaged in for the glory of God.

E. M. RUSH, *Hon. Sec.*

Westgate-on-Sea, Nov. 17th, 1894.

Subscriptions and donations to the ANGLO-ISRAEL FREE DISTRIBUTION FUND, will be gratefully received by the Hon. Treasurer, Miss J. Lawrence, Rosslyn, Hampton-road, Upper Teddington; and by the Hon. Sec., Miss E. M. Rush, 4, Westgate-road, Westgate-on-Sea. Bankers, London and Provincial Bank, Teddington.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SINCE last month one new member has been added, making a total of 1,530.

The members are reminded that the new cards for 1895 may now be had. Identity believers would find this a good time to join our Prayer Union, and it is hoped many will do so.

Subject for special prayer on last Sunday in December: Praise and thanksgiving to God for the spread of the knowledge of Our Identity during the past year, and for His blessing on the means used.

The Card of Membership has a list of chapters for the whole of 1895, 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 — Miss Wilson, 265, Portnall-road, St Peter's-park, London, W.

ERRATA.—Page 543, col. 2, lines 12 and 17, for "Jer." read "Ezekiel." Also p. 570, col. 2, near end, for "Jer. xxviii." read Jer. xxxiii.

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Review.

Anglo-Israel: The Jewish Problem and Supplement. By the Rev. Thomas Rosling Howlett, B.A., A.M., &c. Fourth edition. Philadelphia, U.S.A., &c.

PART III.

(*Concluded from page 562.*)

WITH a few more quotations from the Rev. Mr. Howlett's book, we must bring our notice to an end. Referring to the controversy between three American giants in the domain of prophetic interpretation, Professors Kuenen, Briggs, and Green, Mr. Howlett, on p. 107, comments thus on their disputations: "The error of each of these great professors is that they assume Israel to be non-existent, and that therefore the predictions and expectations of the prophets concerning them cannot be accomplished in them. This is Joseph's brothers over again, telling him to his royal face that he was not in existence, and assuming that his dreams could never come to anything. But he "knew his brethren, and remembered his dreams." The story of his descendants, and their companions the children of Israel, is the story of Joseph over again. The dreams of his future were the similitude in embryo of the predictions of the prophets respecting the future of his posterity. The answer to all doubt respecting the realization of the first was, "Joseph is yet alive, and he is governor over all the land of Egypt" (Gen. xlv. 25). That is our answer to the contradictionists. "Israel is yet alive, and is the ruling race of the world." This is the solution of the problem "of the predictions and expectations of the prophets concerning the future of Israel." The way in which the promises to Israel have been fulfilled to the British folk is thus summarised by Mr. Howlett. "The children," he says, "have come to their own border." Cyprus is close to the border of Palestine, and is an Anglo-Saxon possession (p. 110, 111, &c.) In 1882, Palestine and all Asiatic-Turkey were placed under Great Britain's protection, at the Treaty of Berlin. "The Gate of our enemies" are in Britain's or Anglo-Saxon hands. God has made our race "many nations" —a company of nations, in all latitudes, 50 governments in all (p. 113). The mark of the British is multitudinousness, and this is a mark of Israel. The American population, now 65 millions, is likely to become 1,000 millions, and the Anglo-Saxon population will probably be 1,700 millions in 1900. The divine predictions respecting Israel are being fulfilled before our eyes (p. 114). The legend regarding Tea Tephi, and the history of "the stone of destiny" are adopted by Mr. Howlett, and described on p. 120—123. The American writer is strong on the vital point that, according to the prophecies, the British fulfil Gen. xxii. 18, "In thy seed shall all the families of the earth be blessed." "In whom," he asks on p. 124, "are the nations being blessed? Is it the Jews? Have they grown into a company of nations?" and into numbers countless as the sands of the sea? Are all lands blessed in them? Have they taken root and blossomed, and filled the face of the world with fruit? Nothing in all the history of dispersed Judah, has approximated to a fulfilment of these promises and predictions. . . . If these predictions are fulfilled, there must be another Hebrew people, powerful, vast in numbers, and widely diffused, representing the House of Joseph. We find them in the descendants of Ephraim and Manasseh, and the scattered tribes of the lost House of Israel, now identified in the Anglo-Saxons. In them all the families of the earth are being blessed. Politically and religiously, they are the hope of the world. Josiah Strong, D.D., says, "Protestantism on the continent seems about as poor in spiritual life as power of Catholicism. That means that most of the spiritual Christianity in the world is found in the Anglo-Saxons; *for this is the great missionary race.* It is to the English and American peoples that we must look for the evangelization of the world." The Gospel is preached wherever the Anglo-Saxons go, and where their power predominates, but not much beyond. Is not this divine demonstration that they are Abraham's seed?

After quoting many Scriptures from the Old and New Testaments alike, to prove that God means to restore the tribes of Israel to their own land (p. 128), he proceeds on the next page to say "these predictions, are numerous, clear, definite, conclusive. They run through the whole volume of the Book. What do men say? They tell us that "the Ten Tribes are lost," that "they are non-existent"; that "their career ended in total oblivion"; that "they *never can be brought out of their obscurity*," that "the fulfilment of these predictive prophecies, therefore, has become an utter impossibility." These presumptuous conclusions break the integrity of the Scriptures, and impeach the veracity of God. They must be wrong. Anglo-Israel confutes them, verifies the predictions of the prophets, confirms the truth of the Bible, and proves it to be from God. It must be the true theory.

In regard to the prediction in Deut. xxviii. 1 and 13, "that God would make Israel to be set high above all the nations of the earth," Mr. Howlett (p. 131) estimates the population of the earth at 1,487 millions. "In complexion the extremes of black and white are as 5 to 3; about 700 millions are brown and tawny; 500 millions live in houses furnished with the appointments of civilization, and are decently clothed. 800 millions live in huts or caves unfurnished, and with clothing for only the inferior parts of the body. 300 millions are barbarians or savages, having nothing that can be called home, and are practically naked. The range is from naked savagery upwards to the highest civilization. On the topmost round of the ladder stands the Anglo-Saxon, socially, religiously, and politically he is *set high above all nations.* This is indisputable. Our space forbids us to extend our references further to a work which is remarkable in many ways, and must make its mark among "Israel of the Isles." He seems to have many readers and supporters in the States, and is anxious that we, on this side the water, should also read his contribution to the theme we love so well, and accept his help to make it known. It is true that we have an enormous literature on the subject to which Mr. Howlett does not refer. But we must recollect that he was writing for Americans, and it may be, that to get a ready hearing there, references to Ephraim's labours to make the good news known should be kept somewhat in the back ground. However that may be, we can afford to make allowances, and therefore invite our friends to order the book, which no doubt Robt. Banks and Son will, as usual, be ready to import and sell.

SPRINGBANK U. P. CHURCH.—On Monday evening, Nov. 12, an audience of about 300 gathered here to hear Col. Senior lecture on "the Gospel in the Wilderness." He was briefly introduced by the chairman, R. A. Whytlaw, Esq., president of the Northern British-Israel Council, and after a very interesting and solemn address explanatory of all the parts of the tabernacle, Mr. Reid, Secretary of the Northern British-Israel Council, tended the thanks of the meeting and council to the Colonel, and at the same time took the opportunity of bringing home to the audience the fact that God will again make His tabernacle with men, but not till Israel—it is dependant on Israel—acknowledges their iniquities, getting their sins blotted out and turning to God, will He do this.

100 OUNCES TO THE TON.—Dear Philo-Israel,—If the subjoined should be verified as of the extent indicated, what a splendid field for occupation by Anglo-Israel in tens of thousands will be opened at once. Yours, W. L Blore.—"The following telegram received from their Cape Town Office, under date of Oct. 18th, has been communicated by the British South Africa Company, West of Salisbury: 'In the second shaft of the "Ayrshire" (Lo Magondi District) a rich reef has been struck 2ft. 10in. wide, assaying right across 100 ounces to the ton. The good point is that in the first shaft, 100 feet distant, a rich reef has been struck giving 21 ounces through. They are driving to connect. If the value should continue between the shafts, as appears probable, it means a mine of great value.'"—The telegram concludes with the words, "of great value," which mean of the greatest value.—W. L. B., Hill House, Sandown, 19th Oct., 1894.

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

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

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

THE BANNER OF ISRAEL.

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

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THE SIX WAR-FLEETS ASSEMBLED OFF THE COREAN COASTS.

THE war between the Chinese and Japanese off the coasts of China and the Corea, has attracted to the spot, not only the fleets of the belligerents, but those of Great Britain, France, Russia, and even of America. All these are powerful fleets, and the wonder is what they are all assembled there for. The *Kilkenny Moderator*, of Oct. 13, says that the ostensible reason assigned by these Powers is not the real one. Saving the British, who have many residents in China and the Corea to protect, the other three Powers have only a very few. The reason must be some other than that assigned. The Irish editor hopes these fleets will not fall out with each other, and so force on a war. But he forgets that, when enormous interests are at stake, each Power fears lest, in the event of the collapse of one of the belligerent Powers, some of the nations who have interests in China may endeavour to appropriate the spoils of war to their own detriment. Russia, therefore, sends her fleet to watch Britain's; France to look after Russia and Britain together; and the United States to look after matters generally, and to share in any spoils that may eventually be had.

The *Kilkenny Moderator* says that "England" can put forward the interests of her residents with some plausibility "as a reason for her sending her fleet to the Chinese and Corean waters," but that none of the other Powers have any such excuse. Their "manifestoes are transparent absurdities." The editor fears that there are many reasons why France should wish to pick a quarrel with us. In any such quarrel she would have the help of Russia. In any circumstances "England" would stand alone, and there would be three other great naval Powers on the opposite side, namely France, Russia, and America. England would be friendless, and each of the three are provided with two strong allies. We never heard that our brethren across the Atlantic were meditating hostile movements against us, or that they were sending a strong fleet to the seat of war in order to smite us unawares. We believe nothing of the sort. Putting this aside, the Irish editor's concluding words are more cheerful, and we quote them as a sample of patriotic writing, which, however, apart from the Identity is absolutely without force or validity as an argument in favour of peace or our nation's safety in the coming time of trouble, which, no doubt, is approaching for the nations. He wrote thus in regard to the final triumph of our nation, whatever might be before us just now to threaten our national safety. He said:—

"Of the ultimate triumph of the British Empire, whether there be war or whether there be not war, we of course do not entertain a doubt. With such resources of men, money, and skill as England possesses, she cannot ultimately be beaten by any foreign combination possible. Moreover, she is essentially an advancing force. Siam is now virtually a French territory, but what gain will that be to France in the long run, when for one Frenchman who settles there on trading thoughts intent, ten Englishmen settle likewise? Trade proverbially follows the flag, but it is equally true that the flag follows trade. The population of France is stationary; she sends forth no colonists, or none worth talking of. England does. Moreover, the time fast draws nigh when England, whether she wishes it or not, must perforce bring into existence and put in movement a national system of emigration. We cannot go on adding millions to our population decade after decade. In spite of the wonderfully expansive nature of her manufacturing energies, a time must arrive when England's industries at home cannot support England's population. That day cannot now be far off, and when it arrives there will be such an outflow of these hampered millions in all possible directions as will alter the map of the world. No; we have not the least apprehension that the great British Empire will not fulfil her Imperial mission. Nevertheless we devoutly hope that the Powers now convening in such a bellicose manner in Eastern waters will separate again without bloodshed. England will fight if she must, but it is her duty, and also her interest, not to fight if she can avoid it. Of all the great Powers England is the one which can best afford to play a waiting game."

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There are many ideas in the above which plainly point to the fact that the British, since they possess the blessings of Israel, described in the Scriptures as Israel's portion, must be Israel, though our Irish editor most likely has no idea that that is the fact. He gives this nation stupendous population increase, however, vast wealth, and consummate skill as a producing race; besides, as the outcome of her multitudinousness, the immediate need for colonial expansion. He describes a state of things which literally fulfils Isa. xlix. 20. R.V.: "The children of Thy (Israel's) bereavement shall yet say in thine ears, The place is too strait for me; give place to me that I may dwell." This nation was bereaved of the American colonies, but, lo! we have now larger masses of surplus population, whose cry has for a long time been, "Give place to me that I may dwell."

We can echo our Irish editor's words of confidence, "We have not the least apprehension that the great British Empire will not fulfil her Imperial mission." For that mission is Israel's, and concerning it the Lord Himself has said, in Isa. xlii. 16, R.V., "I will bring the blind by a way they know not; in paths that they know not will I lead them: I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them." This being so, and the Lord being Himself our guide and stay, we quite concur with our Irish friend that there is not the least fear that "England" or the British Empire will fail to carry out God's will in respect to her "Imperial mission." That mission is to bless all mankind—to rule and govern the whole world, "to blossom and bud, and to fill the face of the world with fruit." God has provided us with all necessary things to enable us to rule and bless mankind. He has given us "the men, the ships, and the money too," also the Gospel, the Bible, the Sabbaths, and the laws of God, to impart to men as the spiritual blessings God would have us administer to the world which He loves so well (John iii. 16, R.V.).

The editor fears it may be necessary that we should fight in defence of our blessings. But he feels these qualms only because he does not realise our Identity with Israel, nor know what gracious, glorious promises the Lord has given to us as Israel His people, and, among the rest, that while the world is convulsed by war and its terrible consequences, "He will ordain peace for us," and bid us cast aside all fear, "to look up and lift up our heads because our redemption draweth nigh," and "the kingdom of God is near" (Luke xxi. 28, 30, R.V.; Isa. xxvi. 12, R.V.). In these considerations, founded on the word of the living God, and attested by the evidence of our nation's Identity with the Lost House of Joseph, we have ample consolation. But the reasons assigned by the editor of the *Kilkenny Moderator* seem hardly supported by sufficient evidence to place upon them the weight of so mighty a conclusion as he arrives at. God's blessing makes all the difference between success and failure, and without His promises we can see that vast population alone would do no more for us than China's does for her—or wealth for France, or colonies did for ancient Greece or Rome. Being Israel, we claim all Israel's blessings, and these include God's presence, guidance, blessing, and unfailing love and benediction. To Him be all the praise and all the gratitude rendered by our unworthy race.

Our New Year's Double Number is in preparation. The Supplement will be a large sheet illustrating the Great Pyramid, printing in tints, and we anticipate it will be of great interest. We have also a series of particularly interesting articles.

A BACKWARD GLANCE.

By L. P.

I read many years ago a suggestion that Moses, when writing the Book of Genesis, was instructed as to the scenes of creation, and following events, by a vision representing each successive circumstance which he thereafter described. Whatever the worth of this idea may be, it leads me to the thought that if an inspired servant of God arose in these days, and was gifted by the Spirit to behold as in a vision the dealings with Israel since the time they melted away from the Land of Promise, what a glorious word-picture could be drawn,—on the one hand, of God's power and forbearance, of His wrath tempered with mercy, and help given at times of almost overwhelming need. On the other side, what a history of want and woe, of battles and exhausting struggles, and well-nigh insurmountable impediments from antagonistic nature, meeting the "dispersed" on every side.

Yet, ever sweeping onwards, would the wanderers be seen—diverging now to the south, taking now a course to the west of the continent, some advancing on the east side—but all ever creeping forwards to the appointed goal. Did they know what unseen Hand was driving them on and on, spite of dangers and difficulties? Did they know whither they were going? and did they know why?

Ships, too, would be seen, bearing a portion of the "Lost" to the most western land, where they were to settle down, and whose descendants were in future days to welcome the king's daughter whom the prophet should bring, to plant that seed of David which was decreed should sit on the throne of the kingdom of gathered Israel. Alas! the enemy sowed tares in the field of wheat, and the Canaanite thorn and prick was planted in the same land as the true seed.

The vision would represent a prolonged and continuous miracle, as the Tribes were gathered one after the other into that country where they were to find comparative rest for centuries, and renew their strength, be comforted (Hos. ii. 14), and be again as the stars of heaven for multitude (Deut. i. 10).

The "lost exiles" came with their Baal-worship and their heathen practices, and they were enemies of their own household; for they arrived in successive waves, ignorant of or ignoring their own brethren of the House of Israel, enslaving them, slaughtering them, or driving them to the further parts of the island "wilderness," and then occupying the land which they had made desolate.

But the Christian message came to enlighten the dark, idolatrous chosen people; and later a noble, God-fearing king—the David of Saxon times—arose, enacting wise laws, fighting bravely and skilfully for his countrymen, setting an example by his virtuous life, translating the Psalms, and glorifying God with his harp and voice.

Yet still one tribe was lacking. Benjamin, who was lent to Judah as a "light," had, it is supposed, fled from Jerusalem after the greatest crime this world ever witnessed was perpetrated on Calvary; and had no share in the guilt of Judah. "Lost" as Israelites like their brethren, as Normans, it is believed they joined their fellow tribes by conquest, and then "Little Benjamin" became their "ruler"! Since then never has England been conquered by mortal foe.

But the punishment and discipline of rebellious Israel were far from finished. It was caught in the meshes of an unscrupulous, false, idolatrous Church; while domestic strife and foreign wars exhausted them in men and means, checked social advancement, and caused much sin and great misery.

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But light was vouchsafed to them at last, when the translated Bible was given to them, and truth, that had been hidden and smothered by noxious weeds, showed above the tangled mass its pure white flower, which was never again to disappear, though drenched with blood, scorched by fierce fires of persecution, and partially crushed by hatred and opposition.

Israel's progress advanced by leaps and bounds; yet with terrible falls, backslidings, and dark periods. There was a marvellous upspringing when the Reformation was achieved, but there followed a lengthened time of painful struggles for religious freedom, while those claiming it for themselves dealt out bitter persecutions to those who differed from them in sectarian views. There reigned injustice, cruel laws, brazen licentiousness, at one time, and hard, stern, narrow-mindedness at another; yet still an upward progress has been made, and now, at least, there is an avowed general desire to advance what is right and to check what is evil, though tares and choking weeds are thick and flourishing still.

We seem just now to be in the shadowed valley rather than on the sunlit heights, for many national vices and follies are seen lifting up their heads; and if the remnants of feudalism are disappearing, and the noble and wealthy owners of British lands no longer ignore the rights of, or tyrannize over, "the masses," the latter appear bent on tyrannizing over one another. Again priestcraft, with its ecclesiastical assumptions, is showing its loathly visage, and its hand is stretched forth to take a deadly grip of the consciences of men.

We may not expect that such an inspired seer as I have imagined will appear, but we know that the Tribes, now so apparently mixed, must each, by some means, be one day recognised, as their selected representatives fall into their places, before they are moved off to take possession of their appointed portions of the land of Palestine. May we not therefore also suppose that the thick veil that fell over the elect people, when they were "lost sheep," may be lifted up, and the mysteries of their past during many dark centuries be for ever cleared away.

Oct. 16, 1894.

THE AMERICAN AMBASSADOR AND THE BRITISH PEOPLE.

PROBABLY most of our readers have seen Mr. Bayard's eulogy on our countrymen, delivered on his return to America, after serving here as the Ambassador to Great Britain from the States. It was a frank and free avowal, that respect for the law and obedience to its representatives pervades all classes in Britain, and that, therefore, it is possible to regulate the traffic in such streets as ours in London by the instrumentality of a body of unarmed men, who would be literally powerless were not the whole population of five millions equally imbued with the respect for the law, which the uniform of the modern peeler everywhere inspires. The speech was thus reported by special telegram from New York, on Oct. 17, and was addressed to ten thousand people at Wilmington, Delaware.

"New York, Oct. 17.

"Speaking last night at a reception organised in his honour, on the occasion of his visit to Wilmington, Delaware, Mr. Bayard, the United States Ambassador to Great Britain referred in the following terms to his impressions and experiences during his residence in the United Kingdom:—

"'It seemed to me, he said, after having gone abroad as your representative and as the representative of the great country of which we are so happy a part, that it would be but common gratitude and but simple good manners to make some reference to the hospitality I have enjoyed and in the consideration that has been extended to me as the representative of my country. From one and all in the country to which I have been accredited has come to me nothing but most unbounded courtesy and kindness. Everywhere I found that the name of American was received with honour and with favour such as I simply believe would have been extended to no other people than ourselves. (Applause.) From the beneficent, benign, and venerable lady whose virtue so illustrates her happy reign over a contented people, to officials, and down to the very heart of the people I found nothing but friendly hands, kind words, and offers of good services. I went as a friend, I have been received as a friend. Had not I been a friend I would have been disqualified for my place, but I went as a friend to clear up all misunderstanding, and to bring together the hearts and feelings of two nations bound by ties such as exist between no other two nations on the globe. (Great applause.) I would say there has been so much that I have seen to create great respect for the temper of the British people and their Government that it is but just, that I should say so. It is but just, my countrymen, that I should testify to your spirit of respect for the law. The law-abiding spirit of that people is not simply among accomplished men who deliver their judgments upon intricate cases of property and personal rights in their courts of justice, not among them alone, but among the humbler classes of those other officials who mingle with the body of the people at large. There is consideration by the officials for the feelings of the people, there is an obedience by the people to the spirit of law which is incarnated in the humbler officials. During a year and a half's residence in England, and most of the time in the City of London, I have never seen a policeman with baton or stick in his hand, I have not seen a blow struck by one, I have not heard violent language from one, and I have not seen an act of violence committed by one. It is not only a daily and hourly sight, but it is an almost constant sight in that vast traffic that swarms through the streets of London like waves of the sea upon the shore, it is a common sight, I say, to see when traffic is at its greatest, and when vehicles are almost piled one upon another. One quiet man in uniform, a police officer, walks into the middle of the great crowd, turns his back upon the vehicles and holds up his hand. He is the incarnation of law, and the uplifted hand of that plain policeman is obeyed and respected, and until he lowers it traffic does not attempt to continue. This is an everyday sight in any part of the crowded streets of London. What does that imply? To me a great deal—not simply that that man was trained in the performance of his duty, and was doing it unhesitatingly, but that there is a responsive chord in the hearts of the people that recognises him as an instrument of the general law, and has taught them that there is only safety in obedience to the law honestly executed. (Great applause.) I could pass to many of the exhibitions of comprehension of what was necessary for the conduct of the State. I could speak, and speak feelingly, of the strong venerative principle that pervades these people. I could tell you of other experiences somewhat of varied character, and the tasting of the delights of genial and refined hospitality. I have never passed the night in any house in which that household did not kneel every morning in common prayer to the Ruler of the world. Everywhere it is done by the hearts of the people,

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and is almost their universal practice. I have been a long time there, and do not remember that I have ever heard any oath. I have been a long time there, and do not remember —nay, I am sure of it—that I ever heard at any entertainment a jest or a story that a man would object to tell to his wife, his sister, or his daughter (great applause). I feel it my duty to say these things of a people who have received me so kindly and so cordially into their houses, into their homes, at their public dinners, and into their assemblies. It would not be fair or just, or right, to come back home and not render true testimony in regard to that which I had seen. I say it for this reason: because I am most sincerely desirous of becoming an assistant in promoting peace on earth and goodwill among men (applause). I come back to America only loving my country more (cheers). I come back to America endeavouring to transplant, as far as I can in good language, that which I have seen in foreign countries that may be a help to my countrymen. I am glad to bear testimony to the good feeling everywhere existing throughout Great Britain for the American people, and to say I hope that whenever an honest British hand is stretched out there will be an honest American hand ready to grasp it (cheers). This has been my duty, and I have applied my time to it. I have been sent abroad to represent no party. I went to represent the whole country! I went to represent with honour a nation of which I was proud to be the representative, and I wish to say, therefore, how I have been treated. I believe my efforts have been appreciated and understood, and that a very large part of the great share of kindness I received was because they thought I came as a peacemaker and a friend from my country, with no concealment, none of that wretched diplomacy of a past period that consists in using language to conceal thoughts. I went using plain language, the mother tongue of England and of the United States, and used that language to make my meaning clear, to prevent equivocation, to prevent misunderstanding, to say the thing that you thought, and think the thing that you say. I do believe there has been success in that, and that it may bear its fruit. I believe it will, and what I have said to you has, perhaps, been said more strenuously than anything I said there. But I have been very desirous to appear in my true colours as a peacemaker and a friend to the welfare and honour of both nations (applause).'"

The testimony of Mr. Bayard to the friendly spirit which exists between the two kindred people is very satisfactory and encouraging. It is very confirmatory of the views which we strongly hold, that there never can be war between the mother and independent daughter, and that continuous peace will reign between the two, till the happy day comes round when Ephraim and Manasseh will be united once more under the same divine sceptre and as Israelite brethren serve the Lord Christ their King. That there ever will be such a a political re-union appears to be incredible now; but with God all things are possible. The sure word of prophecy tells us it will be so—and with this assurance we are content.

At the present time, when so much is happening to startle the most apathetic minds, it is good to know that there are no burning questions between ourselves and the American Republic. There all is peace. From Russia there comes the disquieting tidings of the deeply regretted death of the Tsar. His death might lead to a change of policy on the part of the Russian Empire towards India, which would unfavourably affect our Northern provinces there. The French are bent, on the other hand, on conquering Madagascar, and bringing it under their "protection," with the certainty that in the event of war between our two nations in the future, it would be needful that we should, at vast cost and with much bloodshed, prevent them establishing a naval and military Gate there, to contest our route to India *via* the Cape; and to harass the commercial ocean highways of our race between Australasia and the Red Sea. China and Japan besides are carrying out ruinous military and naval operations, which apparently can end in no final results for either nation, seeing that the first naval action has occasioned irreparable losses to both belligerents, and Russia and the Western Powers are collecting vast navies of warships to reap the fruits of victory from whichever side it may incline at last.

It is our consolation to know, that all our matters are in the hands of the God of Israel, who, dealing with us as "blind" ones, says: "I will bring the blind by a way they know not; in paths that they know not will I lead them. I will make darkness light before them, and crooked places straight. These things will I do, and I will not forsake them" (Isa. xlii. 16, R.V.). Verily, as a nation, we want guidance now; and we need having these promises, to plead them with the Father, and to ask Him to grant them to us, His blind ones, who now, as hardly ever before, need His helping, guiding, sustaining hand. To Him be all the praise.

THE POWER TO GET WEALTH IN JAPAN.

THE new commercial treaty just concluded between our own land and Japan, is an event which, little understood at present, is likely to lead to vast consequences to both countries in the future, and give our colonies at least "the power to get wealth in an unforeseen direction." Hitherto Japan has been a sealed country to our commerce. The recent treaty throws open almost the whole land to our trade after an interval of time to mature the mode by which it is to be carried into operation. The Japanese have objected to open their markets to our merchants because we were unwilling to subject our countrymen to the laws of Japan, and to their administration of it throughout their country. The Briton has insisted on the special privilege of trial by the consular courts of his own country, and on exemption from the jurisdiction of the Japanese foreigner in his own land where the protection of the rights of the Briton was in question. The new treaty completely changes all that. The first article of the document provides that "the subjects of each of the contracting parties shall enjoy full liberty to enter, travel, or reside in any part of the dominions or possessions of the other contracting party, enjoy equal privileges, liberties, and rights of protection with the natives of the dominion or possession in which they may find themselves." "Special legislation for foreigners is abolished on both sides. Each will have the ordinary protection and ordinary rights accorded by the national courts of justice."

In short, Japan has become a Western power in her institutions and manner of procedure; and the British, recognising this, accept the trade offered by Japan, and yield up those privileges hitherto considered dearer than life, giving up for ever her special claims to the protection of British laws administered by British consuls in Japan. The treaty thus opens Japan to British trade—and the countries which are likely to benefit most are two groups of British colonies. Hitherto Canada and Australasia had no great markets for their commodities within the Pacific Ocean, in their immediate neighbourhood. Their trade was with Europe and America, but not with their neighbours in their own seas. At present Canada and Australasia are not

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included in the benefits of the treaty, but, according to custom, a clause gives them both the right to claim them if they make the application within two years from the date of the exchange of ratification, stating their desire to be included. It is a question whether Canada or Australia will care to accept the privileges now offered them, saddled as they are with the rights the Japanese can claim, under the treaty, of free entry on both these lands, with rights of domicile and free trade The Australian colonists, and those occupying the Pacific provinces of the Dominion of Canada, have a strong objection to the presence of alien races among them as a matter of right. Whether these objections will be overcome remains to be seen. But if they are (and there seems every probability of it), then the advantages which are sure to accrue to the two British colonies bordering on the Pacific Ocean, are remarkable and undeniable. The *Times* has carefully examined the question, and stated the results in an article on "The Colonies" in its issue of October 22. The writer makes these remarks:—

"The moment in which the expansion of trade which it seems to promise, presents itself, is very opportune. Alike in Canada and Australia circumstances have combined to direct the attention of Governments and taxpayers to a development of the export trade. The stability of Cabinets and the prosperity of the general public depend upon it, and recognition of the fact is so universal that the point principally at issue between conflicting parties is as to the best method of securing it. In Canada where, a Conservative Government, usually associated with and supported by the manufacturiug party, has long held sway and has laboured in the interests of the Eastern market and of the scattered provinces to develop means of communication to the East and West, a very natural reaction has taken place. The Western provinces as they developed have grown powerful. The producing interest which predominates in their still sparsely populated area has nothing to gain from a protective system which forces it to spend in high-priced commodities of local manufacture what it earns in low-priced grain sold in the markets of the world. All the promises of the protectionist party have not kept up the price of wheat, and since the producer must go outside the protective ring to sell he would like to go outside also to buy. High tariffs have failed in their protective object. They are now maintained principally for revenue purposes, and the only way in which Customs duties on a lower scale can meet the revenue requirements of the country is either by lessening the cost of government or by increasing the volume of trade upon which Customs duties have to be paid. Whether as a protectionist desiring to justify his policy or as a free trader desiring to bring the tariff down to strict revenue requirements, every patriotic Canadian desires to increase the export trade of the country. The late tour of Mr. Laurier, the leader of the Liberal Opposition, has shown the enthusiasm which exists in Manitoba, the North-West Territories, and British Columbia for the principle of freer Canadian trade. British Columbia, which has the four ports of Victoria, Vancouver, New Westminster, and Nanaimo all eager for development on the Pacific, is, of course, specially interested in extension of the Eastern trade, and while, with only 100,000 inhabitants, British Columbia could hardly expect to carry much weight on its own account if its interests were opposed to the interests of the more powerful Eastern Provinces, the expansion of Japanese markets, to which it is the sea-gate of the Dominion, is likely enough to bring all the needs of its producers into line with the needs of the Eastern manufacturers. Both parties will hope to justify their policy; both parties have everything to gain by establishing their trade in the markets of Japan.

"At the other end of the Pacific the Australasian colonies have even more to gain. The financial crisis through which they have passed has made it a matter of life and death to them to develop the natural production of their soil. They possess every element of wealth. The low prices which have ruled for their staple produce have reduced the margin of profit, but means are not wanting to double the volume of production if extended markets could be found. Victoria has already shown its appreciation of the possible openings which may present themselves in the East, by sending Commissioners to inquire into trade prospects in Japan. The report of the Commissioners is highly favourable, and in one article alone it becomes evident how the progressive character of the Japanese people is likely to affect their trade relations. The Japanese people, the Commissioners were informed, are becoming very large meat eaters, and mutton, which is only procurable from China, is regarded as one of their greatest luxuries. A people of forty millions who like mutton and have none, and whose ports are within a few days' steaming of Australia, represent in this respect alone little less than a mine of wealth to the pastoral districts. The Japanese Minister of Agriculture, it is reported, could hardly credit the statement of the Commissioners that mutton could be supplied at a cost of 1½d. a pound or less. Speaking from a knowledge of his people, he had not the slightest doubt of the demand which would at once arise for such an article. Raw sugar, wool, and leather are among the articles imported by Japan, which are of special interest to Australia. Petroleum, machinery, and cotton and woollen fabrics add specially to the commercial possibilities of Canada.

"There is, however, no need to enumerate the articles which might enter into the commerce of Canada and Australia with Japan. A rapidly increasing population with rapidly expanding needs, determined to take its place in the higher ranks of civilization, will require all that the commerce of its neighbours can supply. The advantage to Canada and Australia as compared with other markets of production will lie in their proximity. Half-way between them both, Japan will offer a point of meeting for their trade, and the peculiarity of their respective positions in the Northern and Southern hemispheres will to a great extent prevent them from clashing with each other. Midwinter in Japan will be the midsummer of Australia, and the markets which welcome the furs, the petroleum, and the timber of Canada will be no less open to the surplus fruit and butter and the early harvest of the Southern hemisphere. The Northern summer in return, when the Canadian rivers are full of fish, and the farmyards and orchards of British Columbia teem with produce to dispose of, will not interfere with the permanent wool and meat trade of Australia.

"There is still one other not unimportant element which may have to be considered in any considerable development of trade between Australia and Japan. The one is a silver-producing and the other a silver-using country. The Barrier Mines at Broken Hill furnish 1-15th of the entire silver production of the world. If the privilege of coining their own silver money should at any time be conceded to the Australian mints, the advantage to their Pacific trade might be considerable. In any case, the extension of trade relations with a silver-using country must be of the utmost value. The five years which have yet to elapse before the treaty takes full effect will give ample opportunity for the

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investigation of the whole subject, and we have little doubt that all the colonies concerned will profit by the increased opportunities offered in the meanwhile to British subjects desiring to travel and make themselves acquainted with the condition of the markets of the interior."

Our readers will see by the above how God has given to our race, through two of our most important colonies, "the power to get wealth" to an almost fabulous extent. No other country is in a position to compete with the two colonies in question for the trade of Japan, so wonderfully thrown open to them both. They have each what Japan wants, and the latter is occupied by 40 millions of an ambitious race, eager to rank with Europeans, and acquire all their wants, as well as to gratify them. Just at the time the treaty has come into being, lines of quick and powerful steam ships have been inaugurated and are now in working order between the Pacific ports of the Canadian Dominion and Japan and China. There is besides that, a line of steamers plying between Vancouver and Australia, established only a year ago, which finds such a market as Japan suddenly opened out to it, half way between its two termini.

All these are circumstances which are likely to add to the prosperity of our two colonial nations on the Pacific, and they point to the interference of the God of Israel in favour of His chosen people, giving them the blessings He promised them thousands of years ago. These things have not been the result of chance. The position of the Canadian Dominion at the North-east of the Pacific, and that of Australia on the South-west, with the sudden uprisal of a nation of 40 millions of souls like the Japanese between these two British colonies, is a wonderful event when we consider what the Japanese have been in the past and what they are now, anxious for European supplies of all sorts and ready freely to exchange commodities with our colonies to the great advantage of the latter. We have said enough to interest our readers in the future of the Pacific trade, and to make them reflect that in all that is occurring in the far East, the finger of God is visibly working for His people, and that He is giving us "the power to get wealth" that He may establish His covenant that He sware unto our fathers as it is this day (Deut. viii. 18). To the Lord let Israel give all the praise!

ARE THE JAPANESE OF JEWISH ORIGIN?

WE take the following from *The Glasgow Herald* of October last. The final reply is from a British-Israelite :—

SIR,—In reading the newspaper reports day by day of that portentous and bitter war now going on between China and Japan, I have been very much struck with the similarity of the Japanese language to that of the Hebrew, so far as the names of persons, places, and things of the one can be compared with those of the other as we have them recorded in the Bible. I could give you many instances of this from the reports I refer to, but it is not necessary to do so. Anyone can make this comparison for himself. I shall only mention one or two. Thus, for instance, "Hiroshima" has a very strong similarity to the Hebrew word for Jerusalem. "Tokio" may be a corruption or another way of pronouncing Tekoa, and "Dai" is nearly, if not quite, the same as the Hebrew for David, King of Israel. Is it possible that the Japanese may be the descendants of the Ten Lost Tribes of Jacob ; or, may not Japan have been colonised by the Jews—say about the time of King Solomon?

We know that the Jewish people possessed very large fleets in those days, not only in the Mediterranean (where the Phœnicians also had great sway in that line), but likewise in the Red Sea and along the whole coast of East and South Africa, and it is probable that they had also command of the Persian Gulf, for the Kingdom of Israel (at least in the days of Solomon) extended from the Mediterranean to the Euphrates. It is, therefore, very conceivable that the Jews, who have always been a most indomitable and enterprising race, may have penetrated into, and taken possession of, the land of the "Rising Sun." Perhaps some of your readers who have a better knowledge of Japan, as well as of the Japanese and Hebrew languages, may be able to throw some light on this very interesting matter.—I am, &c., J. F. S.

Glasgow, October 26, 1894.

Sir,—Your correspondent "J. F. S.," of November 1, asks the question—"Are the Japanese of Jewish origin?" and quotes a number of words which he thinks are very similar to Hebrew ones in sound, but I can assure him are not the least similar in meaning. "Hiroshima," he thinks, is very like "Jerusalem," but I am sure the last named has nothing to do with islands, whereas the other, "Hiroshima," means "broad island." Hiro, broad: and shima, island. Likewise Koshima, little island; Oshima, large island; Idzu-no-Oshima, the large island of Idzu. "Tokio" means the Eastern capital, and is quite a modern word, for till lately this place was called Yeddo. Then "Dai," which he thinks is nearly the same as the Hebrew for "David," means "great." The Japs call their country "Dai Nippon," "Great Japan," and they have immense bronze images, which are called "Dai Butsu," "Great Buddha." The traditions of Japan go to prove that they came from the north of China, and recently travellers in Manchuria have found inscriptions which are in the language of Japan, with some slight differences of words, so I think that there is very little likelihood of them having come by boat from the Persian Gulf. Their features, too, are quite different from any Jews I have met, their eyes being rather dull, and there is a sad lack of nose on the Jap, which we cannot say of the Jew. Also, he is a very indifferent man of business.—I am, &c., FUJI YAMA

November 2, 1894.

Sir,—In your paper of the 1st instant "J. F. S." asks—"Are the Japanese of Jewish origin?" And again, "May the Japanese be the descendants of the Ten Lost Tribes of Jacob?"

Not seeing any notice taken of these questions in your issues of yesterday and to-day, I venture to offer, and place at your discretion, a reply which to my conviction proves that Japs are not Jews.

"J. F. S." adduces but one argument for his conjecture (and that the least reliable of all evidence), viz., similarity of language. If he lays stress on such testimony he will find a richer field at home from Marazion, Tamar, &c., in Cornwall, to Balnaboth, Balmoral, and a hundred other Bals in Scotland Besides there is a close affinity between Hebrew, Keltic, and Saxon. The suggestion that "the Jewish people" had large fleets in the days of Solomon confounds Jews (who had neither ships nor ports) with the seafaring tribes of Israel, especially Dan, who traded together with Tyre and colonised in "the Isles of the West." Doubtless the Japanese, like other nations, have Jews dispersed amongst them; but they possess no marks of inheriting the temporal and national birthright of Ephraim, or, as yet, the spiritual blessings through Judah common to the whole Israel of God. On the other hand, their marked possession of yellow complexions, wide skulls, and Mongolian features stamp them as a Japhetic race, and therefore not descended from Shem. What need we of further witnesses?—I am, &c., P. C.

November 3, 1894.

THE ANGLO-ISRAEL ALMANACK AND DIARY for 1895 is now ready, and may be ordered of any bookseller. Price 3d., 5d., and 1s., or may be had post free from the Publishers for 4d., 6d., and 1s. 2d.

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THE FINAL SERMON PREACHED AT THE CLOSE OF THE EXETER CONGRESS.

THE Rev. J. E. C. Weldon preached the closing sermon of the recent Church Congress held in the town of Exeter. His text was Num. x. 35, 36, "And it came to pass, when the ark set forward, that Moses said, 'Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.' And when it rested, he said, 'Return, O Lord, unto the many thousands of Israel.'" We allude to the sermon to draw attention to the remarks of the preacher, which unconsciously were quoted from the Scriptures, and applied to our own nation. The following are some of his sentiments. It will be seen how completely they took a scriptural character and colouring :—

"We ask—it is all we ask—to be let alone. It were a pity in our eyes if it should come to pass that the duty of Church defence absorbs any part of the gifts and energies which we would wish to devote, unreservedly, if it were permitted us, to the solace of the poor and suffering, and the reclamation of the sinful. It is for this end that we live, for this alone, that wherever the flag of England courts the breeze, the Cross of Christ may be planted at its side. "Return, O Lord," that is our prayer, "unto the ten thousands of the thousands of Israel." The quiet, self-contained beneficent spirit which the text suggested had been characteristic of the Church of England all through her history. It had been exemplified in the lives of her noblest sons and daughters. 'The particular note of the Church, if I may so describe it, has been a certain tranquil piety.' She has been the least noisy, the least pretentious of Churches; she has felt a distrust of excitement or eccentricity; she has been apt to regard it as a sin. Oftener than once she has made the mistake of rejecting enthusiasm when it seemed to be irregular or extravagant, and has driven it from her precincts into the wilderness. She has lost many Christian souls that might have remained her own; and oh! the pity of her losing them. Great as she is, she would be yet greater had she been the Church of Milton and Bunyan, of George Fox and Richard Baxter, and the disciples of the Wesleys. But the quietness which has seemed to put her out of touch with religious emotions has been in other ways her blessing and her strength. No Church has been such a mother as she has been of simple, steadfast, dutiful Christian characters. . . .

"'Therefore will we not fear,' brethren beloved, 'though the earth be moved; and though the mountains be carried into the midst of the sea.' We will do our duty quietly. We will 'seek peace and ensue it.' We will labour for unity, not by shutting our eyes to differences (for that were immoral), but by looking hard and hopefully at agreements. We will love all who love our Lord Jesus Christ. And it shall be our prayer to come before Him at the last, bringing not worldly riches or honours, but what He loves better, even the offering of souls redeemed by His dear blood. It is the spirit of Jesus that is the life of the Church. 'Return, O Lord, unto the many thousands of Israel.' Come in Thy meekness, Thy purity, Thy love, and make our hearts Thine own, yet not ours only, but the hearts of all our brethren. We do not pray, 'Return to us,' but 'to the ten thousands of the thousands of Israel.' We need not believing individuals here and there, but a believing, praying nation. We need more prudence, more honesty, more charity, a deeper sense of responsibility to God. We need, in one word, more religion. There are many remedies for the ills of human kind, but there is only one cure, and that is the religion of Jesus Christ. Others may change the conditions and opportunities of life, but He alone can change the heart. Without Him we are lost. When He is at our side, it is well with us. Wise and happy will this people of England be if in all that they do or leave undone, like the Israelites of old, they shall follow the revelation of the cloud that overshadows the Tabernacle of God. 'At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord at the commandment of the Lord by the word of Moses.'"

RANDOM SHAFTS.

IT occasionally strikes me that a volume containing the various contradictory views of our opponents would be a very instructive book for the general public. Or would they class it with light literature? Certainly, those who possess a goodly number of anti-Identity pamphlets are provided with a fund of amusement, if with nought else. All the authors assume an air of infallibility, and each appears to take a vow that, let knavish Anglo-Israelites garble and prevaricate as they choose, *he* intends to speak the truth. And never was it more conspicuous that truth is many-sided. Like the infallible popes, they are slightly at cross-purposes. No two are agreed; and even on the most vital points they have nothing to give us but a concert of discordant and bewildering strains. Perusing one of their attacks, the language is so emphatic that we are led to suppose Christendom has a "complete set" of fixed and well-authenticated opinions on Israelitish matters: opinions so fixed and well-authenticated, that only an ignoramus or a madman would think of doubting them. But, reading a second treatise, and yet a third, we discover that Christendom has several sets of opinions, which also, I believe, is an accomplishment wherein the Pope excels.

* * *

Some of the writers toil sore to show that the promises are spiritual, and that "fleshly Israel" is not entitled to them; others declare they are literal, that spiritualising is a pernicious practice, and that Israel will enjoy these blessings in the future; others, that she will not enjoy them in the future as she has enjoyed them in the past. Some teach that a mere handful—about 27,250—of the Israelites were carried into captivity; others, that the bulk of them were exiled, but that a multitude were left behind; while others say the Ten Tribes were so desperately wicked, that they were not simply swept out of the land, "head and tail," but destroyed from the face of the earth. Some maintain that Israelites went back to Palestine with Judah in great masses on the decree of Cyrus; others, that a few returned, but a representative few, sufficient to realize the union predicted by Jeremiah and Ezekiel; others, that this union has not been realized but has still to be fulfilled.

* * *

Some contend that it is useless searching for the Ten Tribes as they are lost beyond the possibility of recovery; others, that they are not lost at all; others, that they are lost but preserved by God in a safe—though secret—abode, until the time arrives for their manifestation. Some affirm that racial distinctions are abolished, and that it is immaterial whether we are Hebrews or Gentiles; others deny this, and submit that as we are a Gentile "toe" an awful doom awaits

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us; others ask us to praise God we are Gentiles. Some declare that neither Jews nor Israelites will ever be restored again; others tell us that the Jews are returning already. Some argue wrathfully, lengthily, and needlessly, that circumcision is not of the faintest value; others argue with equal wrath and at equal length, that circumcision is indispensable, and that, being uncircumcised, we are "cut off" from the Abrahamic covenant. These gladiators may be thoroughly grounded in Greek and Hebrew; they may be "trained scholars" of the first water; but it is clear that with respect to Israel they are just fumbling in the dark, and throwing at us any stone they can pick up. Before sinking deeper into print they should really hold a conference and try to harmonise their ideas, or, what is better, harmonise their ideas with the Bible.

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The French are said to be a logical people, but their logic has a suspicious facility for proving what they want to prove. Their reasoning over the Egyptian business displays everything except reason, and the "claims of Europe" they so generously champion are claims of which Europe seems to be utterly unconscious. That fervid patriot, M. Deloncle, has taken pity on this dulness of a whole continent, and has formally framed the grievance under which Europe is labouring, or, in his estimation, should be labouring. Albion must learn to relax her grasp on Egypt, and sign a treaty "neutralizing the river Nile and its banks from its sources to Alexandria. The Nile Valley would thus be made what it ought to be—a vast European common land."

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Where is the logic in that? From a human standpoint, Egypt belongs to the Egyptians, and combined Europe has no more right to it than to Madagascar or the Channel Islands. M. Deloncle is wily. His "European interests" mean doubtless "French interests;" but as Europe will not stir on behalf of French interests the Gallic policy will evidently be to bribe the nations with the tempting prospect of controlling North-east Africa. The plan may succeed. And here we see how men's designs conflict with God's. For God has ordained that the Nile Valley shall be the property of Israel, and the pretentions of Europe in this direction, inflamed by France, may help to bring on the final struggle.

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A correspondent of the BANNER for Oct. 24, writing from Bethlehem, refers to the implicit faith which the natives place in an English promise:—"I want no pledge, it is Kilmeh Ingleezi." This fact, flattering as it looks, is fully borne out by an incident within my own knowledge. A friend of mine was travelling in the East, and through a mishap he found himself—when in Palestine—with an empty purse. He could boast of a cheque-book, and that was all. But he went to an hotel, and explained his position, on which the proprietor expressed his perfect willingness to trust him. He subsequently journeyed to Constantinople, and ordered a ticket at the railway station. Would they accept an English cheque in payment? Yes. Would they telegraph to England and have it attested?—if so he would defray the cost. No, they would not trouble! In this fashion he crossed Europe, and stayed at hotels by the way, on the strength of his bare word. As he observed, such a thing was unheard of, and none but a Britisher would have been allowed to do it—Americans, of course, falling into much the same category as Britishers. He has since become an F.R.G.S., but whether the distinction was conferred upon him for his gallant scaling of the Great Pyramid, or in recognition of his having "done Europe" on the credit system, I cannot decide.

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An earnest desire exists for a spirited promulgation of the Identity in London, and this is a very natural wish. Mr. Aston alludes to it in *The Covenant People* for November, and states that there are no openings for meetings, while the opposition is so severe that a satisfactory audience is bad to gather. These are difficulties which must be surmounted; but at the same time they are difficulties which it is not in the power of an executive to surmount single-handed. If the Israelites of the metropolitan counties were well organised, and supported the banking account of the parent association in a manner worthy of the cause, openings would be *made*, and opposition could be defied, or welcomed. But so long as we are content to remain dependent on the loan of chapels or schoolrooms the movement will languish, for the officials are often contemptuously hostile to us behind the scenes, and charity at its best is not a bracing atmosphere.

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The necessity for lectures in London and its suburbs is unquestionable, nor can it be questioned that the Council of the British-Israel Association have the Identity at heart. The missing link is money. When the silver-tree blossoms London will hear of the Identity, and in a city where the silver-tree is said to grow there should be no scarcity of blossom. Next to money is unity, and co-operation. To further this, and to push the work, there should be either a separate organisation or some alteration in the machinery of the British-Israel Association. Because (what is singular, but intelligible) London has no association which it can properly call its own. The British-Israel Association was at first—was it not?—a purely London society—that is, a society for supplying the wants of London. But it has flourished to a gratifying extent. It has developed, and changed its name, and is now practically a British institution. In so doing, however, it has drifted from its original station, and where the country has gained the metropolis has suffered. The remedy is easy. The British-Israel Association might appoint a strong committee, or council, devoted solely to London. With its 5,000,000 inhabitants London offers a wide field and enormous potentialities. Given, then, this committee, and an elastic exchequer, who is prepared to limit the results of a vigorous campaign?

JOHN SHOOTINGHAM.

ISRAEL'S COMMERCIAL DEALINGS WITH CHINA.

WE find the annexed statement in "The Journal of the Society of Arts," of October 12, 1894, p. 892, and present it to our readers as a further piece of evidence that Israel is ever to be "the head and not the tail, above only and not beneath," set high above all the nations of the earth" (Deut. xxviii. 1—13, R.V.):—

"EUROPEAN RESIDENTS IN CHINA.

"The *Monde Economique* says that at the end of the year 1893, 530 foreign commercial firms were established in the open ports of China; the number of foreign residents connected with them reached 9,891. These totals represent a slight increase over those for the year 1891, although they are almost identical with those for 1892. The following are the details, the figures representing the residents being given in brackets. *English*, 354 *firms* (4,163); Germans, 81 firms (777); Americans, 30 firms (1,336); Japanese, 42 firms

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(1,087); French, 33 firms (786); Russian, 12 firms (118); Portuguese, 7 firms (410); Austrians, 4 firms (76); Spanish, 4 firms (357); Dutch, 1 firm (52): Danish, 4 firms (127); Swedish and Norwegian, 2 firms (328); Italian, 4 firms (189); Belgian, 1 firm (50); others, 1 firm (104). Total 580 firms and 9,891 residents."

That is, out of 580 foreign commercial firms 354 were British and 226 are of other nationalities, the British being more than all the rest of the nations put together! Of the foreigners belonging to these firms 4,163 were British, and 5,728 of other nations, or they were nearly equally divided, the total being 9,891. The numbers strike one with surprise, and illustrate the prophetic fact that at the very "ends of the earth" the British-Israelites take the lead in the matter of trade, and as regards the persons engaged in it, are, though not in the majority, nearly equal in number to all the others of foreign descent put together.

NOTES BY S. A. M.

"THE sun-dial of Ahaz" (Isa. xxxviii. 8) is the first dial we read of as a means of measuring time by the sun. We are not to conclude that it resembled in any manner the sun-dials we are accustomed to; its very name, dial, tells of its Hebrew origin and explains its structural form, for the word is translated for us over and over again in the Book as indicating 'steps' or 'degrees' of measurement. Built in the palace of Ahaz, we may suppose it was a sort of stair-case with regular steps, on which the sun sent down its slanting beams; or this 'dial of Ahaz' might have been after the pattern set by King Solomon whose ivory throne was approached, we read in 1 Kings x. 19, by six 'steps.' Knowing that this Hebrew word is translated alike as 'steps' or 'degrees' renders very clearly the meaning of Hezekiah's request for an infallible sign from the Lord that he would recover from his sickness. The sun marking in shadow its daily course down the steps was easily understood; 'that was a light thing,' as Hezekiah said, 'nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord, and He brought the shadow ten degrees backward, by which it had gone down on the dial of Ahaz' (2 Kings xx. 11). Thus we may observe how the Hebrew word 'dial' has been kept in use among us; but it is not so well known that, translated as 'degree,' we retain it in our scientific measurements and calculations, and how tenaciously we hold to it in our universities, its being advocated in the students' course, by St. Paul himself, that they procure to themselves a good degree" (1 Tim. iii. 13).

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the article entitled "Orthodox Heresies," the following lines occur, not far from the beginning:—"It is, perhaps, ungrateful to suggest that they must have more time than intellect at their command, but when a pamphlet is published with the main object of showing that there can be no admission into God's Church except through Christ, what else are we to say?" I understand that several of the Glasgow Israelites are disturbed at this statement, supposing that it "repudiates saving grace through Christ." I am sorry that my northern friends have contracted so erroneous an impression, and think it must have arisen in consequence of their omitting to consider the context.

The previous remarks point out that our opponents lecture us on the tritest of subjects—the abolition of circumcision for instance—as if we had never heard of them; and in the sentence quoted above, I express surprise that any one should issue a pamphlet against us with the principal object of enforcing such a universally-accepted doctrine as admission into the Church through Christ. But if allies of the Identity have mistaken my meaning, what may we not expect of *The Christian* and its compeers? That reflection has induced me to write you on the matter; and, after this humble explanation, I trust we shall be spared an immediate recrudescence of the charge that we "preach the gospel of Anglo-Israelism."

I am, dear sir,
Yours faithfully,
J. G. TAYLOR.

Newcastle, November 23rd, 1894.

To the Editor of the "Banner of Israel."

DEAR SIR,—Enclosed cutting from the *Jewish World*, of October 26, 1894, may perhaps be interesting to the readers of the BANNER OF ISRAEL, as it will at once show what prominent ecclesiastics of this time-honoured national church think of the liturgy of our brethren of the House of Judah, and on the other hand what our Jewish brethren themselves think of the liturgy of this, our church. I would like at the same time to point out how very remarkable it is that the title "Reverend," given to ministers of the Gospel of every denomination in Great Britain and the United States of America, is not to be found applied to the ministers of the Gospel in any other country. Nor is this title given to any Roman Catholic Priest or other dignatory of that church out of Great Britain and America, not even to the Pope. But here in Great Britain, it is applied to every minister of every denomination, even to the priests of the Church of Rome, and in America this title is also given to every missionary of the Lord Jesus Christ.

The origin of this title "Reverend," I can only think is that given to the teachers in the synagogue, viz., "Rabbi," or more properly "Rav," master or teacher in Israel. I do not know whether you will think this worthy of a place in the BANNER.

I am, dear sir, yours faithfully in Jesus and hope of Israel,
MARCUS S. BERGMANN,
Honorary Translator of the Judæo-German Version of the Bible.
Upton House, 222, Burdett road, Bow, London, E.
October 30, 1894.

"NOTES.

"It is not often that a prominent Christian ecclesiastic emphasises the importance of the debt his church owes to the synagogue. Still more rare is frank acknowledgment that what is best and most worthy of veneration and preservation, is so by reason of its direct Jewish descent. It is therefore pleasant to record the way in which the Dean of Lichfield dealt with the subject of 'The Continuity of the Jewish and Christian Worship' in a lecture delivered the other evening at Sheffield. He traced back all the essential elements of the present service of the Church to the worship of the synagogue consisting, as he pointed out, of "praise, prayer and instruction," by Psalms, the *Shemoneh Esreh* "and lessons from the Law and the Prophets with what was called *Deresh*," and pointed out that this direct descent from the synagogue service, which in turn was derived from that of the Temple, constituted a reason venerating it and preserving it as something holy.

"We have the whole text of his lecture before us, but he might have pointed out that not only in spirit and in form is the service of the church the direct descendant of that of the synagogue, but also that the ideas and very words of those prayers, the beauty and power of which is most felt by Christians, are of purely Jewish origin. What it would be well for all Christians, and those Jews also who are inclined to tamper with our time-honoured liturgy, to remember is that the highest ideals of humanity, and nearly all that is recognised as the most suitable vehicle for communion between man and the Creator, is the outcome of the religious emotion and philosophic thought of Jews who lived before the Christian era and about the time of the birth of Christianity. In his lecture, reported in another column, Mr. Schechter points out that the true touchstone by which to test what are and what are not the theological ideas of the Talmudic writers as a

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whole is the Jewish liturgy. If, then, it be admitted that the chief elements of the Christian Prayer Book are derived from this source and that these are of permanent value, it must be evident that Jewish theology is not effete, but that its notions of Deity and of the soul's relation to God are an eternal treasure for mankind."

To the Editor of the "Banner of Israel."

DEAR SIR,—On Friday evening, Nov. 9, 1894, an excellent paper was read at the Eastbrook Wesleyan Mutual Improvement Class, Bradford, on the Identity of the British with Israel. The new large class-room was filled with attentive listeners. In the absence of Mr. J. S. Heap, the president (who joined the meeting later on), Mr. R. P. Crosland was voted to the chair. After singing and prayer, the chairman, with a few suitable remarks, introduced the essayist, Mr. Richard Vasey, one of the oldest local preachers in the district, who commenced by saying that the subject was not only important but also interesting, especially to Bible students, as throwing much light upon the Scriptures generally, and also clearing up many otherwise difficult and misunderstood portions. He then pointed out the division of the Twelve Tribes of Israel into two Houses or kingdoms—viz., the House of Israel, Ten Tribes, and the House of Judah, Two Tribes; which then became (in the days of Rehoboam) two separate and rival kingdoms. He showed also that after the deportation of the Kingdom of Israel into Media, &c., the House of Judah thought to appropriate their part of the country, and thus claimed Israel's portion of the land of promise, to the exclusion of their brethren—the House of Israel. But God rebuked that spirit, and promised He would be for a little sanctuary to Israel—even in exile—and would gather them (Israel) and give them the land of Israel (Ezek. xi. 14—17), and convert them (ver. 19, 20). God further pledged His word that Israel should be and continue a nation as long as the sun and moon remain (Jer. xxxi. 35, 36), that Judah (the Jews) are to come to Israel (Jer. iii. 18), and return together with Israel to Palestine (ver. 14). and be reunited into one kingdom for ever (Ezek. xxxvii. 21, 22). Therefore, the Bible being true, Israel must now exist somewhere, a powerful, maritime nation, able to escort their brethren of Judah back to the Land of Promise. As Great Britain is in the exact spot indicated for Israel—namely, "the Isles afar off from Palestine" (Jer. xxxi. 10; Isa. xli. 1; lx. 9), towards the North (Jer. iii. 12—14) and West (Hosea xi. 10), and otherwise answers exactly to the Scripture portrait of Israel, and is now enjoying Israel's promised blessings and doing Israel's work (Isa. xxvii. 6; xlix. 6), therefore Britain is Israel, and in her God's promises to Israel are being fulfilled before the world, to His own glory. The historical, ethnological, and philological arguments were reserved for another occasion. An interesting conversation followed the essay, and great interest on the subject was manifest—also a desire to hear more of it. After a few remarks by Mr. R. Nicholson and Mr. Alfred Ashley (a visitor), the meeting concluded with hearty votes of thanks to the essayist and chairman.

Nov. 15, 1894.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—In the "Random Shafts" in your issue of yesterday, allusion is made to the cave dwellings of the ancient Britons. The reference thereto derives its chief interest from the perverted ingenuity which would deduce an argument in proof of the favourite theory of our British ancestors having been on a par with the savages of the South Sea Islands. May I add a small contribution to the cave dwelling lore of a more recent date? My first visit to the famed Cheddar Cliffs was in 1845, and I well remember a friend who accompanied us—long conversant with the neighbourhood—drawing our attention to a cave high up in the cliffs, and approachable only by the narrowest goats' path. He told us of a woman who had there been born and brought up. There, too, she had married and brought up a family, and at last had died there. I forget how long previous to our visit her death had occurred, but as public opinion on these cave dwellings had gradually become enlightened, her sons had deemed it expedient to remove the body by night, which had been accomplished by the aid of ropes. What if some future historian were to quote this as a sample of the civilization of England in the middle of the nineteenth century?

Many years later, at Dover, probably about 1870, we set off for a walk towards St. Margaret's Bay half way up the overhanging cliff. We followed a narrow ledge, which served as a footpath for some way, when we noticed a dark piece of seaworn wood against the side of the cliff, and on examination saw that it served as door to a cave. We entered and there on a rough hewn rock was a bed on which lay a dying man. The gratitude of the poor wife—when my husband prayed beside him and gave her some relief—has impressed the scene upon my mind. Here, too, a family had been reared and the daughters were now in respectable service.

There are, both in England and Wales, caves which extend long distances under mountains, and to these in unquiet times whether from foreign invasion or from days of persecution, the distressed people would surely resort. Many of these caves, like the catacombs around Rome, have sheltered the people of God. In the fierce persecution which beset the followers of Wicliffe, the hills around Malvern are known to have concealed many of whom the world was not worthy. Therefore, to stigmatise as savages all who from force of circumstances have made their dwelling place in caves, is only worthy of those who believe themselves to be descended from apes. We who know ourselves to be the descendants of Israel "a Prince of God," claim a higher lineage, and earnestly long both to vindicate the faithfulness of our covenant-keeping God, and to lead others to see this glorious truth.

Yours faithfully,

ELLEN M. ROGERS.

Glendore, Tunbridge Wells, November 15.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am very pleased to inform you, and the readers of the BANNER, of the decided step a few of us have taken, that of forming ourselves into a Bible-class, the object being the study of the Bible, having regard to "Our Identity" with the Lost Ten Tribes.

We meet every Wednesday evening at a room in the Temperance Hall, the rent of which our chairman (Mr. H. B. Marshall) has kindly consented to defray, until we are in a better position to meet the expenses; also that the little we contribute every week (for we are only working men) may be used for the purchase of a few standard works on the subject, maps, &c., and that we may establish a small library. The next meeting will be our third, and in so short a time the interest aroused by enthusiastic discussion on this matter is most gratifying.

Now for an appeal. If you or any of your readers will help us to spread this glorious truth, as we believe it, by sending us BANNERS, or any literature that may prove helpful to us in our study we shall be most thankful. Hoping soon to communicate again with you, either to let you know our progress, or seeking explanation on any particular topic we may not be able to grasp,

We are, dear sir, yours truly,

H. B. MARSHALL, *Chairman.*

G. E. LEWIS, *Secretary.*

Temperance Hall, Bedminster, Bristol, Nov. 2nd, 1894.

WEST AUSTRALIAN GOLD FIELD.—That West Australia is one of the gold fields of the world is a fact which now stands established upon the most authoritative testimony. The progress which is being made by the Western Australian gold industry will perhaps be best grasped if we state that the Customs return of the export of the metal in the last seven years shows a total value of £952,182, of which last year, 1893, counted of itself for as much as £421,385. As yet it is an unworked gold field.—*Stock Exchange Reporter*, October 29th, 1894.

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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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A FLOURISHING BRITISH COLONY WITH A PORTUGUESE SEA-GATE.

WELL may *The Scotsman* of October 11, describe it as an "unfamiliar circumstance," that our "valuable and growing British colony" in Mashonaland and Manicaland should be dependent for access to the sea on a "Gateway" on the coast, which is included in the Portuguese territory. Such is, however, the fact; and we must make the best we can of it, till God gives us this Gate according to His promise, and thus enables our large trade in that inland gold-fed British colony, to have access to the world, by a road belonging to itself and by a port of egress and ingress to and from the ocean, which also is British as we have seen before, to be the fact. Beira at present is the Port of Salisbury; but produce costs £30 a ton to convey it from the latter place to Beira the seaport town. This, of course, is prohibitive, but the time must soon come when with direct, but distant, communication from Cape Town northwards to Salisbury, and improved access to the ocean to the East of Salisbury *via* Beira, the commercial position of Salisbury and Buluwayo will greatly improve, and prosperity will be somewhat less a precarious thing than it is now.

The railway between the sea at the Cape and Vryburg has already been completed, and is working now. Last month a new line through British Bechuanaland was opened from Vryburg to Mafeking on the Molope River at the frontier, "traversing a country, which, a few years ago, was visited only by an occasional hunter, or travelling dealer in skins." This railway, completed to the borders of the colony, will soon traverse the Protectorate and so reach Victoria and Salisbury in our new British dominion, annexed since the defeat of Lo-bengula's impis, and going, it is said, to be called "Rhodesia." This line will run entirely through British territory. But its immense length will have a formidable rival in the short line to the Indian Ocean through the Portuguese Gate, or Gateway, at Beira. This advantage will compensate for the disadvantage that it traverses a region infested by the poisonous *tse-tse* fly, passes through Portuguese territory and reaches the ocean by a Portuguese Gate.

The question of Delagoa Bay, too, resembles that of Beira. It once was ours, but Marshal MacMahon, who was the arbitrator, decided in favour of the Portuguese, and we had to submit. The spot, however, is of vast importance to our British trade, since it will draw off the exports of the Transvaal by the short route by the railways, which have just been finished connecting Pretoria, the capital of the Transvaal, with Delagoa Bay and the sea—cutting off the Natal and Cape Railways, with a very small portion of the trade, by reason of the vastly greater distance. The distance between Pretoria and Lourenço Marques on Delagoa Bay is only 350 miles. The route between Natal and Pretoria is about 504, and that between Port Elizabeth and Johannesburg is vastly more. But the consolation seems to be, that even if the trade finds its way to Delagoa Bay, as it is sure to do, the shipping to carry it away must be British; since nearly 80 per cent. of the shipping trade of that port is carried in British bottoms, and the population of the port is half British.

The following shows how the British are estimated in those parts as compared with the Portuguese. Our quotation is from *The Scotsman*:—

> Currency is almost entirely British; no person, either Portuguese or foreigners, cares to take Portuguese money. This is so much the case that even at the Government Offices—such as the Custom-House, Post Office, and railway—English money is preferred, and Portuguese money, especially notes, in many business houses, is openly refused. It is customary with all the business people in the town to head their bills "payable in sterling," and in many cases the Portuguese professional men, such as doctors, lawyers, &c., who cannot speak a word of English, make out their accounts in their own language, the amount of same being invariably put down in sterling.

The native rebellion has lately brought all progress to a

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stand in Delagoa Bay. But this is not likely to oppose the march of events very long. Peace and prosperity will be restored. Whether in the end the Portuguese are likely to hold in their nerveless grasp a first-class Gate which feeds the growing power in South Africa of the House of Israel, now rapidly taking possession of the land, remains to be seen. We incline to the opinion that the prophecies will prevail, and that He who said to Abraham, "Thy seed shall possess the Gate of his enemies," will see that Delagoa Bay, Beira, and the other ports of the Mozambique coast will eventually be confided to the keeping of the great gateholders of the world. No love of power, or earth hunger, makes us give utterance to such a sentiment. We believe that, possessing as we do large masses of the most valuable territory in South Africa, full of gold and wealth, and attracting to it a vast British population, we are bound, for the good of the country itself, to acquire the Gate of the auriferous regions in question, and so cause their removal from the Portuguese who have done absolutely nothing for the native inhabitants or the country they occupy. We have blessed the South African dependencies already, and in the not distant future it is clear we shall largely benefit the South Central African races by the civilization and Christianity we are already busily imparting to them, as well as by the abolition of the slave trade, which is always one of the objects we have in view in all our dealings with that unhappy land. Already we have given to the native tribes—not only the Pax Britannica, but Christianity, railways, telegraphs, roads, gold and diamond mines, constant and well-paid occupation, education, schools, hospitals, besides the Bible, the Gospel, the Sabbaths, and the laws of God. By these things nations are truly blessed; and judged by these benefits which we have been the means of conveying to the inhabitants of South Africa, we have in truth been a blessing to the native races of that land. To the Lord be all the praise.

THE COMMISSION ENTRUSTED TO ISRAEL TO EVANGELIZE ALL THE NATIONS.

ONE of the most convincing proofs of our Israelitish origin which we have to offer to our clergy, and those who are sincere followers of the Lord Jesus Christ, is that derived from our evangelistic work among "all the nations," according to His command. In Gen. xii. 2, 3, xxii. 18, xxvi. 4, xxviii. 14, Isa. xxvii. 6, and Acts iii. 25, we have the promise to the seed of Abraham, conveying to them in distinct and exclusive terms that "in them," as the seed of Abraham, "all nations, all families," and all kindreds of the earth, should be blessed; also, that in times subsequent to the prophet Isaiah, Jacob—that is "Israel"—"should take root," and that they (like a tree) should "blossom and bud," and should "fill the face of the world with fruit." Our Saviour, too, gave as His parting command to His Israelite followers (then His Church on earth) the commission that they should "go" and "teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo! I am with you alway, even unto the end of the world"—or age (Matt. xxviii. 19, 20, R.V.). It appears, then, that at one of the most solemn occasions recorded in the Scripture, God Almighty actually swore by His own Being that the after-seed of His friend should be honoured by being His ambassadors to "all the nations" and "families of the earth," to call on them to repent and believe the Gospel of His Son, and so to obtain His blessing. To Israel, who received the Lord as their Saviour, was there confided the Gospel message to all mankind. This promise has never been cancelled, modified, or transferred to others. Isaiah, in the text above named, confirmed the promise; and our Lord Jesus Christ, we are told by St. Paul in Rom. xv. 8, R.V., was a minister of the "circumcision for the truth of God, to confirm the promises made unto the fathers." The promise to Abraham's after-seed, which we are just now contemplating, was not abrogated by our Lord, but, on the contrary, was fully confirmed by Him, and tied up to Israel. From the nature of the case, the Jews cannot now participate in this promise, since they have rejected the Christ, and do not recognise Him as their Saviour. The other nations of the world, being non-Israelites, are excluded from the gracious commission, since they are not of the House of Israel, and are therefore disqualified. The House of Israel as distinguished from the Jews, therefore, are the only people on the face of the earth who are at the present day qualified to be God's messengers of mercy to the world, and ought now, in these our days of the Christian dispensation, to be detected by their zealous performance of the glorious duty confided to them of "preaching the Gospel to every creature" (Mark xvi. 15).

The question is, can we find such a people in these our modern times? Anglo-Israelites, of course, respond at once, and claim that the British people answer admirably to the description, and that they alone, of all the nations of the world, do so exclusively. We know the fact to be so, and have proved it a hundred times. It is a satisfaction to us that we have an independent witness, the *Christian* newspaper (Nov. 15), which declares, almost in the words of Scripture, that ours is the evangelizing function, and that we have nationally been ordained to that very work! The *Christian* is our witness that we are Israel! It may be a blind witness, but a witness still! The following is what appears on this subject in the publication in question:—

A very impressive article on "The Anglo-Saxon, and the World's Redemption," by Rev. D. L. Leonard, of Oberlin, appears in the current *Missionary Review of the World*. The writer, after a running glance at the great world mission-fields, almost exclusively in the hands of the English-speaking people, thus applies the facts:—

"For eighteen centuries the Anglo-Saxon was under divine tuition, in preparation for the performance of his peerless part in preaching the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty commission! For every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought! Who are we that we should be thus ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity! If we are unfaithful and derelict, for the vast majority there is no hope. Alas! for the frequent shortcomings and transgressions of the past. Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. The outlook is encouraging in the extreme; for the time that has elapsed, and the number of the toilers engaged, the harvest of the century is amazingly large. As the second century of modern missions is about to dawn, in tones more imperative and more thrilling than ever before, the heavenly call sounds out: Lo, I am with you! Into all the world! To every creature!"

The writer of the above makes no mistake about "the great army of missionary men and women" who have in

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recent years been busily engaged in proclaiming the glorious Gospel in the four quarters of the earth! They are "English-speaking" ones. But the work they are engaged in doing is what God solemnly assigned to Israel only, and therefore the English races must be Israel, as God is true! How can godly men, who reverence and know the Scriptures, write as Mr. Leonard did, and yet fail to see that the British races are "Israel of the House of Joseph"? Their "peerless part," as he correctly describes it, is to go with the everlasting Gospel to the "dwellers upon the earth," to "every nation, kindred, tongue, and people"—that is, to every "creature"; and yet the divine who penned these words, having the Bible in his hands, does not note the Identity of the portraits, nor recognise the likeness between the English-speaking men and women who are now doing the work, and "Israel," to whom the prophecies refer as the doers of it. We are thankful for the testimony of the *Christian*, since, if the preaching function towards "all" the world were absent from our portrait, we certainly could not claim to be Israel. But, as the most important point of all is admitted to be present in our nation's portrait, we are exceeding glad; and, as in duty bound, we praise the Lord!

"GOD'S FAITHFULNESS TO THE NATION (ISRAEL) IS PLEDGE OF HIS TRUTH TO US."

THE above admirable statement is the concluding sentence of one of Dr. D. Hanan's well-reasoned, incisive articles that appeared in *The Covenant People* for September, 1894. The paper is headed: "The Temple greater than the Gold: the People greater than their Records." It deserves careful study, and will repay it. The Bible is a book which many almost worship, but those who do so for the most part refuse to give a thought to the people whose history the Bible is, and never strive to ascertain where the latter are, who are heirs of the greater part of the blessings the Book describes. The effort of most, in fact, is to ignore the nation to and with whom the promises and covenants were made. They see that in Genesis God chose the after-seed of Abraham to be His people, and promised that they should become "a great and mighty nation," multitudinous as the sand of the sea, the dust of the earth, and the stars of heaven (Gen. xviii. 18, xxii. 17, 18; Hos. i. 10); but, in reading the Word, they fail to notice the true heirs of these glorious promises, but, when pressed, declare that the "Church of Christ," "the true believers," have developed into "the great and mighty nation," like the sand of the sea-shore for multitude, and are possessors of the spiritual Gates of their Satanic enemies. They read in the Book they love so well that to and for Ephraim-Israel God wrote "the great things of His law"; but they were "counted as a strange thing!" (Hos. viii. 12). They do not connect "Lost Israel" with this statement, but pass it over as of no consequence.

They find from such passages as Gen. xxii. 18, Isa. xxvii. 6, R.V., and other like Scriptures, that to Christian Israel is entrusted the evangelizing function towards "all the nations" of the earth. The statement, however, is ignored, and the British people, who are acknowledged to be doing this work, are described as a Gentile, non-Israelite race to whom God has given this honour; and they regard the fact as in no way interfering with God's faithfulness "to Abraham and his seed for ever," or as a breach of faith which is of the slightest concern to us nineteenth-century Christians! They know that God promised to make Israel develop into "a nation and company of nations," and that the House of Joseph was to be divided into two separate peoples, that they should be contemporaries, but one was to be greater than the other, by reason of Ephraim's appearing as a "fulness of (Gentile) nations" (Gen. xlviii. 19, xxxv. 11). The perfunctory readers of the Word care not for the per formance of these promises; cease to look for them, because they cannot discover Ephraim- and Manasseh-Israel; and are content to blot out of the Book the owners of "the Hebrew birthright," who must be existing now and in enjoyment of their blessings, as God is true. We might continue the comparison between those who prize the Book, but care not for the people of the Book, and those who look for the fulfilment of all God's promises to His own people now existing in the world, as the heirs thereof according to the Scriptures, which are the records of the people—records they love quite as dearly, but more reasonably, than their opponents.

We have sometimes been accused of regarding the teachings of Our Identity as a sort of means of salvation, and with declaring that belief in our views is necessary to salvation, unbelief being fatal to those who reject them. We need hardly deny these accusations. We have never said that faith in the blood shed on Calvary by the Friend of sinners, even the Lord Jesus Christ, can ever be set aside by the substitution for it of the possession of the promises as the procuring cause of salvation. Far from that. But what we do say is only what Dr. Hanan has tersely written in his article in *The Covenant People!* "God's faithfulness to the nation" in the matter of His covenant promises to them "is the pledge of His truth to us." If He be true to Israel, He may and must be trusted to fulfil His promises to us His people, since Jesus Christ is a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." But, on the contrary, if it be established as a fact that God has been unfaithful to His promises "to Abraham and to his seed for ever," what becomes of His truth to us as regards salvation? False in one respect, God's truth cannot be relied upon for His spiritual promises. "*Qui falsus in uno, falsus in omnibus!*" To this we reply, God forbid! But the plain consequence of regarding His promises to Israel as a matter of little moment, and failing to look for their fulfilment as a subject of supreme import, is that an element of doubt is thus admitted in regard to God's character for truth, and consequently our salvation by grace through "faith," or confidence in His truth in Christ Jesus, is shaken to its foundations, and can exist no more. Belief in Our Identity is not salvation. It is nothing of the sort. But the absence of it may have a serious bearing on our faith in God's promises regarding salvation, and so be our undoing. Dr. Denis Hanan, in "Israel, a Thesis," page 82, quoted on page 103 of the Handbook (2nd edition), makes a statement which is pretty much what we hold ourselves. It is this: "If the world is filled by a race possessing Israel's birthright blessings, to the exclusion of Israel, then the Scripture has been broken—God has failed to perform His declared intentions, He has not kept covenant with Abraham; and, if God is not true to covenant and promise,—well, we are without hope or stay, for time and eternity."

The word "if," twice repeated in the above, makes all the difference! "If God be not true"! "If Israel be excluded from the birthright, and the non-Israelite British enjoy it, contrary to God's promise"! But these two things cannot occur, and God cannot fail to fulfil His Word! He has fulfilled all His covenants to the British people, and they must therefore be His people Israel. To Him be all the praise!

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COMMISSIONER JOHNSTON AND BRITISH CENTRAL AFRICA.

Great Progress and Bright Prospects.

Address to Liverpool Merchants.

"Last evening, in the Small Concert-room, St. George's Hall, under the auspices of the Liverpool Chamber of Commerce, Mr. H. H. Johnston, her Majesty's Commissioner and Consul-General for the territories under British influence in Central Africa, delivered an address, the subject of which was, 'The African Slave Trade and its Suppression, and the Commercial Advantages Resulting Therefrom.' There was a large attendance. Mr. Charles M'Arthur, president of the Chamber of Commerce, occupied the chair, and there were present the Lord Mayor and the Lady Mayoress, the Belgian Consul-General for the United Kingdom, the Belgian Consul at Liverpool, Bishop Royston, Messrs. H. Walker, Ellis Edwards, A. L. Jones, John Holt, D. Mackenzie, J. Thorburn, Elisha Smith, Charles Petrie, E. Carey, J. Harris, J. Tunnicliffe, W. Roughton, G. M. Medley, T. R. Hughes, G. Hutchinson, G. A. Moore, W. Dodd, W. S. Porter, T. N. Tamplin, J. H. Worthington, &c.

"The President, in introducing Mr. Johnston, remarked that that gentleman was well known as an explorer, an administrator, and an emancipator. It was now ten years since Mr. Johnston made his noted ascent of Kilimanjaro, an expedition which he need hardly remind that audience had accomplished valuable results, both for science and for commerce. (Hear, hear).

"Mr. Johnston, who was most cordially received, pointed out how the nations of Egypt and Arabia in early times, being observant of the great muscular development, docile nature, and endurance of the black man of Central Africa, had resolved to use him as a servant and beast of burden, and so had inaugurated the slave trade. They also used the uncouth and ferocious appearance of the negro, with his occasional outbursts of savagery, to make him into a 'first-class fighting man.' The trade, once inaugurated, was carried on uninterruptedly by the Egyptians, Phœnicians, Carthagenians, Greeks, Romans, Arabs, and Europeans down to the end of the last century, when the revival of human feeling, which in the lesser degree could only be compared to the state of mind prevailing at the birth of Christianity, urged certain philanthropists in England to move their fellow-men towards the abolition of a great evil. But during all this long period of suffering in Africa the negro himself was almost as much to blame as the white and yellow men. Indeed it was probable that negroes were enslaving negroes long before Egyptian or Arab bought black servants from the negro chiefs, and at the present day there would be no slavery or slave trade in Africa if a hearty approval of the institution of slavery were not present in the simple philosophy of nearly all the negro tribes of Africa. Still slavery and the slave trade, with its consequent incessant civil and tribal wars, with their attendant insecurity and restlessness, had been the chief cause of Africa's backward condition, and if ever that continent were to be brought up to the civilization of India or of Europe, slavery and the slave trade must be absolutely extirpated. (Hear, hear.)

"The two great slave markets, which until comparatively few years ago had existed in America, and in Turkey and Persia, rendered the inducements to slave traders so great that the guarding of the coasts of Africa by British cruisers only checked the trade in a very slight degree, and even now, though English men-of-war cruised up and down the coast of Zanzibar and the Red Sea, as many slaves were sent to Arabia, Persia, and Madagascar as were required in those places. The trade was mainly carried on by Arab and Indian dhows, which chiefly showed the French flag to escape overhauling by the English gunboats. In the present day, however, Africa was the main consumer of its own slaves. Morocco, the regency of Tripoli, and the protectorate of Tunis still demanded and received large numbers of negroes from the Niger Basin and the regions round Lake Tchad; whilst the revolted Soudan had for its very principle and reason the re-establishment of the slave trade. A large number of slaves were also still imported by the black Portuguese colonists in Central Zambesi.

"The most remarkable revival of the slave trade, however, had occurred in German East Africa. The Germans, under the gallant Major von Wissman had begun by suppressing a great revolt of the Arab slave dealers, who objected to any European occupation whatever. The result of the German action was the almost complete extinction of the oversea slave traffic on the German coast of East Africa, but the subsequent organisation of a good and strong government with security to life and property, led to the rapid settling down of the Arabs as great landed proprietors, who required an unlimited number of slaves to work their plantations. Of course, it might be said that legally slavery could not exist in German territory, but in such a wide and sparsely populated region it was impossible to prevent it, in fact, and as the slaves were ordinarily well and kindly treated, it never occurred to them to want to leave their masters, or to better their condition. It might be asked where, then, was the harm of slavery? The harm and the wrong doing lay in this, that slavery commenced with an initial evil.

"The speaker then drew a picture of the frightful loss of life, destruction of homes, devastation and depopulation of countries, and breaking of family ties which attended the capture of slaves. As to Mponda and his raid, the speaker stated that the next day his Indian troops arrived, under the leadership of Captain Maguire, whereupon he (the speaker) ordered Mponda to release his slaves immediately, and to make restitution for the damage done. Upon his refusal they attacked his chief village, and brought him to terms; and he was happy to state that the bulk of those unfortunate people were now settled in a new village near Fort Johnston. (Applause.) As the nations of Europe began to realise the fact that the mere patrolling of the coasts was ineffective, they met in council, at the suggestion of the King of the Belgians, and drew up a general act of the Brussels Conference, with the deliberate intention of attacking the African slave trade in the heart of the continent. (Hear, hear.) A great share in this work had naturally fallen to Great Britain, and although we were at first somewhat hesitating and penurious in the discharge of our duties, there were signs that the nation, without distinction of party, had now awoke to a sense of its responsibilities, and was prepared to spend a moderate amount of money in playing its due part in the regeneration of Africa. (Hear, hear.)

"He always thought one was immensely strengthened in the pursuance of a good work by the feeling that it was either profitable or self-supporting; and his chief object in addressing a meeting in a city which did a larger trade with Africa than any one place in the British dominions, was to point out that while philanthropy would urge us to take a reasonable share in the great crusade of the nineteenth century,

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we should also open up magnificent new fields of commerce and secure that proportion of political influence in Africa which was the due of the British Empire. (Applause.) As a result of a series of treaties concluded in 1889-90, a portion of Central Africa was declared to be the British Protectorate, and the remainder was described as a British sphere of influence, and placed under the charter of the British South Africa Company. That Company, indeed, had saved the situation. Through the public spirited action of Mr. Cecil Rhodes it had come forward in 1890 and offered to assist her Majesty's Government in the administration of Central Africa by contributing a subsidy towards a police force to put down the slave trade. In the year 1893 the sums supplied by Mr. Rhodes for this direct purpose amounted to over £20,000, and in previous years they were never less than £10,000 per annum. How disinterested this action was could be determined from the fact that almost all this money was spent within the British Protectorate, where the Company had but minor interest and no rights or privileges.

"It was in 1891 that he (the speaker) had been despatched by the Government to form an adminstration of the Protectorate, and he was also appointed to administer the British South Africa Company's territories under the charter, Mr. Alfred Sharpe being appointed his assistant and deputy, and his staff also comprising Lieut. Sclater and three non-commissioned officers from the Royal Engineers. The navy placed two light draft gun-boats on the rivers Zambesi and Shirè, and later on a gun-boat for the Upper Shirè, and two vessels of deeper draft for use on Lake Nyassa. But the most efficient and important aid was the recognition of a great principle—the association of the Indian Empire with the affairs of Africa. Her Majesty's Government sanctioned and supported the appeal to the Commander-in-Chief in India for the loan of Indian soldiers to fight against the slave traders; and Lord Roberts allowed the late Captain Maguire, then a staff-officer in India, to form a contingent of 70 men, chiefly Sikhs, for service in British Central Africa for two years. On the 16th July, 1891, he (the speaker) arrived at Tshiromo, at the junction of the Ruo and the Shirè, and only two days afterwards the first troubles with the slave-trading chiefs began. During the autumn of that year they were compelled to fight several battles with the Yaos, and after a series of almost unlooked for victories, a great disaster befel. Captain Maguire had endeavoured to destroy the last two slave dhows belonging to Makanjira, but was killed in the attempt, together with three of his men. Two other white men also lost their lives in connection with the sad affair, and this misfortune was not long afterwards followed by the defeat of another portion of the police force by a Yao chief called Zarafi, who attacked them in a defile in the mountains, on which occasion six Sikhs were killed and two white officers severely wounded. After this, however, the tide began to turn in their favour. The steady support which they received at all times from the mass of the natives prevented the Yaos from following up their success, and under the able leadership of Major C. E. Johnson and Major Edwards the British force had a long series of successes, culminating in the complete rout of Makanjira and the capture and definite occupation of his country.

"During these military operations the civil administration had rapidly gone forward. Roads and custom houses had been formed, magistrates appointed, courts of justice built, and an effective hospital service organised. The settlement of the land claims of the European settlers was begun, and was now practically completed; an enquiry into the fauna and flora of the country instituted under Mr. Alex. Whyte, and a careful survey and mapping of the country commenced. In three years of administration the trade had increased from £20,000 to £100,000, the number of European settlers from 57 to 265, the local revenue from £1,700 to £13,000. British coinage, weights and measures, had been introduced; the acreage under cultivation by Europeans had increased from 1,000 to over 8,000 acres, and valuable coffee plantations, containing more than five million coffee plants, were growing. A most marked and satisfactory result of the suppression of the slave trade had been the release of an enormous amount of locked up labour, thanks to the natives having been freed from the terrorism which prevailed and having gradually taken to regular work, finding that they were well and honestly paid by the European settlers. A great deal of praise in connection with this question must be given to the various Christian missionaries working in Nyassaland, who were assidious in giving industrial training to the natives attending their schools.

"The speaker referred to the part to be played by India in the development of Central Africa, and remarked that he had chosen, three years ago, black, white, and yellow as the typical colours of the Protectorate—black representing the negro, white the European, and yellow the Indian. He believed that the welfare of Central Africa could only be attained by the co-operation of those three races. The negro was endowed with magnificent muscular development and physique, but was clumsy and dull-witted. The white man was destined to be the governor and teacher of Africa, and must be at the head of all great departments, and the initiator of all great enterprises; but between the Zambesi and Lower Egypt he could not hope to constitute himself a colonist, or to form an appreciable element in the indigenous population. He believed Africa, south of the Zambesi, would some day be in the main a white man's country, that pure-blooded white people would form the bulk of the population, and the same of Northern Africa; but tropical Africa would never be the home of a white race, though it might be dotted over with little settlements on high mountains and elevated plateaux. He believed the Asiatic to be an element of equal importance with the white man in the regeneration of Africa. He could stand a hot climate better; he was as clever with his hands and arts, though he lacked initiation and the power of government. The pure negro was so essentially animal that the speaker questioned whether he could ever attain equal humanity unless he were dashed with the blood of a superior race. At present the white man was too different, too superior, and this intermixture with the negro did not produce satisfactory results. But the Asiatic formed with the black man a satisfactory hybrid. The results of the mingling of the Arab with the negro went to prove these assertions, but the Arab was so bound up with the principle of slavery and so bigoted an opponent of European civilisation as to be eliminated as a useful factor in tropical Africa. The inevitable result of European domination must be to drive the Arabs back to Arabia, and he looked to India to furnish the yellow element so indispensable to Africa.

"For many centuries the trade with East Africa had been in Indian hands, and they were now commencing in the same way to develop the commerce of Central Africa, and were well fitted for the work, being peaceable and law-abiding folk, industrious, modest in their demands as to pay, and able to work hard in a hot climate. As soldiers,

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he could not speak too highly of the Sikhs, and their chief value, perhaps, was in the way they had been able to infuse their own military qualities, training, and discipline into the negro mind. The development of trade with India would involve the employment of an increasing number of British-Indian subjects. Tracts of land now uninhabited might be offered to Indian emigrants; and though the idea might be poohpoohed by financiers, he could not help thinking the increased use of coinage and the absorption of rupees might in the course of time assist in easing the silver question.

"Mr. Johnston spoke of the vast market to be opened up for British manufactures, and a market without local competition; and if by this means a large proportion of English manufactures were deflected from the Indian market to the markets of Central Africa without damage to Lancashire interests, the Indian Government might be enabled to discriminate in India in favour of its native cotton goods. The demand in Africa for British manufactured cotton goods was daily increasing, and with patience, firmness, diplomatic skill, and timely expenditure the British Government had managed to retain vast districts which, if they had come under the control of another European Power, would have been placed under disadvantageous conditions as regards British trade. (Applause.)

"The Lord Mayor moved a vote of thanks to Mr. Johnston for his lecture. He was deeply interested by the history which he had heard, and he hoped Commissioner Johnston would go on improving the condition of Africa, and also improving British trade. English people warmly appreciated the services of Mr. Johnston, and trusted he would be successful in abolishing altogether the terrible crime of slavery and its attendant evils—(hear, hear)—and that he would continue to extend the influence of Great Britain to the enlightenment of the unhappy inhabitants of the Dark Continent, and to their benefit and the benefit of the English people. (Hear, hear.)

"Mr. Ellis Edwards seconded the motion, which was carried with acclamation, and to which Mr. Johnston briefly replied."

The above appeared in the *Liverpool Courier* of Nov. 7th, 1894. It is full of interest for Anglo-Israelites, and will be welcomed by our readers as the opinions of one who speaks with authority and knows the country over which he has had rule, very well.

COLONEL SENIOR'S LECTURES.

Colonel Senior, of the Indian Staff Corps, lectured last Friday evening in the hall of the Young Men's Christian Association, under the auspices of the Edinburgh British-Israel Association. There was a large appreciative audience assembled to hear his very interesting and instructive address, entitled, "Britain's Great Inheritance," illustrated by very many beautiful photographs of various places throughout the British Empire. Major-General J. P. Morgan, R.A., was in the chair, supported by Mr. J. Gordon Douglas, Rev. Mr. Milner (Oxonian), Rev. Eliezer Bassin, Mr. Robert Lawson, Mr. J. J. Read, &c. The meeting was opened with prayer by Rev. Mr. Milner.

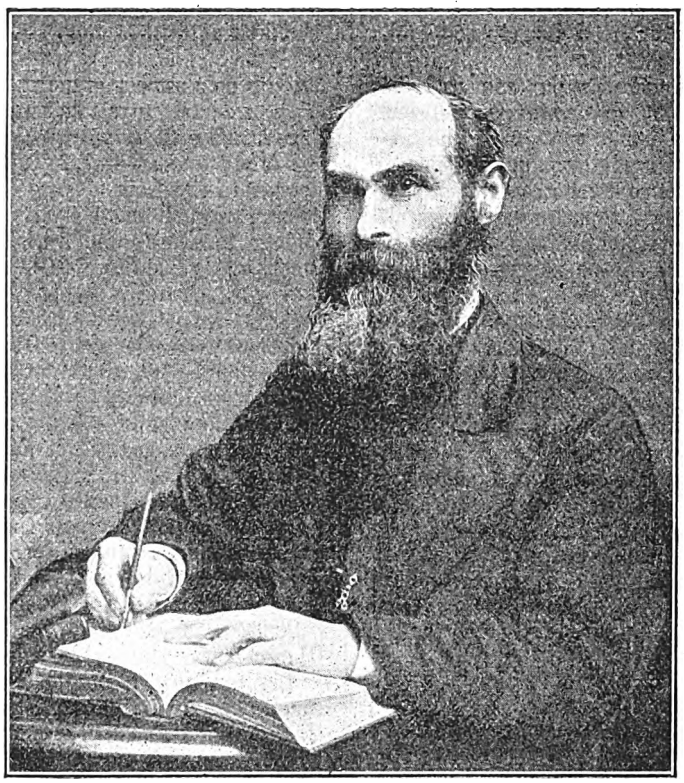
The chairman, in introducing Colonel Senior, remarked briefly on the near approach of the Second Advent, and the importance of distinguishing between those Israelites who are so racially only, and those who are Israelites not in name only, but in deed and in truth—the people of God by faith in Jesus Christ. Before exhibiting the photographs, the lecturer gave a *resume* of the argument he proposed to lay before the audience. Colonel Senior first drew the distinction between the House of Israel and the House of Judah, and expounded the same by an explanation (Ezek. xxxvii.), and a practical illustration of the two sticks, stating that as the union therein mentioned was to take place prior to the restoration of the Twelve Tribes under the headship of one King, who was Christ Himself the King of Israel, when He comes to reign over Israel and the world. The condition of the Jews out of the land, and scattered over the world, proves that such has not taken place, and the two houses must at the present time be, therefore, separately in existence. Where then are they? 1st. In Jer. xxxi. 35, 36, and also in Jer. xxxiii., God declared that the seed of Israel should not cease to be a nation before Him for ever, and as the Jews have not a national existence—being scattered and dispersed, disorganised and persecuted throughout the world—the promise must be found fulfilled in the Ten Tribes. 2nd. There was to be a monarchy under the Royal House of David (Jer. xxx. 25, 26; Psa. lxxxix.; 2 Sam. vii. 16), to all generations, until Christ should take the kingdom to Himself, and the government should be upon His shoulders for ever and for ever. Her Majesty the Queen was undoubtedly descended from the Royal House of David through Zedekiah's daughter—the geneological tree in her possession being an evidence of the same, no other king or queen being able to lay snch claim or give any evidence in support thereof. 3rd. The nation of Israel was to be a strong nation (Micah iv. 7; v. 8; Deut. xxxiii. 17; Isa. lx. 22). 4th. Above all nations (Deut. xiv. 2), the head and not the tail, above only and not beneath (Deut. xxviii. 1, 2, 10, 13), provided she was obedient. The lecturer pointed out how Britain attained her present exalted position after the Reformation when she began to be obedient and to send forth her missionary agencies, and to spread God's Word and truth. 5th. In Jer. xxxvii. 7, the proclamation for the return of Israel to Palestine was foretold to be made in the chief nation. The lecturer claimed that position for Great Britain at the present time by a summary of statistical facts relating to area of land possessions, population, wealth, commerce, shipping, and naval supremacy. Furthermore, the same chapter in Jeremiah defines Israel to be in islands to the North of Palestine, and the publication for the return of Israel to be made not only in the principal nation, but along the coasts of the earth, which must be in her possession. Britain, possessing 28,500 miles of sea coast, must have a very large share in this part of the procedure. 6th. Israel was to possess the Gate of his enemies (Gen. xxii. 17). To be a missionary nation (Micah v. 7; Gen xxviii. 14). To blossom and bud and fill the face of the world with fruit (Isa. xxvii. 6), and to put down the slave trade. 7th. Israel was to be a company of nations (Gen. xxxv. 11), Establishing the earth and inhabiting the desolate heritages. The pictures of Gibralter, Channel Islands, Malta, Cyprus, Aden, Hong-Kong, &c., very graphically illustrated the possession of the Gates. Mission work was illustrated by scenes in Sierra Leone, New Hebrides, Fiji, &c., and the inheritance of the Gentiles by views of India and South Africa—the company of nations by beautiful views of Sydney, Melbourne, Auckland, Vancouver, and other parts of Canada and United States of America.

Colonel Senior also delivered this lecture on Friday the 15th, at Portobello, before a large audience in the Town Hall, where General Hoggan, C.B. occupied the chair, and on Monday, the 19th, in the Workingmen's Institute, Bathgate, where T. Maxwell Durham, Esq., of Boghead, presided, and opened the proceedings with a few very appropriate remarks to a large gathering from the town and neighbourhood.

The Editor of the "Anglo-Israel Almanack," acknowledges the receipt of the following communications received too late for notice in the Almanack:—Geo. Whitby; R. C. Hitchcock, Perth, N.B., *re* quotation for title-page.

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REV. MARCUS S. BERGMANN.

THE STORY OF THE CONVERSION AND WORK OF THE REV. MARCUS S. BERGMANN.

(Jewish Missionary of the London City Mission Society, and Hon. Translator of the Bible into the Judeo-German Language, of which the Pentateuch has been published; and a Firm Believer in the Truth of the Identity of the British Nation with the Lost House of Israel.)

As Narrated by Himself.

BIRTH AND EARLY TRAINING.

I was born in Wieruszow, on the borders of Silesia, in the year 1846. My father (who was of the sect of the Chasidim, which is the strictest sect of the Pharisees, and a great Talmudist) died when I was about a year old. Of my dear mother I have only a very dim recollection, as she, too, died when I was but six years old. I had one elder brother and one sister. My brother was established in a large way of business in Lüben, a town near Breslau, and my sister was brought up in the house of the Chief Rabbi of Breslau, Rabbi G'dalia (who was a relative of ours), whilst I was brought up with my uncle Woolf Bergmann, a Chasid like my father, in Wieruszow, under whom I studied much of the Talmudic and Rabbinical literature.

When I was but a little boy an incident occurred which I shall never forget. It was on a Sunday morning when coming home from the "Stiebel" (the assembly or prayer-room of the Chasidim) to my uncle, in great excitement, I asked him how it is that though we do not believe in the Crucified One, yet in the Psalm for to-day (Psa. xxiv.) we find Jehovah and Ezuz stand side by side. Jehovah, I knew, signified the Lord—the God of Abraham, Isaac, and Jacob; but I did not know that Ezuz, which is similar in sound to Jesus, meant "strong," but I thought from the sound of the word it meant Jesus, in whom the Gentiles believe and worship as their God. My uncle's only answer to this was a box on the ear. But the word "Ezuz" was from that time never out of my mind.

My brother-in-law (my sister married about this time) was likewise a great Talmudist, and a clever physician, and was much beloved by the poor Jews of Kalisch (his native place), as he attended the sick as an act of charity. After my sister's marriage I lived with them for a time. During several hours of each day—viz.: the early hours of the morning and late hours of the night, and, as a rule, the whole night of Thursdays, were spent by my brother-in-law and myself in the Beth Hammedrach in studying the Talmud.

When I was fourteen years of age I was sent to Breslau to study under the Chief Rabbi there. I did not like it at first, as I had to change my Chasidic dress for that of the German style, but I was soon accustomed to it. After a residence of three years in Breslau I went to one of my uncles who was Rabbi in Frankenstein, under whom I had ample opportunity to practise Sh'chita for some time.

I then went back to live with my sister in Kalisch, and applied myself more than ever to the study of the Talmud, believing it to be the most honourable of all employment and most conducive to the glory of God, and the best mode of making amends for my sins, which I found clung to me even when engaged in these religious duties.

LEAVING HIS NATIVE COUNTRY.

What God said to Abraham (Gen. xii. 1), "Get thee out of thy country and from thy kindred . . . . unto a land that I will shew thee," seemed at that time to be constantly ringing in my ears, and made me very restless, so that I

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could not put my mind to anything. I obeyed that voice and left my native country, and in 1866 I came to England. A short time after my arrival in London I established a small synagogue, at which I gratuitously officiated as minister for some time. My sister, from time to time, sent me remittances, as I required, from the portion of the inheritance which was left me from my father's property.

It pleased the Lord at this time to lay His hand upon me, and I was laid aside for six weeks in the German hospital. When feeling a little better I began to look into the Hebrew Bible, which was on the shelf in the ward. As reader in the synagogue I knew the letter of the whole of the Pentateuch, and other portions of the Old Testament by heart.

NEW LIGHT IN THE SCRIPTURES.

The portion of Scripture that made a great impression on me at the time of my illness was Dan. ix. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Thursday by every Jew; but the latter part of this chapter, which so plainly prophesies of the sufferings of the Messiah, is never read; in fact, the Rabbis pronounce a dreadful curse upon everyone who investigates the prophecy of these seventy weeks. They say: Their bones shall rot who compute the end of the time. On remembering this anathema it was with fear and trembling that I read this passage about the seventy weeks, and coming to verse 26: "Messiah shall be cut off, but not for Himself"—though we Jews are most careful not to let a Hebrew book drop on the ground—I threw that Hebrew Bible out of my hand, thinking, in my ignorance, that this was one of the missionaries' Bibles. But, although I threw the Bible away, yet I could not throw away the words I had just read: "Messiah shall be cut off, but not for Himself." These words sank deeper and deeper into my soul, and wherever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time. One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (also in a chapter which is never read by the Jews): "For He was cut off out of the land of the living; for the transgression of My people was He stricken."

This seemed to be the answer to the question that I was constantly asking myself during this time of soul-conflict: "Messiah shall be cut off, but not for Himself." *For whom was it?* Here it was plainly revealed to me. "For the transgression of My people," and surely I belonged to His (God's) people, and, therefore, Messiah was cut off for me.

Shortly after this I left the hospital and was again among my Jewish friends, but I could not banish from my mind those two passages.

CALL ON A MISSIONARY.

One morning I put on my Phylacteries and Talith in order to perform my daily prayers, but I could not utter a single sentence out of the proscribed prayer-book before me. One passage (Psa. cxix. 18): "Open Thou mine eyes that I may behold wondrous things out of the law," came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside the Phylacteries and Talith I left the house without tasting any food, and as I walked along the streets I prayed again in the words of the Psalmist: "Lead me in Thy truth and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long." My heart was burdened with a very great load, and yet I dared not open my mind to anyone. In this state, I believe, the Spirit of God led me to Palestine-place. My heart failed me when I reached the door of the late Rev. Dr. Ewald.

After several vain attempts I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told him all that was in my heart. He asked me whether I was willing to come into his home for inquirers, in order to be instructed in the truth as it is in the Lord Jesus. I told him that that was just what I needed, and I at once accepted this kindness, and I did not return to my Jewish friends. This was just one week before the Passover.

PERSECUTIONS BEGIN.

On the first day of the feast several Jews of my congregation, who found where I was, came and entreated me to come away from the missionaries and go back with them. As I refused to do so, they said that they would soon get me away with disgrace. They left, but only for a short time, and when they returned they brought a policeman with them and charged me with being a thief, and as such I was taken to the nearest police-station and locked up. Whilst in the cell I was visited by several Jews, who implored me to return to them, and if I promised to do so they would not appear against me on the morrow, and I would be liberated. I answered in the words of David, when Gad, the seer, was sent to him to choose his own punishment: "Let me now fall into the hands of the Lord, for His mercies are great, but into the hands of man let me not fall;" and I further said: "Thou shalt not bear false witness against thy neighbour." They left me disappointed. But I never spent a happier night than I did in that prison cell, for I felt and fully realised that the Lord was with me, and it was here that I for the first time knelt down and prayed to God in the name of the Lord Jesus Christ. Though up to this time I knew very little or nothing of the New Testament, yet it seemed to me as if the Lord Jesus spoke to me in the same manner as He did to His disciples: "They shall put you out of the synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God service; these things will they do unto you because they have not known the Father nor Me. But these things I have told you, that when the time shall come, ye may remember that I have told you of them." "And when they bring you unto magistrates and powers take no thought how or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say."

Passage after passage seemed to come before me, as if the Lord Jesus had spoken audibly to me and encouraged me to cling close to Him, and not fear what man can do unto me.

The night, though sleepless, I passed joyfully and peacefully. The morning came, which brought other Jewish visitors with food from their table, also entreating me to return to my Jewish friends. As I refused, they told me that as they had witnesses to prove the charge against me I would be put into prison for at least three months. But I felt that the Lord Jesus was my Advocate, and that He would plead my cause.

About ten o'clock I was taken out of the police cell and led to the Mansion House (followed by a large number of Jews), there to appear as a prisoner before the Lord Mayor of London. The whole judgment hall was filled with Jews. My chief accuser swore that I had robbed him, and three others gave also their evidence on oath against me. The Lord Mayor then asked me through an interpreter (for I could not speak English) what I had to say in my defence, and whether I had any witnesses to prove my innocence. I

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said that I stand here in this position on account of my faith in the Lord Jesus Christ. I am not only not guilty of the crime which is imputed to me, but I have left all my valuable things in the house where I lodged. It is only because I wished to become a Christian I am thus accused. The Lord Mayor then ordered my chief accuser again into the witness-box, and asked him whether he knew that my intention was to become a Christian. The show of his angry countenance answered this even before he spoke a word, as did that of many of the Jews present.

And on cross-examination they so contradicted each other that they themselves proved my innocence, and I was at once set at liberty. (I wish it clearly to be understood that this persecution was not in enmity to myself personally, but rather in friendship and mistaken zeal. They wished to save me at any cost from becoming a Christian.)

BREAKING FAMILY TIES.

On leaving the Mansion House I returned to Dr. Ewald, and after being thoroughly instructed in the Scripture, I was admitted into the visible Church of Christ on the 7th of June, 1868, by the rite of baptism. During this time the most terrible trial I had to endure was in severing myself from my own family. From my dear sister especially I received the most heart-breaking letters, imploring me by the memory of my father not to bring our honoured name into disgrace by forsaking our ancient faith and going over to the idolators (she, of course, received her impressions from witnessing the Romish customs abroad). My uncle came to England to try to induce me to return with him. He promised me full forgiveness and reconciliation with everything I could desire if I would even now renounce the Christian faith and return to the true faith, but that if I persisted I should be entirely cut off and disowned by all my family. It was a most distressing interview, and only the grace of God could have enabled me to resist his tears and entreaties, and keep firm in my adherence to my Master who had bought me with His own most precious blood.

BECOMES A MISSIONARY.

After my baptism I was admitted into the Operative Jewish Converts' Institution, where I stayed nearly two years.

In May, 1870, I was accepted as an agent of the London City Mission to work among my poor benighted people in the East of London. During the first few years of my mission work I had naturally to undergo much persecution, and the work was most arduous; but by the blessing of God this is in a great measure changed. One of the saddest trials of late years has been witnessing the terrible distress among the poor Russian Jews who fled to this country for refuge, having been driven from their own homes with dreadful persecutions by those who wrongfully call themselves Christians.

INTERCEDING FOR HIS BRETHREN.

In the year 1890 this persecution was at the hottest. As the Lord Mayor of London for that year was a Jew (Sir H. Isaacs), I took the liberty of addressing to him the following letter:—

"My Lord,—As an agent of the London City Mission I have had very many painful meetings with the poor persecuted Russian Jewish refugees on their arrival in London, and the sad tales of their sufferings at the hands of their oppressors are truly heartrending. I have some time ago suggested to several of my friends to call a meeting to appeal to those high in authority, in order to take some steps to approach the Russian Government, and thus show our sympathy with these poor sufferers. But I was told that the Russian Government denies her intended persecutions in enforcing the "May Laws of 1882." But in spite of these denials, many are the victims of her tyranny, and these naturally fly to this land of freedom. My object in addressing your lordship is that before you retire from your high and exalted station you may be pleased to call a meeting of both Jews and Christians, especially Hebrew-Christians, whose hearts beat quickest and warmest for their Jewish brethren in any kind of distress.

"I may here quote the message Mordecai sent to Esther: 'For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place . . . . and who knoweth whether thou art come to the Kingdom for such a time as this' (Esther iv. 14). Trusting that your lordship will forgive the liberty I take in thus addressing you, I am, my lord, &c., &c."

To this letter I received the following reply:—

"Dear Sir,—The Lord Mayor is obliged by your letter. He will have an opportunity this week of consulting Cardinal Manning, Dr. Adler, and others, and if he finds that any good will result from such a meeting he will call one before he leaves office. Meanwhile, his lordship would be pleased to have an interview with you at the Mansion House any day this week between 10 and 12.—Yours truly, &c., &c."

I had a most interesting interview with the Lord Mayor, with the result that his lordship set to work at once, and a most influential meeting was got together at the Guildhall on Dec. 10, 1890, which was shortly after he left office. A petition was drawn up and sent to the Czar, but although the Czar rejected this petition, there certainly is now more leniency shown to the Jews by the Russian Government.

TRANSLATION OF THE SCRIPTURES.

In this mission work to my own brethren I found from the very first that to make known to them that the Lord Jesus Christ is the true Messiah they must understand their own Scriptures. Now, of these the great majority are intensely ignorant, as they do not understand the Hebrew language, although they are all taught to read it. For many years past I have found the great need there is for a simple Judeo-German version of the Old Testament Scriptures in the Hebrew characters, which is a language that the majority of the Jews speak all over the world. For more than twenty years I have prayed that the Lord would raise up someone to undertake this work. But as year after year passed, and in spite of the most urgent solicitations on my own part, no one came forward to do it, I determined that if the Lord gave me strength I would undertake the translation myself, and He has most graciously thus far helped me. My own work of translation is quite gratuitous, but funds have been raised by the aid of a committee for the setting up the type and stereotyping the Pentateuch, which the British and Foreign Bible Society has now printed and published. Whilst waiting the decision of the Bible Society as to whether they will take up the rest of the Old Testament, a kind friend, who is as eager as myself that the Jews should have this version without unnecessary delay, suggested to me that I should go on with the Psalms as a separate portion for free distribution only, and she has since supplied the whole of the funds for the setting up the type and stereo-plates, as well as for the printing. I am daily in receipt of the most encouraging testimonies, both from missionaries and unconverted Jews,

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as to the value of the work, and the eager reception it meets with, which I find in my daily visitation, convinces me that the blessing of God is abundantly resting on my labours, and is a constant source to me of heartfelt gratitude. One letter only will I give here which is from my uncle, and which I much prize, as it is the first communication I have received from him for more than twenty-five years.

LETTER FROM AN UNCLE.

"My dear Nephew,—I have received many letters from you during the last twenty-five years, and in each you have quoted many passages from our holy law and the prophets, as also from the Book of the Nazarenes, from which you would convince us that the Crucified One is the Messiah, the God of Jacob, and for this reason I have not answered any of your letters. But when you sent me those beautifully printed pages of our most holy law, which the blessed God has given to us on Mount Sinai, through Moses our master (peace be upon him), and seeing that you have translated it into the purest and simplest of our language, so that all, even a child as well as the most learned can understand, that gives me and all your relatives hope, and we are now assured by such an undertaking that you have not yet forsaken the God of your fathers, and I pray that you may consider who and what you are—but let the past be forgotten, the loving God would have it so.

"Now, as you ask my opinion of the translation, and whether it will be of any use to our poor despised and scattered people, I can only assure you that the name Bergmann—our family name—will now live as long as there will be one of our nation to read the holy law in the language in which you have translated it.

"I have sent some of the pages to my brother Kalman, who is still Rabbi in Frankenstein, and also to your cousin Nathan, who is likewise Rabbi in Pitschen, near Breslau. I don't know whether they will write to you, for you know you have brought great dishonour on us by forsaking the God of your fathers and taking up the faith of the Gentiles. But yet there is hope for you, and time to repent, and God will receive you on account of the good work you are doing in translating the holy law into our language. I shall be glad to see the whole law and the prophets done.

"Your affectionate uncle, "Woolf Bergmann."

OTHER LABOURS.

Some years ago Major Giberne, of Eastbourne, compiled a very useful Scripture handbook, entitled, "The Promised Messiah," which was most admirably adapted for Jewish mission work. I, therefore, translated it from the English into the Judeo-German, and a first edition of ten thousand copies has been printed, of which a large number have already been circulated in all parts of the world. I have prepared a Hebrew version of the same, of which three thousand copies are now printed and being circulated among the better educated Jews. I have also translated several small tracts: "The Bible in Two Words," "Scripture Compared with Scripture," &c., which are all valuable in Jewish mission work.

It is now fully twenty-six years since I became a follower of the Lord Jesus Christ, and I can look back upon all these years and say that not one good thing hath failed of all His gracious promises. Almost immediately after my baptism God raised up for me a true Christian friend in the one who afterwards became my dear father-in-law. He was a most genuine and warm-hearted lover of our nation, and an ardent student of our holy language. From the very first he and his dear wife opened their hearts and home to me, and I spent all my spare hours at their house. In 1870 I was married to their eldest daughter, and the Lord's blessing has been most abundantly bestowed upon me in the partner of my life. For my dear wife has indeed been to me a blessed help in all the work the Lord has so graciously entrusted to me, and His rich blessing has further been bestowed upon me in the gift of seven dear children, for whom my constant prayer is that they may each be abundantly used in our blessed Master's service.—*From "The Hebrew Christian."*

New York, September, 1894.

FRANCE AND MADAGASCAR.

The following appeared in the *Leeds Daily News* of September 24th last, and may prove interesting to many at this time when great events are likely to take place in that fine island to which God gave us the privilege of sending the Bible and the Gospel of Christ. We have recently handed over the land to the tender mercies of the French, who mean by cannon and sword to force the Malagasies to admit her supremacy, and to furnish her with a place of arms wherewith by-and-bye she may harass us (the British), on our sea route to India from the Cape, and make our South-east African possessions difficult of access in case of war with her. We have by treaty bound our own hands in the matter, and shall with cruel indifference see France tear Madagascar to pieces with shot and shell, and destroy those who are really our native converts in the faith of Christ. How this wretched state of things is to be remedied does not at present appear. To Lord Salisbury, it appears, we are indebted for these misfortunes. But the Lord is guiding the helm, and He may have provided in the future for Madagascar's safety and our own return to the noble island as the saviours sent by the Lord. To Him be all the praise! The *Leeds Daily News* wrote as follows:—

"The heading 'Madagascar' has appeared rather frequently in the newspapers of late, but beyond a vague notion that France has something to do with the case the average newspaper reader has little idea of what the trouble is about. 'Perfidious Albion' weighs upon the breasts of a certain school of French politicians like a nightmare. They are particularly jealous of our maritime achievements and our colonial supremacy. Anything, therefore, affecting their own or our foreign possessions is sure to produce an outbreak of anti-British feeling in Paris. 'British Intrigue' is a fruitful text just now of Parisian articles on Madagascar, but the fact is that we recognised the French right to a protectorate laid down in their treaty in 1885, and have not since interfered. That they will have trouble enough with the natives alone appears to be more than probable, for it is certain that their claim for French subjects to be allowed to hold land in the country will be strongly resisted. They also demand a naval station of their own, and are sending out a special mission intended to secure that unpalatable concession. The commercial advantages of possession of Madagascar are no doubt very great, but the difficulties of holding it are at least commensurate. The island is a wild, inaccessible country, in extent twice the size of Great Britain and Ireland, and the French themselves estimate that ten thousand men would be needed to conquer it. To maintain such an army at five thousand miles from Toulon would be a serious undertaking even for France."

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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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VOLUME XVIII. CLOSED.

WITH the present number of the BANNER we have reached the close of the 18th year of this journal's life. We pause to ask what has been the record of the year? There have been striking events during the course of it, but the end has not come. The present is clearly the time of preparation for the discovery and public manifestation of Israel as "the sons of the living God" (Hosea i. 10), but that crisis has not yet been reached. Great events seem to be before us and we cannot tell yet to what they will nationally lead. As we write, the war raging in the East between the Chinese and Japanese has been altogether favourable for the latter, and the former has admitted defeat, being ready to pay the penalty due. *Vae Victis!* On the other hand, the French are making preparations to conquer the Malagassy inhabitants of Madagascar, in view to acquire a footing in the nature of a Gate on the mainland, to use in time to come against the British Lion in the Indian Ocean, his own possession. We cannot wish the French success, or anticipate for them the acquisition of what will be a reversal of Israel's birthright blessing, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17).

During the passing year there has been steady advance in reference to the expansion and increase of the Empire in various directions. In South Africa it has been by leaps and bounds. On March 20, Pondoland was incorporated with Her Majesty's dominions. Mr. Cecil Rhodes has been long busy in the work of enlargement, and now British South Africa is painted red to indicate ownership, from Cape Town up to Lake Nyassa and Lake Tanganyika. The red line has incorporated a huge patch of Central South Africa, and is pushing its way up Northwards still.

In April last Uganda was declared to be under British Protectorate, and though not much more has been done, the red line has gone round all that "Uganda" implies. In Samoa there have been disturbances and preparations for what may yet be a protectorate there, either by one of the British Colonies or by the Parent State herself. In the Transvaal, as we have seen during the year, the patience of a great British population, which outnumbers the Boers in the proportion of 60,000 to 15,000 (p. 495), is being tried to the utmost, and we anticipate that the state of things now existing there cannot long continue, since the scriptural destiny of the British Israelites is to be "the head and not the tail—above only and not beneath, set high above all the nations of the earth." The crisis is approaching in the Transvaal too; but it has not yet come. Our great dependency India is also waiting in anxiety changes which are threatening there. Russia is drawing nearer and nearer to the British frontier, and evidently meditates to assert her claims to India itself, if such exist. Our scientific frontiers are being prepared for the day of conflict, and every avenue by which the bear can enter our preserves is being closed by double and by treble bars and bolts. Suspense, preparation, and active defensive operations are to be noticed on our Eastern heathen Empire, to safeguard our inheritance in the dark and troublous times men now well know to be approaching in the North-west. The year has been one of calculation and warning in regard to our enormous floating wealth, and the need that exists that we should adequately guard it against our enemies. The calculation has been made (p. 505), that the sum of £2,029,000,000 is the real value of our floating commerce; and the lesson it teaches us is that we need a more powerful navy than we have got now to safeguard it. Our comfort in the midst of all our perplexities and anxieties is, that the British are Israel, whom God has sworn to bless; that we are under His constant guidance, and that He will make all things conduce to our national welfare. We have no need, then, to fear! A testimony to our greatness as a nation, and to the prosperity which God has given us and our Sovereign, is contained in the following lines, taken, we believe, from the *Liverpool Courier*, of Nov. 7, last:—

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When Princess Alix is married to the new Tzar, the Queen of England will not only be grandmother of the occupant of the Russian throne, but grandmother of the occupant of the German throne, while she will also be a relative of the King of Hanover, the King of the Belgians, and many German princes. Between the birth of the dead Tzar and the crowning of the new Tzar the middle-aged Englishman will have lived to see four Tzars of Russia, three Emperors of Germany, two Kings of Italy, and a number of minor Kings in Italy, several Sovereigns in Spain, a King, an Emperor, and several Republics in France, but only one Queen in England. In that time Germany, Austria, Italy, France, and Spain have all undergone great organic changes, to say nothing of a mighty upheaval in the United States.

England stands alone unchanged, and the stability of her institutions have made her the richest and the most prosperous nation the world ever saw, with less misery among her poorer classes than ever was known since there was a nation.

In the face of these facts, the Earl of Rosebery would like, in order to gratify his ambition, to put an end to the Parliament which has granted the utmost freedom to the people, and to destroy those three estates of the realm which have remained unshaken amid the crash of thrones and constitutions in almost all the other countries of the world. The risk is not worth the experiment.

"England" stands alone unchanged, the richest and most prosperous nation the world ever saw. Surely these are words which remind one of God's blessing on Israel, His people, as contained in Gen. xxii. 17; Deut. xv. 6, and xxviii. 1—13.

During the year now ending the BANNER has been steadily supported by its many readers in all parts of the Empire. We are under deep obligations to those who have helped us so continuously with literary contributions to its pages. To the gentleman who has prepared the indexes for some years, we tender, as usual, our sincere thanks for his labour of love. In the course of the past twelvemonth, a change has taken place in our British-Israel Association. They have given up their offices in St. Martin's-lane, and taken over *The Messenger* (edited by Oxonian) to be their own organ, under the same superintendence. *The Messenger* is now *The Covenant People*, and promises to be a useful Identity paper, full of information and interest, with views identical with our own.

The North of England Union has just held the second meeting of its Council at Bradford, and is testifying to its vigour, energy, and growth. It deserves all success. Col. H. Senior, the lecturer of the British-Israel Association in London, is throwing great energy into his work, and carrying the good news of Our Identity among people who will attend a lime-light lantern lecture, but seem unwilling to attend and listen to an ordinary one.

Mr. Marchant's labours at Brighton and elsewhere are as successful as ever, and evidently have the Lord's blessing following them. We are thankful that for 18 years we have been permitted personally to conduct the BANNER, and that the paper is steadily making its way. We think that it will be even more appreciated as time goes on. Finally, we wish all our friends a happy Christmas time and the Lord's blessing with it; also that the New Year, so soon to open, will be for our nation one laden with spiritual mercies innumerable, bringing her besides such temporal prosperity, as He has promised "the Israel of God" in His Holy Word. Amen!

TITLE and INDEX to Volume XVIII. of BANNER OF ISRAEL now ready, price 1d., by post from Publishers for 1½d.

BLIND TESTIMONY.

By JOSEPH THOMSON.

No one who reads much of the current literature of our day, whether it be religious or "secular," can be otherwise than surprised at the language often used in describing the present position, aspects, or future prospects of the British Empire, and the British people. Without knowing it, they draw a likeness more or less, and sometimes strikingly like the portraiture drawn of Israel in divine prophecy. In the current *Missionary Review of the World* is an article on "The Anglo-Saxon, and the World's Redemption," by the Rev. D. L. Leonard, of Oberlin, in which the writer, after glancing at the great world-mission fields almost exclusively in the hands of the English-speaking people, thus goes on to apply the facts:—"For eighteen centuries the Anglo-Saxon was under divine tuition, in preparation for the performance of his peerless part in preaching the everlasting Gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty commission! For every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought! Who are we that we should be thus ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity? If we are unfaithful and derelict, for the vast majority there is no hope. Alas! for the frequent shortcomings and transgressions of the past. Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. The outlook is encouraging in the extreme; for the time that has elapsed and the number of the toilers engaged, the harvest of the century is amazingly large. As the second century of modern missions is about to dawn, in tones more imperative, and more thrilling than ever before, the heavenly call sounds out: 'Lo, I am with you! Into all the world! To every creature.'"

We quote secondarily from *The Christian* of Nov. 15, 1894. We do not know anything of the reverend gentleman who thus writes, but suspect that he is an American, and also the "Oberlin" whence he writes. He may not be an Anglo-Israelite, and he may, perhaps, be one that would scout such an idea were it suggested to him. But no Anglo-Israelite could have written more forcibly, or delineated more clearly the work assigned by prophecy to Israel, and which he asserts has been, and is being done by the Anglo-Saxons. He tells us that God has been training the Anglo-Saxons during eighteen centuries, that they may be qualified to play their "peerless part in preaching the everlasting Gospel to every nation, and kindred, and tongue, and people." He also tells us that "if we are unfaithful and derelict, for the vast majority" of mankind "there is no hope!" And is not this what God Himself has asserted to Israel? "The Lord sent a word unto Jacob, and it hath lighted upon Israel" (Isa. ix. 8). "In days to come shall Jacob take root; Israel shall blossom and bud, and fill the face of the world with fruit" (xxvii. 6). "Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend" (xli. 8, 9). "Ye are My witnesses, saith the Lord, and My servant whom I have chosen." "This people have I formed for Myself, they shall shew forth My praise" (lii. 10, 21). "In thee, and in thy seed, shall all the nations of the earth be blessed" (Gen. xxii. 16—18; xxviii. 13, 14).

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Our blind witness also asks, "Who are we that we should be thus ordained and set apart" for so great a work as the evangelisation of the world? It is not sufficient to say that it is because we are Anglo-Saxons and have been prepared for it. For the Bible emphatically declares that such a *rôle* is that of Israel, and of Israel alone; so that if we are not Israel our work will by-and-bye be set aside, and all our great attainments in the elevation of humanity, will be eclipsed by the achievements of a mightier weapon in the hand of Divine Providence; and we, as a nation and people, be thrown aside as unfit to finish the work which we imagine has been by us so well begun. But we dare not think thus of the doings of Almighty Omniscience. He who sees the end from the beginning, makes no mistakes in the choice of His tools,—throwing one away which has been found unfit, to try another, and meet with a similar failure. No; all has been seen and provided for from the first; and having chosen the seed of Abraham, His friend, by which to accomplish His mighty design of bringing a world to Himself, God will not forswear Himself, but accomplish His will by His own chosen human instrument, Israel, to whom God says, "Thou art My servant; I have chosen thee, and not cast thee away" (Isa. xli. 8—14). *Not* cast away! whatever gainsayers may think.

THE LORDS OF THE EARTH.

THE *Kilkenny Moderator*, of Nov. 3, has an article on the above subject—"The Lords of the Earth." The writer has some strange ideas in respect to the matter, and expresses them. He is of opinion that there will, in all probability, be three great Powers extant in the future, each aspiring to the dominion of the planet. Asia, he thinks, will be Russia's; the American States will hold both North and South America; and lastly, England and its colonies will become a great world-power. The "little island in the North" counts for nothing compared to the other two empires, but as the nucleus of a Power which has nation daughters in every quarter of the globe, she will, and does now exert immense influence. The writer looks to Greater Britain and finds that Australasia is British entirely, and as to "Africa, the mighty continent, it promises to become British" from end to end. This is described as "the world-spreading" English race. The writer evidently thinks that Russia will succeed in driving the British from India, as the heir of all Asia! also that the United States will annex the Canadian Dominion, and appropriate South America as well. We hardly think the author of these views realizes the Scriptural destiny awaiting these Powers, and how sudden is to be the collapse of Russia (Ezek. xxxviii. and xxxix.).

In regard to the United States, we believe in the confederation of the English-speaking races, but not at all in the transfer of the dominion of Canada from the British Throne to the "Republic of the West." In regard to France and Germany and their chances of universal dominion, the Irish writer expressed himself very wisely, thus:—

"Indeed, military power has hardly anything to do with the question which we are now considering. France is a first-class military Power, yet France is hopelessly out of the great game. Germany is a first-class military Power, yet Germany is just as much out of it. Neither of these countries has the numbers nor the possibilities of expansion necessary for the development of a Power capable of striving for world supremacy when the time arrives for the commencement of that great strife and its Armageddon battles."

The reason assigned for believing that India will eventually fall to the all-devouring Russian is thus stated:—

"Then, amongst the clear possibilities of the future, there rises before us, in imagination, an Asia governed wholly by the great Power which now looms over it so menacingly, and which no Asiatic Power, save possibly British India, could withstand, defeat, and roll back. British India may be able to do that to-day; but will she be able to do it a century hence, when she can hardly be stronger than she is now, and when Russia by sheer development and natural increase of population is a great deal stronger than the Russia we know to-day?"

The conclusion of the whole matter is thus expressed:—

"As Asia, to judge by probabilities, will one day be Russia's, so the whole continent of America, North and South, bids fair to fall to the possession of that lusty young Republic. There remains England and the world-spreading English race. England proper indeed can never count for much in the rivalry of which we are here speaking; but England as the nucleus, the brain and heart of an Empire which even now flourishes apace in every quarter of the globe, must count for a good deal. The centre of sovereignty may, indeed, shift from the old country to some new one. Again, to judge by probabilities, as Asia bids fair to become Russian, and America to become Yankee, so the mighty continent of Africa promises to become British, while Australia certainly will be such. It may be that these considerations affect us when we denounce the efforts of Radicals to destroy the House of Lords. Apart from every other reason why that Chamber should be concerned there is this, that the Chamber in question may be relied upon to maintain the idea of England's Imperial mission."

A little knowledge of Our Identity, and some acquaintance with the prophecies relating to Israel, would have taught the writer in the Irish paper that to one people alone is universal dominion promised in the latter days. That people is Israel (see Dan. vii. 27; Psa. cxlviii. 14; Rom. iv. 13, R.V.). The destruction of the Russian Empire by the hand of God is clearly foretold by the prophet Ezekiel in chap. xxxix., removing that danger to Israel out of the way. In respect to the other case, the United States being a portion of Israel herself, is destined at last to re-unite with the House of Joseph during their return to Palestine. We see, then, no reason to dread that the annexation of Canada by American Manasseh will ever take place, or that Russia will succeed in taking India from us. On the contrary, we know from "the sure word of prophecy," that British-Israel, being the "heir of the world," will eventually acquire the dominion of the planet "as the people of the saints of the Most High." "The Lords of the Earth" will be Israel at the last, "the people near to Jehovah," who, in Psa. cxlviii. 14, are bidden, in remembrance of that joyous fact, "to praise the Lord Jehovah." So splendid a destiny would be too exalted and too dangerous for any race of unaided sinful men. But in this case the Lord Jesus will be the King of the royal ruling race, and the dominion which He gives His people to administer in His name will be His everlasting kingdom, and all dominions (especially His own) shall serve and obey Him (Dan. vii. 27). That kingdom shall be founded on righteousness, even the righteousness of Christ, and the people to whom it is granted are guided and governed by the Lord, who will never leave them or forsake them (Isa. xlii. 16).

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We are sometimes rebuked by our friends for interfering in matters political, instead of minding our own (Identity) business. We would reply to this, that the politics of the day are often based on Our Identity, and that we have of necessity to refer to such subjects in these pages. When Lord Rosebery, for instance, proposes to abolish the House of Lords, we protest that it cannot and must not be, because it would be contrary to the Scriptures if such a proposal were carried into effect. If some equally wise statesman were to propose that the Colonies should be cast off, to take care of themselves, or the Queen be requested to give up the throne, we should denounce the traitor, whatever politics he professed, as one unworthy of the name of Israelite, as well as a disgrace to it. We assert our liberty to discuss every matter vital to Israelites, and shall continue as heretofore, to treat of such matters in a Scriptural spirit, but without needless offence to our weaker brethren.

THE LORD'S HAND IN ISRAEL'S HARVEST THANKSGIVINGS.

In the prophecy of Amos vii. 1—6, there is subject for reflection in regard to the Lord's dealings with His people Israel in the matter of their harvests, whether they be abundant or spoiled. When the hay harvest was abundant, during the latter growth, after the king's mowings, the hand of the Lord was lifted up against the House of Israel to punish it for sin. He gave the harvest with its abundance, and His hand also took away the fruits by forming "locusts," or "green worms," to eat them up. Amos the prophet saw the affliction of the people, and the hand that had sent the chastisement. To avert it, he approached the Lord in prayer, asking forgiveness for the people. "O Lord God, forgive, I beseech Thee: how shall Jacob stand? for he is small." His appeal was successful, for the narrative declares that "The Lord repented concerning this: This also shall not be, saith the Lord God" (Amos vii. 1—30, R.V.). It was the same also when the Lord sent fire to distress His people as the punishment of their sins. Amos saw that it would "eat up the land" (or the Lord's "portion"). Then said he, "O Lord, cease, I beseech Thee: how shall Jacob stand? for he is small." The Lord repented concerning this, too. "This also shall not be, saith the Lord God."

The provocations of the House of Israel were continuous against the Lord; and they would have been destroyed and consumed by His judgments had there been no mediator. While Amos pleaded, God repented of the evil He thought to bring, and could not but bring, against Israel His people. On the third occasion, when the righteousness of Israel was tested by God Himself, and found wanting, there was no mediator, and justice had its course. The House of Israel, or Isaac, being also Jeroboam's House, was visited with captivity, and her high places and sanctuaries were left desolate and waste. The sword was also sent to punish her, because of her backsliding from the Lord and because of her following after evil.

At the present time we have passed through the season of harvest, and in many parts of the land the people have been celebrating their harvest thanksgiving services, although the cereals have largely been spoilt by reason of excess of rain, and lack of sunlight and heat. As in the ancient days of the House of Israel, the God who gave, can and does take away His blessings, because of national sins. We do well to approach Him with confession of sin, and pleas for forgiveness. Without that how shall Israel stand? for he is small! In each case recorded in Amos where the appeal to God's mercy in Christ was made, success followed. "The Lord repented concerning this: It shall not be, saith the Lord." The punishment of the House of Israel has been inflicted, and the anger of the Lord has been spent already upon them. Henceforth the righteousness of Christ is upon them, and the Lord sees them in the Righteous One, sprinkled by His blood. This appears in Isa. liv. 17, and lxv. 1, R.V. "I am inquired of by them that asked not (for Me); I am found of them that sought Me not. I said, Behold Me, behold Me, unto a nation that was not called by My name."

There was no worthiness in Israel to recommend them to the Lord, but their righteousness was, and is, His, and that is perfection. It may be objected that the Lord is represented in Amos vii. 3 and 6 as having "repented" concerning the punishment of Israel. Whereas in Num. xxiii. 19, it is distinctly declared by God Himself, by the mouth of Balaam His prophet for the time, "God is not a man, that He should lie; neither the son of man, that He should repent." He cannot, indeed, repent of the good that He promised to Abraham our father that He would do for His afterseed. But He can, consistently with His attributes, change His purpose of punishment, which would destroy His people utterly, and, letting them go free, cause the punishment of their sin to fall upon their Substitute, His well-beloved Son, the Lord Jesus Christ. Even when Israel was sent out of their land into the Assyrian captivity, enduring all the troubles described in Hosea i. 1—9, R.V., the Lord remembered mercy in judgment, and for Christ's sake and His own oath's sake, blessed them in these words (ver. 10): "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, 'Ye are not My people,' it shall be said to them, 'Ye are the sons of the living God.'"

The Lord gives us our overflowing harvests, according to His good pleasure. But when He sees it to be good for us, He spoils the produce of our fields, and brings poverty and want upon the people. Yet He remembers that we are Israel His people, and tempers justice with mercy; giving us compensation in other directions, and filling our mouths with praise. To Him be all the glory!

"IS THE BRITISH EMPIRE STABLE?"

THE *Daily Chronicle*, of Oct. 19th last, discussed the question whether the British Empire is likely to last; in other words, if it can be considered "stable," or capable of enduring? The editor does not say much in favour of the affirmative of that proposition, but places before us the opinions of Dr. F. H. Geffcken, the learned Emeritus professor of international law in the University of Strasburg, as contained in the pages of a late number of *The Forum*. He views our Empire, scattered in the four quarters of the earth, and declares he sees no signs of dissolution yet. This is so far satisfactory. The Empire is still growing, and as it has only begun to expand during the last two hundred years, while Rome took one thousand years to reach its highest point of grandeur, there is not much to be wondered at in that. The doctor admits that our larger colonies, Canada, Australia, and New Zealand, will soon become States and

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nations, each of more importance perhaps than some of the States in Europe. He admits, also, that as yet these States in their infancy show no signs of wishing to break off from their old mother in the West and set up for themselves. "They are connected with her by language, blood, religion, a common civilization, and strong material bonds." There is also peace, he observes, everywhere—"the Pax Britannica," in short—and "there are no signs of dissolution visible." But the professor is not going to let us off as easily as that. He points out the terrible dangers that beset us now, and intimates "that the circumstances have totally changed since the times in which England obtained her position as a great world-power."

For instance, our army is nothing compared to the continental armies now. What our soldiery are like now in comparison with the continental armies remains to be seen. As to our sea power, he doubts if it will do all we expect it will. The Empire, he very truly declares, will stand only while we remain supreme at sea, which is what God foresaw four thousand years ago when He gave us the promise of the Gate of our enemies as a possession (Gen. xxii. 17, R.V.). The Lord saw that was a sufficient guarantee in Abraham's day, and we are inclined to think it will be found sufficient now. It is true, as the professor points out, that we have ten naval stations throughout the world to protect with our navy, besides a floating commerce of gigantic size and volume throughout the highways of the ocean-world to convey to its destination. These things constitute our difficulties. But we are doing our best as a nation to overcome them, and provide so powerful a naval defence that we shall be equal to any two of our possible opponents (France and Russia, to wit). We look, then, to the God of Israel to fight for us against our enemies, to bless our preparations, and to confound the attempts of our foes to bring on us confusion and defeat.

Professor Geffcken sums up certain special difficulties of a more important kind which are before us, and threaten our nation with disasters, which he evidently believes and hopes will be fatal to us. First, there is a chance of war in the Mediterranean, which is sure to compromise us. Then Russia is always trying to get nearer to India. The frontier may now be too strong to attempt an invasion, but supposing the native races in India rose in rebellion against us in the Peninsula, while Russia thundered at the north-west Gates? Besides all this, Canada, Australia, and the Cape are all very vulnerable, and may be attacked. They all have to be defended, and how can England "do that single-handed"? The professor thinks that the British democracy which now governs us is likely to be an ignorant one, unwilling to fight, and ready to accept "peace at any price," even at the price of the destruction and partition of the Empire. Of course, all this is what the learned German wants to see come to pass. But he makes one mistake. He does not recollect that the Lord God of Israel rules the nations of the earth, and that He has chosen Israel (the British nation, as we believe) to be His people. He has blessed them in every way, given them all the blessing that lie at His right hand, and promised them as "heirs of the world" that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given" to them 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, R.V.).

He has announced Himself as our nation's Almighty Defender and Protector, and declares that as He has chosen us to be His servants and messengers, He will certainly set us high above all the nations of the world; the head and not the tail, above only and not beneath, because He loves us and because we have obeyed His voice and believed in the Atonement made for our national guilt at Calvary (Isa. xlii. 16; Deut. vii. 7, 8, xxviii. 1, 13; Isa. xxvii. 6, lxv. 1, R.V., &c.).

If the learned German wishes to deal with our nation apart from the God of Israel, we might concede to him that we are verily in a bad way, and all sorts of changes and chances can happen to undo us. But we will never concede this to him. We insist upon it that this race is Israel, and that God has got us by the hand, and has led us in the past as He is leading us to-day by a way it pleases Him; a way known to Himself, but unknown to the whole universe besides, and quite hidden from our own eyes. We are sure of this, because God has promised these things to Israel and because the British are they. The professor thinks that because Admiral Sir George Tryon went down in H.M.S. Victoria, that therefore the British navy is in a bad way. But this is a *non sequitur*. That catastrophe was a pure accident, brought about by an error of judgment on the late admiral's part, never likely to be repeated in a great battle between our fleet and that of an enemy.

It is right and profitable, of course, to learn from our enemies, and to read such anticipations as that of Professor Geffcken, in denial of the stability of the Queen's dominions. We rejoice to know that the Empire rests on foundations which God Himself has laid; and knowing it, we praise Him for His goodness and faithfulness to His inheritance, and call on Israel with one accord to do the same thing too.

THE BUDDING FIG-TREE.

In a New York journal, of Sept., 1894, entitled *The Hebrew Christian*, there appears an article on page 10 with the above title: "The Budding Fig-tree; an Evidence that Summer is Nigh." The journal appears to be under the superintendence, as the head of "The American Hebrew-Christian Mission," of Hermann Warszawiak, the missionary-in-charge. The article is an interesting one, pointing very clearly to the approach of the Second Advent of our Lord Jesus Christ. There are three signs named why this should be so. First, because there are movements among the Jews towards Christianity; secondly, because of certain movements among Christians towards the Jews; and thirdly, because there are some providential movements of God outside these two spheres pointing to the same conclusion. The latter movements of God in His providence are indicated by the writer. These are the progress of civilising influences in and near Jerusalem. Good roads have been constructed, so that carriages can be driven in comfort to Bethlehem, Jericho, and Hebron, from Jerusalem; from Jaffa to Sechem (40 miles), from Nazareth to Tiberias (18 miles). A railroad is working between Jaffa and Jerusalem, and more are under construction. Then, as a matter of Divine visitation, the rainfall of Palestine has increased, and its harvests and prosperity are benefited generally. The government are contemplating the repair of certain springs beyond Solomon's Pools, nine miles from Jerusalem, to provide a good supply of water to the city. Once more, Hebrew is becoming the language of the people to a wider extent every day, and, finally, there is a dispensational movement in connection with the Jews. The article proceeds generally on the above lines, and concludes as follows:—

"We are now living at a time when God is concentrating

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attention upon His beloved people the Jews. We are living at the time of the end when many of the ancient prophecies are being fulfilled. God is giving light upon them as they become due. No one can doubt that the Jew is the subject of prophecy. Their past, present, and future, are very largely its subjects. Prophecy and Providence both point to the present time as the time for God to begin to favour Zion.

"These movements among the Jews themselves, among Christians towards the Jews, and those movements outside either, alike proclaim that the fig-tree is putting forth her leaves, and that summer for Israel and the world is nigh.

"All these facts, and more could be given, constitute a loud call for Israel's evangelization. We should be up and preaching the Gospel to them that the present remnant, according to the election of grace, may be gathered out from among them, and thus the nation's blessing and the world's blessing through them be hastened."

In all this we see a determined effort on the part of those conducting *The Hebrew Christian* to maintain the exclusive right of the Jews to the prophetic blessings pronounced on Israel. They are spoken of as God's "beloved people." They are the subjects of prophecy. Their past, present, and future are largely dealt with by it. "The summer for Israel (meaning the Jews) and for the world is nigh." Therefore, urges the writer, Israel (meaning the Jews again) ought to be evangelized. We should preach the Gospel to them, that "the remnant, according to the election of grace, may be gathered out from the Jews, in order that the nation's (the Jewish nation's) blessing and the world's blessing, through the Jews, may be hastened."

Such is the writer's statement. Much of it we can understand and approve. But we ask the Jewish author, in some surprise, where is the "House of Joseph" in all this? The Jews admit that that House is also to be gathered in with the Jews, and they are earnest in the wish to find "Ephraim." Why, then, is no reference made to the prophecies which deal with Ephraim-Israel's recovery, restoration, and greatness, while she is enjoying the Hebrew birthright during the Christian dispensation, according to the prophecies? The writer seems to be a student of prophecy, but has he no eyes that he can only see Judah and the Jews mentioned therein as "God's beloved people?" Does not the author of the article know that in Jer. iii. 18, before the return can take place, the Jews must "walk to Israel's House," and then after union with the latter proceed both "together" to the Holy Land? Has he not read what Hos. i. 11 says on the subject? or the testimony of the splendid enacted prophecy of Ezek. xxxvii. 15—28, which gives the chief place in the return to "Ephraim" and "the Tribes of Israel his fellows," but a very poor and subordinate one to solitary Judah, till the return makes them all equal and fuses the Twelve Tribes into one glorious and mighty nation, united with Manasseh as their brother? Why, then, is the Ten Tribes question totally ignored by the writer, especially now that Mr. Hermann Warszawiak, as we are informed, has, in a previous number of *The Hebrew Christian*, declared his belief, after much investigation, "that the Anglo-Saxon may be the Lost Ten Tribes," and "therefore also beloved of God"?

"It seems so strange," writes one interested in the Jews, "that Mr. Warszawiak and the rest of the Jews seem to ignore their brethren of the Ten Tribes, while the whole subject is so deeply interesting to them and to us all." We can quite sympathise in our correspondent's astonishment. But the time has not yet come, we suppose, for the recognition of Joseph by his brethren; and until it does, we shall continue to see "Joseph" ignored by the Jews, though they know he is destined prophetically to become the chief of the nations, a great and mighty, wealthy, conquering people. When the time comes great will be the joy of Judah, and the triumphant shouts which will resound through the world that the brother who was dead is alive again, and was lost, but now found (Luke xv. 26—32, R.V.).

MR. H. H. JOHNSTON'S REPORT ON THE EASTERN PORTION OF BRITISH CENTRAL AFRICA.

Mr. H. H. Johnston is Her Majesty's Commissioner and Consul-General for British Central Africa. He is now at home, and his report on the first three years of his administration of only the eastern portion of the country has just appeared as a Blue Book. It is declared to be intensely interesting. The country dealt with lies within the northern basis of the Zambesi River, and includes, also, a considerable part of the water-shed of the Upper Congo. The part of Africa Mr. Johnston governs is a land of large lakes, of the slave trade, and of the curse of the *tse tse* fly.

Regarding these subjects, and as to everything else in those regions, the report affords voluminous information. In reference to the slave trade, the following appears in the report:—

There are some tribes which are almost entirely victims of the slave trade, there are other tribes which enslave their neighbours and sell their own superfluous people as well, and there are certain races, like the Yaos, with whom it has become almost a national profession to sell the people of other tribes. So far as my information goes, I am led to believe that the great Makua race, which occupies the bulk of the country between Nyassaland and the east coast, does not go in to any great extent for slavery. They neither sell each other nor enslave their neighbours. The worst sinners are the Awemba, the Angoni, the Yaos, and the black Portuguese. The Arabs and Wanyamwezi do a great deal of harm in the north, and it may certainly be said with truth that the Arabs are the backbone of the slave trade. If the Arabs were entirely expelled from Central Africa, the Wanyamwezi and other native races would soon be reduced to a condition of law and order. At present, the Arab represents in their eyes a kind of rival civilization to that of the white man, and a civilization which is of a much easier nature for the negro mind to accept and assimilate. I believe at the present time we have very largely diminished the export of slaves from Central Africa and the southern part of Nyassaland, but that the slavers still continue to pass a large number across the Nyassa Tanganyika plateau, and down into the Zambesi Valley. I should say that possibly, before my Administration took active steps to stop the slave trade, at least 2,500 slaves were exported annually from the eastern half of British Central Africa. At the present time, I should scarcely think 1,000 were smuggled through, and of this 1,000 about 200 are secured by small raids and occasional kidnappings in the eastern half of the Shiré province at the hands of the Yaos, who dwell on Portuguese territory. Perhaps the greatest blow of all struck at the slave trade has been the definite conquest of Makanjira and the occupation of his main town. Before this final blow was struck, although Makanjira's power had been crippled in 1891, he still remained with three serviceable dhows, and these he employed incessantly to ferry across slavers and slaves from Rifu on the west coast to his town on the east coast, this being about the shortest crossing of the lake. Now, two of these dhows are destroyed, and the third is in our possession, and is used for transport work. The only way in which these slaves can be got across the lake is by the connivance

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of Mponda, who, I fear, is somewhat unregenerate on this question, and winks at a good deal of slave-trading still. . . . The slave trade became prevalent with the first decided establishment of Arab influence on the coast, and obtained an enormous development when the Portuguese succeeded the Arabs in power. In fact, it was not until the advent of the Portuguese, and consequently the introduction of guns and gunpowder, that one native race was deliberately taught to enslave and sell another. The entire blame of this rests not by any means on the Portuguese alone, but on the English and other European nations. Until the abolition of slavery in the United States, American slave vessels used to haunt the Mozambique Channel to pick up cargoes of slaves from the Zambesi. The depopulation caused by the frequent ravages of the black Portuguese and the Arabs or the Arabs' negro allies reduced considerable tracts of country to a state of wilderness, and this wilderness becoming once more occupied by big game, the *tse tse* fly increased and multiplied, and now renders considerable portions of Central Africa difficult of colonization on account of the impossibility of introducing horses and cattle, until by the slow process of repeopling the *tse tse* fly has been got rid of.

Besides, this constant hunting of man by man keeps the whole country in a state of unrest. The natives feel little interest in life when at any moment they may be attacked by some other tribe, have their homes broken up, and their wives and children sold. Consequently, except where they are settled near Europeans, they lead a hand-to-mouth existence, just growing enough food for the support of the small community, and not daring to venture on any enterprise or industry which might attract the cupidity of their neighbours. Since the beginning of this Administration in 1891, 861 slaves have been released and set free. The Imperial Government have of late begun to contribute towards the suppression of the slave trade by the establishment of three gunboats on the lake and Upper Shiré.

Mr. Johnston does not consider the country favourable to European settlement on a large scale. The fact is, that it is not healthy. It is not as bad as other parts of tropical Africa, which seems all that can be said. It is possible for men with good constitutions to live with unimpaired health, if they will take the most extraordinary care of themselves. Among the missionaries and their European followers, the death-rate is comparatively moderate, but the rate is three times that of the British average. One prevalent malady is "the black-water fever," and it is very deadly. There are plateaux which, being at least 5,000 feet above the sea level, are likely to be in time places where "Europeans might retain good health, and even rear children without serious deterioration of the race."

All this, and there is more of like kind, seems very discouraging, and not at all tempting as to the prospects of European emigration which we were led to expect would be so great a success. With all the drawbacks, however, much has already been done which deserves notice. Trade, for example, has been steadily growing. In 1891, the imports were valued at £33,000, while two years later they had risen to over £49,000. The exports, which were estimated at less than £7,000 in 1891, rose to £23,639 in 1893. The total trade has thus nearly doubled within a couple of years. Mr. Johnston looks to India to supply a trading population which East Africa sadly lacks. But the two great wants of the country, as the *Times* puts it, are (1) the Pax Britannica; (2) the suppression of the slave trade. "It is to the credit of Mr. Johnston that, with very inadequate means, he has been on the whole successful in effecting both these objects."

Mr. Johnston speaks in terms of high praise of the missionary societies at work in the country, of which he enumerates seven—the Universities' Mission (the oldest of them all), the Church of Scotland Mission, the Livingstone Mission, the Dutch Reformed Church Mission, the London Missionary Society, the Algerian Mission, and the Zambesia Industrial Mission. High praise must be given to the missionaries for the extent and value of their linguistic studies, some details of which are given.

Such is the official account of a part of Israel's inheritance in Africa. It seems to be a land full of difficulties and discouragements in some points of view, but of hope and encouragement in others. It is like many a land God has given us to improve and bless on His account in India, where we nationally labour on, bringing out wonderful results at last. It is interesting to know that the native traders of Bombay are willing to transfer their energies and capital to Central Africa, and that their speculation is being rewarded with success. We doubt if the two native races will ever mingle. The wealthy Hindoo will be glad to increase his wealth among the Central Africans, but he will not, we believe, be the parent of a half-negro offspring. There is evidently a great future before the British possessions in Central Africa, but it will require time, patience, and capital to develop it; above all, God's blessing on the British flag.

MAX O'RELL'S OPINION OF JOHN BULL & CO.

We have already noticed Max O'Rell's book, quoting chiefly the comments thereon of the London Press. There are some portions of the work, however, especially the last chapter (xxxviii.), which require further comment, quotation, and reflection. Max O'Rell hits hard, shows up our national defects, makes some hazardous guesses, but gives in some directions unqualified praise to those who have built up our magnificent Empire. Of one thing he is sure: our Empire was not built up by British intelligence, or by British talents, but by force of character. We feel inclined to deny these estimates *in toto*. The Empire is a standing miracle, and it has been built up by the Lord Himself, in fulfilment of His promises to "Abraham and his seed for ever." He promised to Israel that they should spread abroad to the West, to the East, to the North, and to the South (Gen. xxviii. 14), and accordingly He has given to the British, colonies and possessions in the West (North America), in the East (India, Burmah, and Borneo), in the North (the Canadian North-west territory and Vancouver), and in the South (Australasia and South Africa). We British have not built up this Empire. We have not the power to obtain it or keep it. But it has been God's gift to us according to the prophecies, and He secures to His people the possessions He promised to His friend.

The whole thing is marvellous, as Max O'Rell himself admits on page 317. There are more than "four hundred millions of souls submissive to the British." They are "scattered all over the globe." With hardly any functionaries and very few soldiers, and these often only volunteers, those masses of men are made submissive to their conquerors. Yet it is a fact which Max O'Rell admits that "he guarantees that not a single colony causes John Bull the least apprehension." He notices the ease with which justice is administered, and how a magistrate and a dozen policemen administer and keep in order districts as large as five or six departments of France. As to political liberty, the writer admits that in Canada, Australia, New Zealand, and South Africa, the Europeans and natives enjoy the most complete liberty, political and social. In spite of that, he does

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not seem to be able to understand why these possessions do not break away and declare for complete independence? Everything is in favour of it, and often we have acted so as to drive the colonies to throw off the British yoke, also their loyalty with it. Yet they never will, because God's promise to Abraham included the guarantee that the great and mighty nation to come of him would have always round them a company of daughter nations to keep them in countenance.

Without the Identity to guide him, Max O'Rell does not believe a word of all this, but is persuaded there never will be federation; yet the colonies will either remain as they are branches of the firm of John Bull and Co., or they will become independent. We believe with good reason that Max O'Rell is wrong, and that if he lives long enough he will see and know it. He puts the case of the colonies of Great Britain rather whimsically, on pp. 320 and 321, thus: "An unkind and sour critic would say regarding the British colonies in the Southern hemisphere, 'I have seen mountains without trees (South Africa), trees without shade (Australia), plains without herbage, rivers without water, flowers without perfume, birds without songs, a sun without pity, lust without mercy, towns without interest,'" &c. A kinder critic would say: "The inhabitants of the colonies are enterprising people, who in half a century have founded cities, I might say nations, capable of competing in commercial importance with cities and nations that it has taken ten centuries to develop. I have seen in the colonies skies without clouds, winters without cold, festivity without boredom, food almost without cost, hospitality without calculation, millionaires without pride, birds with gorgeous plumage, trees with health-giving properties (how such a list could be extended!), and kind hearts everywhere."

Max O'Rell being a Frenchman, cannot bear our Sabbath observance. He admires Hobart Town because it was the first to open the doors of its interesting museum and picture gallery to the public on Sundays (p. 222). Going from Melbourne to the Cape by the steamer Australasian, he was bored beyond description by the Sunday's monotony. He could not play harmless games; no quoits, not even chess, could be indulged in. There were thirty-two saloon passengers, and all wanted (he says) to break the Sabbath. But no one did, because all feared the "*qu'en dira-t-on*"—"cowardice pure and simple." He never thought that the whole Empire follows in the same fashion, and keeps the Sabbath, though a majority may very likely feel it to be galling and stupid. The fact is the Israelite law binds them, and God Himself has declared, "Verily, My Sabbaths ye shall keep. It is a sign between you and Me throughout your generations" (Exod. xxxi. 13, R.V.).

Max O'Rell furnishes us on p. 251, *et sequitur*, with a good philological answer to those who tell us that "if we are Israelites, the British ought to speak idiomatic Hebrew to-day, like the Jews." He narrates that some of the Huguenots who were scattered in 1685 A.D., and driven by France to the Cape, have in these 209 years only, forgotten French, cannot even pronounce their own French names, and call their Chief Justice (Sir Henry de Villiers) Sir Henry di Filchi. "As for French, they have completely forgotten it," says Max. Our opponents should note this fact. "Affinity of language is thus not proof of affinity of race, but only of contact." The African Frenchmen are Dutch now, though British subjects; they have utterly forgotten French, and cannot even, we repeat, pronounce their own French names. Max O'Rell's book is a mine of wealth to Identity believers. We may return to his amusing work ere long.

Review.

Israel My People; a Reply to the Rev. John Wilkinson's Pamphlet, "The Ten Tribes, Where are they not?" &c. By Col. H. W. J. Senior. Price 1d. Robt. Banks & Son, Racquet-court, Fleet-street, London.

COL. SENIOR has done good service in putting into a concise and compendious form a reply to the Rev. J. Wilkinson's five reasons for opposing our views. These have been met and discredited not only by Douglas A. Onslow's well-known pamphlet, "Israel, a Reality," but by the BANNER OF ISRAEL, in Vol. No. V., 1881, pp. 242, 249, 260; also in Vol. XI., p. 111, Vol. XVI., p. 403, and in other articles in the BANNER. But the latter are difficult to find among the many volumes already published, while Mr. Onslow's masterly refutation is somewhat long. Col. Senior, with his penny pamphlet of 29 pages, is able during his lecturing tours to distribute the antidote to Mr. Wilkinson's attacks very largely, and so meet one of our most determined foes.

Mr. Wilkinson fights us on the five well-known points. Col. Senior follows him and gives him his answer on each. These points are:—

1st. Israel was to dwell alone (Numb. xxiii. 9). "The British do not; the Jews do." "Therefore the British are not Israel, but the Jews are."

2nd. Hos. iii. 4 and 5 bars our claim. The Anglo-Saxons were not in the circumstances described. The Jews were.

3rd. The Twelve Tribes were to be few in number when out of Palestine. The British do not respond to this. They are not under this curse.

4th. British lack of circumcision bars our claim.

5th. Those who believe in Christ are detached from national Israel, and cease to be Israelites. The British are, as a Christian nation, no longer reckoned as Israelites, even if they be so by race.

All these points have been so repeatedly answered in the BANNER and elsewhere (especially well by the Rev. P. C., in Vol. XVI., p. 403), that we do not propose to go over the old ground again. Col. Senior has saved us the trouble by his pamphlet under review, and we cannot do better than ask our readers to secure some copies and distribute them widely after reading them themselves. In reference to the calculation on page 17 (foot-note) showing a prodigious number as the population which the British-Israelites ought now to represent, we hardly see how a doubling rate of once in fifty years can be assumed for 2,900 years from the days of Joab (1 Chron. xxi. 5), when Israel's sins and provocations constantly brought down on them the Lord's anger and curse? It was only when the Atonement had been made and Israel became "obedient" by acceptance of Christ, that the blessing of increase could have been expected. It was from A.D. 1550 that Israel was blessed with the promised multitudinousness, and that was the date of the Reformation, when the Protestant Queen Elizabeth ascended the British throne. We conclude by quoting some of the remarkable identifications of the British people with Israel which Col. Senior describes in his pamphlet. They are as follows:—

"Let us examine a few of these marks of identification:—

"1. Ten-tribed Israel must be in existence as a nation; and not in a disorganised condition, without government, as the Jews are, for God said by Jeremiah (chap. xxxi. 35, 36), 'If those ordinances (viz., the sun, moon, stars, and sea) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.' Since, therefore, those ordinances are in existence, it follows that one of the existing nations of the earth must be Israel (see also Isa. xv. 1; Matt. xxi. 43; Isa. li. 4; 2 Sam. vii. 23).

"2. This nation must be monarchical (1 Kings ix. 5; 2 Sam. vii. 16; 1 Chron. xxii. 10; Jer. xxxiii. 25, 26; 2 Chron. xiii. 5; Dan. ii. 44). And in Dan. vii. 27 we learn that, under Christ, 'This kingdom is an everlasting kingdom.'

"M. Max O'Rell, in his 'John Bull,' p. 224, states: 'So long as there is a monarchy, there will be one in England—a

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monarchy capable of giving lessons in liberty to more than one Republic.'

"3. This nation must be a strong nation (Micah iv. 7, v. 8; Isa. lx. 22; Deut. xxxiii. 17; Isa. xli. 10, 11). The chief nation at the time when the proclamation for the restoration of Israel goes forth (Jer. xxxi. 7). Above all the nations that are upon the earth (Deut. xiv. 2, xxvi. 19). The head and not the tail, above only and not beneath (Deut. xxviii. 1, 2, 10, 13). These points effectually dispose of all petty nations and kingdoms, limiting our inquiry to a very few. Out of the thirty-seven and a-half millions of square miles of the land portion of the whole earth, Great Britain possesses eleven and a-half millions—in fact, just one-third of the earth, if we exclude the uninhabitable portion of the land. She is five times as large as the Persian Empire under Darius, four times that of the Romans under Augustus, one-eighth larger than all the Russias, forty-four times greater than France, and forty-three times greater than Germany.

"The population of the British Empire is 381,037,875, or about one-fourth that of the whole world. The English language is spoken by one hundred millions of souls, the German tongue by sixty-nine millions, and the French by forty-one millions, and Russian by sixty-seven millions.

"4. This nation must be a maritime nation (Isa. lx. 5; Numb. xxiv. 7; Isa. xxiv. 14, 15; Psa. lxxxix. 25). The British possess 7,075 steamers, 4,784 sailing vessels having a gross tonnage of 12,788,282, being twelve times that of the French, sixteen times that of the Italians, and twenty-four times that of the Dutch.

"This nation must be a rich nation (Isa. lx. 16, 17, lxi. 6; Deut. xv. 6). Israel was to lend unto many nations, but was not to borrow (Deut. xv. 6). It is God who giveth Israel power to get wealth.

"In the *Times* of Sept. 22nd, 1894, we are informed that the total value of commerce and shipping pertaining to Britain amounts to upwards of two thousand millions of pounds. Twenty millions of pounds are in the vaults of the Bank of England, and twenty-five millions of pounds' worth of bank-notes are in circuit, while between six to seven thousand millions of pounds' worth of cheques pass through the Bankers' Clearing-house every year.

"On these points the British nation stands indisputably at the head of all nations.

"6. This nation must be a company of nations (Gen. xxxv. 11, xlviii. 18, 19), establishing the earth and inhabiting the desolate heritages (Isa. xlix. 8, liv. 2, 3), dwelling on islands (Isa. xlii. 10—12, xlix. 1, xxiv. 15, xli. 1—8); Jer. xxxi. 10). The rising colonies of Great Britain, with their several self-governing legislatures in Australia, Canada, and South Africa, unmistakably point to the fulfilment of God's predicted promises to Ephraim.

"7. Israel was to possess the Gate of his enemies (Gen. xxii. 17, xxiv. 60). This remarkable prediction and unconditional promise to Israel is fulfilled only in respect to the British nation, which is at present in actual possession of strong possessions scattered all over the world, whereby she is in a position not only to dominate over each of her enemies, but to fulfil her real destiny of being in God's hands a blessing to all the nations of the earth by the dissemination of His sacred and revealed will, the Bible, and the missionary agencies employed by her for the preaching of the Gospel and the salvation of man through the precious blood of Jesus.

"8. Israel was to be a missionary nation (Gen. xxviii. 14; Micah v. 7; to blossom and bud and fill the face of the world with fruit (Isa. xxvii. 6, xlix. 3, 8, xliii. 10—12). 'This people have I formed for Myself; they shall show forth My praise.'

"There are 113 missionary societies supported by the British, 56 by the Americans, making a total of 169; whereas all the other Christian nations only support 54 missions. Britain and North America are foremost in evangelising and civilising the heathen nations of India, China, South America, Pacific Isles, Africa, &c., and bring a blessing to all the nations of the earth.

"9. Israel was to be gathered from the coasts of the earth, from the North and from the West, there being no word in the Hebrew to represent North-west, which is the true position of Britain in respect to Palestine (see Jer. xxxi. 8, iii. 12, 18, xvi. 15, xxiii. 8; Hosea xi. 10; Isa. xxiv. 14, 15, xlix 12).

"I will content myself with these marks of identification only reminding my readers that these predictions referred to the latter days (Gen. xlix. 1; Numb. xxiv. 14 Deut. iv 30; Hosea iii. 5; Dan. ii. 28). And in Heb. : we are to that the present dispensation is the last days, also in Acts ii. 17."

Correspondence.

ANGLO-ISRAEL FREE DISTRIBUTION FUND.

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—Will you kindly allow me through the BANNER to inform the many kind friends of the Anglo-Israel Free Distribution Fund that, owing to delicate health and not having so much time at my disposal as formerly, I feel obliged to resign the Treasurership. Having been connected with the Society since its commencement, I do so with much regret, but hope in the future not only to watch the work with interest, but also, D.V., to take my place amongst the Sowers.

Miss Fitzpatrick, the new worker for the Free Distribution Fund, who has kindly undertaken to fill my place as Treasurer, has latterly joined our Hon. Secretary at Westgate-on-Sea. Miss Fitzpatrick was for some years connected with the McAll Mission in Paris, and having a real regard for mission work, and also for British-Israel truth, I hope that the friends of the Fund will regard the change with confidence, and give our new Treasurer every encouragement and support by sending her the necessary money to carry on the work, which, under the able guidance of Miss Rush, is helping so largely to make known our Israelitish origin.

After January 19th, all letters intended for the Treasurer should be addressed—Miss Fitzpatrick, 4, Westgate-road, Westgate-on-Sea.

Yours truly,

JESSIE LAWRENCE.

BRITISH NEW GUINEA.

To the Editor of the "Banner of Israel."

DEAR SIR,—It affords me much pleasure in enclosing to you two cuttings from the *Brisbane Courier* of the 20th July last, with reference to British New Guinea and Canada. I feel sure the paragraph I have marked under the first heading is worth inserting in your precious paper, as it undoubtedly shows how a race of people may, owing to exclusiveness of habit undergo a great change in respect to language. No doubt readers will believe what Sir William Macgregor has stated without any demur, while many of them would as readily scout the idea that the British nation is of the Lost Ten Tribes, owing to language. For this reason I feel convinced that those who have read any good work on the British-Israel subject and oppose the truth on the foregoing ground, do so because they don't want to believe—it does not suit them. Many I know do not appreciate the subject because they are really so ignorant of Scripture history. One must be fairly well acquainted with the Bible to comprehend the matter at all. This I know for a fact. I am pleased to say that my father, the Rev. J. S. Hassall, who has been a Church of England clergyman in Australia for the last forty-six years, is a firm believer in the Identity, but owing to his age cannot attend the meetings, which are held at night, periodically. I have recently become a subscriber to your paper, which I highly prize.

Yours truly,

J. C. HASSALL.

Sandgate, Brisbane, August 19th, 1894.

The extract from the statement made by Sir William

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Macgregor to which Mr. Hassall refers was to the following effect:—

"ONLY ONE RACE IN NEW GUINEA.

"Sir William's experiences lead him to the belief that there is only one race in British New Guinea, although the aboriginals of the country have, of course, undergone a great change in some parts of the country. There is a great multiplicity of languages, but that, he is convinced, does not arise from difference of race, but from exclusiveness of habit. The Administrator made a compilation of the language common among the Fly River natives, and submitted it to the Rev. W. G. Lawes, who is a considerable authority on New Guinea languages. Mr. Lawes could scarcely find a single word which he could connect with the language spoken by the natives of the Central district, which he knows perfectly. Last year, however, Sir William wrote out the language of the Maipua district, and it was then discovered that the vernacular of that district was the connecting link between the Fly River and Central district tongues. About a score of the New Guinea dialects have now been printed."

There is so much more of interest in the statements of Sir W. Macgregor, as reported in the *Brisbane Courier* of July last in regard to New Guinea, of which he is the Administrator, that we add a few more paragraphs in respect to the interesting people whom he is governing so well and winning from savagery. In regard to the wants of New Guinea, the missionary work being done there, and New Guinea's future, he made the following remarks:—

"WHAT NEW GUINEA WANTS.

"The great want of New Guinea, states Sir William, is agricultural settlement by men who will combine agricultural with other pursuits, such as fishing and trading. As an example of the sort of men required, the Administrator instanced the case of two settlers, who engage in trade, pearl-shell and beche-de-mer fishing, and as they get a little money expend it in planting cocoanuts. One of these settlers has already planted 15,000 cocoanut trees, and is now putting in 5,000 more. Men are wanted who understand something about the culture of tea, coffee, and vanilla, and who can grow rice. A company who would erect machinery for the preparation of sago would be welcome, as would also companies who would build sugar-mills. Enterprise of that kind would ere long develop the resources of British New Guinea, and make the Possession self-supporting. There is plenty of land available for the cultivation of the articles enumerated. Sugarcane is indigenous to the country, and the climate is suitable for the cultivation of all kinds of tropical produce. Without dispossessing the natives of an acre of land, which is required for their wants, there are considerable tracts of country ready to be placed at the disposal of European settlers. Plenty of local labour would be obtainable for wages, money now taking the place of 'trade' payments.

"THE MISSIONS.

"Sir William testifies to the good work which is being carried on by the various missions in British New Guinea. The Roman Catholics, whose headquarters are at Yule Island, are steadily extending their operations, building houses and churches, and are also cultivating the land around the mission station. The Rev. Dr. Ginoochi is proving a worthy successor to the late Bishop Verjus. The Wesleyans are making wonderful progress in their mission work; but the Church of England Mission is rather hampered, having only one minister, the Rev. Coupland King, who is, however, most enthusiastic in his work. The work of the London Missionary Society is likewise progressing favourably under the direction of its devoted missionaries. The number of native teachers in connection with the missions is being multiplied, and the church services are in many places well attended. When the natives are offered tobacco, &c., in return for work, they not infrequently state that they must have money in order to purchase suitable clothes with which to go to church.

"NEW GUINEA'S FUTURE.

"Sir William Macgregor becomes enthusiastic as he pictures the future of British New Guinea. That it will some day be an important British colony he has not the slightest doubt. The Administrator knows of no purely tropical country that possesses a more healthy climate. There is abundance of land available for cultivation, and the soil is capable of growing many products which command good prices in the world's markets, while the natives are an intelligent, industrious, and law-abiding race, at least those of them who are now under Government control. Sir William regards the future of British New Guinea as assured, and predicts that in the course of twenty or thirty years the country will export more than the whole of the South Sea Islands."

We may, in regard to the above, very properly call to mind God's words addressed to Israel by the mouth of His servant Moses: "Thou shalt remember the Lord Thy God; for it is He that giveth thee power to get wealth; that He may establish His covenant which He sware unto thy fathers, as at this day" (Deut. viii. 18, R.V.).

To the Editor of the "Banner of Israel."

DEAR PHILO-ISRAEL,—On Sunday before last there were sermons here in support of the propagation of Christianity among the Jews. At one church the subject was from Ezek. xxxvii., regarding the dry bones. An old friend of mine on the following day called on me to ask my opinion of the return of the Jews to the Holy Land. I told him that, according to Jer. iii., they could not return without Israel, and we had a long conversation on the matter. I then lent him Bishop Titcomb's "Message to the Church from the Nineteenth Century." After a few days he came again to see me, and told me he had read the book with much interest, and was thoroughly convinced that the Bishop's views were correct, and that he himself had become in consequence an Anglo-Israelite.

We had often talked on the subject previously, and he had read several books regarding our views, but could never agree that we were correct. However, now he sees eye to eye with us. He is a thorough evangelical Protestant man, and well up in Scripture. I think this will interest readers of the BANNER, and may encourage a more careful study of the Bishop's works. Yours very sincerely,

B. R.

November 21st, 1894.

PROGRESS IN MELBOURNE.

WE are glad to hear that the meetings of the Anglo-Israel Association at Melbourne are being "better and better attended." Several persons who have taken up the belief in "Our Identity" have left other denominations to join the English, as being the representative Church. "The Anglo-Israel Ladies' Bible-class" has lost its valued conductor, in consequence of her return "home" with a relative who has lost her health. The class has, however, been left in good hands, and doubtless will prosper in the future as in the past.

It appears to us that more earnest work is being done in the Australian Colonies than is being carried out here "at home." We fear that no "British-Israel Ladies' Bible-classes" are even thought of here. Substitutes for needful work, which health no longer permits to be done, are easily found, at least in Melbourne, but in more favoured Britain we know from experience how difficult it is to get help. In London the British-Israel Association complains of the dearth of lecturers, and declares they are not to be had. Col. Senior is doing good work with his lime-light lantern. But he cannot alone enlighten the British masses, or unaided do much to arouse the languid slumbering interest of those who never heard of Our Identity, or having read a little about it, quench all interest by the constant inquiry *Cui bono?*

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